

הגדה של פסח

לע"נ שמואל יצחק אליהו בן הרב פינחס אהרון

לע"נ שמואל ברוך בן חיים צבי דוב

לע"נ אברהם בן חיים

לזכות רפואה שלמה אליעזר יעקב בן שיינדל

לע"נ מנשה שמחה בן נחום

לע"נ רבקה בת פינחס

לע"נ יצחק מרדכי בן פינחס

Before we start the סדר there is something VERY important to acknowledge.

ילקוט שמעוני תהלים רמז תשצה
דרש רבי עקיבא בזכות נשים צדקניות יצאו ישראל ממצרים

It is in the merit of the righteous woman that we got out of מצרים. And it is in their זכות that פסח happened this year as well. Look around and appreciate all that the special woman did for us to get to this point.

הכל בסדר. Literally that means that everything is OK.

It can also mean that everything about Yiddishkeit can be found in the סדר of פסח. It is all self contained. (2019)

When the אמרי אמת was a small child, he asked his illustrious father the שפת אמת why we wear a white Kittle to the סדר. His father replied

that one usually wears a new Kapota on יו"ט, and we wear the Kittel to keep the new Kapota clean.

The Beis Yisrael explained this to mean that on the night of the סדר we gain many new insights regarding how to serve 'ה. (This is our new Kapota.) We must be very careful not to lose our enthusiasm for the new insights that we have learned.

סימני הסדר

קִדְּשׁ. וְרַחֵץ. כְּרַפֵּס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצֵיא. מִצָּה. מְרוֹר. כּוֹרֵה. שְׁלַחַן עוֹרֵה. צָפוּן.
בְּרַה. הַלֵּל נִרְצָה

The 15 steps of the סדר are to be viewed as rungs in a ladder and are intended to move us toward a spiritual ascent on the night of Passover.

Who is on a greater spiritual level, a person on a low rung or on a high rung of the spiritual ladder?

It depends which direction the person is moving. If the person on the low rung is climbing and growing day by day, that means that you are spiritually alive and engaged. Conversely, if a person on a high rung is moving downward, you have lost spiritual elevation and may continue to sink.”

The סדר is an opportunity to move up and up. (Rabbi Abraham Isaac Kook 2020)

We are about to relive יציאת מצרים, we are going to try to relive everything that we as a nation experienced. We are a chain. But we know, that a chain is as strong as its weakest link. If you take a chain

made out of the strongest material, and in the middle there is a twist tie, that chain is not going to be so strong.

Are you going to be a chain or a twist tie?

Why do we have סימנים?

If you are going on a trip, and wake up, say I want to go here, oh, you need reservations. Ok lets go here, oh you need to be there by 9am. The best vacations are the ones where you have the itinerary in front of you. You fill your day, you can get so much if everything is preplanned. There is so much to do tonight.

Before we start, we have to know where we are heading, so we can get the most of it. (2019)

Before the קדושת הלוי would start his סדר, he asked one of his חסידים to go out and find some illegally smuggled Tobacco from Turkey, they went out and brought it back to him. Then he asked them to go and bring silk and linen that were illegally smuggled from India, and again they were able to bring it back to him. Finally he asked his חסידים to bring him some חמץ. Then went out and checked and they were not able to find any חמץ. The קדושת הלוי lifted his eyes towards שמים and cried "Look how חשוב your people are, the Russian government says certain things are illegal with severe consequences, and yet all those things are available. Yet, you 'ה say, no חמץ, and there is not even one crumb to be found!!!"

When Rav Shwadron was 9, he had whooping cough, which gives people shortness of breath, the way they healed it, they took a kettle that was lit by kerosine, and the child would have to inhale the vapors, as he was leaning over it, someone knocked it over, the hot kerosine on his arm, he was screaming from pain, they got a doctor, his arm was brown for 1 year. Now people ask me, is this the same arm that was burnt? Of course, but in reality it is not, because red blood cells disintegrated after 120 days. There is not one cell in my arm that is the same from when I was a child. So why is it the same arm? Because the cells regenerated and regenerated.

Now we can understand חה'ב אדם ליראות את עצמו כאלו הוא יצא ממצרים, we are obligated to view our self as WE left מצרים. It was not even my great great grandfather. It is the same as an arm, the cells that regenerated, it is the same arm. Here we are, it was those that came before me. We should know, tonight we are going out of מצרים.

If you look at the סימני הסדר, there is only one, ורחץ, with a ו, why is that?

פסח is a זמן of jumping. We were at the 49th level of טומאה, and the next moment we are קדש בני". ורחץ and בני" are connected. First we have to jump into קדושה, we will worry about washing our self off after.

Typically we talk about בני"י, we start with קדושה, אברהם. When do we ever mention תרה (we speak about תרה right after the בני"י)? Why are we mentioning that we are sinners?

The answer is that we went from תרה to אברהם in one generation. The fact that we are sinners doesn't bother us tonight, we have to jump into קדושה.

On חטא we do not eat nuts because גימטריא is אגוז. Why does the רמב"ם say that on פסח we should give our kids nuts? On פסח we are not worried about that, we just have to worry about being קדוש.
(תש"ע Heard from Doni Freundlich from Rabbi Reisman)

The מהר"ל says that נסים do not happen by chance, but rather there is a סדר to the נסים. Therefore we call the סעודת ליל פסח, which is the night of recounting miracles, "סדר".

There is another פשוט from the מהר"ל as to why tonight is called the סדר, the סדר has 15 parts, corresponds to 15 steps which ascends into the ב"ה. A table is like an altar, and so too is the סדר table, just like ב"ה helped us elevate our self, so should the סדר help us understand the divine order and how ה' runs the world, it should help organize your רוחניות and beliefs. (קנו 1/22/02 page חידושי הרי"ם)

קדוש

When you make קידוש you should have in mind that you are fulfilling the first of the obligation of the 4 cups.

To begin the סדר, we make קידוש and sanctify the day. The word קידוש means special and unique. The first step to personal freedom is to recognize that you are special. You have a distinct combination of talents, skills and experiences that qualifies you to make a unique contribution to the world. In מצרים, the Jews were forced to build the store-cities of Pithom and Ramses. Why was this tortuous labor? Because these cities rested on swamp-land, and every time the Jews

built one level, it sunk into the ground. Slavery is a life with no accomplishment, no achievement, and no meaning.

קידוש is being unique with the talents that we have and we have to use them to accomplish (Rabbi Efrem Goldberg 5779)

Rav Soloveichik commented that קידוש is the quintessential time-bound מצוה, מצוה is the vehicle through which we sanctify our זמן, literally creating holiness.

One of the defining הלכות that govern עבדים is that slaves are exempt from all time-bound מצוות. By beginning the סדר with קידוש, time-bound מצוה, we begin with a strong demonstration and expression of חירות.

כשחל בשבת מתחילין כאן: בלחש

וַיְהִי עֶרֶב וַיְהִי בֹקֶר: יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

כשחל בחול מתחילין כאן:

סִבְרִי מְרֻנָּן וְרִבְנָן וְרִבּוּתֵי: בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׁבֹתוֹת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן (לשבת: אֶת יוֹם הַשְּׁבֹת הַזֶּה וּ) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתָנוּ (לשבת: בְּאַהֲבָה) מְקַרָּא קִדְּשׁ זְכָר לִיצִיאַת מִצְרַיִם. כִּי בְנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים. (לשבת - וְשֹׁבֵת) וּמוֹעֲדֵי קִדְּשָׁךְ (לשבת - בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלָּתָנוּ. בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ (לשבת - הַשְּׁבֹת וּ) יִשְׂרָאֵל וְהַזְּמַנִּים:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחָיֵנו וְקִיָּמֵנו וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:

כשחל במוצאי שבת קודש מקדשין יקנה"ז ראשי תיבות ה'ן, קידוש, נר, הבדלה,
זמן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא מְאוּרֵי הָאֵשׁ
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל
לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבֵת לְקֹדֶשׁת יוֹם טוֹב
הַבְּדִלְתָּ. וְאֵת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקֹדֶשֶׁת אֵת עַמְךָ
יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ: בְּרוּךְ אַתָּה ה' הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

We say in מוֹסֵף, וְהִשְׂיָאֵנוּ, ה' אֱלֹהֵינוּ, אֵת בְּרַכַּת מוֹעֲדֶיךָ, לְחַה'ם וְלִשְׁלוֹם, לְשִׂמְחָה We say in
לְחַיִּים וְלִשְׁלוֹם when we say, it is פשוט that we do not only want
לְחַיִּים וְלִשְׁלוֹם on יו"ט, but we want all year round. If so,
בְּשִׂמְחָה וּבְשִׂשׁוֹן, we don't only mean that we want
בְּשִׂמְחָה וּבְשִׂשׁוֹן on יו"ט, rather we want it all year round. That is what we mean
in the תורה, through ושמחת בחגך, we will be שמח אך והיית all year
round. (Rav Nevenztals Hagada)

Drink while leaning on left side

We know that the four cups are כנגד the four לשונות of גאולה. Why do
we drink four cups of wine, and not anything else? Why not have four
apples, and include this in the questions of the מה נשתנה?

The purpose of the four לשונות is not defining "freedom" in four
different ways. Rather, these are four different levels of גאולה, with
each one being a step higher than the one before.

Therefore the דוקה were רבנן, four cups of wine and not four fruit
or anything else. Because by fruit, a person enjoys his first fruit a lot
more than the second or at best they are equal. But by the third, it is
already regular to you. But it for sure does not add שמחה. But this is

not so by wine. Every additional cup of wine makes the heart happier. And with every cup of wine the שמחה becomes greater. This is ממש the four לשונות of גאולה, that each one adds more שמחה. (Reb Shlomo Zalman Aurbach (3/02 (ארזי הלבנון))

(According to this, it is better to drink wine than grape juice, or at least the wine should be diluted)

Wine represents the experience of the נשמה, you have a grape which is good, but not great (you can't make a בורי פרי הגפן on it), you crush it with enough pressure, not too much that you have pulp. Later the wine comes out, you have to let it ferment, i.e. it has to have a good enough environment, it has to have a good taste, not to let it become vinegar.

For the נשמה to be great, it needs נסיונות. נסיונות are the pressure of life. We are never given a נסיון that we can't handle. We need just the right amount of pressure, but not to be devastated after. The נסיון is up to us not to go sour. If you are poor, because of the pressure you then can become stingy or you could become compassionate. Similarly, if your נסיון is to be rich, you can be stingy or compassionate. We have to make the right choice.

גאולה is going out of the stress of מצרים, which in its inherent name is constricted, we have to decide what we are going to do with the נסיון, we can be like wine or we can be like vinegar. (Zaidy)

שהחינו וקימנו והגיענו לזמן הזה

What is הַזֶּה referring to?

Rav Hutner says that just like when a צדיק leaves, it leaves a רושם, so to when a יו"ט leaves, it leaves a רושם.

If when it leaves, it leaves a רושם, so it also makes a רושם when it comes in. Rashi in the beginning of ויצא says, what is the רושם that a צדיק brings? הודא זיוה הדרה, splendor glory and shining. Which are the הדרה of ראשי תיבות.

A הדרה brings those three things into our lives. הודא זיוה הדרה.

We usher יו"ט and thank ה' for הדרה.

The ultimate הדרה is the המשיח.

We say אָתְּ צִמַח דָּוִד עֲבָדָה מְהֵרָה תִצְמַח, flourish, to grow. If the דָּוִד grows, the ד becomes a ה the ו becomes a ז and the ד becomes a ה that is the הדרה. (heard from Rabbi Noson Greenberg 2020)

קדש is the first of the 4 cups, there are 4 questions, 4 sons. Why is the number 4 given so much חשיבות at the סדר?

The גמרא says that there are 4 people who have to say הגומל, someone who recovers from a life threatening illness, someone who gets out of jail, someone who is saved from voyage, someone who gets out of the desert.

When we were taken out of מצרים, they correspond to the four who have to say גומל. illness-we were slaves, deprived, tortured, barely livable conditions, there were terrible diseases, by freeing us, ה' helped us emerge from this danger.

We were freed from jail, not every jail has to have bars on it, מצרים was a jail for us.

We were saved from sea, קריאת ים סוף, we crossed the dessert, we went from sea into dessert, which is dangerous, 'ה took care of his needs.

יציאת מצרים, all the things we want to thank 'ה for, 4 is very appropriate, they were included in how 'ה saved us.

ורחץ

Wash your hands without making ידיים נטילות

We do this so we can act the way that they did in the ב"ה where they made their hands טהור before they touched a wet vegetable, so you should make a point to touch the vegetable with your hand, if you are going to use a fork, then there is no point of washing.

What is connection to סדר, we are not מקפיד on this all year, so why of all nights are we careful tonight not to touch vegetables that have liquid on it?

On a deeper level, there is a direct connection, we are celebrating freedom, a free man has the ability to dream, a slave goes day in and day out, and there is no hope for a better future, it will just frustrate the person. We got freedom, we can think about things, we are in סדר, we are not in ירושלים with ב"ה, but on the night of סדר ליל, we dream of a better future, when טומאה וטהרה will be a part of everyday life, that we can only do because we are free, and we became free on סדר night, it is connected to result of ליל סדר. (Rabbi Dovid Gottleib)

כרפס

Take a vegetable and dip it into salt water, be careful to take a piece that is less than a כזית so you won't be חה'ב in a ברכה אחרונה. When you make the ברכה, have in mind to fulfill your חיוב of פְּרֵי הָאֲדָמָה of מרור. You should not lean when you eat

is backwards for 600,000 ספרך, people doing hard work. Why not call it, ספרך?

What did the מצרים do? They made the men do the job of the women, and the women do the job of the men. They made us do backward jobs. It is most appropriate that we call that work, in a backwards way. (Rabbi Zweig)

Why do vegetables play a role? No מעשרות a תורה level on vegetables, since when do they play a central role?

The ישראל says that tonight we take things that are usually pushed aside and make it special, tonight everything is special.

The first time we dip סדר night, we dip a potato or celery into salt water; something that is not bitter into something that is bitter. Then we go through the entirety of מגיד. And when we come out on the other side of מגיד we dip something bitter, מרור into something that is sweet, Charoses. Why the change? Why the switch?

The Ben Ish Chai cites a Chidah quoting a medrash. Shlomo called in a fellow and asked him to make a ring for him. "On the ring should be a sign and a symbol that encapsulates all my wisdom". The man looked at him and said, "Shlomo HaMelech, how can I possibly do that? How can I possibly put all your wisdom on to a ring?" He said

"Very easy. Three simple words. גם זה יעבור. This too shall pass. If I'm winning every battle, if things are going great, if I'm flying sky high, then chas v'shalom, Gd forbid I should never get carried away with myself and think that I can do no wrong. Because sometimes when you are doing great, you'll then come crashing to the ground and things might be very difficult for you. And then once again things will turn better. A person will realize that when things are going great, גם זה יעבור, it won't last forever. And when things are going terrible, גם זה יעבור this too shall pass. It won't last forever.

The Jewish people entered מצרים. Beforehand, they were flying high. They thought perhaps they could do no wrong, nothing is going to happen to them. But גם זה יעבור, this too shall pass. They enter מצרים and reach a point of despair and almost hopelessness, but when they come out on the other end, they realize this won't last forever, גם זה יעבור. And things turn sweet again.

A great lesson for every day of our lives. Someone is having all the success in the world, don't let it get to your head because גם זה יעבור. Things can change quickly. And Gd forbid if someone is having a tough time, don't ever lose hope. גם זה יעבור, things will be sweet again before you know it.

כרפס stands for סתום פה כלל ראשון, the first thing that we need to know is to keep our mouth shut. After כרפס we have יחץ מגיד, take what you want to say and divide it in half. Be extra careful of the way that we speak.

I Was thinking that this is very appropriate on פסח. Chazal say that פסח is סח פה. Our voice was in גלות as well, and that came out of גלות.

On the יו"ט where our voice was freed, we learn how to speak. (2025)

The כרפס מהרי"ל (מג"א (או"ח תעג ס"ד) says in the name of the name ס פרך stands for Meaning, the question is, the (כי תשא לוי שבט לוי) (רמב"ן) says that is included in that calculation, and did not work?

We find a similar question by the גמרא (סנהדרין.) (צא in גמרא) where גביהא בן 600,000 said to the מצרים that we should get paid the wages of 600,000 workers who worked in מצרים. Why is שבט לוי included, they did not work? (רנת יצחק)

כרפס stands for the foods that you can use for this מצוה.

כ-carrot

ר-radish

פ-potato/parsnip/parsley

ס-celery

(heard from Rabbi Isaac Rosen)

כרפס also stands for כלל ראשון פה סתום

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

The גמרא in Pesachim (סה:), says that they skinned the פסח and put the animal back in the skin, and then put the animal on their shoulders, and רש"י says this was like the ישמעאלים. Why do we do things like the Arabs?

Break the middle מצה. Take the smaller part, and leave the bigger half for the אפיקומן.

What You Hide, Your Children Reveal

And the larger portion of the Afikoman is hidden. It is also fitting to wrap it in a napkin and place it between the cushions, and when it is eaten, it is taken out...(Be'er Heitev Orach Chaim 473:19)

We all are familiar with the tradition: we hide the Afi-koman. And who is it that goes searching for it? The children. They uncover what was hidden, and in return, they expect a reward. But it's more than a ritual. It's a profound metaphor. Whatever you and your spouse conceal, your children will eventually bring to light.

This is our generation. We may have hidden many things over the years, and not out of malice, but out of necessity, for survival.

And now, it is the children who are unearthing it all.

Children force parents to look in the mirror and confront who they truly are. And we have a choice. We can respond with blame:

"You're the worst generation- learn from how I respected my parents."

Or we can pause and say: "Maybe, just maybe, these children are granting us the opportunity to rediscover our Afikoman that long-hidden piece of ourselves that was broken off and tucked away."

Perhaps this is the path to L'shanah Haba'ah B'Yerushalayim, toward true redemption.

And maybe, just maybe, the very children who challenge us the most... are our greatest allies. Because they're helping us become who we were truly meant to be.

That is the true Pesach Seder. That is a true holiday of redemption.
(YY 2025)

Why do we hide the אפיקומן? It represents the קרבן פסח, why don't we have a קרבן פסח, since we don't have a ב"ה, why don't we have a ב"ה? Because of our sins, not because they sinned, rather because of OUR sins, who ever does not rebuild it is as if we destroyed it

We hide the אפיקומן, because we are embarrassed that we can't have a ב"ה and have to have a piece of מצה instead, so we hide it out of shame of our sins. (Reb Chaim Konievsky from Rabbi Ginzberg 2025)

חת"ס

We split the מצה in two, to indicate that the סדר has two parts, one about the redemption from מצרים and the other is about the redemption to come, the final and ultimate redemption. The future redemption, the bigger and complete one, is hidden. We do not know when it will come. Therefore, the larger piece of מצה that alludes to this greater redemption is the אפיקומן, which we eat later on in the סדר by צפון (meaning hidden).

If the אפיקומן represents such central part of the סדר, why do we use a broken piece of מצה? Wouldn't an intact whole מצה be more fitting?

Says the Kotzker, there is nothing as whole as a broken heart.

This piece of מצה, although broken, will be hidden. In the physical world, being whole is often seen as a virtue. But in the spiritual world, brokenness can be an asset, it signifies humility, resilience, and a drive for growth. (Rabbi Krohn 2025)

Why do we break the middle מצה to allude to the “Bread of poverty” that we ate in מצרים, considering that the middle מצה corresponds to לוי, and the tribe of לוי was not enslaved?

It is to teach us that even though the tribe of לוי was not enslaved, they were heartbroken over the suffering of their brothers. (Reb משה Hagada Page 64)

I want to add to this the following.

Why didn't פרעה include לוי in the שיעבוד? He was not a nice guy? He wanted to get rid of כלל ישראל.

פרעה saw through astrology, that the savior for the Jews is going to come from שבט לוי, he said I got it, I wont work the leader, by extension whoever the leader is wont do any work, מי שאינו בצרה אינו יכול להושיעה, if you don't feel the others pain, you will not be a effective leader. You cant lead without feeling someones pain, greatest way to be an infective leader, is not to feel pain (תפארת יונתן)

If you went through a difficult situation, take that experience and become a leader in that area, learning, social, Shiduchim, you can become a quality leader in that area. (2020)

A common theme of the סדר is that we are majesty, but we are also still enslaved. We break that middle מצה, to remember we are broken and there are broken moments in life.

But we recover that second broken part, one is set aside to be the אפיקומן. Who brings back that broken peace? The children. Who makes us whole, we have difficulties, threats, we feel broken, what

gives us the strength to persevere? Who is going to bring back that other peace to make that מצה whole? The Children. Who gives us the strength to persevere through difficult times? It is the children.

This is what יחזק is teaching us. (5779)

Why do we break the מצות at the table, why not bring them to the table broken?

The ספרים say that the three מצות represent the לב וכבוד, לב which represents your desires. It is our job to break our desires. It is not a big deal if you have a broken heart, we are supposed to break our own. (Rabbi Horowitz 1/08)

The Satmar Rav, says that יחזק symbolizes, that before you become holy, you need to break away the negative, remove the אפיקורוס, break away the rift raft that made it into our group. You can't build a holy society with those pulling you down.

Right then a student from the 11th grade class jumped up and said a different פשוט. We don't throw away that other half, we guard it, put away and bring it back for the most important part of the סדר. It is teaching us that there are times where a person needs to take a step away, where he needs a but when it is safe, at the most important time, you bring them back. (Just like brothers sent יוסף away, he was brought back) (Rabbi Shlomo Einhorn)

When I went to Poland in 1996, I met a survivor by the name of Shmele Halperin. I went to his house for שבת, his wife brought him

fish, then went back into the kitchen to get fish for the rest of the guests. Right away, he devoured the fish. I asked him, what's the rush? He told me that even though it has been more than 50 years since the concentration camp, and even though he knows that his kitchen is full of food, he still has ingrained in him to eat whatever food he sees, since he is not sure if there is going to be a next meal.

The reason why we put away מצה is because a real free person is able to save, he does not have to spend it all right away, he can put away some for later. Because a key to freedom is to anticipate the future and make it real. The definition of maturity is the ability to trade a lower pleasure now for a higher pleasure later. Children lack this perspective and demand instant gratification. (Why not eat 10 candies now? Because you'll get a stomach-ache later!) The challenge of adulthood is training ourselves to look at the long-term consequences. "Who is the wise man? The one who sees the future." We break the middle מצה, not for now, but for later. Because true freedom is a long-term proposition (Rav Steinwertzels father)

The main point of retelling the story each year is to realize that the תּוֹד that was done in earlier generations is not divorced from us today. The תּוֹד that was done back then was not an isolated incident, כִּי לְעוֹלָם, חֵטָא. The תּוֹד that was done at יְצִיאַת מִצְרַיִם still effects us today. This is why we do יַחַץ, we revisit the broken piece at the end to show how it was all connected.

יַחַץ

Why do we break the מצה in half to start the סדר?

We break the מצה to emulate the conduct of our ancestors in מִצְרַיִם (And maybe even to show who WE ARE). Those who had more to eat

broke their bread and shared it with others who had less. יחץ, the act of breaking the מצה in half is a symbol of חסד, loving kindness. Even under the harshest conditions the Jew had mercy and shared his meager rations with his fellow brothers and sisters. (Rabbi Joseph Soloveitchik)

מגיד

הא לחמא עניא

There was a custom in Belz, that the Rebbetzin would lift up the קערה, since we have to remember that it was בזכות נשים צדקניות that we were taken out of מצרים.

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול. כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין:

כל דכפין היתי וזה יכול. כל דצריך ייתי ויפסח.

We call out 'all who are hungry' come and join our סדר. This is followed by second call, 'all who are in need' join our סדר.

What is the difference between those two invitations?

This second invitation is not addressed to those in need of food; we have already reached out to them with the first phrase. Rather, here we are inviting those who are lonely, those in need of companionship and friendship. We Jews, who were slaves in מצרים and have suffered in the hands of countless oppressors, unfortunately know all too well

the feeling of being forsaken and abandoned. On the night of the סדר we open our doors with warmth and love embracing all those in need. (Rabbi Joseph B. Soloveitchik 2020)

הָא לַחֲמָא עֲנִיא דִּי אֶכְלוּ אַבְהָתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכּוּל

Why do we start off with הא לחמא עניא, and only then do we invite everybody to join?

Someone once came to Reb משה and asked him a question, and Reb משה gave him an answer. The man replied that the answer was not like a פרי מגדים. Reb משה said, you are right, but this is what you should do. The man again said but it is not like a פרי מגדים? Reb משה said trust me this is what you should do. The man walked away and came back with a שו"ע and showed Reb משה, look Rebbe this is not like the פרי מגדים. Reb משה answered, I know, I learnt this 296 פרי מגדים times, but you should do like I told you.

How does someone like Reb משה, who had all of כלל ישראל's worries on his shoulders, have time to learn a 296 פרי מגדים times?

We live in a physical world, with physical limitations. But if you involve yourself with רוחניות, then those physical limitations are removed. How is it possible that if you are expecting 10 guests, and the husband brings home 15, that there is enough food? Because you are involved in רוחניות, those physical borders are removed. You can keep on scooping out of the pot and there will be enough food.

Because Reb משה was so involved with רוחניות, it is because he was so involved with רוחניות that his physical limitations were removed. Now he was not limited by time, he could learn as much as he wanted.

If we start off with **הא לחמא עניא**, then we are starting off with **רוחניות**, we are not limited by physical limitations, now we can say anyone who wants to come and eat, is welcome. (ס"ח חת"ס Rabbi Wachsman) 5/04)

כל דכפין ה'תי וה'כול. כל דצריך ה'תי ויפסח. השתא הכא, לשנה הבאה בארעא
דישראל. השתא עבדי, לשנה הבאה בני חורין

Anyone who wants, come and join us.

This sounds insincere. Your door is closed, your windows are closed and you scream out, anyone want a meal? We have plenty of room at the table, pull up a chair!

We are really talking to ourselves.

The **שפת אמת** says, that the **ליל הסדר** tells us who we are.

כל דכפין ה'תי וה'כול-might not be for potential guests, but for ourselves, its a mission statement, a message for our family about what we stand for.

We are people who welcome guests, we are people who see food as a means to satisfy others, we won't enjoy ourselves if we aren't providing joy to others.

If you sit down, fancy crystal, silver Becher, good wine, royal table, and you don't have any guests, if all of your freedom that you have been blessed to have is saved for yourself, that is not freedom.

If you are collecting money for worthy causes, some people can't let go of their money. On one hand they are saying that they just made a

lot of money and they are indulging in one luxury after the other. Then when you ask them to contribute to Tomchey Shabbos, they say, well you know, it is not really all that good, I do, I want, I wish.

You are not wealthy, if you can't part with it. You don't own your money, your money owns you. You don't own your material possessions, the possessions own you.

Freedom is the ability to share with guests. You host events, if you can't part with it, that is the opposite of freedom.

We are connecting the beginning of the statement to the end. כָּל דֹּכָפִין הֵיטִי וְהֵיכֹל, whoever is hungry come and eat, whether it is genuine or not genuine.

לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין, if we are able to part with what we have, then we are truly free people.

We are defining who we are. We are free. What does it mean to be free? To be able to share. That is what we are as Jews. People who have no problem giving what they have to others. (Rabbi Efreim Goldberg 5779)

I wanted to add the following.

The סדר begins with an invitation to those in need to join us in our homes for the סדר. This is an act of kindness and צדקה. We begin the סדר this way because the moment we were freed from slavery our true essence could emerge. As soon as we reenact the story of our liberation we engage in the act most characteristic of us as people: feeding the hungry. (Rabbi Abraham Isaac Kook 2020)

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ה'תי וה'כול. כל דצריך ה'תי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין

What is the connection between anyone wanting to eat and us being in א"י next year?

תלמוד בבלי מסכת שבת דף קנא עמוד ב
כל המרחם על הבריות - מרחמין עליו מן השמים, וכל שאינו מרחם על הבריות - אין מרחמין עליו מן השמים.

The best שער רחמים in heart, there is a direct line to שמים, so if you open that gate, you have to open your gate.

כל דכפין ה'תי וה'כול, if you are hungry come and eat, you are showing רחמים, once your is open, so in שמים is also open, so the best thing that any Jew can ask for is to be in א"י next year. (Rav Ahron Leib-from Rav Ephraim Eliyahu 5779)

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים

It seems from the נוסח of the הגדה that the reason why we should eat מצה tonight, besides the fact like we say later on, that we eat מצה since the dough did not have time to rise when we were leaving, we also eat מצה, because that is what we ate when we were slaves in מצרים.

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים in פשט, that is the food that we ate in מצרים, not only when we were redeemed, but even when we were slaves.

That is why there are two דרשות on the words של מה דרכו (1 לחם עוני, לחם שעונין עליו 2) , עני בפרוסה meaning the bread of poor, and also 2) , עני בפרוסה דברים הרבה, we praise the מצה that we ate when we were redeemed.

There is one small problem, why over here is there only one reason mentioned, די אכלו אבהתנא בארעא דמצרים, when we were slaves, and later on, only the mention of the מצה that we ate when we were redeemed (שלא הספיק בצקם להחמיץ)?

It could be that in the beginning of the night, we are trying to feel the slavery, and as the night goes on, we are trying to feel the freedom. Like the עבדים היינו (פסחים קח) (גמרא) says, the first two cups are for עבדים היינו and the last two are for גאולה והלל (Rav Nevenzals Hagada)

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים

Why are we starting off the סדר with this question?
It sounds like a joke, no one is going to come now anyhow?
Why are we saying this in Aramaic?

In order to be able to eat a קרבן פסח, you need to have been included before it was Shected. We are bringing out the point that this סדר is not like any סדר, since there is no קרבן פסח now, even now, during the meal, you can join.

That is why we say it in Aramaic, to remind us of the גלות of לשון.
(תשע"ד Heard from Aliza Shapiro)

כָּל דְּכָפִין יִיתִי וְיִיכֹל

What would be the deal if a person did not want to have guests, he can't afford it, he thinks that they will be a bad influence, how can he say, anyone who wants to come, is welcome?

The גר"א explains that this what our fathers were saying when they were in מצרים. שהם אמרו כל דכפין ה'תי וה'כול, והם אמרו כל דצריך ה'תי ויפסח, and then they said, הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין.

With this we can explain something else. There is a הלכה that only people who were invited while the animal was alive, are allowed to participate (פסחים ס:), so how now, during the meal, can you invite others to join the meal? But according to what we said before, this is not what we are saying now, rather we are quoting what was said by our fathers in מצרים, when they were leaving. (Rav Nevenztals Hagada)

כָּל דְּכָפִין יִתִּי וַיִּיכֹל

Why do we invite people once the meal has already started? That is not an invitation?

The סדר is not a regular יו"ט meal. פסח we are the guest of honor. We are celebrating us being saved. You know what a guest of honor does at the party? He invites people he wants. They ask you, who do you want us to invite?" Even though we say a guest can not invite a guest. But the guest of honor is really the בעל שמחה. The בעל is not only the one who pays for it, but the one whose honor is being shown. פסח night, everyone who comes to the סדר is the guest of honor. Not only did we survive the experience, we are now better (because we can use the negative for the positive).

The reason why we invite people now is so that we can set the tone before מגיד, that we are all guests of honor. It is not to invite people from the outside, hopefully they got a meal already, which means that we can speak differently. You can speak up more. There might be someone sitting at the head of the table, he might have even paid for the meal, but tonight we are all the guests of honor. That is the feeling that we have to have on פסח.

That might be why we spill the wine. On שבת we don't go out of our way to make the guest feel more comfortable. Tonight we are all guests of honor. It doesn't make a difference who paid for the meal. The meal should not be a lecture. Everyone should be involved because we are all guests of honor. (Rabbi Zweig)

כל דכפין ייתי וייכול

The גמרא (סוטה לג.) ג says that a person should not make their requests in Aramaic for Rebbe Yochanan says "whoever makes their requests in Aramaic; the Ministering Angel is not bound to it for he does not understand this language." Why at the סדר, an evening on which we essentially ask for the redemption did we institute to say this opening invitation in Aramaic?

R. Yissachar Dov of Belz explains that the גמרא (:שבת יב) says that when we go to visit a sick person, one is able to pray in Aramaic because the Divine Presence is above his or her head and therefore the petitioner does not need a ministering angel to bring the prayer to G-d. The מדרש (ויקרא רבה לד) states – that when a poor person stands at the door, the Divine Presence is there as well. When we say "כלי" – "ה' דכפין ה' תי ויהיכול" – "ה' is standing there! ה' is with us at the סדר.

כָּל דִּכְפִין ה'תִּי וְה'כּוֹל. כָּל דְּצָרֶיךָ ה'תִּי וַיִּפְסַח. הַשְּׁתָּא הֶכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הַשְּׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין

Every שדר begins with a plea: השתא עבדי לשנה הבאה בני חורין , Every שדר that we have ever experienced is just a shadow of the ideal שדר. A proper שדר should include the שדר and Festival offerings. But "this year" it is not that way.

The truth of the matter is that the שדר also ends with this same theme, קרבן לשנה הבאה בירושלים. The reason why our שדר will not include a שדר offering this year is because the שנה ב"ה was destroyed. Our Sages teach us that the Second שנה ב"ה was destroyed because of שנת חינום. We are taught that the שנה ב"ה will not be rebuilt until we somehow correct the defect of שנת חינום and divisiveness.

If that is the case, why are we not prompted somewhere during the שדר to address this sin of שנת חינום? If the שדר in fact includes the request that next year we should be in the Land of Israel and in Jerusalem, why are we not told exactly how to take corrective action to make that happen? We should be explicitly taught to remedy our behavior of שנת חינום.

The הגדה says that there is such a notion in the הגדה. He says that this is alluded to by the question "Why is it that on all other nights we do not even dip once, and on this night we dip twice?"

The first dipping on the night of the שדר (into the salt water) reminds us of the first place that "dipping" is mentioned in Jewish History, when the brothers dipped the coat of יוסף, וַיִּקְחוּ אֶת־כִּתְנֹת יוֹסֵף וַיִּשְׁחָטוּ שְׂעִיר [עֲזִים וַיִּטְבְּלוּ אֶת־הַכִּתְנֹת בַּדָּם:]ברשית לז לא This is the prototype of the sin of שנת חינום, which has plagued us throughout the generations.

The second dipping at the סדר (into the חרוסת) corresponds to a second dipping that we find mentioned in the חומש: וּלְקַחְתֶּם אֶגְדַּת אֵזוֹב וּטְבַלְתֶּם בְּדָם אֲשֶׁר-בַּסֹּף וְהִגַּעְתֶּם אֶל-הַמִּשְׁקוֹף וְאֶל-שַׁתֵּי הַמְּזוֹזוֹת מִן-הַדָּם אֲשֶׁר [בַּסֹּף וְאַתֶּם לֹא תִצְאוּ אִישׁ מִפֶּתַח-בֵּיתוֹ עַד-בִּקְרַת [שְׁמוֹת יב כב פסוק]. This refers to the dipping into the blood of the פסח offering. That dipping was the first step of painting the doorposts and lintels of their homes with the sign of blood in order to save them from the מכת בכורות on the night of their deliverance from מצרים.

It is no coincidence, says the בן איש חי, that the תורה uses the language of אגודה regarding the second dipping. The word אגודה comes from the root word אגוד, which means unity. Thus, the dipping of unity, which took place at the end of the Jewish Nation's stay in מצרים, was a remedy for the dipping of חינוך, which had triggered their descent into מצרים.

This concept symbolizes that we too will emerge from our current exile, which was also triggered by חינוך, with unity and harmony amongst ourselves. {This could be also why we start off the סדר by saying כָּל דַּכְפִּין ה'תִּי, we want to bring everybody together} (Rabbi Frand פסחים צא . (I want to also add that there is an opinion . יומה נא (אחדות point of פסח can't be brought by a יחיד, because פסח has to get across the point of אחדות)

הַשְׁתָּא עֲבֵדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין

We start off by inviting guests, they feel bad, that they have to rely on others. The first thing that we tell them is, we were like this also, we also had to rely on others. We made it through, and you will as well, there is light at the end of the tunnel.

השתא עבדי, לשנה הבאה בני חורין

Q Why do we make זכר יציאת מצרים while sitting and reclining like a free man when we are still in גלות now?

A When we were in מצרים it was a set גלות and we were not able to bring the end closer. It is not so by us now where it is in our hands to bring the גאולה closer. Like ר' יהודה say in חז"ל (י.) צדקה בבה בתרא says is so great that it brings the גאולה closer.

That is why it says הא לחמא עניא כל דכפין ייתי ויכול ועל ידי זה השתא עבדי (חתם סופר פלפול חריפתה page 41) 4/16/00)

השתא עבדי, לשנה הבאה בני חורין

One year on Pesach, Rabbi Yisrael Meir Lau led a דור for soldiers of the Israeli air force and their families. There were about one hundred and fifty men, women, and children, including pilots and other army personnel. It was a tremendous challenge to engage such a large crowd for an extended period without a microphone.

Rabbi Lau began reciting the opening paragraph of Maggid, Ha lachma anya, and translating each phrase into Hebrew. As soon as he completed the paragraph, a soldier stood up and raised his hand. Rabbi Lau looked at the base commander unsure whether he should accept the question. They had just begun and still had a long way to go. The commander replied that the soldier was mature and serious, and he should be allowed to ask.

The young soldier began, “Honored Rabbi, as I listened to your explanation of the paragraph, I had the feeling that the words are antiquated and inapplicable. You said, “This year we are here; next year in א"י. This year we are slaves; next year we will be free men” I was born in א"י and have lived my entire life here. I was born into a democracy and never knew of anything different. If those opening words don't apply anymore, perhaps the entire הגדה is also outdated and antiquated!?”

Every eye in the room was locked on Rabbi Lau. He calmly replied, “I personally knew Rabbi Lazer Shach, Rabbi Elya Lopian, and Rabbi Shlomo Zalman Aurebach. These great men never allowed an untruth to escape their lips and they were honest to a fault. Yet, with my own ears, I heard them reciting the vidui prayers on יו"כ, “For the sin that we sinned before you”. Each of them then proceeded to list a litany of sins that I am absolutely sure they never committed. Some of the sins they enumerated are so severe that one must sacrifice his life so as not to transgress them. How could such great men have made false statements on the holiest day?

“The answer is they weren't only praying for themselves. Our problem is that it's always about me, me, me! But they were praying on behalf of the entire Jewish nation. They did not only worry about their own fate on the day of judgement, but also that of their fellow Jews who may have committed severe sins.

“The same is true about the opening words of the הגדה. You may have indeed been born into freedom in this Holy Land, but what about the rest of your fellow Jews? What about the Jews in the גלות who don't have that privilege? What about Jews living under persecution among hateful enemies? What about the myriads of Jews who don't have מצה, wine, and a סדר plate before them tonight?

“We have to stop thinking only about ourselves. We are a nation that endures through unity and love for each other. What better way is there than to commence the הגדה by thinking about our fellow Jews? The הגדה’s timeless words indeed apply today as much as ever.”

With that Rabbi Lau proceeded.

מה נשתנה

Pour the second cup

מה נשתנה הלילה הזה מכל הלילות. שִׁבְכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמֶצֶה, הַלַּיְלָה
הַזֶּה כְּלוֹ מֶצֶה
שִׁבְכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה (כְּלוֹ) מְרוֹר
שִׁבְכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פֶּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים
שִׁבְכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין, הַלַּיְלָה הַזֶּה כְּלוֹ מְסַבֵּין

מה נשתנה הלילה הזה? It is all about preparation, that is why it says פס, from all the other night that you prepared for this night, that is going to make tonight different (2018) (רובשיץ)

The reason why we ask so many questions on פס, is because real freedom is the ability to ask. (Rabbi Rothwachs 4/04)

מה נשתנה הלילה הזה מכל הלילות

We usually translate this as, why is tonight different from all other nights?

As Jews with אמונה, that is not the way that we should be looking at this. We should not question why ' it does things. We should translate it. What is different about tonight? (Heard from Rav Schorr 2020)

מה נשתנה הלילה הזה מכל הלילות

Why do we recite a נשתנה ממה only on the night of פסח? Why not pose these questions on the holiday of סוכות? In reality, סוכות is the time to ask the real big questions.

On all other nights of the year we sit in our warm and comfortable homes. Why on סוכות when we leave our houses and seek refuge into a temporary structure, do we not question anything? Surely this is puzzling to any child. Yet, we do not raise such inquiries.

However, on the night of סוכות, we pack up and leave our homes. This is something our people have had to do throughout the ages. Countless times, Jews both currently and historically, have had to pack up at a moment's notice and run for their lives to a different city, country or continent. Most times with nothing more than the shirts on their back. They had to escape because of attacks, pogroms and Anti-Semitism.

May we be זוכה once more to be a people with a permanent residence in Jerusalem with our beautiful rebuilt (5779 המקדש). (בעת המקדש)

According to the (רשב"ם ד"ה עד שמגיע לפרפרת הפת. פסחים קיד), the question of dipping is, why do we dip now? Meaning we usually don't dip before the סעודה.

מה נשתנה הלילה הזה מכל הלילות

Why is this גלות different than all other גלות, why are we in this גלות for so long? On all other nights we eat חמץ and מצה, we have high points and low points, tonight it is all low points, only מצה. Tonight is all מרור, it is all bitter.

The answer is, the next question, tonight we are dipping, we are dipped into גשמיות. We are not focused properly.

Tonight we only recline, we are relaxed, we are comfortable where we are spiritually. We should be constantly yearning. Like we say in עלינו, גשמיות, when it comes to גשמיות, we look at those that are greater than us, and we want to be like them, but when it comes רוחניות, we look at those that are less than us, and we are happy, that we are better than them, they come late and leave early etc, I learn for two hours and he learns for one hour.... it should be just the opposite (טללי אורות מתחת). ועל הארץ מתחת. (בשמים ממעל, ועל הארץ מתחת).

מה נשתנה הלילה הזה מכל הלילות

It says in מגילת אסתר, (ו א) בלילה ההוא נדדה שנת המלך חזרה, the miracle of פורים started to occur. The פסוק says, this happened on the first night of פסח. When we read in the הלילה הזה, it is an acronym for מה. Why is tonight different from all other nights, it's because tonight is when the miracle of פורים occurred. (תש"ט).

מה נשתנה הלילה הזה מכל הלילות

This question does not seem to have an answer, the question is why 'ה designated this night to command us to eat מצה, and the answer is, on THIS night we left מצרים, since the night was the beginning of the (גאולה.) ברכות ט.

Yet this answer seemingly no found in the הגדה? (Rav Nevenzals Hagada)

שבכל הלילות אנו אוכלין

The first question of the מה נשתנה is why we eat מצה tonight. But didn't we just say in the previous paragraph that the reason we eat מצה is because we are remembering what our forefathers ate in מצרים?

Rav Sorotzkin answers that the question isn't simply why we eat מצה. The question is why we only eat מצה and not any חמץ? Wouldn't it be wiser to eat both חמץ and מצה to show the contrast between what we can eat now while we are rich and what we were forced to eat back then when we were slaves? Don't we often see contrasts during the מרור; סדר, and other vegetables, leaning and drinking wine, etc.

Now that we understand the first question of the מה נשתנה let us understand the answer to this question. The מצה itself provides the contrast we are seeking. On the one hand it was poor man's bread during our enslavement in מצרים which symbolizes our slavery, and on the other hand it was also the bread we ate in our rush to leave מצרים which symbolizes our freedom. Therefore the מצה itself shows us the contrast, and we have no need to eat (תש"ט R. Zlotnick) חמץ.

שבכל הלילות אנו אוכלין חמץ ומצה

The (מג"א (סימן תע"א סק"ו) says that on יום יג you are allowed to eat מצה, the חק יעקב is that on ליל יד it is אסור to eat מצה.

It seems from the לשון המשנה that on the ליל יד it is מותר, because it says שבכל הלילות אנו אוכלין חמץ ומצה, which seems to infer that even on ליל יד it is מותר. (הגדה של פסח שירת הלויים)

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים

We dip twice, once into saltwater and once into חרות, why not smear?

In life, ה' sends us salt and sweet things. What is unique about dipping, is that you decide how deep you are going to dip it in, you have the option of dipping it in completely, and only on a surface level.

When ה' sends us salty situations, we have the same options. Are we going to wallow in self pity or are we going to use our אמונה to get out of the situation.

Similarly when ה' sends us sweet situations. We have the option of dipping in completely and enjoying the שמחה. We also have the option of only dipping in superficially. Of letting the הרע יצר ruin our שמחה, or enjoying it completely. (2025)

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים

According to the (שו"ע (תע"ה א) who says that you need to dip the מצה in salt, why isn't the question, why do we dip three times? And

according to the רמ"א, who says that you don't need to dip the מצה in the salt, how can the son say אין אנו מטבילין אפילו פעם אחת, you always do need to dip the bread in the salt.

The truth is, if you say that you don't have to dip the salt, rather sprinkle it, then you do not have a question. Even if you do dip the מצה in salt, it is not considered הטבלה, since you only find in תנ"ך the title הטבלה into something which is moist or something which flows.

But according to the שו"ע, who says that כורך needs to be dipped into חרות, if so, there is another dipping (this is not a question on the רמ"א, since he does not require כורך to be dipped into חרות) (Rav Nevenztals Hagada)

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים

Why does it say that 2 times, according to the רמב"ם it is three times? מצה, מרור, and חרות in כרפס, מצה

Maybe he does not count, כרפס? Since that is only to get the children to ask, so it is not counted as a dipping. (which is interesting, since it would come out that the question is on something that they did not see yet).

Maybe it is referring to the dips, on other nights we don't have to have a certain amount of dips. Here we have 2 dips on the table, salt water and חרות.

There is a different הלכה about מרור of מטבילין. The רמב"ם does not count מרור, since that dipping is only a health reason, to remove כפה. But it would not have a status of dipping. Why tears over here? עבודת

פרך does not mean hard work. Men were doing women's work and women were doing men's work. It was work that breaks a person.
Crying (Rabbi Zweig)

הלילה הזה כלנו מסבין

Women and a רבו are not obligated in תלמיד לפני, so why does it say (כלנו מסבין)? (הגדה של פסח רנת יצחק תש"ע)

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין:

יח, שמות יג) ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל) מארץ מצרים

The מדרש on this פסוק says (מכאן אמרו אפילו לעני), שמות רבה כ יח), שבישראל לא יאכל עד שיסב שכך עשה להם הקב"ה.

Why, when we are leaving and running away from פרעה, do we need to lean? This is seemingly a contradiction to what we are trying to accomplish, we are trying to run away from the מצרים, why are we stopping and leaning? We want to get away as quickly as possible?

The פסוק seemingly tells us straight out why 'ה took us in a round about way, in order so that we would not want to return to מצרים. So why do חז"ל take it out of context, and say that it is referring to leaning?

The יג (אבן עזרא) שמות יד יג asks, why didn't the Jews turn and fight back with the מצרים, we would have out numbered them, why didn't we turn around and wipe them out?

He answers that, up until now we were slaves, we had the nature of slaves, we could not turn around and fight with our “masters”, a slave who has nature embedded in him to be a slave, cant turn around and attack his master.

The פשט in the פסוק is that ה' took around so that we would not want to go back to מצרים, the reason why we would have wanted to go back to מצרים is because we had that nature ingrained in us.

So ה' started to change our nature, he started to make us feel like free people, he made us lean like free people, he wanted us to feel like free people again, “as if” we were sitting like free people.

That is why we have to eat tonight with הסבה, that we should feel like free people, and through the leaning, we will get to that feeling of being free. (Rav Nevenztals Hagada)

שִׁבְכֶם הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינָה וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין

שמות יג יח (ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל) מארץ מצרים

The שמות רבה כ יח), מכאן אמרו אפילו לעני) says פסוק on this מדרש שבישראל לא יאכל עד שיסב שכך עשה להם הקב"ה

Because in every generation there is a new understanding of יציאת מצרים, not only in every generation, but even in every person. A person's נקודה of חירות is an expression of יציאת מצרים and this נקודה can only be explained and understood by himself. So every person has to lean because that is his expression of חידושי הרי"ם. (יציאת מצרים) קנו 1/22/02 page

שִׁבְכֶם הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינָה וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין

שמות יג יח (ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל)
מארץ מצרים

The שמות רבה כ יח), מכאן אמרו אפילו לעני) פסוק says on this מדרש The
שבישראל לא יאכל עד שיסב שכך עשה להם הקב"ה

What does ה' leading us in a roundabout journey have to do with the
פסח that we are supposed to lean on דין?

the ענה'ם of leaning should not apply to לכאורה they are poor, why should they act like a king? Rather the עיקר ענין of
אין לך בן חורין אלא מי שעוסק רוחניות in מצרים from חירות
taking us in a roundabout way around the ים סוף was to make
many miracles in order to be מחזק ourselves in אמונה and to implant it
within כלל ישראל for future generations, up to the point where every
person is obligated to see himself as if he left מצרים. Which is to feel
real freedom, which is not being tied down to any הבל of זה.
Therefore from here we learn that leaning on פסח is based upon
freedom which is defined by our capability to attain רוחניות, and thus is
also applies as well to an עני שבישראל אה.

The שיערי ליל הסדר gives another answer.

Reclining symbolizes חירות, freedom, since kings sit in a reclining
fashion. But there is a deeper meaning in leaning. When someone
leans, he is supporting himself on something. When he is being
supported, he doesn't worry. When a person leans on a chair or bed,
the object he is leaning on supports him.

The עבודה of the סדר night is for a person to lean on ה' to the point that
he can say the words (תהילים עא ו) עָלִיךָ וְנִסְמַכְתִּי מִבֶּטֶן) from my birth.

This is the ענין of the סיבה at the סדר. After we have come to clear אמונה in השגחה פרטית, we have no need to worry, because we trust and lean on (טעם ודעת) page 1/24/02 (פרשת בשלח פה from The last answer was found in Touched By our story page 100)

שִׁבְכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כָּלְנוּ מְסֻבִּין

שמות יג יח (ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל) מארץ מצרים

The שמות רבה כ יח), מכאן אמרו אפילו לעני) פסוק says on this מדרש The שבישראל לא יאכל עד שיסב שכך עשה להם הקב"ה

What is the connection between the לשונות, between the fact that ה' took us in a round about way, דרך מדבר and the חיוב לעני להסב דרך סדר חירות בליל סדר?

When the Yidden left מצרים, it says, ויוצא את עמו ישראל מתוכם לחירות, even those leaders and rulers who are on top of the world, are still משועבד to their worldly desires and needs, like it says in קהלת (ה ה) מלך לשדה נעבד, and you can see a king or ruler whose desire and needs remove him from recognizing ה', and you can see from the wives of שלמה, and because of that there is no חירות עולם. Real חירות is like רבי שמעון בר יוחאי, they were completely free from the needs of the worldly pleasures and needs.

So ה' took us out of מצרים into חירות עולם, with the intent that we should have no worries and no physical needs, so ה' took us through חירות, חירות, חירות עולם, מדבר, ארץ לא זרועה.

That is how we can learn שיסבנו לא יאכל עד שיסבנו, just like a king during the סדר, because we are learning from here that חירות is someone who runs the world and not someone who the world

runs him, and we can have a poor person can be a real בן חורין, and his life a life of חירות עולם, and because of this he has to lean (דרשות) (חת"ס דף ער"ה כמוצא שלל רב).

Q Why don't we ask other differences of the הגדה, i.e. on all other nights of יו"ט we eat right after קידוש? Tonight we pour a second cup and say a lot of things and say הלל, aren't these big differences as well? What about the fact that we usually don't have four cups of wine?

There is another difference that could be asked as well, we don't have the פסח? (In the משנה in קטז.) (פסחים) it says that when the בית המקדש was around, they did ask this difference.)

A A change can happen in one of three ways, like חז"ל say (מז) (חולין) in regards to a טריפה "it is lacking, adding, or switched", which means it is missing something, something was added or something was switched. We find that in the סדר we have these three differences. 1) Adding- usually we don't dip and tonight we dip twice. 2) Lacking- usually we can eat מצה and חמץ and tonight we can only eat 3 מצה. Switching- usually we eat all vegetables and tonight we eat מרר. These three questions deal with the differences in the meal. The fourth question deals with change in man. Leaning deals with heart, all year we have no reason to have haughtiness and tonight we are supposed to show a symbol of our freedom. So we don't need to mention any other difference because they are all included in these four categories. (עג Page אברבנאל טללי אורות)

The (רמ"א) (תעג ז) says, the son or wife should say the מה נשתנה, then you say עבדים הה'נו and the rest of the people do not need to say the מה נשתנה. (רמב"ם) (ח"מ פ"ח ה"ב) The (ח"מ פ"ח ה"ב) says, וכאן הבן שואל,

it comes out that the son is not asking the מה נשתנה , וכו ואומר הקורא מה נשתנה , rather the son asks whatever is bothering him. The קורא, the one who is saying the הגדה, he is the one who is saying the מה נשתנה. It comes out that in today's time where we don't have a קורא to be מוציא everyone, everybody is חו'ב to read the הגדה. It comes out that according to the רמב"ם, there are two הלכות. First of all, the son has to ask the questions that are bothering him, this is learned out from the (יד, שמות יג of פסוק), (והיה כי ישאלך בנך), each kid asks according to his level and own way, because the תורה speaks to the ארבעה בנים. and furthermore, the סיפור יציאת מצרים of הלכה, needs to be transmitted through in a question and answer form, therefore the רמב"ם says that also the קורא says the מה נשתנה so the סיפור יציאת מצרים will be in a question and answer form.

The מפרשים ask a question, how can the son ask a question on things he did not see yet (I.e. we did not eat מצה and מרור yet, we did not dip two times). פשוט since the son sees a table with מצה מרור and חרות, the son will understand from what he sees, that we will be eating מצה and מרור, dipping twice (even according to the רמב"ם who holds that even כרפס is dipped in חרות, the son will understand from the fact that חרות was left over, that there is going to be another dipping).

But according to what the רמב"ם said, that the son does not say the מה נשתנה, rather the קורא says it, there is no question. Because really the son does not ask on the questions of the night, since he did not see them yet, rather he only asks on what is bothering him. The קורא is the one who asks the four questions because he knows what is going to happen after. (הגדה של שיח הגרי"ד אות יב 4/17/03)

עבדים הה'נו

The מצות are uncovered from now until after מגיד (besides when we lift the cup of wine שהיא שעמדה)

עבדים הה'נו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה.
ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו
משעבדים הה'נו לפרעה במצרים. ואפילו כלנו חכמים כלנו נבונים כלנו זקנים
כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר
ביציאת מצרים הרי זה משבח

עבדים הה'נו לפרעה במצרים

Why do we say we were slaves and not that our fathers were slaves like we do by מרור, “that this מרור made our fathers lives bitter in מצרים”?

Because in every generation we are obligated to see ourselves as if we were freed from מצרים. (כתב סופר (שפתי חכמים) 4/1/01) 29) מצרים.

עבדים הה'נו לפרעה במצרים

Q Why does the preparation of getting closer to ה' need to be preceded by שעבוד מצרים?

A This is all to get us accustomed to being humbled and lowered. Because if we reach high levels without first being in bondage, the new accomplishments will not settle in us.

So too, all the bad in the world, is there to humble a person. Similarly we find many times that before a great redemption, there are difficult times. All this is so that a person will be able to accept the good through humility.

Furthermore, the purpose of יציאת מצרים was to be מקבל עול מלכות upon us, if עול מלכות was placed upon us while we were free, we would not have accepted it with complete subjugation. Therefore first we were enslaved in מצרים to accustom us to being humble, then we will be able to accept עול מלכות שמים with אמת (טללי אורות). (שפת אמת (טללי אורות) page 99))

עבדים הה'נו לפרעה במצרים ויוציאנו ה' אלוקינו משם ביד חזקה ובזרוע נטויה ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים הה'נו לפרעה במצרים

Q1 Why does the הגדה say we were slaves and ה' took us out. Then later talk about slavery and redemption. Why not first speak out all slavery and then speak about all of the redemption?

Q2 "חה'ב אדם ליראות את עצמו כאלו הוא יצא ממצרים" How do we do fulfill this by reading the הגדה?

Me

A1 Lets say someone is in an accident and hurts his neck. There are two ways he can get healed, either through a slow process or quick and immediate. The difference is whether or not you remember what it is like not to be able to move your neck. If it is a slow process you will not. But if the healing happens very quickly, you will see an immediate difference. So the הגדה says we were slaves and ה' took us out right away. It was not a slow process. We remembered right away that we were slaves.

So why do we explain it again later on?

Reb Shmuel

A2 If someone is in a tragic accident and you rescue him, the first thing they say is “we were flying, we crashed, but now we are OK”. Then everything settles and he calms down. He goes on to explain how he was flying, then the weather turned stormy, the engine failed, and then people came over and rescued them. The way we read the הגדה is the way a person who survived a traumatic experience would say it over. (Reb Shmuel Brazil 3/99)

ואילו לא הוציא הקב"ה

Obviously if ה' did not take us out, who would've taken us out?

so כהן he was a בן השונמית revive אלישע asks, how did he ב"מ in תו"ס how was he able to be מטמא for a תו"ס? מת? answers that for פיקוח נפש you are allowed to. It is known that the Jews sunk to the 49th level of טומאה while they were in מצרים, had we not been taken out at that moment, we would have sunk to the 50th level and ח"ו there would never have been a תקנה for us.

The (סנהדרין) says, a מין asked, your G-d is a כהן, so after he buried משה, with what did he (ס"ת) טובל? says that the fact that he became טמא for the Jews is not a קשה, because we are called בנימ (למקום). Why didn't he ask, how could ה' go into מצרים? מצרים was filled with טומאה. Rather it must be that פיקוח נפש is different.

עבדים. Now the הגדה of the לשון is can be understood in a different light. והה' took us out himself. How was he able to be מטמא? Therefore the end says, ואילו לא הוציא הקב"ה, we would not have been redeemed. Because we would have fallen to the 50th level of טומאה, therefore it is ממש, פיקוח נפש ממש, therefore it was מותר for ה' to come down

ספר purple ר יהותן אה'בשיץ (תורה לדעת) . מטמא himself for us. (תורה לדעת)
page 3/27/03 (קנט)

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וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקְדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ
מְשֻׁעָבְדִים הֵהָנוּ לְפָרְעָה בְּמִצְרַיִם

We are all familiar with the idea that the reason the redemption needed to be done with such haste is because the בני ישראל had steeped to the the 49th level of טומאה. Had they remained any longer they would have reached the fifteenth level and would not have been able to be redeemed. Reb Leibele Eiger asks how can we say that had the בני ישראל stooped any lower they would have not been able to go out of ה' מצרים, can do anything,?

Reb Leibele explains that surely ה' could have redeemed them even if they sank any lower but they would have lost all remnants of spirituality in them. Meaning that had they sunk any lower, a subsequent redemption would have lost all spiritual traces to our holy אבות.

There would have been a completely new start very similar to what ה' suggested to משה at the time of the עגל. The 50th level of טומאה would have erased all connection to the קדושה of the אבות. We would have been no different than the אומות העולם which comes from the לשון of מאומה (nothing). The other nations are not rooted in anything. This is why פסח is בזכות אבות. Reb Avraham Schor expounds on this idea by saying that the בצק (dough) that כלל ישראל left מצרים with is symbolic of the אבות the pure matter from which we are constructed. Amazingly בצק has a gematria of 192 which equals כל מכל כל, the three expressions of blessing which are mentioned by the אבות. Sure

enough we mention כל מכל בכל in Bentching every time we eat dough.
(Rav Eytan Feiner)

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עבדים הה'נו לפרעה במצרים ויוציאנו ה' אלוקינו משם ביד חזקה ובזרוע נטויה ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים הה'נו לפרעה במצרים.

How is it possible that we would still be enslaved? How long do people last in slavery, 2, 3,4 generations? Then the Empire falls? Chaim Bennet told me that the שפת אמת asks, why does it start off with the term עבדים and finish of with משעבדים?

Even though we would not have been politically under their control, we would have been culturally under them. We would not have been עבדים to them now, we would have been משעבדים to them.

The חת"ס gives a different answer. He says, if not for ה' for taking us out with His might through the awesome exhibition of His control of all nature through the ten plagues, but if He would have just put a thought in פרעה's head, granted we would have not been slaves we would have been free men, yet we would still be forever enslaved to פרעה and would have a tremendous gratitude to פרעה for letting us go psychologically, we would have still have been enslaved to פרעה. By ה' displaying his might in this fashion and forcing פרעה to let us out we only have gratitude to ה' and are completely free, not physically slaves nor emotionally enslaved to פרעה. (תשס"ז זאיד) (Zaidy)

וְאֶפִּילוּ כָלֵנוּ חֲכָמִים

The גמרא says (פסחים קטז.) if you don't have a wife or son, you ask yourself. Even two תלמידי חכמים have to ask each other. How can you have the same נוסח for a חכם as you do for a little kid and wife? What is the purpose of asking yourself?

The purpose of the night is to put the truth about יציאת מצרים into your heart. So even if in שכל he is a חכם, in his heart he is still עם הארץ and like a child (a לב is emotion not שכל). You should know, putting the truth into the heart, you should explain the language and manner to a חכם in same way and language as you would to a kid. This is a כלל גדול in עבודת ה' in גדול. (Reb Dessler (טללי אורות) Page 4/1/01 (קה)

וְאֶפִּילוּ כָּלֵנוּ חֲכָמִים

If they are תלמידי חכמים, what is the point of saying it over?

What is the difference between the זכירה of מצוה (which we have every night) and the סיפור of מצוה?

סיפור is for ידיעה, to know. We have to constantly remind our self. סיפור is to feel it, to relive it (... חה"ב אדם לראות את עצמו...). On פסח we have to relive and reexperience יציאת מצרים. Like the רמב"ם (ספר המצות עשין) הקב"ה says, part of the סיפור יציאת מצרים of חיוב (קנ"ז) ממצרים מעבודות לחירות is להלל for having taken us of חירות.

That is why even תלמידי חכמים have to repeat it to each other, because סיפור יציאת מצרים of חיוב we have a פסח on.

I just wanted to add, that you can never get excited about something that you don't care about. Praising is an act of emotion. In order to be able to praise, we need to feel it.

I saw another way of saying this. הגדה is to tell someone to something that they don't know. סיפור is to tell something to someone that they already know. That is why וְאֶפְּלוּ כִּלְנוּ חֲכָמִים (Who already know) we have the מצוה of מציאת מצרים. (R' Asher Weiss 4/17/03)

כלנו יודעים את התורה...

What does it mean כלנו יודעים את התורה? The גמרא (פסחים .ג.) says, אשרי מי שבא לכאן ותלמודו בידו מעשים טובים in your hands. As long as you don't have מעשים טובים in your hands, there is no proof that you understand the תורה which you have learned, i.e. מעשים טובים are a sign that you learned תורה and your learning is in your hands. It is possible for a person to learn and simply not understand anything. Only when he does מעשים טובים, only then does he understand and love תורה, that is called יודע את התורה, knowing תורה. (R' Shach (רצב) page 4/03 של פוניבז')

כל המרבה לספר ביציאת מצרים הרי זה משבח...

Why is the מצוה of מציאת מצרים so great that we need to tell it over, rather than any other miracles that happened to our אבות?

The miracles that ה' did by the מכות were not really necessary, because had ה' not hardened the heart of פרעה, he would've sent us out after the first plague. But ה' hardened his heart in order for the miracles to be publicized, in order so that they should be told over to all generations, like the פסוק (א, שמות ז) says, "because I hardened the heart etc... in order to tell it over". Since all the miracles happened in order to be told over, we are obligated to tell them over as much as

possible, more than any other miracle that happened to us, that happened to us because we needed it, rather than in order to say it over. (טללי אורות) הפלא"ה page 4/1/01 (קד)

כל המרבה לספר ביציאת מצרים הרי זה משבח...

Once a poor beggar, an ignorant, unlearned man, suddenly became rich and famous. He hired teachers for himself, with whose help he became a cultured man. After some time he lost all his wealth and became poor again: yet all the same, he made a celebration every year on the anniversary of the day he became rich.

People asked him: "Here you are, poor again as you were before, what is the point of making an anniversary שמחה?"

His answer was, true I have lost my money. But the education I acquired while I was rich stays with me permanently, and that is something worth making a שמחה about.

The lesson is this, we make a joyful שמחה over יציאת מצרים and praise ה' for it even today, when we are back in exile and under the dominion of the gentiles. And why? Because the chief thing we celebrate about תורה, is our becoming the chosen people and receiving the תורה, and these things have stayed with us in our exile. We can be happy even today, because the spiritual advancement we made during the exodus can never be taken from us.

Therefore, כל המרבה לספר ביציאת מצרים, even in our gloomy exile, is clearly "praiseworthy", since he is thereby proving that his joy is spiritual, he is happy about the תורה and עבודת ה' that we merited

If so, we can't say to ה', we don't want to be your slaves, and you can't acquire us against our will, because this is only true if we were בני חורין first, but since we were slaves to פרעה in מצרים, and ה' redeemed us from there, we are forced to be עבדים. This is what the פסוק means, כי, maybe we would say that you can't acquire a slave against his will, this is not a good claim, because of what the פסוק says next, עבדי הם, because ה' took us out of מצרים where we were previously slaves.

Since this is so, even if you have a big ת"ח, he should not say that instead of being involved in מצרים, סיפור יציאת מצרים, that he should rather learn תורה, rather משובח, because through being involved in מצרים, סיפור יציאת מצרים, a big יסוד is clarified, that we are slaves to ה', which is רב (ערוך השלחן) (כמוצא שלל רב) page תשס"ח (צה)

זְכַר הַמִּצְוָה לְסַפֵּר בְּיַצִּיאת מִצְרַיִם הַיּוֹם זֶה מְשֻׁבָּח:

On the night of פסח there is a Halachic requirement of סיפור יציאת מצרים - the retelling of Exodus story. This is done via the הגדה. At the very beginning of the הגדה we are told 'All that extend the Exodus story are praiseworthy'.

But the (שו"ע) (או"ח תפא ב) tells us that we should speak about it all night, חה"ב אדם לעסוק בהלכות הפסח וביציאת מצרים, ולספר בניסים ובנפלאות, 'until sleep overtakes us'. This makes it a חיוב - a requirement - and not simply praiseworthy? (2020)

וּאֶפִּילוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מְצוּה עָלֵינוּ
לְסַפֵּר בְּיִצְיַאת מִצְרַיִם. וְכָל הַמְרֻבָּה לְסַפֵּר בְּיִצְיַאת מִצְרַיִם הֲרִי זֶה מְשַׁבַּח

The more you speak about leaving מצרים, it is praiseworthy.

The (גמרא) says there was someone who was Chazan and instead of saying הגדול הגיבור, he added a whole more praises, and an אמורא said, are you finished? You can't make up your own praise? Just do it the way הגדולה told us to. Because you can't do justice to the praise, since any praise that you give is really limiting.

So how can we say, כָּל הַמְרֻבָּה לְסַפֵּר בְּיִצְיַאת מִצְרַיִם הֲרִי זֶה מְשַׁבַּח?

The מהר"ל, theme of the סדר is about הכרת הטוב, that is the מצוה of We are saying thank you 'ה. In regards to thanking, you can never do enough.

praise, is sometimes too much or not enough. But thanks there is no limit. The more we can thank the better.

(I saw a nice addition to this in רב שלל רב, page ק)

The רא"ש says that you are not allowed to add praise when you are Davening, but a private conversation between you and 'ה is allowed. So since the night of the סדר is דרך סיפור, so you are allowed to increase.

The שפת אמת says you are not allowed to add praises for no reason. But if a miracle happened to you, then you are allowed to add extra praises to 'ה, you are even obligated to.

So since on the night of the סדר, we say עליו את עצמו כאילו, ח"ב אדם לראות את עצמו כאילו, we say מותר is it, not only is it, יצא ממצרים (2022))

מעשה ברבי אליעזר

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק והיו מספרים ביציאת מצרים כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריאת שמע של שחרית:

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק

Why specifically is a story told about these individuals?

The חיד"א says that each of these individuals had a uniqueness about them. Their ancestors were either Kohanim, Levi'im and Gerim. R' Yehoshua was a Levi. R' Alazar ben Azarya and R' Tarfon were Kohanim, and R' Akiva was the son of Gerim. Their ancestors were not slaves. One might think they are exempt. But they are not. They must retell the Exodus story too.

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק

ליל תנאים go to learn on ר"א was a תלמיד of ר"ע, why did the תנאים go to learn on ר"ע next to ר"ע in ב"ב, why didn't ר"ע and the חכמים go to רבי אליעזר in לוד (By the fact that they were leaning, proves that were not sitting with their רבי)

The תנאים mentioned in this ברה"ת were at the time of the חורבן בית שני, even after חורבן בית שני, we still have to lean as a free person, and

act as if we are leaving מצרים, and in a time of גלות it is very difficult to do this, to be able to act free, and view our self as being free, that we are not slaves to פרעה anymore.

This חכמים, to be able to see the גאולה through the חורבן הגדול, the חכמים learn from ר"ע, like we find in the גמרא in מכות, where the חכמים saw a fox leaving the מקום המקדש, they started to cry, and ר"ע was laughing, and ר"ע explained to them, that if the bad נבואה was going to be carried out, then the good נבואה will be as well. Through the חורבן הגדול, ר"ע taught them to be able to see them the גאולה, that is why they went to חס ר"ע (חבצלת השרון חס ר"ע Hagada page ליל סדר).

I was thinking a similar idea is that the (מנחות) says (כטו גמרא) that משה went up and saw the ספר תורה was writing on the lines on top of the אותיות, he was told, there will be a person named עקיבה בן יוסף, שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות.

כלל ישראל, from all natural perspective, it seemed that this nation was over with, and he himself fell to the irons of the Romans. Yet he renewed תורה שבעל פה and today we can sit with a גמרא בלאט and it is alive. How did he do it? קוץ doesn't only mean a line, it is a thorn. Every thorn that he observed, every thorn that perforated the body of עם ישראל, what was his response? If a בית מדרש was burnt, he built a new one, if a ספר תורה was destroyed, he wrote a new one. קוצים רבי עקיבה had many, he died through those קוצים.

When people see who have their own קוץ, justifiably they cry and give up hope, but what did רבי עקיבה do? He rebuilt mountains and mountains of תורה. That is how he secured נצחיות of תורה and כלל ישראל.

שְׁהִיּוּ מְסֻבִּין בְּבֵנֵי בְּרַק, וְהִיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כֹּל אוֹתוֹ הַלַּיְלָה

It sounds very much like בהסיבה was said סיפור יציאת מצרים. If so, then it needs a little bit of an explanation because the (מ"ב) (סימן תעג ס"ק עא) quotes the הגדה, בהסיבה, not to say the של"ה in great fear. (2025)

מעשה ברבי אליעזר

Why were they all there, why not stay home?

Rav Solovechik said, since we said מה שזוהי, does not only mean quantity, but also quality, and that is best when you have a חבורה, that is why it here to teach us this lesson.

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהִיוּ מְסֻבִּין בְּבֵנֵי בְּרַק

We all know the story in the הגדה of the תנאים who were up all night until there תלמידים informed them that the time for שחרית had come. There is a contradiction between the הגדה and the תוספתא as to the exact nature of their nocturnal discussion. The הגדה says that they were engaging in סיפור יציאת מצרים whereas the תוספתא says that they were learning הלכות פסח. Which one was it?

Rav Asher Weiss answers that one must note that two of the תנאים present were ר"ע and רבי אלעזר בן עזריה. These two תנאים have a dispute (ברכות ט.) as to whether the סיפור קרבן פסח and accompanying חצות (ר"ע) or only till רבי אלעזר בן עזריה (עזריה). Therefore רבי אלעזר בן עזריה until everyone agreed to engage in סיפור יציאת מצרים. To accommodate רבי אלעזר בן עזריה they spent the rest of the night learning הלכות פסח.

The Brisker Rav takes a different approach. He proves from here that you can fulfill the מצוה of מצרים through learning פסח. The question is why? How does learning the laws of פסח constitute מצרים? Perhaps we can explain this with a יסוד of the בית פסוק (שמות יג ח) וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא. הלוי asks that the פסוק seems to misplace the subject and the object. The פסוק appears to be saying that 'ה' took us out of מצרים so we could perform these מצוות as opposed to us performing these מצוות because 'ה' took us out of מצרים? The הלוי explains using the famous זוהר "Histakel baoraisa ubari alma". 'ה' used the תורה as the blueprint for creation. Therefore, the concepts of מצוה and פסח in fact preceded the exodus as they preceded the creation of the world. 'ה' did indeed take us out of מצרים in order to perform these מצוות and not vice versa. If this is true it is quite obvious why we can fulfill the מצוה of מצרים through the laws of פסח. The laws of פסח served as the impetus and blueprint for the Exodus itself. (Shai Shechter)

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שְׁהִיּוּ מְסֻבִּין בְּבֵית בְּרַק

Why are the names of the תנאים all mentioned?

לויים (תו"ס were רַבִּי יְהוֹשֻׁעַ and גר (סנהדרין צו), רַבִּי אֱלִיעֶזֶר was a עַקִּיבָא כהנים (:יבמות were רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה and ד"ה בן עזאי: סוטה כא), רַבִּי טַרְפוֹן (פו: פסחים עב), so you might have said, that they are not obligated in the מצוה of מצרים, כהנים are not obligated, since they were not enslaved (רש"י שמות ה ד), and גרים were not part of כלל ישראל, that is why were are told that even they are obligated in the מצוה of מצרים. According to this, it is possible that there

רבותינו הגיע זמן קריאת שמע של שחרית

Why does it have to say של שחרית?

They were so involved in סיפור יציאת מצרים, so much that the students had to explain to them that it was time for שחרית של שמע קריאת Without them saying של שחרית they would have thought that it was only time for שמע קריאת of night. (שפתי חכמים) page 36) 4/1/01) כתב סופר

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רבותינו הגיע זמן קריאת שמע של שחרית

Why did they say הגיע זמן קריאת שמע של שחרית, and not that the time of עמוד השחר (which is when the סיפור יציאת מצרים of חיוב is over)? And the זמן of ק"ש is much after עמוד השחר? What is the connection between ק"ש and them finishing the מצוה of יציאת מצרים?

This is coming to tell us a big יסוד. The עיקר of ק"ש is to accept upon ourselves עול מלכות שמים, even if we give ourselves over to be killed, we still have to believe in ה'. The גמרא (ברכות:) (סא) in אמר, that all the days of רבי עקיבא, he was מצטער on the נפשך "בכל נפשך", when is he going to be able to be מקה'ם. פסוק. At the end of his life, he was happy because he was killed ה' קידוש ה'.

After the רבנן were involved the whole night in the מצוה of יציאת מצרים, and through this they saw more of ה's greatness, then the תלמידים came and said now is the time to say ק"ש, specifically now, after you finished the מצוה of יציאת מצרים, now you are prepared to say ק"ש with כמעותה, מסירת נפש ממש, therefore they said that the

time for ק"ש arrived that they are fitting to accept upon them self now (מה) (page 4/8/03) ק"ש. (הגדה של טעם ודעת in עול מלכות שמים)

רבותינו הגיע זמן קריאת שמע של שחרית

The מהר"ל (in his פירוש על הגדה) says that if the תלמידים did not walk in, they would have gone the whole night and then they would have missed the מצוה completely. ר"ע who said that he lived his whole life for ק"ש, forgot ק"ש? In (פרק מא) (ספר גילגולים) it says that ר"ע was a גילגול of ק"ש, (מדרש) (מדרש רבה ויחי יעקב, who the יוסף after 22 years what does he do? He says ק"ש, because he put all his כוחות into ק"ש. The גמרא (פסחים נו) says that יעקב is on his death bed, what is the testimony that he wants to know that his children are all righteous, it is ק"ש. Because that is the gift that he gave us. The first ק"ש is when it is dark (since the best time to Daven is הנץ, so when you are saying שמע it is still dark), at night when it is dark, and ק"ש על מיטה, again when it is dark. Why? Because יעקב, who taught us בְּלִילוֹתָּ בְּיָמֵינוּ, and he is the one who taught us about ר"ע. ק"ש was one of the מלכות הרוגי, he says (ברכות סא:) that I waited my whole life to fulfill the פסוק of בכל נפשך, he is about to have his skin scrapped, and all he can think about is ק"ש, In the home town of ר"ע, where are they spoke about is ק"ש. Someone who lived his whole life about ק"ש, and who forgets to say ר"ע, ק"ש? How is that possible?

Because they loved the מצוה so much, they could not control themselves. But this is still hard to understand, why they would take this, this far. Rav Schorr says, the whole purpose of the הגדה is to take the lessons and incorporate them into our being, to add 'אמונה בה' into our life. It starts with אמונה. The (גמרא) (מכות כד) says that it all boils down to צדיק באמונתך יחיה. That is what ר"ע was doing, he didn't need

a ר"ע, since the whole ענין of ק"ש is מקבל עול מלכות שמים, what was ר"ע doing all night? They were being עוסק in מקבל עול מלכות שמים. They were living באמונתך בה, it was the same thing. When תלמידים came in and said, הגיע זמן קריאת שמע של שחרית, now they know that they did a great job. If we were so involved in being מקבל עול מלכות שמים, up to the point where we forgot about ק"ש, how do you bring a night to a close? We seal it by saying the words שמע ישראל, even though it is ליל שמורים, we still say the words שמע. Specifically ר"ע is going to teach us such a lesson. (Heard From Rabbi Feiner and Kitzur Shiur Hagada Magid 04-17-11)

אמר רבי אלעזר בן עזריה הרי אני כבן שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא, שנאמר, למען תזכור את יום צאתך מארץ מצרים כל ימי חה'ך. ימי חה'ך הימים. כל ימי חה'ך הלילות. וחקמים אומרים ימי חה'ך העולם הזה. כל ימי חה'ך להביא לימות המשיח הרי אני כבן שבעים שנה ולא זכיתי

had everything, he was a נשיא, a גדול בתורה, a miracle even happened to him that he grew a beard overnight and looked 70. Nonetheless he was not ענין of the דרשה to say זוכה, because for this he needs a זכות bigger than the זכות of תורה. This needs עמילות and additional דשמיא, a נס did not happen for him because he needs to work on this himself, even though the רבים would be benefiting (by knowing this דרשה). (Reb Chatzkel Levinstein (צד) 3/02 page הגדה של פונבז)

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We know he was not 70, he was only like 70, really he was 18 and he had a white beard, so big deal, a teenager gets up and says, all these years I have not been זוכה to understand בְּלִילוֹת מְצָרִים וְיִצִיאַת מִצְרַיִם, you are only a teenager?

שָׁנָה, כְּכֵן שְׁבָעִים שָׁנָה, "like 70" is not a age, it is a Code word for a Jew in גלות. The חורבן בית ראשון lasted 70 years, and all the Jews that when through that גלות we were שְׁבָעִים שָׁנָה Yidden. Yid is a שָׁנָה Yid.

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה was around during the second חורבן, like we know from the end of מכות, others were crying, ר"ע was laughing and he was part of the other group. He was a חורבן Yid.

This is what he was saying, how can you sit during the סדר, in freedom and feel the חורבן?

That is what he is bothered by, I am like 70, I am also a Yid גלות, ולא זְכִינִי, in the לִילוֹת, in the חוּשׁ of גלות, I did not feel like a free person. How does one feel like a free person in גלות?

The answer is, עַד שְׁדַרְשָׁה בֶּן זִמְא, it is possible to feel free. How? כָּל יְמֵי, even in לִילוֹת, you can feel like a חורין בֶּן זִמְא. How? בֶּן זִמְא is teaching us that it is possible, the חכמים are going to teach us how. And how is it? כָּל יְמֵי חַה'רְךָ הָעוֹלָם הַזֶּה. כל יְמֵי חַה'רְךָ לְהַבִּיא לִימֹת הַמְּשִׁיחַ, we believe in בִּיאַת מְשִׁיחַ, that makes גלות a passing moment. when he heard this דְרָשָׁה, since there is going to be a מְשִׁיחַ, so I can feel like a free person now. (תשע"ט)

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה הָרִי אֲנִי כְּבֵן שִׁבְעִים שָׁנָה

Why does רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה preface his teaching by stating he is like seventy years old and he was not able to convince the חכמים. We know that he was really eighteen years old so it is quite obvious why the חכמים would not listen to him? Why mention the age at all?

The גמרא relates how the נשיאות was transferred to רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה at this young age. To compensate for his youthful appearance ה' made a נס that he grew a long beard and looked like an older man. The רמב"ם however in פירוש על המשניות explains that רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה learned תורה with all his might. As a result old age came upon him quickly. My father in Law, Reb Avraham Gurowitz Shlita explains that you see from this רמב"ם that the miracle performed was that really רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה had expended so much energy that he was fit to look like an old man. ה' does a special תדן and retains youth in those who expend such energy for ה' תורה. רַבִּי אֶלְעָזָר suspended this תדן to allow רַבִּי אֶלְעָזָר to obtain an elderly appearance. Thus רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה was saying I am like seventy years old, I expended seventy years of energy in eighteen years and still I could not convince the חכמים. (R' Nissan Kaplan)

וְחַכְמִים אוֹמְרִים יָמֵי חַהֲרָךְ הָעוֹלָם הַזֶּה. כֹּל יָמֵי חַהֲרָךְ לְהַבִּיא לְיָמוֹת הַמְּשִׁיחַ

Simply it means, יָמֵי חַהֲרָךְ is referring to כֹּל יָמֵי חַהֲרָךְ, עוֹלָם הַזֶּה, is referring to יָמוֹת הַמְּשִׁיחַ. There is another way of reading it. כֹּל יָמֵי חַהֲרָךְ, all days of your life, you have to live, in a way to bring מְשִׁיחַ. Everything that you do, both quantity and quality, have to be לְהַבִּיא לְיָמוֹת הַמְּשִׁיחַ.
(Rudamsker Rebba, heard from Rabbi Ephraim Eliyahu Shapiro)

בן זומא, שְׁנָאֲמַר, לְמַעַן תִּזְכּוֹר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַהֲרְךָ. יְמֵי חַהֲרְךָ הַיְמִיּוֹם. כֹּל יְמֵי חַהֲרְךָ הַלַּיְלוֹת. וְחֻכְמִים אוֹמְרִים יְמֵי חַהֲרְךָ הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַהֲרְךָ לְהַבִּיא לַיְמוֹת הַמְּשִׁיחַ

The word כל can mean entire or it can mean every. To בן זומא it means the entire day, that is, both parts of the day, both the day and the night. To the חכמים, כל ימי חהרך means every day, even the days of (משׁיח). (הגדה של הגר"א)

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרָה תּוֹרָה

What is the connection between the beginning and end of the statement?

One of the greatest things about the gift of תורה, is that in all other wisdoms, if you were to say a deep thought, only people on that level would be able to understand it. The גמרא that Rav Elyashuv learns, is the same גמרא that people are learning when they are 14. The תורה speaks to all people, כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרָה תּוֹרָה.

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא

Why did the בעל הגדה choose the language הַמָּקוֹם? Why not simply use one of the more common usages of ה' name?

לְמַעַן יִשְׂרָאֵל כִּלְלֵי יִשְׂרָאֵל וְיִשְׂרָאֵל כִּלְלֵי הַמָּקוֹם לְשׁוֹן חֲז"ל use the ה' name whenever might feel despair and distant from ה'.

Namely, in the תפילה of אחינו, a תפילה in which we ask for mercy to return captives and castaways, the usage of המקום ירחם (המקום) is used. In addition, when one is sitting שבעה ר"ל, an obvious time of anguish and despair, we say to the המקום ינחם . אבל . At the commencement of יו"כ, a time in which we might feel saturated in sin and possibly even in despair that our תפילות won't be answered, we say (כל נדרי) על דעת המקום (ח).

In all these cases, there is a natural feeling of hopelessness. חז"ל were sensitive to these potential feelings and thus used a special לשון for the המקום: הגדה. The beginning of the הגדה, which represents the מצרים, is another time that בני ישראל might feel shunned from ה'. It is for this reason that we use המקום at the onset of the הגדה - to remind us that even in our darkest hour when we might feel that there is no hope- we should always remember that ה' is there and always by our side. (Rav Yosef Dov Soleveitchik zt"l by Adam Austein)

The fact that the תורה quotes a different פסוק for each child teaches us that there is not one answer for each child. That is why it is said by each child, אחד, since each child has their own value, their own purpose and their own way of being dealt with and handled.

The paragraph right before the 4 sons is ברוך המקום. It says the word ברוך 4 times. This teaches us that even for a רשע, I am happy that he is my child, today he might be considered a רשע, but tomorrow he can turn around. He showed up to the סדר, he cares enough to be asking, that is also a ברכה. Don't write off that child. What a gift to have that child. No matter the child, we still say (ברוך). (5779)

ארבעה בנים

כְּנָגַד אַרְבַּעַה בְּנִים דְּבָרָה תּוֹרָה
אַחַד חָכָם. וְאַחַד רָשָׁע. וְאַחַד תָּם. וְאַחַד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֹל

חָכָם מָה הוּא אוֹמֵר. מָה הָעֵדוּת וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם. וְאַף
אַתָּה אָמור לוֹ כְּהִלְכוֹת הַפֶּסַח אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוּמָן

רָשָׁע מָה הוּא אוֹמֵר. מָה הָעֵבוּדָה הַזֹּאת לָכֶם. לָכֶם וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכָּל כָּפַר בְּעֵקֶר. וְאַף אַתָּה הִקְהָה אֶת שְׂנִיּוֹ וְאָמור לוֹ. בְּעֵבוֹר זֶה עָשָׂה ה' לִי בְּצִאתִי
מִמִּצְרַיִם. לִי וְלֹא לוֹ. אֵלֹהֵי הָיָה שֵׁם לֹא הָיָה נִגְאָל

תָּם מָה הוּא אוֹמֵר. מָה זֹאת. וְאַמְרַתְּ אֵלָיו בְּחוּזֵק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית
עֲבָדִים

וְשְׂאִינוּ יוֹדֵעַ לְשֹׂאֹל אֶת פְּתַח לוֹ. שְׂנֵאָמֵר, וְהַגְדַּת לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבוֹר זֶה
עָשָׂה ה' לִי בְּצִאתִי מִמִּצְרַיִם

יְכוּל מְרֹאשׁ חֲדָשׁ, תִּלְמוּד לומר בַּיּוֹם הַהוּא. אֵי בַּיּוֹם הַהוּא יְכוּל מִבְּעוֹד יוֹם, תִּלְמוּד
לוֹמֵר בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אִמְרַתִּי אֵלָא בְּשָׁעָה שִׁישׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ
מִתְחִלָּה עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשִׁיו קָרְבָנוּ הַמְקוּם לְעֲבוּדָתוֹ. שְׂנֵאָמֵר,
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם
מֵעוֹלָם תִּרְחַ אֲבִי אֲבָרָהֶם וְאֲבִי נַחֲוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים
וְאַקַּח אֶת אֲבִיכֶם אֶת אֲבָרָהֶם מֵעֵבֶר הַנְּהַר וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן וְאַרְבָּה אֶת
זָרְעוֹ וְאַתָּן לוֹ אֶת יִצְחָק, וְאַתָּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו, וְאַתָּן לְעֵשָׂו אֶת הַר שְׁעִיר
לְרִשְׁתּוֹ אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרַיִם

The תּוֹרָה are sitting by the עַם המון are sitting by the תּוֹרָה. The בני יששכר went out to see how the
He came to an אִישׁ פשוט עד מאוד and he was up to the four sons. All he
knew from his פשוט life, was that a שמע ישראל ה when a person says
that there is a מְכוּיִן on the אחד that he has to be מְכוּיִן on the אחד that there is a
אלוקינו ה אחד, that by the א he has to be מְכוּיִן on the אחד that there is a
בורא עולם, and by the ה he has to be מְכוּיִן on the אחד that there is a
רקעיות and above the seven רקעיות, and by the ד he has to be מְכוּיִן on the אחד that there is a

'ה is שולט on the רוחות'ד. And when he came to the ארבע בנים in the הגדה, when he reached the word אחד, he read it as if he was saying ק"ש, when he said אחד חכם, he said it as if he was saying ק"ש, he went and again he was מקבל עול מלכות שמים, until he finished reciting the ארבע בנים.

The בני יששכר said that he learnt from him a כונה in the הגדה. We say by מעשה רבי אליעזר, הגיע זמן קריאת שמע של שחרית, שחרית stands for, רשע, חכם. The סדר of the תכלית is until it comes the time of ק"ש, until it comes a time of עול מלכות שמים, all four sons should be מקבל עול מלכות שמים.

Every child has his own issues and challenges in life. As much effort and sincerity you have in being מקבל על מלכות שמים, you should expend on raising your children.

We have to view each child as they are a אחד, your only child. We have to treat each child as they are our one and only child. If you do that, then they can become something special. If you put each child in a group, and don't view them as individuals, then they might not reach their potential. We have to treat each child with the same oneness that we view 'ה. When a child is raised with the knowledge of how special he is and knows he has a unique mission, he will embrace his role as a עבד 'ה. (taken from Touched by a תש"ע)

יכול מראש חדש, תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום, תלמוד לומר בבעבור זה. בבעבור זה לא אמרתי אלא בשעה שיש מצה ומרור מנחים לפניה: You might think that you only have to אמונה, when it is day, when things are clear.

That is why it says, at the time when the מצה is placed in front of you.

When we are going through difficult times, that is when we need to have emuna . (בית ישראל 2025)

כנגד ארבעה בנים דברה תורה

There are four sons, there is no one child because everyone is different. Never make the mistake that one cookie cutter model encompasses all children.

They are all your children. Never look at any of those children and write them off or reject them. They may be from one extreme to another, but they are all your children.

תורה has something to say to each one of these children. no child is ever too far for תורה to inspire and uplift them and provide them with joy and wholesomeness in life. The תורה speaks to every child's needs.

the conversation the תורה has with each of them is a different one. The תורה offers a unique message for every individual in every circumstance of life. (YY 2022)

בשעה שיש מצה ומרור מנחים לפניך

Why specifically מצה and מרור?

The גמרא says that חותמו של הקב"ה אמת. What does that mean?

The חפץ חיים says that in order to have signet ring, you take your ring and press it into wax and it comes out in the wax written correctly. But that means that on the ring it is written backwards.

אמת means that is what we see, but that also means that which is written on the ring is written backwards.

Sometimes in life we have complaints on ה', this is how you show me love? Why do I have a flat tire? צדיק ורע לו? We think this is a distortion of אמת.

The answer is, that is אמת, because where we are taught about אמת, on the signet ring, it is written backwards, a true manifestation of אמת.

We need to have the אמונה, that everything that ה' does for us is good and that he chose us and that he loves us more than we can imagine.

So when you give me a patch, I understand that it is a moment of connection between the two of us and it is good for me.

מרהוּר represents freedom and מַצָּה represents suffering. A Jew needs to have both in front of us, we need to be comfortable with both. We are obviously comfortable with the מצה but may not understand the מרהוּר, but we understand that is best for us now. (2022)

Why on פסח is there such an emphasis on family, כי ישלך, והגדת לבנוך, why such a focus on family?

We are celebrating being a בן חורין, what is the מידה of an עבד? No יחוס, no family. That is why we have focus on family, we became בן חורין, we have family connections.

he has all the מעלות to him, he has all these חסרונות. Our עבודה is to know that כנגד ארבע בנים דברה תורה. The רבונו של עולם gave a parent the כח to direct a child who has all the four כוחות and train him in the right way. The תורה gave us this כח, how to train him, how to bring out the best in him.

מתחיל בגנות ומסיים בשבח

There is a machlokes between rav and shmuel, rav says it is מתחלה ועכשיו קרבנו המקום לעבודתו and shmuel says it is עובדים היינו ועכשיו קרבנו המקום לעבודתו. But the question is, why is it important to start with shame and end with praise?

There is a message here, that everyone can change. Even if you have done things that might make you feel like a disgrace, or feel like a disgrace, everyone can change.

On the night of the סדר, is the night to remind us that we were in metzrayim and ended up at הר סיני, with the greatest closeness to ה'. No matter how you started בגנות, we can all end with שבח.
(2026)

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבודתו

Why does everyone agrees that מתחיל בגנות?

If our story is to be genuine, it has to be the whole story, if the negative is to show how far we have come, then it is not גנות, it is

actually שבה. If you meet a person that is very successful, but you hear how far he has come. Our children need to hear this. We are not perfect, we don't expect them to be perfect. Imperfection is what stimulates growth.

גנות and שמואל רב debate what is the

One says it is physical עבדים היינו, we were physically imprisoned, we were slaves. The שבה is now we are free, ה' , וְיֹצֵאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם , ה' took us out.

Other opinion is ethical מִתְחִלָּה עֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ, we were Idol worshipers. The שבה is now we discovered to 'ה'. We are living a different life.

What do we do? We mention both.

The main question of the night is it about physical slavery to physical freedom or spiritual slavery to spiritual freedom?

You can physically be in bondage, but be spiritually free when you choose your identity.

That is why there is סיפור יציאת מצרים חס ברכה חס.

We make a ברכה before we put חס תפילין, we make a ברכה before we shake a לולב. Why not before יציאת מצרים חס?

You can't make a ברכה, at the beginning of the story, you not NOT REENACTING, YOU ARE RELIVING, YOU ARE a ע"ז, you are OS VORF, the סדר is supposed to get us back on to the correct path. You are not in position to make a ברכה you are a pagan. That is why there is חס (ברכה. 5779)

אַחַד חָכָם. וְאַחַד רָשָׁע. וְאַחַד תָּם. וְאַחַד שְׂאִינוּ יוֹדֵעַ לְשֵׂאוֹל כְּנֶגֶד אַרְבַּעַת בְּנֵי דְבָרָה
תורה:

How do we know which child was which? Did they have signs?

We don't know, even if a child shows tendencies, until we know otherwise, we should treat each child as if they are a חכם, the default should be that each child should be treated as the חכם.

This explains רמ"א which says that a Jewish baby should not nurse from a Non Jewish women. רש"י quotes a מדרש that says that the reason why משה did not nurse from a non jewish woman, was because he was destined to speak to שכינה. Why does the רמ"א say that no one should nurse from a non jew, that reason seemingly only applies to משה?

We have to treat each child giving them the confidence and faith that they could speak to the שכינה.

I just wanted to add on, if you treat them in a certain way, they have more of a chance of acting that way. (Reb Yakov)

אַחַד חָכָם. וְאַחַד רָשָׁע. וְאַחַד תָּם. וְאַחַד שְׂאִינוּ יוֹדֵעַ לְשֵׂאוֹל כְּנֶגֶד אַרְבַּעַת בְּנֵי דְבָרָה
תורה:

There are four sons. אברהם relate to everyone, נפש אשר עשו בחרן, he had a tent open to all four sides, to enable people to enter from all directions of the world, not only North, South, East and West, but also to teach us how to relate to the ד בנים, have to be on different levels. Sometimes speak to one one way, and another another way. אברהם

established שחרית, which are the ראשי תיבות of the 4 sons. When established אברהם שחרית, it is not only referring to the תפילה, but he established the fact that we have to relate to and connect and help and guide the בנים ד. That is why the tent was open from all 4 sides. (Heard From Rabbi Ephraim Eliyaho Shapiro in the name of his father)

רשע מָה הוא אומר. מָה העבודה הזאת לָכֶם

What is wrong with what the רשע said?

It might be nothing wrong with what the רשע said, there might be something wrong with what we did.

Yiddishkeit is supposed to be exciting, enjoyable nothing greater. Geshmak to be a Yid. This boy did not come to the סדר as a רשע. If you love your job, you never work a day in your life. He looks around at all the stress, and says, מָה העבודה הזאת לָכֶם? What is this work? I thought we are supposed to look forward and enjoy יו"ט? We are not supposed to dread Yiddishkeit. What is all this work? (5779)

How are we answering the question of the חכם?

The correct way in עבודת ה' is that when you learn תורה and do מצות, that itself is the תכלית, as it says in תהילים (ק"ב א) בְּמִצְוֹתַי תִּפְּצוּ מֶלֶךְ, and the גמרא (ע"ז יט) says, not the שכר מצות, because it is the מצות themselves that is the תכלית, this is the אמת, and through this, you will be דבוק to the אמת.

This is אבות (א ג) אֵל תִּהְיוּ כְעֹבְדִים הַמְשֻׁמְשֵׁין אֶת הָרֵב עַל מִשְׁנֵהוּ פֶשֶׁט in the משנה, you should not serve ה' in order to receive reward, rather the תכלית is doing the מצוה themselves.

In regards to תורה, it says in לולִי תִּוְרַתְךָ שֶׁעֲשֵׂי (קיט) that is why תהילים is שֶׁעֲשֵׂי, a toy, an end in itself. It is also interesting to note that it has two root words, שׁע, which means to return. Turn turn, go back, that is the purpose, just תורה.

In חכמים, he explains that this is how we answer the חכם. The חכם asked מָה הָעֵדוּת וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם, what is the תורה and מצות that ה' commanded us all about? The answer is, כְּהִלְכוֹת תש"ע (הלכות), meaning we don't give out candies, because that is the purpose, the פֶּסַח, the תורה is itself. (והלבוש פרקי אבות)

יד, יג... והיה כי ישאלך בנך מחר)

“When your son asks tomorrow...”

How will you know how that there will be a tomorrow? If your son asks questions. Meaning the way to read the פסוק is, when your son asks, then there will be a tomorrow. (Maharee Asid 1/00 (פרשת בא))

יב כו) וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֵבֶדָה הַזֹּאת לָכֶם)

By every son it says a לשון של שאלה, by the חכם it says, כי ישאלך בנך, (לאמר מהעדות והחוקים והמשפטים אשר צוה ה' אלקינו אתכם (דברים ו' כ' תם it says), (והיה כי ישאלך בנך מחר לאמר מה זאת (שמות יג יד) שאלה, it says מָה הָעֵבֶדָה הַזֹּאת לָכֶם? Furthermore, it says by each son except by the רשע (the question of the לשאל is not mentioned, since he is not asking the question).

Everyone who is asking a question is hoping for an answer, that is why it says the word לאמר, he is hoping for an answer to that which he is asking. But this is not true by the רשע, he is not coming to ask a question, and he for sure is not interested in an answer,. When he says מִהַ הָעֶבְרָה הַזֹּאת לָכֶם, his only intent is to make fun of the whole situation, according to him, the whole thing is a waste of time, and he has not interest in a answer. (משכך חכמה)

יד,יג)... והיה כי ישאלך בנך מחר)

The שמן הטוב notes that we find something very interesting if we look at the three sons who ask questions (the fourth son is the "One who does not ask"): the תורה introduces the questions of both the חכם and the תם with the words "And it will be when your son will ask you tomorrow..." However, the תורה does not use the word "tomorrow" when introducing the רשע.

The שמן הטוב explains that the חכם and the תם have questions about the story of the יציאת מצרים. They have questions of faith, perhaps. But the questions are asked "tomorrow". They may have inquiries to make on the day after the bringing of the פסח. But on the fourteenth of ניסן and the night of the fifteenth of ניסן they do what they need to do. Only after they have done what they are supposed to do, do they raise their questions about what they've done.

The רשע, on the other hand, is different. If he does not understand, he is not willing to do. That is what makes him into a wicked son. The basis of being a Jew is נעשה ונשמה. Once we understand the overall picture, we realize that we must perform. First we do and then we seek understanding.

The Kotzker Rebbe points out that the definitive statement אין כאלוקינו precedes all the questions of אין כְּמוֹשֵׁיֶעֱנוּ, אין כְּמַלְכֵנוּ, אין כְּאֲדוֹנֵינוּ. Only after we have firmly established the basic principle that there is no one like our G-d, can we start raising questions. The questions are deferred until tomorrow.

Rav Chaim Soloveitchik once had a disciple who left the Yeshiva and abandoned the תורה way of life. Unfortunately, this was not all that uncommon in the days of the Volozhin Yeshiva. It was a very turbulent time. Judaism was under assault. There were some very precocious minds in Volozhin. Not everyone withstood the temptations of the Haskalah, of Socialism, of Communism, and the other "isms" that were prevalent in that era.

Many years later, Rav Chaim happened to be in another city and this wayward student came to see him. He said to his old Rebbe, "I have so many questions about Judaism, so many questions of faith. Will you sit down and talk to me about them?" Rav Chaim responded, "I'll be glad to sit down and talk to you about your questions. I'll talk to you the whole night. But just tell me one thing: When did you get these questions -- before you became a Sabbath desecrator or after you became a Sabbath desecrator?" The student answered, "These questions arose after I became a Sabbath desecrator." Rav Chaim then said, "If that is the case, you have 'Terutzim' [excuses], rather than 'kashes' [questions]. You have already made the break with the G-d of Israel, now you are trying to rationalize your actions. I will answer questions. I will not answer excuses. You can answer 'kashes'; you cannot answer 'Terutzim.'" Questions are fine - as long as they come "tomorrow". As long as the commitment and bedrock faith is there, there can be an abundance of questions that may be asked. However, when questions are a pre-condition to action, then we are dealing with the Son who is the רשע. (Rabbi Frand)

ואף אתה אמר לו כהלכות הפסח אין מפטירין אחר הפסח אפיקומן
'ה gave כח on this night to the son the ability to ask, and the father the
ability to give answers, therefore the father has to give the son an
answer that is fitting so that the son can internalize the answers and
so that the message of יציאת מצרים will stay for a long time.

With this we can understand the כוונה of the one who was מסדר the
הגדה. The reason of אין מפטירין אחר הפסח אפיקומן is in order that the
טעם of the פסח קרבן will remain in our mouth for a long time.

This is the way a father has to respond to his son, that is, he has to
give an answer to his son similar to that of הלכות הפסח. Meaning, just
like by כהלכות הפסח, we say אין מפטירין אחר הפסח אפיקומן because we
want the taste to stay for a long time, so too the father has to respond
to his son in a way that the son will not forget the answer. (Belzer
Rebbe (טט) page 4/05 אורות אמונה)

ואחד רשע

Why did the רשע come to the table? Let him go to a disco?

He did not come to the table as a רשע. He heard that the family is
getting together, the food will be good, it might be a while till he eats,
but it won't be too bad. Then his brother starts to ask questions. His
brother starts to get serious about the סדר. When you see someone
being serious about something that you are supposed to be serious
about, but you are not, that causes animosity. The רשע only became a
רשע at the table. There was a man in Medical school, and he told the
Professor that he was going to be missing the next week of school

because of the holiday of סוכות. The teacher asked him to explain what the יו"ט was about. He told him, and then the teacher said "wow that is so beautiful". The non-religious Jew sitting next to him said, "that is the stupidest thing I ever heard". That is why the רשע is listed next to the חכם, because he is only a רשע because of him. (Rabbi Zweig 3/03)

Many ask what's the difference between a חכם ורשע for the חכם also said אתכם which as we said by the רשע means that he is being מוציא himself from the כלל? Also, why by the רשע where it says לכם ולא לו – does that mean he was כופר בעיקר?

The הלוי says that "לפי שהוציא את עצמו", that עצמו means 'ה'. (see where Titus thought he killed G-d = הרג את עצמו). Meaning: in his question he left the name of G-d out. (כמוצא שלל רב, p.150)

מה העבודה הזאת לכם

The רשע is not asking, why does all this stuff have to be done? If so, he wouldn't be there. The רשע has no problem getting together with family and friends for a nice meal. He has no problem eating some מצה, Kineidels and Gefilte fish. He is asking why we need all this עבודה. Why do we need all the hard work of פסח קרבן פסח and שחיטת קרבן פסח and זריקת דם and baking the מצות and the חמץ. Hire a גוי to do it for you!!!

We answer him that 'ה took us out by himself, even though he could have sent a שליח. We involve our selves with all of the preparations, even though we could get other people to do it for us. (Migdael Eider Pg. 28) 3/30/07)

מה העבודה הזאת לכם

is פסח with out any שעבוד to anything physical, rather we are totally משעבוד to ה', that is freedom. The רשע does not understand this, he asks, מה עבודה הזאת, if we are supposed to be free, there is no room for עבודה? This is his mistake, he doesn't realize that being an עבד to ה' is the source of freedom, and someone who does not understand this, is in גלות and was not redeemed from הלקח מצרים. (הלקח and was not redeemed from מצרים. (סא page והלבוב)

מה העבודה הזאת לכם

What is so wicked about this question? Why is he not able to question the service he is being asked to perform? Should one do everything blindly without understanding it?

My father R. Aharon Yaffin explained that were one to ask the same question regarding the תשע באב service he would certainly not be a רשע. Watching everyone sitting on the floor crying is not something one is naturally drawn to. However if a person witnesses the royalty we display סדר night and feels no connection; if he watches a regally adorned family celebrating the birth of their nation and relationship with ה' and his response is "What is this עסודה that ה' commanded you?", excluding himself from the כלל, he is surely a רשע. (taken from Email by Rabbi Eitan Yaffin תש"ע)

ואף אתה הקהה את שניו

Our response to the רשע is not to turn him off, rather it is to remove the רשעות from within him.

The גימטריא of רשע is 570, and the גימטריא of שניו is 366. If you knock out his שניו, if you knock out his רשעות, you are left with 204, a צדיק. (אלשיך (קפק page אורות ישראל חו

לי ולא לו

Why don't we give the רשע a more direct answer to him, let us say לי ולא לך?

Me

By the time that you are answering him, he has already left the table.

David Friedman gave me another answer. He said that we don't want to label a person a רשע.

...אלו היה שם לא היה נגאל

What kind of an answer are we telling the רשע, if you were there you would not have been redeemed? Wouldn't that be pushing the רשע further away from Judaism?

We are really giving him a compliment. Had the Jews fallen to the 50th level, they would have ever been able to be redeemed. But after we left מצרים and became a nation, now, no matter how low we fall, we will always be redeemed. We are telling the רשע, now you are part of כלל ישראל, before you would not have been redeemed, but now you

יִדַע תִּדַע כִּי גַר יְהִי זָרַעַךְ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרַי כֵּן יֵצְאוּ בְּרִכּוּשׁ גָּדוֹל

שְׁהַקְדוּשׁ בְּרוּךְ הוּא חֲשַׁב אֶת הַקָּץ

The simple meaning is that ה' expedited the redemption from מצרים by 190 years, the numerical value of the word קָץ.

The חיד"א says the number 190 is significant for another reason. אברהם waited 100 years to have a child, while שרה waited 90. This is hinted to in the word קָץ, the ק signifies the 100 years of אברהם, while the צ represents the 90 years of sara. The ריבוננו של עולם took into consideration the pain of one childless couple. Because of their pain, He expedited the גאולה by 190 years.

We must remember that the Almighty never lets a Yiddish tear go to waste. He counts every one and suffers with us, like a parent who feels the pain of his child. (Found in Touch by our story page 98)

שְׁהַקְדוּשׁ בְּרוּךְ הוּא חֲשַׁב אֶת הַקָּץ

He did not calculate, we were supposed to be there for 400 and took us out after 210?

There is a story of a rich man on death bed who said to his only daughter, I am leaving over money for you, but it is only to be used for your wedding. Right before she is ready to get married, she gets sick. The mother says to the caretaker, I need the money for the doctors. The caretaker said no, it is only for the wedding. The mother said, you don't understand, if you don't give me the money, there will not be a wedding!!

'ה was supposed to take us out after 400, but after 210, we would not have recognizable as children of 'ה, חשבון he made אברהם, he realized that right now we needed to be taken out. If we are not taken out now, he would have no one to take out. 'ה בְּרוּךְ ה' (טללי אורות (אֶת הַקֵּץ. (טללי אורות

Cover the מצה and lift the cup of wine and say

וְהָיָה שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא שְׁבִכָּל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם

וְהָיָה שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ

'ה kept his word. What is the חידוש that he kept his word to אברהם?

He did not have to keep his word, he could have waited until we didn't want to go out, since he loved אברהם, so kept his word. (Rabbi Zweig 4/05)

וְהָיָה שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ

The משך חכמה says that wine symbolizes what is supposed to keep us separate from the העולם.

Which means that we don't drink נסך with גוים. We raise the cup of wine to show that is what is keeping us separate.

If not drinking wine with גוים is going to keep us separate, then we need to drink, spend time with our Jewish friends to keep us together. (2025)

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אָחָד בְּלִבָּד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ.

The משך חכמה says that wine symbolizes what is supposed to keep us separate from the אומות העולם.

I saw a story that brings out this point. In WWI there was tremendous fighting but no one was getting anywhere. There was a Captain on the German side, that was experiencing tremendous hatzlocha. He happened to be a non-religious Jew. They brought him back to celebrate. They wanted him to continue fighting for them. He then went to a Rabbi who he respected to ask if he should continue. The Rabbi said yes, but that he should take on a mitzvah that he will fulfill no matter the cost. But the captain refused, he explained that he couldn't Daven, or put on תפילין, or keep kosher. Thus he resolved to be ה'ן נסך on מקפיד. That he could handle. As fate would have it after another hard earned victory the General wished to celebrate and he poured a glass of wine for all including the captain. Right at that moment, an enemy bomber plane, was heard, and when everyone went to look out the window, he spilled the wine on the floor. However, one of the soldiers saw him do it, and immediately reported it to the General. The general was fuming and he sent the captain to the front lines. The captain was broken, but more importantly he was livid at Yiddishkeit. He boarded the train and sat brooding for hours. At the next stop some young soldiers boarded the train and were discussing the news of the bombing of the very base that this captain had just been sent from. All of the base was killed in an instant. וְהִיא שְׁעֵמֶדָה

וְהִיא שְׁעֵמֶדָה

One of the terrible stories of the war was that at the end of the war the Germans were more preoccupied in killing Jews instead of saving their own soldiers, they took 1000 Jews and put them in a barn and set it on fire. I read a report from the American army, in which a soldier writes that he wrote that which he witnessed in Gardelegen was so bad that it is hard to believe that it took place on this planet. During this fire, all of sudden dark clouds appeared and it started to rain, and some still died, but most of them were saved. Then the Germans drove us into the forest to be shot, one German said to one of them, why don't you sing a song to us. It was right after פסח, and the Jew started to sing והיא שעמדה, and it caught on, and soon all the Jews were singing it. Then the German told them to stop, but they would not. Finally he grabbed the Jew by the collar and said "What does it mean?", and he translated it, והקדוש ברוך הוא מצילנו מידם, and the German said, I want to see how your g-d is going to save you from me. The Jew said to him, I am not scared of death, and I don't think that what you do to me has to do with anything, and everything has to do with השגחה. As he was saying this, motorcycles pull up and tell the officers to run for their life, the Americans are around the corner. (תשס"ח Rabbi Fishel Shacter)

והיא שעמדה

Why have 4 cups of wine and not of anything else?

We find something unique about grapes, other species be grafted, grapes can't be grafted. The same way that we find by grape vine, does not mix with other species, so to we can't mix with other species. We say והיא שעמדה, simply it means that ה' stood up for us. We raise the cup of wine. The רבנן made a decree against ה'נם, so that you

wont mingle with them. והיא שעמדה, that is what allowed us not to be destroyed, because we did not mingle amongst גוה'ם. (Avraham Davidavits תש"ע)

והיא שעמדה

How has wine stood for us?

If לֹט hadn't gotten drunk he never would have slept with his daughters. If he wouldn't have slept with his daughters we would never get the (משיח! שפת אמת)

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עֹמֵד עָלֵינוּ לְכַלּוֹתֵנוּ.

We are talking about the ways that our enemies seek to annihilate us and eradicate us in every generation. It never ends.

The שפת אמת says, that שְׁלֹא אֶחָד, not being one, not being united, בלִבָּד, that is the only reason עֹמֵד עָלֵינוּ לְכַלּוֹתֵנוּ, stands to destroy the Jew. When we are שְׁלֹא אֶחָד, having divisions amongst כלל ישראל, then עֹמֵד עָלֵינוּ לְכַלּוֹתֵנוּ, when we are not one, when we are not united, when we are broken pieces, it is our disunity, עֹמֵד עָלֵינוּ לְכַלּוֹתֵנוּ, that brings people to want to annihilate כלל ישראל.

The גמרא says that אברהם established שחרית. The letters of שחרית are referring to the four sons. The ש and י, are referring to the שְׁאִינוּ יוֹדְעֵי, לְשָׂאוֹל, the n is referring to the חכּם, the ר is referring to the רשע, and the ת is referring to the תּם.

אברהם not only established שחרית, he established reaching out and making אחד for the four children, of course they have to be related to differently, that is why his tent was open from four sides, to teach you that literally and figuratively, the path for each one is different, אברהם did not only establish שחרית, but also on the ד בנים, that is the antithesis of אָחַד אֶחָד, we should replace אָחַד אֶחָד, with שחרית.

שְׁלֵא אֶחָד בְּלִבְד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ.

When we are not connected to 'ה, who is the One who unifies and sustains the entire world, then we are vulnerable to those who “stand up to annihilate us.” (R' Gamliel Rabinowitz 2020)

שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. צֵא וּלְמַד מֵהַ בְּקֵשׁ לְבֵן הָאֶרְמִי לַעֲשׂוֹת לִיעֶקֶב אָבִינוּ.

We say בְּכָל דּוֹר וָדוֹר, that in every generation they stand up to destroy us. We follow that with צֵא וּלְמַד מֵהַ בְּקֵשׁ לְבֵן.

I saw someone explain that there are two ways 'they' go against us - with 'יסורים' and with אהבה, but both objectives are the same - לַכְּלוּתֵנוּ. My חידוש is this. These two correspond to הארמי לבן and פרעה. One was outwardly an אוהב and one was a שונא through and through. What the הגדה is saying right in the next stanza is that go see what לבן did - he was even worse and wanted to go after everything! (Yossie Schonkopf)

שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. צֵא וּלְמַד מֵהַ בְּקֵשׁ לְבֵן הָאֶרְמִי לַעֲשׂוֹת לִיעֶקֶב אָבִינוּ.

In every generation there hasn't been one where people didn't want to kill us? May there were some generations that were relaxed?

You have to look at the next paragraph, **צא וְלִמַּד מֵה בִּקֵּשׁ לְבֵן הָאֲרָמִי**, יעקב wanted to get rid of us, but was it so bad? **לְבֵן** had 11 kids, a good paying job, was that so bad?

Yes, deep down inside **לְבֵן** wanted to get rid of יעקב. Learn from **לְבֵן** that even when things look good, deep down inside people want to get rid of us. We are here, not because it has been good, but rather because 'ה' is protecting us. (Rav Ahron Kotler הלבנון)

צא וְלִמַּד מֵה בִּקֵּשׁ לְבֵן הָאֲרָמִי לַעֲשׂוֹת לַיַּעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים וְלְבֵן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל. שְׁנַאֲמַר

We find that עשו and פרעה tried to kill us, but where do we find that **לְבֵן** tried to kill us?

You are right, he did not try to kill us, he tried to befriend us.

The sun and wind had an argument which is stronger, who can make the farmer remove the jacket.

The wind blew harder, and the harder he blew, the more the farmer kept the jacket on.

The sun began to shine, as soon the farmer felt the heat, the farmer took off the jacket.

We see that warmth is more powerful than wind.

Our enemies get us when they are one with us.

When people torture us, we have a great track record.

We may not individually survive, but the nation will survive. The more we suffer, the more we thrive.

The danger to Jewish slavery is not slavery and suffering, it is affluence and freedom. We see over the past 80 years,

Do not think פרעה ends with exodus, it begins there, it is one thing to believe in 'ה when you need his help, it is another thing, to believe in 'ה, when you have already received it. Affluence can make you forget who we are and why. (Rabbi Sacks 2022)

ולבן בקש לעקור את הכל. שנאמר

There was a bigger רשע before לבן who wanted to kill עשו. Why doesn't the הגדה refer to עשו that he was the one who wanted to לעקור את הכל?

When we pour the second cup, we say, here the son asks. The whole idea of מסורה in judaism is parent to child.

עשו excelled at כיבוד אב.

עשו tells us that לבן jumped to speak before his father.

Maybe that is what לעקור את הכל means. He wanted to get rid of that concept of מסורה.

We have a responsibility to teach our child. (Heard from Kivi Neiman) (2025)

Proof is that we say אָרְמֵי אַבְדֵי אָבִי, he wanted to make us lose the אבי.

Yuri told me another addition.

The word אבן stands for אב and בן. The word לבן is ל בן, to the son, take out the אב.

When building the מגדל בבל, when they realized they can build לבנים, when they realized that they can cut off the previous generation and start from them, that is when they started to rebel.

The last 5 words in the פרשת בשלח are מְלַחֲמָה לַיהוָה בְּעַמְלֵק מִדֶּרֶךְ, They want to make every generation independent, not connected to the previous, a new generation, and a new way of thinking.

But we know, we say לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֶרֶךְ וְדֶרֶךְ הַלְלוּיָהּ, each generation is connected, we tell ourselves, we know we are all connected,

In בראשית (ג יח) we say, וְקוֹץ וְדֶרֶךְ תִּצְמָח, the מדרש תנחומה says that עמלק is called a thorn, עמלק creates דר דר, separate generations.

(I wanted to add on the following from rabbi storch, In כי תצא in ends with זָכוֹר אֶת אֲשֶׁר-עָשָׂה לָךְ עַמְלֵק, why say liah, of course it was to the jews, they wanted to make us individuals. Our greatness is when we are willing to sacrifice for each other. They wanted to make us individuals.)

Put the cup down and uncover the מצות

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל. שנאמר: ארמי אבד אבי וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול עצום ורב: וירד מצרימה אנוס על פי הדבור ויגר שם, מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם. שנאמר, ויאמרו אל פרעה לגור בארץ באנו כי אין מרעה לצאן אשר לעבדיך כי כבד הרעב בארץ כנען, ועתה ישבו נא עבדיך בארץ גשן במתי מעט, כמה שנאמר, בשבעים נפש ירדו אבותיך מצרימה ועתה שמך ה' אלהיך ככוכבי השמים לרוב ויהי שם לגוי, מלמד שהיו ישראל מציינים שם: גדול עצום, כמה שנאמר, ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד ותמלא הארץ אתם: ורב, כמה שנאמר, רבבה כצמח השדה נתתיה ותרבי ותגדלי ותבאי בעדי עדה'ם שדים נכנו ושערך צמח ואת ערם ועריה: ואעבור עליך ואראך מתבוססת בדמיה ואמר לך בדמיה חה' ואמר לך בדמיה חה': וירעו אתנו המצרים ויענונו ויתנו עלינו עבודה קשה

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל. שנאמר: ארמי אבד אבי וירד מצרימה

How is the fact that לבן wanted to destroy us connected to our descending to מצרים?

When there was a famine in Canaan, יעקב could have sent his sons to Aram where grandfather לבן had food. Instead יעקב was ready to take his chances with the physical danger of מצרים, rather than the spiritual danger of לבן's negative influence.

Answer 2: The entire descent into מצרים was a result of the sale of יוסף, which was a result of the brothers' jealousy at the favoritism of their father showed to יוסף. Had יעקב married רחל first, יוסף would have been the first-born and the brothers would not have been envious. Only because לבן switched לאה for רחל did we end up going down to מצרים!

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל

פרעה bathed in Jewish blood. לבן might have tricked יעקב, but did he kill anyone? He is not the first Shadchan to trick someone. פרעה was only גוזר on the זכרים, yet לבן בקש לעקור את הכל, what is the comparison?

This is the point of the הגדה. Our existence is a miracle, if it were up to לבן, he would have destroyed us all. Everything, Why didn't that happen? Because ה' protects us. The fact that we are alive is a miracle, and we have to thank ה' for that. Don't focus on what פרעה did to us, focus on the fact that לבן wanted to get rid of us completely and ה' did not let him. Our existence until now, is a miracle. (Rabbi Fishel Shacter תשס"ח)

ולבן בקש לעקור את הכל

Why did לבן want to kill אליעזר? The גמרא (נזיר :יא in גמרא) (also in גיטין סד: says that if you send a שליח to marry a girl for you, you are אסור to all women (because they might be the sister of the woman that the שליח married for you). This was their כוונה, if they kill אליעזר, (who the שליח was the שליח) now יצחק will be אסור to every girl in the world.

This is what the הגדה means that הכל את העקור לבן, when did לבן want to kill all of ישראל? When he was asked to give רבקה to אליעזר, and if אליעזר would die, now יצחק would never be able to get married, and that would not allow כלל ישראל to be built ח"ו. (Tiberio

Schwartz asked me, what difference would it make by יצחק, let him marry two sisters, יעקב did?! I think you can answer by saying, the reason why יעקב was allowed to marry two sisters, is that he only kept the whole תורה in א"י, but by יצחק who never left א"י could not go ahead and marry two sisters)

I saw another question on this פשט in אורות הפסח (page אברהם קצו). אברהם only made אליעזר a שליח to marry a girl from his family, and if אליעזר had died, יצחק would have been מותר to women from the house of לבן (ישמעאל. (דף על דף מסכת נזיר דף יא: - תשס"ח or

צא ולמד מה ביקש לבן הארמי

Even though we don't understand and feel the miracles that happen to us on a constant basis, none the less, ה' is constantly performing miracles on our behalf. צא ולמד, go out and learn from לבן, meaning, at first glance, it does not look לבן was so bad to יעקב, we did not know what לבן was trying to do to יעקב, and none the less, the פסוק says about him, ארמי עובד אבי, we see from there that he tried to get rid of all of us, and ה' turned it for the good. He is constantly doing good for us, even though we don't feel it. (גר"א על כי תבוא כו ה)

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל

צא ולמד מה ביקש לבן הארמי, means that even though we don't understand and feel the miracles that happen to us on a constant basis, none the less, ה' is constantly performing miracles on our behalf. צא ולמד, go out and learn from לבן, meaning, at first glance, it does not look לבן was so bad to יעקב, we did not know what לבן was

trying to do to יעקב, and none the less, the פסוק says about him, ארמי, עובד אבי ה', we see from there that he tried to get rid of all of us, and ה' turned it for the good. He is constantly doing good for us, even though we don't feel it. (גר"א עה"ת)

'ואעבור עליך ואראך מתבוססת בדמיך ואמר לך בדמיך חה' ואמר לך בדמיך חה

You are going to live by your blood.

The simple פשוט is that this referring to דם מילה and דם פסח, ה' is saying, we are going to live because of those two מצות, we have been passive, we have been watching ה' take care of the מצרים, and now we are going to have מצות דם of פסח and מילה, we are now active, instead of being bystanders.

There was a man in a town near Gur, when Nazis rounded up men and brought them to forest, and men dug a mass grave and then the Nazis shot them one by one. He fell into the pit, thinking he was shot, and then realized that the bullet missed him. Yet he was lying there in this mass pit surrounded by dead people. He sees that out of the corner of his eye, Nazis coming around and checking to see if anyone survived, and if they did, they would make sure that they killed that person as well. He was covered on blood by the person on his right and left, there was so much blood on him, that the Nazis thought for sure that he was dead, and they left him.

On the spot, in the mass grave, he thought of this פסוק, that ה' was hovering over him, looking at him covered in blood, 'ואעבור עליך ואראך, 'מתבוססת בדמיך ואמר לך בדמיך חה' ואמר לך בדמיך חה, 'ואמר לך בדמיך חה on my right and 'ואמר לך בדמיך חה on my left. I survived and there is a reason why I survived. He built a family and lived a very fruitful life.

What gives us life is מצות. The realization, to have a beautiful life, we need to embrace and be involved in as many מצות as possible. (Heard from Rabbi Aryeh Yudin 5779)

וְאָעְבוּר עָלֶיךָ וְאָרְאָה מִתְבוּסָסֶת בְּדַמֶּיךָ וְאֵמֵר לָךְ בְּדַמֶּיךָ חָהּ וְאֵמֵר לָךְ בְּדַמֶּיךָ חָהּ

It says וְאֵמֵר לָךְ בְּדַמֶּיךָ חָהּ - after the death of. Of course, it is referring to the actual deaths of the sons of Aharon. But, in life a person goes through many many losses and disappointments and often we feel that we are in a perpetual state of אַחֲרֵי מוֹת. It was a business that I worked so hard to establish- it dies. There was a relationship with a person that I worked so hard on- and it didn't work out. There are failures in life that feel like אַחֲרֵי מוֹת. The measure of faith is how does a person respond and react to that state of אַחֲרֵי מוֹת.

The Klausenberger Rebbe lost his wife and 11 children during the Holocaust. They asked him how survivors were able to rebuild their lives. The Rebbe said the answer is two words: בְּדַמֶּיךָ חָהּ.

We say these words on two different occasions, at a ברית and in the הגדה. The literal meaning is, “in your blood you shall live”. The Rebbe explained that at a ברית the Mohel says it because the night went out of מצרים they couldn't eat the קרבן פסח unless they had a ברית מילה. Imagine a man who just had a ברית, there is some blood, pain and weakness. And then shortly after the ברית, he has to run out of מצרים.

בְּדַמֶּיךָ, in your blood (in the זכות of the blood of חָהּ (ברית מילה), they “Lived”. That is why we say it as a ברית.

Why do we say it at a סדר? We know that a few days before the first פסח, the Jews slaughtered the sheep, and sheep were worshiped as gods in מצרים. Under normal circumstances the Egyptians would have killed the Jews for doing so. Here, though the Jews were מוסר נפש, they risked their lives, and the Egyptians did nothing. בְּדַמֵּיהֶם, in the זכות of that bloodshed in the Shechting of the sheep, הָהָה, they merited to live.

The Rebbe explained, “When אהרן lost his two children, the פסוק describes his reaction as וידם אהרן (ויקרא י ג), אהרן בְּדַמֵּיהֶם was quiet. בְּדַמֵּיהֶם has the same root as וידם, quiet. In their quietness, הָהָה, “they lived”

Of course we can focus on the negative, and a person who has צרות can focus on the צרות, saying things like “how could ה' do this to me?”

However, בְּדַמֵּיהֶם, if a person is quiet, similar to the word וידם, and only focuses on the positive, then הָהָה, he can live.

But there is a מדריגה beyond that and this is really the life of the Klausenberger Rebbe. It says in Tehillim (ל יג), לְמַעַן אֲזַמְרֶךָ כְּבוֹד וְלֹא יִדָּם, ולא I want to sing to You. I want to sing to You the rest of my life, ולא I am not going to be silent. Not just silence, but to take ones suffering and to take the אחרי מות that one goes through and make it into a song לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם.

We all have a lot of good. We have our lives. There is much to be grateful for. Of course, we went through גהנום and a difficult time, but הָהָה בְּדַמֵּיהֶם. Focus on the positive (2022)

וַיִּרְעוּ אֶתֵּנוּ הַמִּצְרִים, כָּמָה שְׁנֵאָמַר, הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מְלַחְמָה וְנוֹסֵף גַּם הוּא עַל שׁוֹנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ: וַיַּעֲנוּנוּ, כָּמָה שְׁנֵאָמַר,

וַיְשִׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנוֹתוֹ בְּסִבְלוֹתָם וַיִּבֶן עָרֵי מְסֻכּוֹת לְפָרְעוֹה אֵת פְּתֵם וְאֵת רַעַמְסֵס: וַיִּתְּנוּ עָלָיו עֲבוּדָה קָשָׁה, כְּמָה שֶׁנֶּאֱמַר, וַיַּעֲבֹדוּ מִצְרַיִם אֵת בְּנֵי יִשְׂרָאֵל בְּפָרָה: וַנִּצְעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֵת קִלְנוֹ וַיִּרְא אֵת עֲנִינוֹ וְאֵת עֲמַלְנוֹ וְאֵת לְחֻצְנוֹ:

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וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלָינוּ עֲבוּדָה קָשָׁה וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם, כְּמָה שֶׁנֶּאֱמַר, הֲבֵה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה וְהִיָּה כִּי תִקְרָאנָה מְלַחְמָה וְנוֹסֵף גַּם הוּא עַל שׁוֹנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ וַיַּעֲנוּנוּ, כְּמָה שֶׁנֶּאֱמַר, וַיְשִׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנוֹתוֹ

The הגדה is bringing a proof for a פסוק from a פסוק. Why doesn't the הגדה just list all the פסוקים?

This is the night that which the truth comes out, when someone does something bad to you, you should know it is not him, it is already written above, כְּמָה שֶׁנֶּאֱמַר. כְּמָה שֶׁנֶּאֱמַר doesn't just mean the פסוק, it means as it was written "above" in heaven. וַיַּעֲנוּנוּ as it was decreed above.

There is one more thing. כְּמָה שֶׁנֶּאֱמַר 'וַנִּצְעַק אֶל ה' is also כְּמָה שֶׁנֶּאֱמַר, when crying out to ה', it is also decreed that it helps!!! (Reb Meilech from Chidushey Harim 2025)

Everyone should think or say of a person who needs a רפואה or ישועה

וַנִּצְעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ, כְּמָה שֶׁנֶּאֱמַר, וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמַת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ, וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה: וַיִּשְׁמַע ה' אֵת קִלְנוֹ, כְּמָה שֶׁנֶּאֱמַר, וַיִּשְׁמַע אֱלֹהִים אֵת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֵת בְּרִיתוֹ אֵת אֲבָרָהָם אֵת יִצְחָק וְאֵת יַעֲקֹב: וַיִּרְא אֵת עֲנִינוֹ, זוֹ פְּרִישׁוֹת דְּרָךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר,

וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים: וְאֵת עַמְלֹנוּ, אֱלֹהֵי הַבְּנִים. כְּמָה שֶׁנֶּאֱמַר, כָּל הַבֵּן הַיְלֹוד הַיִּאֲרָה תִשְׁלִיכוּהוּ וְכָל הַבֵּת תַּחֲיִין: וְאֵת לַחֲצֹנוּ, זֶה הַדְּחִק. כְּמָה שֶׁנֶּאֱמַר, וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לוֹחֲצִים אוֹתָם: וַיִּזְצְאוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה וּבְמִרְא גְדוֹל וּבְאֲתוֹת וּבְמִפְתִּיּוֹת:

וַיִּזְצְאוּ ה' מִמִּצְרַיִם, לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שָׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ. אֲלֹא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר, וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה וְהִפִּיתִי כָל יְבִכּוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה' וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ. וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא שָׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי ה', אֲנִי הוּא וְלֹא אֲחֵר:

בְּיַד חֲזָקָה, זֶה הַדְּבָר. כְּמָה שֶׁנֶּאֱמַר, הִנֵּה יָד ה' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשָׂדֶה בְּסוּסִים בְּחֲמוּרִים בְּגַמְלִים בְּבָקָר וּבְצֹאן דָּבָר כְּבֵד מְאֹד: וּבְזֶרַע נְטוּיָה, זֶה הַחֶרֶב. כְּמָה שֶׁנֶּאֱמַר, וְחָרְבוּ שְׁלוֹפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם וּמוֹרָא גְדוֹל, זֶה גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר, אוּ הַנְּסָה אֱלֹהִים לְבֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסּוֹת בְּאֲתוֹת וּבְמוֹפְתִים וּבְמַלְחָמָה וּבְיַד חֲזָקָה וּבְזֶרַע נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים: כָּכָל אֲשֶׁר עָשָׂה לָכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ וּבְאֲתוֹת, זֶה הַמַּטֵּה. כְּמָה שֶׁנֶּאֱמַר, וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת הָאֲתוֹת: וּבְמוֹפְתִים זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר. וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבְאֶרֶץ:

שמות א י (וירעו אתנו המצרים כמה שנאמר הבה נתחכמה לו פן ירבה)

פרעה's plan to persecute the Jews in order to diminish their numbers did not succeed. In fact the תורה attests to the miraculous population explosion of our people, even as they endured the rigors of slavery. We are told "as they afflicted them, so they multiplied and grew". The מדרש explains this statement was a direct rebuttal by פרעה to ה' himself. פרעה had said "let us deal with them lest they multiply". And ה' answers him saying "let them multiply".

The conversation between ה' and פרעה may be explained in yet another way. פרעה's goal was not only to diminish the population of the Jews, but also to remove their faith in ה'. Therefore, פרעה said ירבה פן the word for פן in Hebrew means maybe. פרעה had actually wanted the Jews to lose their faith by subscribing to the concept of maybe—perhaps ה' has forgotten us, perhaps we should forget ה' and go to idols. That is the reason for פרעה proclaiming פן ירבה , doubts should multiply. However, ה' knows that his people will never lose faith. On the contrary פן ירבה... we believe in the concept of positive affirmation—of proclaiming yes to the world. Yes we believe in gd. We have no doubts... פן ירבה will give away to פן ירבה, expansion of faith. (By Perry Ciment)

ונצעק אל ה אלקי אבותינו כמה שנאמר ויהי בימים הרבים ההם וימת מלך מצרים ויאנחו בני ישראל מן העבדה ויזעקו ותעל שועתם אל האלקים מן העבדה ((כג, שמות ב

It is משמע from the פסוק that before פרעה died, the Jews did not cry. Why didn't they cry before?

The Jews thought that once פרעה died then everything would be good, ממילא they did not place their complete trust in ה'. However when פרעה died and the Jews saw that the שיעבוד continued as before פרעה died, and it didn't get any easier, they then went ahead and cried. (הגדה של 4/03 שיח הגרי"ד אות מד

זיהי שם לגוי גדול עצום ורב

The (גמרא :) ברכות סג says that the women gave birth to 6 babies at a time. Why 6?

א"רעק" in גליון הש"ס says that there are 7 חדרים in a women, 3 on the right and 3 on the left and one in the middle. If she becomes pregnant in the right one, then it will be a male, if she becomes pregnant in the left one it will be a female, if in the middle it will be a טומטום או. These women became pregnant in all the חדרים except the middle one, because a טומטום is a תש"ע (סימן קללה)

וַיִּרְדּוּ מִצְרַיִם אָנוּס עַל פִּי הַדְּבָר

We were forced into גלות by the command of the עולם של רבונו. The חפץ חיים says, אָנוּס, do you want know why we are still suffering and why we are forced into גלות time and time again? עַל פִּי הַדְּבָר, because of the speech, we just cant seem to get it right, we use our words for things that we should not. As long as we have issue of דְּבָר, the אָנוּס is going to remain.

ו טז) צָהַר | תַּעֲשֶׂה לְתַבָּה וְאֶל־אִמָּה) פרשת נח. It says (טז) צָהַר | תַּעֲשֶׂה לְתַבָּה וְאֶל־אִמָּה) Make a shining gem for the תַּבָּה. תַּבָּה is also a word. Every word that a person speaks is a תַּבָּה. Every word that comes out of your mouth, make it a gem, that displays your רחמים towards a fellow Jew.

בְּיַד חֲזָקָה, זוּ הַדְּבָר

The ten plagues correspond to the ten fingers of both hands. The pestilence was the fifth plague. It was the fifth “finger”, and thus completed the first hand and was the culmination of those that preceded it. It was like a hand in that it had “five fingers” in another aspect, for the (תורה) שמות ט ג says that it struck five species of animals, horses, donkeys, camels, cattle and flocks. (הגדה של הגר"א)

ובאותות, זֶה הַמִּטָּה

“Signs” are phenomena which foretell events which will take place in the future. The staff had “signs” on it, for it had the names of the ten Plagues written upon it since the time it was made at creation. (של הגדה) (של הגר"א)

וַנִּצְעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת קִלְנוֹ וַיִּרְא אֶת עֲנִינּוֹ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ

Since we were tortured, we cried to ה' אֱלֹהֵי אֲבוֹתֵינוּ. Why doesn't it say in the first part, we cried to ה', because of our עֲנִינּוֹ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ?

A Yid has to realize that we you are going through a צרה, you need to one thing, ה' וַנִּצְעַק אֶל ה', all ה' wants is for us to call out, but we have done that, ה' hears our (אש קודש) וְאֶת לַחֲצֵנוּ. (אש קודש) Heard from Ephraim Shapiro)

ובאותות, זֶה הַמִּטָּה. כְּמָה שֶׁנֶּאֱמַר, וְאֶת הַמִּטָּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאוֹת

משה hit the water and the ground for the first three מכות, and משה took care of the rest of the 7.

Why was it necessary for משה to show הכרת הטוב to the water, it is an inanimate object?

When it comes to הכרת הטוב, the beneficiary need not make חשבונות, to appraise the actual amount of effort his benefactor has exerted in order to estimate how much gratitude he owes. Did he have to do it anyway? If we find that it did not really cost him much we may discover excuses and reasons that could justify not repaying the

favor, not demonstrating gratitude where it is due. Quiet possibly, once we start with חשבונות, we might negate the whole concept of הכרת הטוב.

Rav Shach adds the following point. We must recognize that ה' is the source of all the good that we receive. The medium through which we receive this benefit is nothing more than a vehicle for channeling ה' favor to us. What difference does it make to us who or what ה' employs to serve as the agent for carrying out his objective? He demands that we imbue ourselves with the מידה of appreciation, not distinguishing among the benefactors. This is a case in which too much "discrimination" might cause us to lose sight of the actual source of our blessing-ה'. (Peninim Haggadah Page 47 2020)

When you say וְדָם, וְאֵשׁ, וְתַמְרוֹת עֶשְׂבִּי, דְּצִ"ן עֵד"ש בְּאֶחָד מִכּוֹת, and each of the ten מכות, pour out a little wine (the reason why we use a finger for this is to recall the admission of ספרעים sorcerers that this was the finger of אלוקים)

Reb Yechezkel Ambramsky (קנד) 4/03 page ארזי הלבנון: What is the reason we pour out a little wine from the cup?

It says in (מגילה י:), when the מצריים were drowning, the מלאכים wanted to sing ה' שירה, said, מעשה ידי טובעין בים ואתם אומרים שירה, If that is true, how did we sing שירה when we left the סוף?

We are saying שמחה on our salvation from the מצרים, not out of שמחה of their downfall (it says this in חז"ל were יערות דבש ח"ב דרוש א). the four cups of the שמחה of the four לשונות of גאולה and therefore we are מרמז with spilling out wine, that we are being ממעט in our שמחה because מעשה ידי טובעין בים ואתם אומרים שירה.

(I heard another vort similar to this, why could the Jews sing שירה and not the angels? Angels are created in the power of one. They have one leg, one purpose. They can only handle one thing at a time. Man is created in the power of two. We have two legs, we have more than one purpose. We also are faced with many situations at the same time. So the angels who can only focus on one thing, can't go ahead and sing שירה because they can't focus on the bad. But we were being saved, and at the same time, the מצרים were drowning. Since we have the ability to deal with two situations (i.e. happy and sad) at the same time, then we are obligated to deal with both at the same time. We all have situations where good and bad are happening to us at the same time, as humans we are obligated to deal with both.) (Reb Eliyaho Meir Bloch says, that is why you say a שהח'נו by inheritance) (Meshulem Epstein told me that the מהר"ל says that the reason why we eat מרור in כורך is to know that מרור is part of life as well) (I heard from Rabbi Feiner (right before ר"ה תשע"א) say a proof to this, if you look at ר"ע in the גמרא ע"ז כ: when he met the wife of Tornefus, he cried, laughed and spat on the ground all at once. Also at the end of ר"ע was laughing, but the מהרש"א says he was crying as well)

דָם, וְאֵשׁ, וְתַמְרוֹת עֵשֶׂן
דְּבַר אַחֵר, בְּיַד חֲזָקָה שְׂתִים. וּבְזֶרַע נְטוּיָה שְׂתִים. וּבְמֶרָא גְדוֹל שְׂתִים. וּבְאֵתוֹת
שְׂתִים. וּבְמוֹפְתִים שְׂתִים. אֵלּוּ עֵשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים
בְּמִצְרַיִם וְאֵלּוּ הֵן
דָם. צְפָרְדַּע. כְּנִים. עֲרוֹב. דְּבַר. שְׁחִין. בְּרָד. אֲרֵבָה. חֶשֶׁן. מִכַּת בְּכוֹרוֹת

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים: דְּצִ"ךְ עַד"ש בְּאֵח"ב

Refill the cup of wine

רבי יוסי הגלילי אומר, מנין אתה אומר ש'לקו המצרים במצרים עשר מכות ועל הים
 לקו חמשים מכות. במצרים מה הוא אומר, ויאמרו החרטמים אל פרעה אצבע
 אלהים היא. ועל הים מה הוא אומר, וירא ישראל את היד הגדולה אשר עשה ה'
 במצרים וה'ראו העם את ה' ויאמינו בה' ובמשה עבדו. כמה לקו באצבע עשר מכות.
 אומר מעתה, במצרים לקו עשר מכות ועל הים לקו חמשים מכות
 רבי אליעזר אומר, מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים
 במצרים היתה של ארבע מכות. שנאמר, ישלח בם חרון אפו עברה וזעם וצרה
 משלחת מלאכי רעים. עברה אחת. וזעם שתיים. וצרה שלש. משלחת מלאכי רעים
 ארבע. אומר מעתה, במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות
 רבי עקיבא אומר, מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים
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 משלחת מלאכי רעים חמש. אומר מעתה במצרים לקו חמשים מכות ועל הים לקו
 חמשים ומאתים מכות:

אלו עשר מכות

אלו עשר מכות שהביא הקב"ה על המצרים

"by the Jews 'ה precedes the cure to the punishment and by the non-Jews it is the opposite". (ה,שיר השירים רבה ד) say חז"ל

We learn from here by the fact that the cure came first, that the punishment and wounds are not their own purpose. Rather when ה' physically punishes us, the purpose is in order to remove the outside (our הרע, the things that prevent us from doing מצות) but by the non Jews, when they suffer physically, there the physical punishment is a purpose in itself. That is פשט in the שמתי אשר המכה כל, (כו, שמות טו), which is, I won't put a wound on you like I put on the מצרים, because there the purpose was to hit and harm the wicked, because their heart was bad (or hard), but by us the punishments we got weren't רופאך ' כי אני ה' precedes the cure to

the wound and every punishment is only to inspire us to leave our bad ways. (רנד Page 4/01 מלבי"ם טללי אורות)

אלו עשר מכות

גוים, the hurt the מכות (נוגף ורפוא נגוף למצרים ורפוא לישראל (ז,סח תהלים), and it protected us. The water turned into blood for them, but for us, we sold our water and made money.

The עזרא אבן says, שמש ומגן, the sun protects and destroys. If you put meat fat in the sun, it will melt. If you put wax it will harden. If you put a shirt in the sun it will become more white, if you put a person in the sun, he will become more dark. We get the light from the darkness. That is what the מכות are. It is all one, it just depends on how you received it. I told you many times, the גאון says גהנום and גן עדן are one in the same. You have three things, a גמרא, בלט, a shtender and a candle. The Israiels say you also get a cigarette. For some it is גן עדן and for some it is גהנום. (Rabbi Jaeger 1/15/05)

אלו עשר מכות

The גאולה came through the 10 מכות. There is a מדרש that says that the 10 מכות are כנגד the עולם שנברא מאמרות עשרה. In the name of the Kutzkger it is said, just like when we were in מצרים, the מאמרות עשרה were בטל. So we needed the ten מכות to take its place. We are now a new creation (because with the ten 'ה מאמרות, wanted the world to be at a certain level, now that we were not the way he wanted, we needed to get to that point again, we needed to reconstruct the world, and we did that through the מכות). So now this is the גאולה, because the reason why we were in גלות to begin with was because we did not serve ה' with שמחה, without any liveliness at all, התחדשות, it

became old (serving ה'), afterward (the מכות) we were a new creation, and now that is the 4/10/00 (שם משמאל גאולה).

אלו עשר מכות

משה was commanded clearly and directly from ה' (א, במדבר לא) "take vengeance for the children of Israel against the Midanites" yet it says a later (משה) "פנחס בן אלעזר הכהן ... sent them ... and ... (פסוק ו) "משה asks, ה' told משה himself to do something and he sent messengers instead because he grew up in מדין and he had a sense of gratitude towards it. He said how could I cause pain to that which did good to me. But this is a big problem, ה' commanded משה to do something, how can he push it away because of הכרת הטוב? It must be that the obligation of הכרת הטוב is to understand what ה' wants from you. When ה' said take revenge, even though on a simple level it means that he should do it himself, none the less since he has a מצוה of הכרת הטוב, and like any other מצוה the תורה gave us to דרשן, so here we דרשן the word נקום to mean through others, because "it is not right to do harm to that which did good to me"

But we still have another question, how did משה know that the ענין of הכרת הטוב is more important than even if ה' himself commands you to do something, that you should push it off? He learned it from the מכות, משה brought all ten מכות to the מצרים except three, blood, frogs and lice, those came from (יט, שמות ז) (אהרן. רש"י) says that since the water protected him when he was growing up so he did not hit it by the plagues of blood and frogs. And by lice he could not hit it because the ground protected him when he killed the (מצרי) (יב, רש"י שמות ח) שמות ה. Even though משה was supposed to hit them, like all the other plagues, since they did good to him he did not. Even though water and the ground do not have feelings, since he received good from them he owed them a sense of gratitude.

Why did משה need to be told a second time about the topic of הכרת הטוב, why couldn't he learn it out from the plague of blood that אהרן should be the one who has to hit the water?

I had another question on this, what does משה owe to the ground, דת and אבירם knew about it, so what was he being grateful for?

Reb Shmuel Brazil had an answer to this. Since it tried to do some good for him, for that alone he owed הכרת הטוב.

Reb Shmuel Kaminetsky and Rabbi Avraham Davis said, that in the first case you are changing the water in the second case you are changing what comes out of the water and even for that you are obligated to show appreciation.

Rabbi Meir Weiss told me that the main punishment by the frogs was not the first frog, rather each frog that came out from that one. So I might think that he could hit the water now because this is not the plague. (Reb Chaim Shmuelevitz (הגדה של מיר) page 185) 4/01)

דַּם

ז יח) וְהִדְגָּה אֲשֶׁר-בַּיָּאֵר תִּמּוּת וּבֶאֱשׁ הַיָּאֵר וְנִלְאָו מִצְרַיִם לְשִׁתּוֹת מַיִם מִן-הַיָּאֵר (In מדרש it says, by דַּם מַכַּת דָּם we became wealthy. How? A Yid would have a glass of water, then the מצרי would hold that cup, it would turn to blood. If they switched cups, the contents switched as well. How did the מצרים get water? Only if he paid the Yid for the water. So we became wealthy. Because all the מצרים paid for the water.

In בְּהֶעֱלֵתְךָ, the Jews complained in the dessert, (יא ה) זָכְרֵנוּ אֶת־הַדָּגָה), אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חַגִּים.

We remember the free fish that we ate in מצרים. Our פרנסה in מצרים was selling fish, when ה' sent the מכה of דם, and all the fish died, we had no more פרנסה.

ה' said, from THAT situation, THAT is where you are going to have פרנסה. when we thought that we were losing everything. That is where the פרנסה is going to come from.

Remember when a seed goes into the ground, that is when it starts growing. From the place that you look doomed, that is where you start growing. (Zera Shimshon Rav Biederman 2022)

צפרדע

When the frogs were getting to be too much for פרעה, he complained to משה and asked him to get rid of them. משה (ה,ח) said when should I get rid of them? And פרעה responded (ו,ח), tomorrow. If the frogs are making him crazy, why does פרעה say to get rid of them tomorrow, get rid of them right now?

When a spouse, or a parent asks you to do something, what is the first response that we say? One minute. Why do we say one minute, what do we plan on doing for the next minute? Nothing, but we want to do things on our own schedule. פרעה was willing to suffer with the frogs for a longer period of time, in order that the frogs will be leaving according to when he wanted them to. (Rabbi Zweig)

צפרדע

רש"י says by צפרדע there is a מחלוקת, one opinion says that there were many frogs, and one says there was one, and every time you hit it, more came out. ה' does not make miracles for no reason, what was the need for this miracle?

If there started off with only one frog, then how did it get to be many? It is only because they made it happen by hitting it. They brought it upon them self. The worst thing is to suffer from something that you brought upon yourself.

They got us to volunteer, and we ended up suffering on our own, the מידה כנגד מידה is to make them suffer on their own. (Rabbi Zweig 1/4/07)

צפרדע

The frogs went into the oven and were saved, and kept alive. When we left מצרים, the dogs did not bark (יא ז) and the reward that they got was that we give them טריפות. The rewards don't seem to be fitting. The frogs jumped into fire and they were kept alive, and the dogs did not bark, and for eternity they are being fed טריפות?

We see from here that it is easier to jump into a fire than to go against your nature. (Tulna Magid)

כינים

According to most Rishonim all 10 מכות did not affect the כלל ישראל. All 10 מכות, (the Ibn Ezra says the first מכה did), however, all of the Rishonim disagree. רש"י says by מכת דם that when a Yid drank it was water and when the Mitzri drank it was דם. So רש"י holds that all 10 מכות did not affect כלל ישראל.

Why is it that when יעקב asked that he be buried in א"י, not buried in מצרים gives us 3 reasons. The third reason is that he knew that there would be כַּנִּים, and he didn't want the כַּנִּים to affect him if he would be in מצרים, and therefore, he went to א"י. If כלל ישראל was not affected by the כַּנִּים, so why should יעקב be afraid that he would be affected by the (כַּנִּים? 2025)

ברד

The פסוק says that when the מכה of ברד ended, וְהַבָּרָד וּמָטָר לֹא־נָתַךְ, explains that even the ברד in the sky did not fall to the ground. This is in stark contrast to the frogs that remained in piles even after they died. Why the difference? All the other מכות were extreme manifestations of things we see in nature. We find blood, frogs, lice, etc. Although the מכה consisted of these natural signs in greater intensity, they were natural nonetheless. The ברד was made of fire and water mixed together, a נס בתוך נס, something that does not occur in nature.

Therefore when its time was up, it ceased immediately with no remnant whatsoever. This may also be why מכת ברד is the only מכה that משה gave the precise time when it will start by marking a spot on the wall and saying when the sun reaches this point tomorrow the מכה will begin. Since it was completely beyond the realm of nature it started and stopped at a precise moment without any carry over to the natural order (Pinchas Gershon Waxman)

ארבה

of Berditchev says that the the מכה of Locust that destroyed all trees plants and anything that grew in מצרים, that plague broke out on the day of לוי יצחק. ר' לוי יצחק טו בשבט. says, how ironic. The new year for

trees, the day we celebrate the growth, is the same day the אַרְבֵּה happened.

There are times when we look around and we see nothing more than desolation and destruction, both in our lives and in the world. And yet, we have to realize that it's at that very same moment, very same time when the עולם של רבונו is starting and initiating the growth, the blossoming and the beauty of life. Therefore, on a day like טו בשבט, which is just around the corner, we have to remember that once upon a time, things didn't look so optimistic. But we have to have בטחון and אמונה that the עולם של רבונו will make things great.

Indeed, the world אַרְבֵּה, locust, means "I will increase". On the surface it looks like a plague. But in truth, the עולם של רבונו is only increasing, which is good for all of us. (2020)

חושך

י (כב) וַיֵּט מֹשֶׁה אֶת-יָדוֹ עַל-הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ-אֲפֹלָה בְּכָל-אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים:
כג לֹא-רָאָו אִישׁ אֶת-אָחִיו וְלֹא-קָמוּ אִישׁ מִתַּחַת יָדָיו וְלֹא-רָאָו אִישׁ אֶת-אָחִיו
אֹר בְּמוֹשְׁבֹתָם

You want to know what darkness is? You want to know what gloom is? לֹא-רָאָו אִישׁ אֶת-אָחִיו, when I pretend not to see you, when I pretend to turn away to be apathetic, when I don't care, וְלֹא-קָמוּ אִישׁ מִתַּחַת יָדָיו when I don't get up out of my place to assist, that is חֹשֶׁךְ, darkness and gloom. when we don't see each other. If we don't make a effort to learn about a person, to learn what bothers them, that is חֹשֶׁךְ. (Rabbi Ephraim from the Ger Rebbe)

חושך

I have a question. One of the reasons of חושך was so that the מצרים would not see that 4/5 of the Jews die. Where did those dead Jews end up? How could the מצרים not realize that so many Jews died? Where did they think 2.4 million Jews went?

Rabbi Zweig told me, it could be that the מצרים could have thought that 4/5th of the Jews left. Remember, that 4/5th wanted to stay (which is why they died), so to think that only 1/5th stayed is not impossible.

מכת בכורות

Why did ה' specifically punish the בכורים?

When we were enslaved in מצרים, we were not only משעבוד, rather we were משועבד to the entire nation. Even though פרעה was the leader, and it was because of him that we were in slavery, but in order to enslave an entire nation, it is not possible for the king to do it alone, he needs the help of his nation (it is like that in all גלות, we were not only משעבוד to its leader, rather we were משעובד to the whole nation, like the Nazis). In reality this is a (מדרש) (שמות רבה פרשה א ח-ט) that says, the whole בני ישראל nation enslaved מצרים.

We find that the בכור is the בעל הכח (like we find by ג,בראשית) ראובן (מט) ראובן בכרי אתה כחי וראשית אוני. He is the leader of the household. This was the מנהג of the קדמונים, that they would appoint the בכור as the leader of the household. If so, then the בכורים were also the leaders/rulers of the Jews they are the ones who instilled hatred for the Jews in to their own household. So when ה' comes to punish the nation of מצרים, he punished them from the leaders, because they were the ones that caused us to be enslaved, because of this ה' killed the firstborns.
(הגדה של שיח הגרי"ד אות מז 4/03)

ל,יב (ויקם פרעה לילה)

What is רש"י adding? ממטתו says רש"י

The Kotzker Rebbe explains that this comes to emphasize פרעה's stubbornness. The whole of מצרים was threatened with the worst plague of all, which would wipe out such a large portion of מצרים, and nevertheless, he still went to bed that night.

מכת בכורות

The גמרא (ברכות ד) says that really ה' said that מכת בכורות would take place at midnight, but משה changed it to say כחצות, since the מצרים would not be able to figure out exactly when midnight is.

The סימן asks, that at midnight, the dogs would bark, so there is a סימן when exactly midnight is?

On that night no dog barked, so there would be no סימן.

דינו

דינו does not mean it was enough, we don't need anymore. It would have been enough of a reason to thank him even had he not done this, we would be indebted. (Rabbi Zweig)

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:
אֵלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׂפָטִים דִּינֵנוּ:
אֵלֹהֵינוּ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם דִּינֵנוּ:
אֵלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם דִּינֵנוּ:

אֱלֹהֵינוּ הֵרַג אֶת בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם דִּינֵנוּ:
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם, וְלֹא קָרַע לָנוּ אֶת הַיָּם דִּינֵנוּ:
 אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה דִּינֵנוּ:
 אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ דִּינֵנוּ:
 אֱלֹהֵינוּ שָׁקַע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סִפֵּק צָרְכֵנוּ בַּמַּדְבָּר אַרְבַּעַיִם שָׁנָה דִּינֵנוּ:
 אֱלֹהֵינוּ סִפֵּק צָרְכֵנוּ בַּמַּדְבָּר אַרְבַּעַיִם שָׁנָה, וְלֹא הֶאֱכִילָנוּ אֶת הַמֶּן דִּינֵנוּ:
 אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת הַמֶּן, וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת דִּינֵנוּ:
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינֵי דִינֵנוּ:
 אֱלֹהֵינוּ קָרְבָנוּ לְפָנֵי הַר סִינֵי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה דִּינֵנוּ:
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל דִּינֵנוּ:
 אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה דִּינֵנוּ:
 עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמַקּוֹם עָלֵינוּ. שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם. וְעָשָׂה
 בָּהֶם שְׁפָטִים. וְעָשָׂה בְּאֱלֹהֵיהֶם. וְהִרְגָה אֶת בְּכוֹרֵיהֶם. וְנָתַן לָנוּ אֶת מְמוֹנָם. וְקָרַע לָנוּ
 אֶת הַיָּם. וְהֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה. וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ. וְסִפֵּק צָרְכֵנוּ בַּמַּדְבָּר אַרְבַּעַיִם
 שָׁנָה. וְהֶאֱכִילָנוּ אֶת הַמֶּן. וְנָתַן לָנוּ אֶת הַשַּׁבָּת. וְקָרְבָנוּ לְפָנֵי הַר סִינֵי. וְנָתַן לָנוּ אֶת
 הַתּוֹרָה. וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל. וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ:

כמה מעלות טובות למקום

Why does it say לְמַקּוֹם, why not say מִמַּקּוֹם, they are FROM 'ה?
 The Alshich says, we mention 15 ניסים in דיינו that we are aware of, do
 you know how many there are that we are NOT aware of?

Are you aware of all the good that 'ה does for you? Yes you are aware
 of the open miracles, but what about the נִפְלְאוֹת, are you aware of
 those? You know what it says in Tehilim, לַעֲשֵׂה נִפְלְאוֹת גְּדוּלוֹת לְבָדוֹ,
 when it comes to hidden miracles, the things that we take for granted,
 or the miracles that we don't even know about, how many times a day
 do those happen and we have no idea. Only לְבָדוֹ, only 'ה. We don't
 recognize how good 'ה is to us.

לְמַקּוֹם, because only 'ה' knows all the great things that we have, and the only who knows about it is 'ה'. I can't mention all of them, since I don't even know what they are. So you know what I will try to do? I will mention 15 that I am aware of. (2026)

דינו

Really had we not gotten everything it would not have been enough. So why does it say it would have been enough?

There is a difference if one comes home and says to his wife, thanks for the dinner and if one comes home and says thanks for going shopping, cleaning the chicken, cooking, setting up, serving, and cleaning.

The reason why each step was mentioned was to enumerate all the praises. This applies in the reverse as well. If you are going to do someone a favor, I.e. help them get into Yeshiva, if you only help them half way, you should try hard to finish the job. We mention every step to show how thankful we are to 'ה' for everything that he did. (Heard from Totty תשס"ז)

דינו

דינו comes from the word די, די means, enough, דינו. The principle of enough. Do we ever say, I have eaten enough, I have good enough money.

We live thinking that we need more and more.

Freedom is the ability to say דינו.

When ה' created the world, the fire wanted to dominate, the water wanted to dominate. to that, ה' said, ה' די turns to us on פסוק, after all that I have done for you, learn to say די. We don't celebrate our freedom with eating the biggest delicacies, we celebrate it by eating herbs, and poor mans bread. We have the ability to say enough. When you cant say enough, you are not free.

The root is ה', whose name is שדי, why can I say דה'נו? Since everything comes from ה', I have whatever I need. (5779)

דינו

Is each step really O.K.? Would it really have been enough, why?

My father in law told me the following answer. When he reached the level of בר מצוה he thought "wow this is it" how could it get any better than this? Then he gets sent to the camps and when he gets released he says "wow now this is really the best". Then when he got married he said "now I for sure have reached the top". But then when he had a kid and then a grand kid, every time on that level you say this is it and it can't get any better and that is what the Jews said every time ה' did something for them.

אלו הוציאנו ממצרים, ולא עשה בהם שפטים דינו:
אלו עשה בהם שפטים, ולא עשה באלהיהם דינו:
אלו עשה באלהיהם, ולא הרג את בכוריהם דינו:
אלו הרג את בכוריהם, ולא נתן לנו את ממונם דינו:

מצרים happened before we left מכות בכורות, why is it out of order?

אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן דינו

By the fact that the הגדה makes a distinction between our needs and the מן, we see from here that the purpose of the מן was not only to fulfill our physical needs to eat in the מדבר. Rather the מן which is from שמים, is something which has no comparison in the physical world and it is מתחזק within us with something that is tangible. The מן had therefore קדושה commanded us to leave over some for the future generations (לב, שמות טז) and when you eat it you are מקדש with it like eating (הגדה של טעם ודעת page 4/03 קדשים).

אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב וּדְיָנוּ:

If ה' would have split the sea for the Jewish people when they left מצרים, but they would not have passed through on dry land, "Dayenu," it would have been enough. The commentators are bothered. What would splitting the sea have done if we could not pass through? The Sefer L'hodos U'Ishabeach explains that the key word here is "dry land." The author of the הגדה is saying that it would have been enough if ה' would have split the sea, and the Jewish people would have passed through on a muddy surface. ה' is so kind, however, that He even made a nice dry surface so that the Jews could enjoy the experience even more. Noticing the details of ה's kindnesses is a great praise to Him.

We have to look deeper into our blessings, and appreciate every aspect of them. A man who had his first baby girl after being married for one year asked Rav Shach, zt"l, if he needed to make a Kiddush to celebrate and thank ה'. Rav Shach asked him, "If this child had been born to you after eight years of waiting, would you make a Kiddush?"

"Of course," the man said, "What a Simcha that would be!" So Rav Shach told him, "ה' was so kind to you. He saved you eight years of

waiting. Does that deserve any less of a celebration and thank-you to Him?" (Emuna Email 2018)

אלו קרבנו לפני הר סיני ולא נתן לנו את התורה דינו

Why? Because of the preparation that were done. We were ready for הר סיני. The most important point in coming to הר סיני was the preparation for קבלת התורה. This is also the point in counting the ספירה from פסח to שבועות, while preparing for קבלת התורה, with all the details. Since all the preparations were already done, for sure we could say דה'נו. We learn from here the importance of preparation, a man has to put all his abilities to prepare for good. (Reb Yerucham Lebovitz (הגדה של מיר page 4/1/01 (ריט)

אילו נתן לנו את השבת ולא קרבנו לפני הר סיני דינו
אילו קרבנו לפני הר סיני ולנתן לנו את התורה דינו

What would've been so great about going to הר סיני without accepting the תורה? Once we reached הר סיני, we already reached the level of a מלאך, when we camped there we were like כאיש אחד בלב ואחד and saying "כל אשר דבר ה נעשה" this is also a דרגה of a מלאך.

הגדה של פסח מאוצר המחשבה

This is מדויק in the לשון of הר סיני, at הר סיני we got closer to each other.

This could be the connection between שבת and שבת, הר סיני is a זמן of אחדות, רזא דאחד, אחדות, if ה' would have given us the אחדות of שבת and not of הר סיני, that would have been enough. (Reb Dovid Povarski (הגדה של) (קנה) page 3/02 פוניבר

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר, כֹּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסֶח לֹא יֵצֵא יְדֵי חוּבָתוֹ,
וְאֵלּוּ הֵן
פֶּסֶח. מִצָּה. וּמְרוֹר

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר, כֹּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסֶח לֹא יֵצֵא יְדֵי חוּבָתוֹ

Why are you not יוצא without mentioning these three things? All other מצות of the תורה don't require an אמירה and an explanation? What is different about מצה מרור? Also, why is it out of order? If the מרור represents the bitterness of servitude and the מצה represents the גאולה, shouldn't we say (and do) מרור first? Also, why does it say לא יוצא, rather than just יוצא?

The גר יהיה זרעך בארץ לא" explains that אברהם told ה' that "להם ארבע מאות שנה". But חז"ל count the number of years that we were actually in מצרים and it was only 210. Different מדרשים explain why we went out early. one says that the work was so difficult, that it was as if the slavery of 400 years was compressed into 210. Yet another מדרש explains that the remaining 190 years were made into the 4 גלויות that we have had to withstand.

The נודע ביהודה gives a proof for the first מדרש which says that they completed the 400 years which had been compressed into 210. the order here is מצה, פסח, then מרור. The reason why מרור comes last, is because the מרור, which represents the bitterness of גלות is the reason that we went of מצרים early. The fact that the שיעבוד was so bad is the reason that brought us out of מצרים early. רבן גמליאל is telling us that if you don't mention מרור, representing the extra bitterness, comes last, then לא יוצא, i.e. we would not have been our חוב on 400 years in גלות. (Migdal Eider Pg. 56)

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר, כֹּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסֶח לֹא יֵצֵא יְדֵי חוּבָתוֹ

Why does it say רַבֵּן גַּמְלִיאֵל אוֹמֵר, why not say, הֵיָהּ אוֹמֵר

The משנה (אבות א ב+ג) שְׁמַעוֹן הַצִּדִּיק הֵיָהּ מְשִׁירֵי כְּנֶסֶת הַגְּדוּלָּה. הוא הֵיָהּ אוֹמֵר, על שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, אֲנִטִּיגְנוֹס אִישׁ סוֹכּוֹ קִבֵּל מְשַׁמְעוֹן הַצִּדִּיק. הוא הֵיָהּ אוֹמֵר, אֵל תִּהְיֶה כְּעֶבְדִּים הַמְשַׁמְשִׁין אֶת הָרַב עַל מְנַת לְקַבֵּל פָּרֹס.

The מפרשים explain this to mean, that they not only said these thing, but they LIVED it, they embodied that which they taught.

We say חַיֵּב אָדָם לְרֹאוֹת אֶת עֲצָמוֹ כְּאִלּוּ הוּא יֵצֵא מִמְצָרִים.

That is why it says רַבֵּן גַּמְלִיאֵל הֵיָהּ אוֹמֵר, he not only said this, he LIVED it. (Heard from Yossi) (5779)

I want to add on to this, something I read from Rabbi Bender. He asked, why don't we make a ברכה on יציאת מצרים?

He answered, that ברכות are made on מצות that we do, their performance calls for a ברכה.

הכרת הטוב, however isn't something that we do, being מכיר טוב is something that we become.

True הכרת הטוב is much more than saying thank you, it is a הכרה, a recognition, of the favor that was done.

On פסח, we are not simply retelling what happened, we are LIVING it!

פסח מצה מרור

First came the שיעבוד then came the גאולה, so why does the פסח and מצה (which represents the גאולה) come before מרור which represents bitterness?

When a רשע is in the middle of committing his wicked acts, he does not feel the bitterness of his life, because the outer build of טומאה on him sweetens his sin. Only after the רשע starts to go on the path of תשובה, does he taste the taste of death retroactively, and feel the bitterness of his life.

So to by ישראל in מצרים, the whole time that we were immersed in the טומאה of מצרים, we did not feel it, but after “draw forth and take (כא, שמות יב)” they took their hands out of ע"ז, then retroactively they would feel the bitterness of their lives.

With this we can understand the order of the סדר, because before the beginning of the גאולה the Jews did not feel the depth and quality and bitterness of their lives, but after מצה and מרור, only then did they feel the bitterness of their אורות (צ"ח טללי אורות). page 4/10/00 נפש (שב

פסח מצה מרור

If tonight is called סדר, then why do we eat the מצה which represents freedom, before the מרור which represents slavery? What is orderly about that?

ה' said to מצרים (שמות ו ז) המוציא אתכם מתחת סבלות מצרים. The חידושי הרי"ם says that סבלות also means tolerance, בני"י became tolerant. They said this is ok, being a slave is not so bad. They had no idea about how bad עבדות was, משה first had to get them out, to stop being tolerant and accepting this

state of enslavement. It was only after חירות, that we could look back and realize that the enslavement was really bitter.

It wasn't until after מצה אכילת מצה that we realize that we just ate מרור.
(Rabbi Twerski)

DO NOT PICK UP THE SHANK BONE NOR POINT AT IT WHILE SAYING THIS

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם עַל שׁוּם מָה. עַל שׁוּם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר, וְאָמַרְתֶּם זָבַח פֶּסַח הוּא לֵה' אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בֵּיתֵינוּ הִצִּיל וַיִּקַּדְדוּ: הָעַם וַיִּשְׁתַּחֲוּ:

You should hold the מצה and show it to everyone at the דר

מצה זו שָׁאֵנוּ אוֹכְלִים עַל שׁוּם מָה. עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם. שֶׁנֶּאֱמַר, וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת כִּי לֹא חִמַּץ כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה וְגַם צִדָּה לֹא עָשׂוּ לָהֶם:

חִיב אָדָם לִרְאוֹת אֶת עֲצָמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

It should have said חה'ב אדם ליראות את עצמו כאלו הוא יצא מארץ מצרים

The פשט is that we are supposed to leave the effects of מצרים, not just the land. We are supposed to be moved and changed from the experience, not just simply to get up and to leave. (Rabbi Aryeh Zev Ginzberg תשס"ח)

חִיב אָדָם לִרְאוֹת אֶת עֲצָמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

We have to view this as if we our self left מצרים.

When it happened to you, you don't get sick of telling it over

You should hold the מרור and show it to everyone at the דר

מרור זה שאנו אוכלים על שום מה. על שום שמררו המצרים את ח' אבותינו במצרים. שנאמר, וימררו את ח'ה'ם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך:

בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים. שנאמר, והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמ'הם. שנאמר, ואותנו הוציא משם למען הביא אותנו לתת לנו את הארץ אשר נשבע לאבותינו:

How can bitter herbs not be bitter? On the list in משנה, Horseradish is number 3, and Romaine is number 1.

Bitter is not pain, it is a view of life, tasteless, he feels emptiness in everything that he has done, life gives no joy, no delight. That is worse than pain. Pain is painful as long as you have pain, if you have a respite, then there is no pain anymore. The real tragedy of slavery is not hard work, the difficulty is the feeling of hopeless and worthlessness, everything that you do is meaningless. That is the way that slavery was set up, they build cities on quick sand, as soon as they finished all their hard work, it would sink and you would not see any fruits of your labor. Even a slave, if he is not getting paid, even though he might be doing back breaking labor, when he is finished, there is still a sense of accomplishment.

It is like that in any test, if there is no concrete benefit, you feel used and manipulated. What they tried to do to us, is make us feel used and manipulated with no productivity.

The lettuce is bland. I can endure pain, because I also have joys. A life of ups and downs is not terrible. That is a regular life. If you have a life, with no joy, even if there is no suffering, that is not a life. The emptiness, the lifeless is what the מרור represents.

Life with joy and tragedy is life.

Life with listless is what מרור represents. No taste, it is not feeling of pain, it is feeling of bitterness, emptiness.

If you are bitter, your life has no joy in anything you do.

Pain is a lower level. (Rabbi Zweig 2020)

בְּעִבּוֹר זֶה עָשָׂה ד' לִי בְּצֹאתִי מִמִּצְרַיִם

A person must see himself as if he was redeemed from מצרים. Rav Schwab in Shemos 13:8 where this Posuk appears explains the idea of חִיב אָדָם לְרִאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם in a new way. We usually say that you should pretend that you left מצרים even though you did not leave מצרים.

Rav Schwab says the obligation is to feel like you are part of K'neses Yisrael, part of the group כלל ישראל. כלל ישראל went out so we went out. I didn't have this experience and I don't know what it looked like, however, I am part of כלל ישראל. If I see myself as part of the Klal then I am going to be Zoche.

We see by Eisav that his family had Nafshois a plural word when there were 6 members of his family and by Yaakov it says Kol Nefesh (one

soul) in the singular form even though there were 70 members of Yaakov's family.

With this Mussar we understand when we complain about the Rasha, *וּלְפִי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלל כְּפֶר בְּעֵקֶר* the whole Avoida of פסח night is that whatever level you are on; see yourself as part of the Klal of כלל ישראל. Since the Rasha took himself out of the Klal we say *הִקְהָה אֶת* (שניו 2025)

בְּכֹל דּוֹר וְדוֹר חִיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמְצָרָיו

At the *סדר* people are *זוכה* to have many generations sit around the table. Grandparent with grand child, great parent with a great grandchild. *מסורה*, *המשך הדורות*, means that you see a continuity, the *מידות* of yourself from your self in your children. That is how you read the words, *בְּכֹל דּוֹר וְדוֹר*, in each generation, those sitting around your table, the 3 or 4 generations, *חִיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ*, from *המשך* the *הדורות*, from their parents, in them, and from them in their own children. (Heard from Rav Ephraim Shapiro תשע"א)

Cover the *מצות*, pick then up and say

לְפִיכָּה אֲנִי חִיֵּבִים לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֵלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנְּסִים הָאֵלֹהִים. הוּצִיאֵנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲכָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעֶבֶד לְגֵאֲלָה, וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה הִלְלוּהָ:

לְפִיכָּה אֲנִי חִיֵּבִים לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח

Why say *לְפִיכָּה*, do you need to tell a baby to scream for mom, why would a kid cry till mom comes, it is ingrained in a baby. Davening and

praising 'ה has to be natural, that is why it says לְפִיכָךְ, we do not have to be told, it should be natural, there is no ברכה. (Rav Ahron Kotler)

הוציאנו מַעֲבָדוֹת לְחֵירוֹת

The Vizhnitzer Rebbe had a different way of explaining the words מִן זְמַן חֵירוֹתֵינוּ time of freedom. He said, we must free up our time, and maximize our ability to learn and do מצות. Only then can each of us become a true חורין בן.

Put down the cup, uncover the מצות

הִלְלוּהָ, הִלְלוּ עַבְדֵי ה', הִלְלוּ אֶת שֵׁם ה'. יְהִי שֵׁם ה' מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם. מִמְזַרְח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֵלֵל שֵׁם ה'. רַם עַל כָּל גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כֹה אֱלֹהֵינוּ, הַמְגַבִּיהַי לְשִׁבְתָּ. הַמְשַׁפִּילֵי לְרֵאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעַפְרֵי דָל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שְׂמֵחָה, הִלְלוּהָ.

'הִלְלוּהָ, הִלְלוּ עַבְדֵי ה'

Why start with 'הִלְלוּ עַבְדֵי ה'?

The goal of every other עֲבָדוֹת is to get out of עֲבָדוֹת, I would rather not be a עֶבֶד. The first thing that we need to know is that we are 'עַבְדֵי ה', we left מצרים to become פרעה. 'עַבְדֵי ה' could not understand, you are leaving me you are going to be new עֲבָדִים? Some people have a goal in life to become the partner, here the goal is to be a 'עַבְדֵי ה'. The first פרק in יהוֹשֻׁעַ is משה is called 'עַבְדֵי ה' and last פרק (כד כט) it says יהוֹשֻׁעַ is a 'עַבְדֵי ה'. (Rav Ki tov)

...אִם הַבָּנִים שְׂמֵחָה. הִלְלוּהָ

In 1941, 15,000 boys were taken away from their parents, a month later 16,000 girls were taken away from their parents. That year, Rabbi Wachsmans grandfather (Avraham Klein) had to give the שבת הגדול (פסחים) brings down a דרשה, and this is what he said. The (פסחים) brings down a דרשה between ב"ש and ב"ה, as to how much הלל you say on פסח. חלמיש למעינו מים says until ב"ה, אם הבנים שמחה, ב"ה says until ב"ש.

ב"ש says that we only say הלל if the mothers are around with their kids and happy. Today there is not one mother of children who is happy. But we are in גלות and we פסקין like ב"ה who says that we even have to say ב"ה even until a rock is transformed into a pond of water, a pond of tears, even then we are to sing הלל (heard on a Rabbi Wachsman CD. I also saw this in Touched by a דר page 163)

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז. הִיְתָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֶאֱן. מֶה לָּךְ הַיָּם כִּי תִנּוֹס, הַיַּרְדֵּן תִּסָּב לְאַחֹר. הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֶאֱן. מִלִּפְנֵי אָדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוֹר אֶגְמוֹ מִיָּם, חֲלַמְיֵשׁ לְמַעֲיָנו מִיָּם

...הים ראה וינס

What did the sea see? חז"ל say that it saw the coffin of יוסף. Why did that cause it to split? By אשת פוטיפר, יוסף ran away from her, in order to do that, he needed to break his nature, so ה' overcame nature for us and split the sea. מסירת נפש is what people put in, what barriers they break. That is what ה' did for us. When the חשמונים couldn't fulfill the מצוה, they wanted to do it anyhow. They went against nature in the most pure way. ה' pays us back מדה כנגד מדה. ה' broke nature for us. If we want to grow in Judaism, if we take that first step, ה' will be there to help us, he will break down all of the difficulties. (Rabbi Jaeger (Shor Yoshuv Dinner) 12/17/00)

...הים ראה וינס

What did the sea see? The bones of יוסף. Why did that cause the sea to split?

The קדמונים ask a question, why did the sea have to split, why didn't the Jews just fight with the מצרים and defeat them? The Jews did not want to be כפוח' טובה, since they lived in מצרים for so long. We see this in מידה יוסף, he risked his life by leaving his coat behind, even though this meant that אשת פוטיפר could use this as evidence against him. But he had הכרת הטוב for his master and he did not want to raise his hand against her. So the sea saw this מידה יוסף that he did not want to be כפוח', so the sea split so that the Jews would not be כפוח' טובה by fighting with the סופר (כתב סופר מצרים). לקוטי בתר לקוטי (תהלים קיד 5/3/03)

...הים ראה וינס

What did the sea see? The bones of יוסף. What about the bones of יוסף caused it to split.

The מדרש says that for every body part that יוסף controlled when he was tempted with אשית פוטיפר, he was rewarded. Why was he rewarded for running away, he could have walked away?

The רמב"ן asks, when יוסף was facing his test with אשת פוטיפר, why did יוסף leave his coat behind? Why didn't he put up a fight and take it back, he was leaving behind prime evidence?

I heard from Reb Chasid the following and with this Dovid Riznitski told me that you could answer the first question.

When we are faced with נסיון the first thing you have to do is run away from it. Had יוסף stuck around for a few more seconds, he was scared he might fail. Therefore he got rewarded for running away as well. So when the sea saw that יוסף ran away, it also ran right away.

...הים ראה וינס

What did the sea see? The bones of יוסף. Why did the bones of יוסף cause the sea to split? The גמרא (in ג. עבודה זרה) says, the nations of the world came to ה' and said, prove to us that the Jews keep the ה'. תורה answered back, from you (the גוים) I will prove the the Jews kept the whole ה'. תורה brought נמרוד and he testified that אברהם did not serve ה'. תורה brought אשת פוטיפר and she testified that יוסף was not נכשל in עריות.

The סנהדרין (in ל. גמרא) says that even though we don't have a סנהדרין, we still have the דין ד מיתות. Someone who is חה'ב סקילה, will either fall from a roof or a חיה will trample him. Someone who is חה'ב חנק will drown in a river. So if יוסף was נכשל with אשת פוטיפר, he would've been חה'ב חנק. Since there was סנהדרין סח, he would've drown in a river. Therefore ה' said, דוקא in the זכות of the bones of יוסף, I will split the sea, to prove the the nations that יוסף did not sin. Because had he sinned, he would've needed to drown in the river. Now this also adds proof that the Jews kept the חריפתה (פיפול חריפתה page 4/03 תורה).

The cup is lifted and the מצות are covered

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אַבּוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעֵנוּ הַלֵּילָה הַזֶּה לְאָכֹל בּוֹ מִצֶּה וּמָרֹר. כִּן ה' אֱלֹהֵינוּ וְאֱלֹהֵי אַבּוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרַיִם הַבָּאִים לְקִרְאָתֵנוּ לְשִׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירָהּ, וְשִׂשִׁיִּים בְּעִבּוּדָתָהּ, וְנֹאכְלֵי שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים (בְּמוֹצַ"שׁ אֹמְרִים: מִן הַפְּסָחִים וּמִן הַזִּבְחִים)

אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבֵּחַךְ לְרִצּוֹן וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת
נַפְשֵׁנוּ: בְּרוּךְ אַתָּה ה' גְּאֹל יִשְׂרָאֵל

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Remember to lean while drinking, and to have in mind to fulfill your
ארבה כוסות of the חיוב

בְּרוּךְ אַתָּה ה' גְּאֹל יִשְׂרָאֵל

How can we say גְּאֹל יִשְׂרָאֵל, we have not been redeemed?

If you are a child, and your friend has potato chips, and he does not
want to share, what do you do? you make ברכה and say Nu Nu. You
don't want it to be a ברכה לבטלה.

We say a ברכה, that ה' redeemed us. But we beg that it will not be a
ברכה לבטלה. Yet another sign that ה' loves us..... (2022)

רחצה

Wash your hands and say

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

The אבידה חוזרת בסימנים (גמרא(ב"מ the סימני הסדר, a person lost
a lot during the year, the סימני הלילה are a way to return the אבידות.
They are here to teach us how to do תשובה.

מגיד רחצה. When a person does עבירות, who benefits from it? Who
gets the כוחות from these עבירות? All the כוחות הטומאה live from our
עבירות, we are משפיע to כוחות הטומאה when we sin. How do we get that
which we lost, back? We can do תשובה from today to tomorrow, you

have to bring others back. In זוהר, there is nothing greater than מכה לחה'בה, taking people who are חה'ב and bringing them back. So the סדר התשובה is מגיד רחצה, after you were קדש ורחץ, you cleaned yourself from your עבירות, now you should tell other to do the same. That is why the חכם is next to the רשע, because he has to bring the רשע back.

The אריז"ל says, the חכם can use his חכמה very quick to become a רשע, it does not say צדיק, because he is not a צדיק yet. (Rav Schorr CD from תשס"ז)

מוציא מצה

We should remember the hurried exodus out of מצרים

Pick up the two whole מצות with the broken one in between them, say הַמוֹצֵיא. Let the bottom מצה fall to the table and recite the ברכה for מצה only on the top one and broken one.

Be careful not to talk between the ברכה and eating (you לכתחילה should have 2 מצה כזיתים)

The proper שיעור for מוציא מצה is between $\frac{1}{4}$ and $\frac{1}{2}$ of a hand מצה. The חזון איש used to measure with a piece the size of one's palm and fingers minus the thumb. For כורך, $\frac{1}{4}$ of a מצה is sufficient. One is not required to eat more than that. (Rabbi Forst also said, that only the person who is making the ברכה needs to eat 2 מצה כזיתים)

מוציא מצה

The Satmar Rebbe said that מצה teaches us that we need to work on it every second. It says in שו"ע,

שולחן ערוך אורח חיים הלכות פסח סימן תנט

סעיף ב

(יא) לא יניחו העיסה (יב) בלא עסק (יג) ואפילו רגע אחד. וכל זמן שמתעסקים בו, אפילו כל היום אינו מחמיץ; * ואם הניחו בלא עסק שיעור מיל, (יד) הוי חמץ

You cant leave the dough of מצה without working it even for one moment, but while you are working with it, even if all day long, it wont become חמץ.

You see from here, when someone is working and doing good things, you are not going to come and sin. As long as you are actively doing things, your chance of sinning are much less. Only when something is חמץ, left alone, might you come to sin.

On ערב פסח, there are more מצות to do, that is מצה, when you are sitting around doing nothing, that is when you might come to sin. (5779)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

The גר"א says that they do not need to be dipped into salt.

Before we eat the מרור, we should remember the bitter life as servants

מרור

Have in mind that this ברכה also covers the מרור eaten at כורך

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

A woman who was widowed 5 weeks before פסח came to Reb Shlomo Zalman Aurbach 20 min before פסח was about to start, crying, that her מרור was infested with worms. The family members insisted that he clean the מרור himself.

When finished, he handed back the מרור to the אלמנה and said, here it is all Kosher for you.

When she left, his family asked, why didn't you just give her some of our מרור?

He said, you didn't listen to what she was saying.

She came to us, she was telling us, מרור has infested her life.

I said to her, I cant take away your מרור, but I can share your burden (2025)

Many פוסקים today say that we should use Romaine lettuce for מרור. What is so bitter about romaine? The מפרשים say, that if you would let the lettuce stay in the ground a little longer, it would become bitter. So initially it is not, but if you would wait a little longer, it would become bitter.

The מצרים enslaved us בַּעֲבוּדַת פֶּרֶךְ, which the מפרשים say means, פה פה, with a soft sweet tone. They did not immediately put us in to hard work. פרעה himself started working with the bricks himself, and they said, look how כבודיק this work is. And then they got the Jews to do

hard work. So initially they got them to work in a sweet way and then later they made the work a bitter enslavement.

That is the nature of מרור, it is not necessarily bitter to begin with, it can be very sweet to being with. But if it is going to turn into something bitter, you have to know that it is מרור even when it is sweet.

That is true with every addiction. The person who starts off using drugs, no problem, it is a pleasant feeling, it is great. But what about the end? It is bitter.

חז"ל are telling us that there can be things that seem to be very sweet, but what we have to do is look toward the end and see that they are really bitter. We have to be especially careful with מרור because מרור and מות have the same numerical value, sometimes something sweet can result in death. (Rabbi Twerski (CD) 4/6)

מרור

The כתב של"ה ראיתי מבני עליה שהיו (מ"ב (תע"ז סק"ה בשם השל"ה) says, that we should kiss the מרור. On the night of the מרור, מנשקין המצות והמרור, that we should kiss the מרור. On the night of the סדר we need to show that we understand the גלות, we need to understand that the גלות is for our benefit.

All year this is very hard to understand, to see the good in a very difficult situation, but on the night of פסח, we are זוכה to be elevated to be able to see the good, even in גלות, up to the point that we kiss the מרור, and to love the גלות, because we recognize that it is good for us. (Rav Schors Hagada page 2020 קסב)

מרור

Why on the night of freedom, do we eat מרור, why would we want to be reminded of the bitter times?

We have to realize that even when it felt like מרור, it was also that was good. The point of eating מרור is not to relive the bitter times, but we have to realize that is also good.

That is why we close eyes when we say שמע, to say I don't understand the world around me, I cant understand, seeing is not believing, it is an allusion, you are the one that is really in control, that is what I am admitting. (5779)

The Ishbetzer explains why we eat an egg during the סדר. An egg is the only thing to have two births, 1) The Hen lays an egg and 2) the egg hatches. We also have two births. The first night of פסח is our birth. By (רש"י (ו,יב) it says מתבוססת בדמיך (ד,טז) it says יום הולדת, two times. The second birth is by מתן תורה, because ניסן is only on credit (like the חידושי הרי"ם says, it says in the יוצרות (page 398 in the back of the Artscroll Yair Yitzchok Siddur), מקפת, which is a לשון of credit. All the יצועות of ניסן is on credit). The purpose of the first birth was only to get to מתן תורה. (Rabbi Jaeger 4/9/05)

כורך

You take a כזית of the third מצה and חזרת, eat them together with no ברכה. You dip it into חרות, wipe off the excess

זכר למקדש כהלל. כן עשה הלל. בזמן שבית המקדש היה קיים היה כורך פסח מצה ומרור ואוכל ביחד לקיים מה שנאמר על מצות ומרורים יאכלוהו:

You take מצה and מרור and put them together, what is the symbolism of the כורך?

To take the two main symbols, מצה which represents freedom and מרור which represents slavery and put them together.

הלל had מצה moments, and מרור moments,

הלל had מרור moments, the (גמרא:) יומה לה, speaks about how poor הלל was, he was so poor, that he did not even have enough money to get into the בית מדרש so he went up to the skylight to hear דברי אלוקים חיים.

הלל also had מצה moments, the (גמרא:) פסחים טו, says that הלל knew the הלכות that פסח can be slaughtered on שבת, he was promoted to be נשיא. He knew that both moments are part of his experience,

We say in (הלל) תהלים קטז

פרק קטז
צָרָה וְיָגוֹן אֶמְצָא: דּוּ וּבְשֵׁם־ה' אֶקְרָא
יְגִ כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא
יִזְלַח לִי אֶזְבַּח זָבַח תּוֹדָה וּבְשֵׁם ה' אֶקְרָא

The difficulty the anguish the pain, in the מרור moments ה' calls
I will raise the cup of salvation and call out to ה', in the מצה moments
ה' calls

3) A קרבן תודה, a situation which could have been מרור and turned out to be salvation, in that situation, we also call out to ה'

We combine to recognize and appreciate the fact, that all moment, come from ה', especially the night of פסח, with אמונה and בטחון, it all

comes from 'ה. (Rabbi Eliyahu Wolf in the name of Rabbi Mordechai Willig 5779)

We are taught in the laws of פסח that one does not lean while eating מרור. This is because leaning while eating symbolizes freedom and royalty while מרור symbolizes servitude and oppression. However, when one eats מצה, כורך, and מרור together, we are obligated to lean. What is the difference?

We know that מצה symbolizes אמונה, in the זוהר it is called bread of faith. When one wraps his מרור, his pain and suffering in מצה, אמונה and believes that everything comes from 'ה and is for the good, this will nullify all the bitterness of the מרור, then one can learn while eating in the manner of freedom and royalty. (תפארת שלמה 2021)

Some people have the מנהג to eat a egg after זכר לחורבן כורך,

We have an egg on the סדר plate which represents the mourning of חורבנות, שבעה עשר בתמוז ותשעה באב. What does this have to do with יציאת מצרים?

In סימן תרעו ח, the מחבר states that the 1st day of פסח, the day of the week, will always be the exact same day as שבעה עשר בתמוז ותשעה באב. The obvious question is why? What does פסח have to do with שבעה עשר בתמוז ותשעה באב?

ר צדוק explains is that both שבעה עשר בתמוז ותשעה באב are seemingly the 2 worst days in our history, the destruction of the ב"ה and the breaking of the לוחות. However, when we look at what happened at that time in truth 'ה was being מקדים the רפואה to the מכה. On the שבעה

גמרא we know the לחות were broken, but we also know the גמרא (פז) . אשר שברת ואמר ריש לקיש: ה'שר כחך ששיברת, (שבת) . Why? Explains ר צדוק because we were now זוכה פה תורה שבעל פה which will carry us throughout our גלות משיח. The מדרש איכה tells us that משיח is born on תשעה באב. At the point of destruction when it seems it's all over, ה' is placing into the בריאה an amazing ישועה, a מכה when it seems all there is, is a מכה.

When ישראל came to מצרים the גמרא in סוטה explains something amazing, יונכד, the mother of their savior (משה) was born החומות! They didn't even enter into מצרים and ה' was already preparing the גאולה!

This כח was instilled in us by יציאת מצרים, we were able to look back and put all the pieces together and see the complete יד ה', able to realize that He is always placing רפואה before the מכה. (Andy Lauber תשס"ט)

צפון

You take two מצה of כזיתים that you set aside for the אפיקומן, this is זכר ובע, לפסח הנאכלת על השובע, you have to lean when you eat this.

The custom of hiding the אפיקומן is widespread and has taken on a life of its own. In some homes, the parents hide it from their children. In other homes the children "steal" it from the parents. At the end of the day, the task at hand is for the children to return the מצה back to their parents.

The word צפון means hidden. The simple פשוט is that it refers to the מצה that was hidden away. But on a deeper level, it is a reminder that children will always uncover whatever is hidden. If a parent isn't

genuine or consistent, the kids will eventually find out. Kids, and teenagers in particular, are very in tune with what is genuine and what is fake, and they are eager to call a bluff. (Rabbi YY Jacobson תשפ"ב)

ברך

You pour the third cup.

שִׁיר הַמַּעֲלוֹת, בְּשׁוֹב ה' אֶת שִׁיבַת צִיּוֹן הָהֵנוּ כְּחֻלְמִים. אֲזַי מִלֵּא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רָנָה, אֲזַי יֹאמְרוּ בְּגוֹיִם הַגְּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל ה' לַעֲשׂוֹת עִמָּנוּ, הָהֵנוּ שְׂמִיחִים. שׁוֹבָה ה' אֶת שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנֶגֶב. הַזְרָעִים בְּדַמְעָה בְּרָנָה יִקְצְרוּ. הַלֹּחַ לְיָלֵךְ וּבָכָה נִשְׂא מִשְׁקָה הַזְרָע, בֹּא יְבֹא בְרָנָה, נִשְׂא אֲלֵמִתִּיו רַבּוֹתֵי נְבֻרָה

וְהַמְסוּבִין עוֹנִין: יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:
בְּרָשׁוֹת מְרֻנָן וְרַבּוֹתֵי נְבֻרָה (בַּעֲשֵׂרָה: אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ
וְעוֹנִין הַמְסוּבִין: בְּרוּךְ (בַּעֲשֵׂרָה: אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חָהֵנוּ
וְהַמְזַמֵּן חוֹזֵר: בְּרוּךְ (בַּעֲשֵׂרָה: אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חָהֵנוּ
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הִזַּן אֶת הָעוֹלָם כָּלוּ, בָּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבָטוּבוֹ הַגְּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ, וְאֵל יִחְסֹר לָנוּ מִזֶּן לְעוֹלָם וְעַד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל. כִּי הוּא אֵל זָן וּמִפְרִנֵּס לְכָל וּמִטִּיב לְכָל וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. כְּאֹמֹר פּוֹתַח אֶת יָדָהּ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. בְּרוּךְ אַתָּה ה' הִזַּן אֶת הַכֹּל

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ, אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֻבָה, וְעַל שֶׁהוֹצֵאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַהֲמֵי חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זָן וּמִפְרִנֵּס אוֹתָנוּ תִּמְיֵד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה

וְעַל הַכֹּל ה' אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תִּמְיֵד לְעוֹלָם וְעַד. כִּכְתוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטְּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה ה' עַל הָאֶרֶץ וְעַל הַמִּזֶּן

רחם נא ה' אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זנינו, פרנסנו, וכלכלנו, והרויחנו, והרוח לנו ה' אלהינו מהרה מפל צרותינו. ונא, אל תצריכנו ה' אלהינו לא לידי מתנת בשר ודם, ולא לידי הלואתם, כי אם לידי המלאה, הפתוחה, הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

כשחל בשבת: רצה והחליצנו ה' אלהינו במצותיך ובמצות יום השביעי, השבת הגדול והקדוש הזה, כי יום זה גדול וקדוש הוא לפניך, לשבת בו ולנוח בו באהבה כמצות רצונך, וברצונך הניח לנו ה' אלהינו, שלא תהא צרה ויגון ואנחה ביום מנוחתנו, והראנו ה' אלהינו בנחמת ציון עירך, ובבנין ירושלים עיר קדשך, כי אתה הוא בעל הישועות ובעל הנחמות.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר זכרוננו ויפקדוננו, וזכרון אבותינו וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחה' טובים ולשלום, ביום חג המצות הזה. זכרנו ה' אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחה' טובים. ובדבר ישועה ורחמים, חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו כי אל (מלך) חנון ורחום אתה.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה ה' בונה ברחמי ירושלים, אמן ברוך אתה ה' אלהינו מלך העולם. האל, אבינו, מלכנו, אדירנו, בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל, המלך הטוב והמטיב לכל. שבכל יום ויום הוא הטיב הוא מטיב הוא הטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד, לחן ולחסד ולרחמים ולרוח הצלה והצלחה, ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים וחה' ושלום וכל טוב. ומכל טוב לעולם אל יחסרנו. הרחמן הוא ימלך עלינו לעולם ועד: הרחמן הוא יתברך בשמים ובארץ: הרחמן הוא ישתבח לדור דורים. ויתפאר בנו לעד ולנצח נצחים. ויתהדר בנו לעד ולעולמי עולמים: הרחמן הוא יפרנסנו בכבוד: הרחמן הוא ישבר עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו: הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלחן זה שאכלנו עליו: הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב ויבשר לנו בשורות טובות וישועות ונחמות: הרחמן הוא יברך את (אבי מורי) בעל הבית הזה,

וְאֵת (אִמֵּי מוֹרְתֵי) בְּעֵלֶת הַבַּיִת הַזֶּה, (אוֹתֵי וְאֵת אִשְׁתֵּי וְאֵת זְרַעֵי) אוֹתָם וְאֵת בֵּיתָם
וְאֵת זְרַעֵם וְאֵת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל כֵּן יִבְרַךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבִרְכָה שְׁלֵמָה. וְנֹאמַר
אָמֵן

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת ה'
וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשִׁכְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: לְשִׁבְת: הֶרְחַמֵּן הוּא
יִנְחִילָנוּ לַיּוֹם שֶׁכָּלוּ שִׁבְת וּמְנוּחָה לְחַה' הָעוֹלָמִים: הֶרְחַמֵּן הוּא יִנְחִילָנוּ לַיּוֹם שֶׁכָּלוּ טוֹב.
לַיּוֹם שֶׁכָּלוּ אָרוּךְ, יוֹם שֶׁצְדִיקִים יוֹשְׁבִים וְעֵטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מְזִיו הַשְּׂכִינָה
וְיֵהִי חֶלְקֵנוּ עִמָּהֶם: הֶרְחַמֵּן הוּא יִזְכֵּנוּ לִיְמֹת הַמְּשִׁיחַ וְלְחַה' הָעוֹלָם הַבָּא: מְגִדוּל
יְשׁוּעוֹת מִלְכּוֹ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וְלִזְרַעוֹ עַד עוֹלָם
עֵשָׂה שְׁלוֹם בְּמָרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן
יִרְאוּ אֵת ה' קְדוֹשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעְבוּ וְדוֹרְשֵׁי ה' לֹא יַחְסְרוּ כָּל
טוֹב

הוֹדוּ לַה' כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֵת יְדָךְ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר
אֲשֶׁר יִבְטַח בֵּה' וְהָיָה ה' מְבֹטָחוֹ: נַעַר הָהָיָה גַם זְקֵנִתִּי וְלֹא רָאִיתִי צְדִיק נֶעְזֵב וְזָרְעוֹ
מִבְּקֶשׁ לַחֵם
ה' עַז לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֵת עַמּוֹ בְּשְׁלוֹם

**You drink the third cup, make sure to lean, you do not make a
ברכה אחרונה, have in mind that you are fulfilling the מצוה of the ד
כוסות.**

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

During the first 3 cups you can drink extra cups of wine; however,
between the 3rd and 4th cups of wine you may not drink an extra cup
of wine.

The Imrei Emes explains, that the first 3 are expressions of being
removed from the possession of the מצרים. The 4th expression is an

expression of becoming a possession of the "הקב"ה. There can't be a Hefsek between working for the מצרים and being an עבד ה'.

A person should never remain without a responsibility and an אחריות. A person must go straight from the Yeshiva Chavrusois to the Bein Hazmanim Chavrusois. There should be no time in between as Hefkeirus. As a time when a person is Meshubad to nothing is a time of danger.

Maybe that is the Kavana of the Posuk in (בראשית ב כד) על-כן, יַעֲזֹב-אִישׁ, וְהָיוּ לְבָשָׂר אֶחָד The healthiest thing is for a man to have a responsibility to parents and to go straight from that into marriage. To go from one responsibility to another without moments of Hefkeirus of אחריות. Sometimes it happens that there is a time of living on your own before marriage. It is very hard then to go into a marriage with responsibilities. It is very difficult and not healthy. (2025)

You pour the fourth cup, you also fill the כוס של אליהו and open the front door.

שְׁפוּף חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אֶכְלֶה אֶת יַעֲקֹב וְאֶת נְוֹהוּ הַשָּׁמַיִם: שְׁפָךְ עֲלֵיהֶם זַעֲמָךְ וְחֲרוֹן אַפֶּךָ יִשִּׁיגֵם: תִּרְדְּדוּף בְּאָרְץ מִתְשַׁמְּדִים מִתַּחַת שָׁמַיִם הַ

The reason why we divide the הלל into two parts is that the first two paragraphs of הלל refer to the redemption at the time of יציאת מצרים, while the concluding four paragraphs refer to the final redemption. The final redemption and exaltation of the צדיקים cannot take place until the wicked are humbled. שְׁפוּף חֲמַתְךָ refers to the final purging of the

wicked which will precede the ultimate triumph of the righteous.
(הגדה של הגר"א)

הלל

לא לנו, ה', לא לנו, כי לשמך תן כבוד, על חסדך על אמתך. למה יאמרו הגוים, איה נא אלהיהם. ואלהינו בשמים, כל אשר חפץ עשה. עצביהם כסף וזהב, מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, רגליהם ולא יהלכו, לא יהגו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישראל בטח בה', עזרם ומגנם הוא. בית אהרן בטחו בה', עזרם ומגנם הוא. יראי ה' בטחו בה', עזרם ומגנם הוא.

ה' זכרנו יברך, יברך את בית ישראל, יברך את בית אהרן. יברך יראי ה', הקטנים עם הגדלים. יסוף ה' עליכם, עליכם ועל בניכם. ברוכים אתם לה', עשה שמים וארץ. השמים שמים לה', והארץ נתן לבני אדם. לא המתים יהללו יה, ולא כל ירדי דומה. ואנחנו נברך יה, מעתה ועד עולם, הללויה.

אהבתי כי ישמע ה', את קולי תחנוני. כי הטה אזנו לי, ובמי אקרא. אפפוני חבלי מות, ומצרי שאול מצאוני, צרה ויגון אמצא. ובשם ה' אקרא, אנה ה' מלטה נפשי. חנון ה' וצדיק, ואלהינו מרחם. שמר פתאים ה', דלותי ולי יהושיע. שובי נפשי למנוחכי, כי ה' גמל עליכי. כי חלצת נפשי ממות, את עיני מן דמעה, את רגלי מדחי. אתהלהך לפני ה', בארצות החהים. האמנתי כי אדבר, אני עניתי מאד. אני אמרתי בחפזי, כל האדם כזב.

מה אשיב לה', כל תגמולוהי עלי. כוס ישועות אשא, ובשם ה' אקרא. נדרי לה' אשלים, נגדה נא לכל עמו. יקר בעיני ה', המותה לחסידיו. אנה ה' כי אני עבדך, אני עבדך בן אמתך, פתחת למוסרי. לה אצבח זבח תודה, ובשם ה' אקרא. נדרי לה' אשלים, נגדה נא לכל עמו. בחצרות בית ה', בתוככי ירושלים, הללויה.

הללו את ה', כל גוים, שבחוהו, כל האמים. כי גבר עלינו חסדו, ואמת ה' לעולם, הללויה.

הודו לה' כי טוב, כי לעולם חסדו.
יאמר נא ישראל, כי לעולם חסדו.
יאמרו נא בית אהרן, כי לעולם חסדו.
יאמרו נא יראי ה', כי לעולם חסדו.

מן המצר קראתי יה, ענני במרחב יה. ה' לי לא אירא, מה יעשה לי אדם. ה' לי בעזרי, ואני אראה בשנאי. טוב לחסות בה', מבטח באדם. טוב לחסות בה', מבטח בנדיבים. כל גוים סבבוני, בשם ה' כי אמילם. סבוני גם סבבוני, בשם ה' כי אמילם. סבוני כדברים דעכו כאש קוצים, בשם ה' כי אמילם. דחה דחיתני לנפל, וה' עזרני. עזי וזמרת יה, ויהי לי לישועה. קול רנה וישועה באהלי צדיקים, ימין ה' עשה חיל. ימין ה' רוממה, ימין ה' עשה חיל. לא אמות כי אחיה, ואספר מעשי יה. יסר יסרני יה, ולמות לא נתנני. פתחו לי שערי צדק, אבא במ אודה יה. זה השער לה', צדיקים יבאו בו. אודך פי עניתני, ותהי לי לישועה. אודך פי עניתני, ותהי לי לישועה. אכן מאסו הבונים, היתה לראש פנה. אכן מאסו הבונים, היתה לראש פנה. מאת ה' היתה זאת, היא נפלאת בעינינו. מאת ה' היתה זאת, היא נפלאת בעינינו. זה היום עשה ה', נגילה ונשמחה בו. זה היום עשה ה', נגילה ונשמחה בו.

אנא ה' הושיעה נא.
אנא ה' הושיעה נא.
אנא ה' הצליחה נא.
אנא ה' הצליחה נא.

ברוך הבא בשם ה', ברכנוכם מבית ה'. ברוך הבא בשם ה', ברכנוכם מבית ה'. אל ה' ויאר לנו, אסרו חג בעבתים עד קרנות המזבח. אל ה' ויאר לנו, אסרו חג בעבתים, עד קרנות המזבח. אלי אתה ואודך, אלהי ארוממך. אלי אתה ואודך, אלהי ארוממך. הודו לה' כי טוב, כי לעולם חסדו.

יהללך ה' אלהינו (על) כל מעשיה, וחסידך צדיקים עושי רצונה, וכל עמך בית ישראל ברנה יודו ויברכו וישבחו ויפארו וישוררו וירוממו ויעריצו ויקדישו וימליכו את שמך מלכנו תמיד. כי לך טוב להודות ולשמך נאה לזמר, כי מעולם ועד עולם אתה אל.

הודו לה' כי טוב, כי לעולם חסדו. הודו לאלהי האלהים, כי לעולם חסדו. הודו לאדני האדנים, כי לעולם חסדו. לעשה נפלאות גדלות לבדו, כי לעולם חסדו. לעשה השמים בתבונה, כי לעולם חסדו. לרוקע הארץ על המים, כי לעולם חסדו. לעשה אורים גדלים, כי לעולם חסדו. את השמש לממשלת ביום, כי לעולם חסדו. את הירח וכוכבים לממשלות בלילה, כי לעולם חסדו. למכה מצרים בבכוריהם, כי לעולם חסדו. ויציא ישראל מתוכם, כי לעולם חסדו. ביד חזקה ובזרוע נטויה, כי לעולם חסדו. לגזר ים סוף לגזרים, כי לעולם חסדו. והעביר ישראל בתוכו, כי לעולם חסדו. ונער פרעה וחילו בים סוף, כי לעולם חסדו. למולך עמו במדבר, כי לעולם חסדו. למכה מלכים גדלים, כי לעולם חסדו. ויהרג מלכים אדירים, כי לעולם חסדו. לסיחון מלך האמרי, כי לעולם חסדו. ולעוג מלך הבשן, כי לעולם חסדו. ונתן ארצם לנחלה, כי לעולם חסדו. נחלה לישראל עבדו, כי לעולם חסדו. שבשפלנו זכר לנו, כי לעולם חסדו. ויפרקנו מצרינו, כי לעולם חסדו. נותן לחם לכל בשר, כי לעולם חסדו. הודו לאל השמים, כי לעולם חסדו.

נשמת כל חי, תברך את שמך ה' אלהינו, ורוח כל בשר תפאר ותרומם זכרך מלכנו תמיד, מן העולם ועד העולם אתה אל, ומבלעדיך אין לנו מלך גואל ומושיע, פודה ומציל ומפרינס ומרחם בכל עת צרה וצוקה, אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוהי כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו בחסד, ובריותיו ברחמים. וה' לא ינום ולא הישן, המעורר ישנים והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך נופלים, והזוקק כפופים, לה לבדך אנחנו מודים. אלו פינו מלא שירה כיים, ולשוננו רנה כהמון גליו, ושפתותינו שבח כמרחבי רקיע, ועינינו מאירות כשמש וכירח, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות, אין אנחנו מספיקים להודות לך, ה' אלהינו ואלהי אבותינו, ולברך את שמך, על אחת מאלף אלף אלפי אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו, ה' אלהינו, ומבית עבדים פדיתנו. ברעב זנתנו, ובשבע כלכלתנו, מחרב הצלתנו, ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרונו רחמיה, ולא עזבונו חסדיך, ואל תטשנו, ה' אלהינו, לנצח. על כן אברים שפלגת בנו, ורוח ונשמה שנפחת באפינו, ולשון אשר שמת בפינו, הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלכנו. כי כל פה לה יודה, וכל לשון לה תשבע, וכל בך לה תכרע, וכל קומה לפניה תשתחוה, וכל לבבות ה'ראוה, וכל קרב וכליות יזמרו לשמך, כדבר שכתוב, כל עצמותי תאמרנה, ה', מי כמוך, מציל עני מחזק ממנו, ועני ואביון מגזלו. מי ידמה

לָהּ, וּמִי יִשְׁוֶה לָהּ, וּמִי יַעֲרֶךְ לָהּ, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קִנְיָה שָׁמַיִם
וְאָרֶץ. נְהַלְלָהּ וְנִשְׁבַּחָהּ וְנִפְאָרָהּ, וְנִבְרַךְ אֶת שֵׁם קְדוֹשָׁהּ, כְּאִמּוֹר, לְדוֹד, בְּרִכֵּי נַפְשֵׁי אֶת
ה', וְכָל קָרְבֵי אֶת שֵׁם קְדוֹשׁוֹ
הָאֵל בְּתַעֲצוּמוֹת עֲזָה, הַגָּדוֹל בְּכַבּוֹד שְׁמֵהּ, הַגְּבוּר לְנֹצֵחַ, וְהַנּוֹרָא בְּנוֹרְאוֹתֶיהָ, הַמֶּלֶךְ
הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא

שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכַתּוּב, רַנְּנוּ צְדִיקִים בַּה', לַיִּשְׂרָאִים נְאוּה תְהִלָּה. בְּפִי
יִשְׂרָאִים תְהִלָּל, וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבְקָרְבֵי קְדוֹשִׁים
תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרַנְּנָה יִתְפָּאֵר שְׁמֵךְ מַלְכֵנוּ, בְּכָל דוֹר וְדוֹר, שְׁכָן
חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת, לְהִלָּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרַךְ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ
מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֵךְ לְעַד מַלְכֵנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ. כִּי לָךְ נְאוּה, ה'
אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָהּ, הִלָּל וְזִמְרָה, עַז וּמְמִשְׁלָה, נֹצֵחַ, גְּדֹלָה וְגְבוּרָה,
תְהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת. בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה ה',
אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ,
אֵל, חֵי הָעוֹלָמִים.

**You drink the fourth cup, remember to lean. Have in mind that
you are fulfilling the מצוה of the כוסות ד.**

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהַנְחִלָּתָ לְאֲבוֹתֵינוּ לְאֵכוֹל מִפְרֵיהָ וּלְשַׁבֹּעַ מִטוֹבָהּ. רַחֵם
נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירָךְ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ
וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהְרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ בְּבִנְיָנָהּ
וְנֹאכַל מִפְרֵיהָ וְנִשְׁבַּע מִטוֹבָהּ וְנִבְרַכְךָ עֲלֶיהָ בְּקְדוּשָׁהּ וּבְטַהֲרָהּ. (בשבת: וּרְצָה
וְהַחֲלִיצֵנוּ בְיּוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחֵנוּ בְיּוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה ה' טוֹב וְיִמְטִיב

לכל וְנוֹדָה לָהּ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן: בְּרוּךְ אַתָּה ה' עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:(בא"י
(גפנה)

הוֹדוּ לַה' כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לְאֲדֹנָי
הָאֲדֹנִים, כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה נִפְלְאוֹת גְּדוּלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה
הַשְּׂמִים בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסִדוֹ. לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה
אוֹרִים גְּדוּלִים, כִּי לְעוֹלָם חֲסִדוֹ. אֶת הַשֶּׁמֶשׁ לְמַמְשַׁלֵּת בַּיּוֹם, כִּי לְעוֹלָם חֲסִדוֹ. אֶת הַיָּרֵחַ
וְכּוֹכָבִים לְמַמְשַׁלוֹת בַּלַּיְלָה, כִּי לְעוֹלָם חֲסִדוֹ. לְמַכָּה מִצְרַיִם בְּבַכּוּרֵיהֶם, כִּי לְעוֹלָם חֲסִדוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסִדוֹ. בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה, כִּי לְעוֹלָם חֲסִדוֹ. לְגַזֵּר
יָם סוּף לְגִזְרִים, כִּי לְעוֹלָם חֲסִדוֹ. וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסִדוֹ. וְנִעַר פְּרָעָה
וְחִילוֹ בַּיָּם סוּף, כִּי לְעוֹלָם חֲסִדוֹ. לְמוֹלִיךְ עִמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסִדוֹ. לְמַכָּה מְלָכִים
גְּדוּלִים, כִּי לְעוֹלָם חֲסִדוֹ. וַיַּהַרְג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֲסִדוֹ. לְסִיחוּן מֶלֶךְ הָאֲמֹרִי,
כִּי לְעוֹלָם חֲסִדוֹ. וַלְעוּג מֶלֶךְ הַבָּשָׁן, כִּי לְעוֹלָם חֲסִדוֹ. וְנָתַן אֶרֶץ לְנַחֲלָה, כִּי לְעוֹלָם
חֲסִדוֹ. נָחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ. שִׁבְשָׁפְלוֹנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֲסִדוֹ.
וַיִּפְרָקֵנוּ מִצְרֵינוּ, כִּי לְעוֹלָם חֲסִדוֹ. נוֹתַן לֶחֶם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לְאֵל
הַשְּׂמִים, כִּי לְעוֹלָם חֲסִדוֹ

אָנָּה ה' כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶן אֲמַתְךָ

There were once חסידים who asked their Rebba a סגולה for פרנסה. The Rebba responded that they should say, אָנָּה ה', but the Rebba did not specify which אָנָּה ה'. So there was a מחלוקת amongst the חסידים, some said, the Rebba meant, we asked for physical success so he meant אָנָּה ה' הצליחה נא. Others said no, if we are successful in רוחניות, then we will be successful in רוחניות, so the Rebba meant נא אָנָּה ה' הושיע נא. They went back and forth, as to who was right. Finally one of the חסידים asked the Rebba, which one did you mean? He said, you were both wrong, I meant, אָנָּה ה' כִּי אֲנִי עַבְדְּךָ, that is the סגולה for פרנסה.

Why is אָנָּה ה' כִּי אֲנִי עַבְדְּךָ a סגולה for פרנסה? A master is obligated to take care of his servant. If we are telling ה' that we are his slaves, then that means he is our master, and a master is obligated to take care of their slaves. (Rabbi Aryeh Zev Ginzberg 2006)

We are telling 'ה that he is a slave, the son of a slave. The גמרא has a question, that we are not able to learn out יליד כספו (a slave that you bought in the market) from יליד ביתו (a slave that was born in your house). We are telling 'ה that we are more trustworthy, because we are the slave, the son of a slave, we are יליד ביתו. (Rav Schorr)

נרצה

חֲסַל סְדוּר פְּסַח כְּהִלְכָתוֹ. כָּכָל מְשֻׁפָּטוֹ וְחִקְתּוֹ. כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כִּן נִזְכָּה
לְעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה. קוֹמֵם קָהֵל עֲדַת מִי מְנָה. בְּקִרְוֵב נִהַל נִטְעֵי כִנֵּה. פְּדוּיִם
לְצִיּוֹן בְּרָנָה
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם ג"פ

חֲסַל סְדוּר פְּסַח כְּהִלְכָתוֹ

At the end of the סדר at נרצה we say חֲסַל סְדוּר פְּסַח כְּהִלְכָתוֹ, חֲסַל is usually translated as we have concluded the סדר of פסח. It is an unusual word. It is not usually used this way. We find in ((דברים כח לח)) (דברים כח לח) As the locust eat something, destroy something, finish something off. So that חֲסַל though it means to end or complete, it is usually used to destroy. In modern Hebrew חֲסַל is to assassinate to kill somebody. חֲסַל סְדוּר פְּסַח כְּהִלְכָתוֹ. What does that mean? We are destroying the סדר of פסח?

Of course the simple meaning is we have completed the סדר of פסח. But there is a hidden prayer here. חֲסַל סְדוּר פְּסַח כְּהִלְכָתוֹ. we say "הקב"ה destroy the סדר פסח we have today. Bring Moshiach, let Moshiach come and let us have the סדר פסח that we used to have in the בית המקדש with the פסח. So חֲסַל סְדוּר פְּסַח כְּהִלְכָתוֹ is we have completed and we hope we have completed for our last time the סדר פסח (גלות. (2025 of סדר פסח, the כְּהִלְכָתוֹ פסח)

וּבִכְן וַיְהִי בַחֲצֵי הַלַּיְלָה
 אֲז רוב נסים הפלאת בַּלַּיְלָה. בְּרֹאשׁ אֲשֶׁמוֹרֶת זֶה הַלַּיְלָה. גַּר צֶדֶק נִצְחָתוֹ כְּנַחֲלֵק לוֹ
 לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 דִּנְתָּ מֶלֶךְ גָּרַר בַּחֲלוֹם הַלַּיְלָה. הַפְּחַדְתָּ אֶרְמִי בְּאֶמֶשׁ לַיְלָה. וַיִּשֶׁר יִשְׂרָאֵל לֵאל וַיִּוֹכַל לוֹ
 לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 זָרַע בְּכוֹרֵי פֶתְרוֹס מַחֲצֵת בַּחֲצֵי הַלַּיְלָה. חֵילִם לֹא מִצְאוּ בְּקוֹמָם בַּלַּיְלָה. טִיסַת נְגִיד
 חֲרוֹשֶׁת סֹלִית בְּכוֹכְבֵי לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 יַעֲץ מְחֻרָף לְנוֹפֵף אוֹוִי הוֹבֶשֶׁת פֶּגְרִיו בַּלַּיְלָה. כָּרַע בַּל וּמִצְבוֹ בְּאִישׁוֹן לַיְלָה. לְאִישׁ
 חֲמוּדוֹת נִגְלָה רַז חֲזוֹת לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 מִשְׁתַּכֵּר בְּכָלִי קֹדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה. נוֹשַׁע מִבּוֹר אֶרִיוֹת פּוֹתֵר בַּעֲתוֹתַי לַיְלָה. שִׁנְאָה
 נֹטֵר אֲגָגִי וְכֹתֵב סְפָרִים בַּלַּיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 עוֹרֶרֶת נִצְחָךְ עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה. פּוֹרָה תִּדְרוֹךְ לְשׁוֹמֵר מֶה מְלִיָּה. צָרַח כְּשׁוֹמֵר
 וְשָׁח אֶתָּא בְּקֹר וְגַם לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה. רֵם הוֹדַע כִּי לֶךְ הַיּוֹם אֵף לֶךְ הַלַּיְלָה. שׁוֹמְרִים
 הַפְּקֵד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה. תֵּאִיר כְּאוֹר יוֹם חֲשֻׁכַת לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה
 בַּחוּ"ל בְּלִיל שְׁנֵי
 וּבִכְן וְאִמְרַתֶּם זָבַח פֶּסַח
 אוֹמֵץ גְּבוּרוֹתֶיךָ הַפְּלֹאֶת בַּפֶּסַח. בְּרֹאשׁ כָּל מוֹעֵדוֹת נִשְׁאֵת פֶּסַח. גְּלִית לְאֶזְרָחִי חֲצוֹת
 לַיְלִל פֶּסַח. וְאִמְרַתֶּם זָבַח פֶּסַח
 דִּלְתִּיו דְּפִקֶּת כְּחוֹם הַיּוֹם בַּפֶּסַח. הִסְעִיד נוֹצְצִים עֵגוֹת מִצּוֹת בַּפֶּסַח. וְאֵל הַבְּקֹר רֶץ זֶכֶר
 לְשׁוֹר עֶרְךָ פֶּסַח. וְאִמְרַתֶּם זָבַח פֶּסַח
 זוֹעֵמוֹ סְדוּמִים וְלֵהֲטוּ בְּאֵשׁ בַּפֶּסַח. חֲלַץ לוֹט מֵהֶם וּמִצּוֹת אָפָה בְּקֶץ פֶּסַח. טֹאטֹאֶת
 אֲדַמַּת מוֹף וְנוֹף בְּעֶבְרֶךָ בַּפֶּסַח. וְאִמְרַתֶּם זָבַח פֶּסַח
 יְהִי רֹאשׁ כָּל אוֹן מַחֲצֵת בְּלִיל שְׁמוֹר פֶּסַח. כְּבִיר עַל בֵּן בְּכוֹר פֶּסַחֶת בְּדָם פֶּסַח. לְבִלְתִּי
 תֵּת מִשְׁחִית לְבֹא בְּפִתְחֵי בַּפֶּסַח. וְאִמְרַתֶּם זָבַח פֶּסַח
 מִסְּגֶרֶת סִגְרָה בַּעֲתוֹתַי פֶּסַח. נִשְׁמְדָה מִדֵּין בְּצִלִּיל שְׁעוֹרֵי עוֹמֵר פֶּסַח. שׁוֹרְפוֹ מִשְׁמֵנִי
 פּוֹל וְלוֹד בִּיקֵד יְקוֹד פֶּסַח. וְאִמְרַתֶּם זָבַח פֶּסַח
 עוֹד הַיּוֹם בְּנוֹב לְעֵמוֹד עַד גָּעָה עוֹנֶת פֶּסַח. פֶּס יְד כְּתָבָה לְקַעֲקַע צוֹל בַּפֶּסַח. צָפָה
 הַצְּפִית עֶרוֹךְ הַשְּׁלַחַן בַּפֶּסַח. וְאִמְרַתֶּם זָבַח פֶּסַח

קָהַל כְּנֶסֶה הַדָּסָה צוֹם לְשֵׁלֶשׁ בְּפֶסַח. רֹאשׁ מִבֵּית רָשָׁע מְחֻצֵּת בְּעֵץ חֲמֻשִׁים בְּפֶסַח.
שְׁתֵּי אֵלֶּה רָגַע תְּבִיא לְעוֹצֵית בְּפֶסַח. תְּעוֹז יָדָךְ וְתָרוּם יְמִינְךָ כְּלִיל הַתְּקֵדֶשׁ חַג פֶּסַח.
וְאָמַרְתֶּם זָבַח פֶּסַח
כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה

אֲדִיר בְּמִלּוּכָה. בַּחֹר כְּהֶלְכָה. גְּדוּדָיו יֹאמְרוּ לוֹ
לָהּ וּלְהָ. לָהּ כִּי לָהּ. לָהּ אֶף לָהּ. לָהּ ה' הַמְּמַלְכָה. כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה
דָּגוּל בְּמִלּוּכָה. הַדּוֹר כְּהֶלְכָה. וְתִיקּוּ יֹאמְרוּ לוֹ
לָהּ וּלְהָ. לָהּ כִּי לָהּ. לָהּ אֶף לָהּ. לָהּ ה' הַמְּמַלְכָה. כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה
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לָהּ וּלְהָ. לָהּ כִּי לָהּ. לָהּ אֶף לָהּ. לָהּ ה' הַמְּמַלְכָה. כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה
מְלָךְ בְּמִלּוּכָה. נוֹרָא כְּהֶלְכָה. סְבִיבִיו יֹאמְרוּ לוֹ
לָהּ וּלְהָ. לָהּ כִּי לָהּ. לָהּ אֶף לָהּ. לָהּ ה' הַמְּמַלְכָה. כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה
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קְדוּשׁ בְּמִלּוּכָה. רְחוּם כְּהֶלְכָה. שְׁנֵאֲנָיו יֹאמְרוּ לוֹ
לָהּ וּלְהָ. לָהּ כִּי לָהּ. לָהּ אֶף לָהּ. לָהּ ה' הַמְּמַלְכָה. כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה
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לָהּ וּלְהָ. לָהּ כִּי לָהּ. לָהּ אֶף לָהּ. לָהּ ה' הַמְּמַלְכָה. כִּי לֹא נֶאֱהָ. כִּי לֹא יֵאָה
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בֵּיתְךָ בְּקָרוֹב

בַּחֹר הוּא. גְּדוּל הוּא. דָּגוּל הוּא. יְבִנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב.
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טְהוֹר הוּא. יַחִיד הוּא. כְּבִיר הוּא. לְמוֹד הוּא. מְלָךְ הוּא. נוֹרָא הוּא. סְגִיב הוּא. עֲזוּז
הוּא. פּוֹדָה הוּא. צְדִיק הוּא. יְבִנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל
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אָחַד מִי יוֹדֵעַ. אָחַד אֲנִי יוֹדֵעַ. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ
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שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ. שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ. שְׁלֹשָׁה עָשָׂר מְדַיָּא. שְׁנַיִם עָשָׂר שְׁבֻטָּיא.
אֶחָד עָשָׂר כּוֹכְבֵי־א. עֲשָׂרָה דְּבַרְיָא. תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שְׁבַעָה יְמֵי
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לְזוֹחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

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הַבְּרִית is on the 8th day, שַׁבַּת is only one day?

וְהַמֶּלֶךְ went to bath house and was crying since he did not have any מצות, and then he remembered ברית מילה. Was he ברית מילה at that time? If you are bouncer, if no one comes, and you did nothing the whole night, do you get paid any less? Of course not, your job is to be שומר. A ברית is the stamp that we are connected to '8 days symbolizes that it is not just one moment, same with שַׁבַּת. שַׁבַּת has to permeate the whole week and ברית has to permeate your whole life. (Rav משה)

תְּשַׁעָה מִי יוֹדֵעַ. תְּשַׁעָה אֲנִי יוֹדֵעַ. תְּשַׁעָה יְרַחֵי לֵידָה

How does "nine months of pregnancy" fit in? All the other items connect in some way to holiness and spirituality. Where is the spirituality in the natural cycle of a nine-month pregnancy?

R' Yosef Sholom Elyashiv explains: The entire miracle of יציאת מצרים came about through משה רבינו. משה, himself, was saved miraculously from the hands of the Egyptian oppressors who murdered every newborn Jewish boy. But if not for the fact that משה was born prematurely in the seventh month his mother could have not outwitted the Egyptian hunters and saved him, for they only began searching for him after the full nine-month term. Thus, the natural order of a nine-month

pregnancy was precisely what allowed משה to remain hidden,
ultimately saving his life!

חַד גְּדִיָּא, חַד גְּדִיָּא
דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא כְּלָבָא, וְנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד
גְּדִיָּא
וְאַתָּא חוּטְרָא, וְהִכָּה לְכַלְבָּא, דְּנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי.
חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא
בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא מֵיָא, וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא תּוֹרָא, וְשָׂחַט לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשָׁךְ
לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא הַשׁוּחַט, וְשָׂחַט לְתוֹרָא, דְּשָׂחַט לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא מְלֶאךָ הַמּוֹת, וְשָׂחַט לְשׁוּחַט, דְּשָׂחַט לְתוֹרָא, דְּשָׂחַט לְמֵיָא, דְּכָבֵה לְנוֹרָא,
דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי.
חַד גְּדִיָּא, חַד גְּדִיָּא
וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא, וְשָׂחַט לְמְלֶאךָ הַמּוֹת, דְּשָׂחַט לְשׁוּחַט, דְּשָׂחַט לְתוֹרָא, דְּשָׂחַט
לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשָׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא,
דְּזַבִּין אָבָא בְּתַרֵּי זִוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא

חַד גְּדִיָּא, חַד גְּדִיָּא

It is fascinating that that לשון is closely related to הגדה. One

Meaning: we all seem to come from different places, and have

different stories. But at the end of the day, it's all one story. (שפת אמת)

We end with חַד גְּדִיָּא -we acknowledge that we don't understand everything, life it is a riddle, we end סיפור יציאת מצרים, we might only see מלאך המות, we might only see the dog or cat, we cant ask why only we can ask what, at the end of the סדר, when we feel tremendously close to 'ה, we end with a riddle, we will never understand you, but still we sing שיר השירים, we still singing a song of praise and love at the end of the סדר.

וְאַתָּא חוּטְרָא וְהָכָה לְכַלְבָּא

And the stick came and hit the dog

As a צדקה collector once came to an office and he said “Before you give me a check, would you mind if I ask you a question on the הגדה? It is the easiest question you have ever heard. If you can answer it, I don't want the check; however, if you cannot answer it, I want double.”

“Okay, go ahead,”

“In Chad Gadya, we read how a man purchased a goat for two zuzim. Along came a cat and ate the goat; along came a dog and ate the cat; along came a stick and hit the dog; fire then burnt up the stick; water then extinguished the fire; the cow then drank the water; the slaughterer then slaughtered the cow; the angel of death then killed the slaughterer; and then 'ה smote the angel of death.

Everything naturally makes sense in the sequence of events. Cats eat goats, dogs eat cats, water extinguishes fire, cows drink water and so on. But I have one question. How did the stick hit the dog? Sticks don't walk. It should have said that a person came with a stick and hit the dog. But it doesn't say that.

“Double the check please,” he said.

“Let me tell you the answer,” he continued. “The הגדה was written in this way for a reason. When you read the story of Chad Gadya everything appears to occur naturally. But there is something the author of the הגדה put into the middle of the story that doesn’t make sense. A stick appears on its own and hits the dog. When you read this, you immediately raise your eyebrows and say, “Wait a second! How did the stick get there?” And then you realize that it must be ה’ holding the stick. And that being the case, the same is true of all the other “natural” sequence of events. Nothing is natural and happens by itself. Even the cat eating the goat and the water extinguishing the fire is the hand of ה’.”

All throughout the hardships in our lives, we can never think it is natural. At the end of the הגדה when we read about the events of Chad Gadya, we are meant to think of all the events in our own personal lives. And then we are to realize that even the stick that hits and the hardships that confront us are from ה’. He is behind our lives every step of the way.

With this we can answer another question.

If in Chad gad ya, the cat ate the goat that means that the

goat-good

cat-bad

dog-good

stick-bad

fire-good

water-bad

cow-good

shochet-bad

Malcoh Hamaves-good

‘ה.....

How can that be?

For a Yid everything has to start from ‘ה’ .ה is good, which means

goat- bad

cat-good

dog- bad

stick- good

fire- bad

water- good

cow- bad

shochet- good

Malcoh Hamaves-bad

Which obviously means 'ה is good.

The lesson for us is that everything has to start with 'ה.) (2018)

וְאַתָּה הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשָׁחַט לְמִלְאָךְ הַמְּוֹת

Rav Noson Adler had many people who were sharply critical of him, since they found his manner of 'ה עבודת to be different from that they were used to.

Once Rav Noson was sitting in the corner of a Beis Medrash, unrecognized and unnoticed by the people present. Suddenly, he overheard a conversation that was very critical of him, and his דרך in 'ה עבודת. The speakers did not realize that the subject of their conversation as listen to they every word. Rav Noson approached them and asked them the following question question.

In חַד גְּדִיָּא, we understand that the “cat that ate the kid” was wrong, and consequently it follows that “the staff that hit the dog” was wrong. Therefore, “the fire that consumed the staff” was right. Thus, “the water that extinguished the fire was wrong”. And as such, “the ox that drank the water” did the proper thing. This then means that “the Shochet who slaughtered the ox” was wrong, and thus “the angel of death” was justified in taking revenge on the Shochet. The question remains therefore, why did the Holy One blessed be he, punish the angel of death?

Rav Noson himself gave the following answer. It is true that the cat bit the lamb, and it may not have been justified in doing so. Therefore,

the father was right to be angry at the cat, and to seek to punish it. But the argument was between the father and the cat, so what right did the dog have to fan the flames of the strife by joining an argument that did not concern him? Consequently, the dog was actually more guilty than the cat that bit the lamb, and therefore the stick was justified in hitting the dog, and so on. Thus, following this train of succession, the angel of death was certainly guilty of deserving of punishment.

When we see a מחלוקת among גדולי ישראל, we should not see to fan the flames of strife by getting involved. For even if we perceive one side of the מחלוקת as more correct than the other, nevertheless our participation in the disagreement only adds to the controversy, and may even be more harmful in the end than the possibly erroneous opinion that may have been the issue in the first place. (Rabbi Yitzchok Sender 2020)

לשנה הבאה בירושלים

There are two times that we say לשנה הבאה בירושלים, here and by יו"כ. Why only by these two, and not by any other יו"ט? What is the connection between פסח and יו"כ that we are saying לשנה הבאה בירושלים?

These two יום טובים, the עקר of עבודה of the day are not being done. By יו"כ, the עקר was the עבודה of the כה"ג, and by פסח it is the קרבן פסח. Now by both יום טובים, we are not able to do the עקר עבודה. Therefore we include, לשנה הבאה בירושלים, by both of these יום טובים. (Heard from Chesky Kopel from Rav Daniel Shreiber ט"ש)

אחד מי יודע

פסח is a זמן of דילוג, a jump-start. We went from the depths of טומאה out of פסח. מצרים taught us to dream. Someone once came to Reb Gedalyah Schorr and said, תכלית say if you look at תכלית, it is going to remind you of the sea which will remind you of the sky which will remind you of the heaven which will remind you of the כסא הכבוד. How is that? שיה'ך? Who is really thinking that? So he answered him back like this. There is a הלכה that you are not allowed to look at colored garments of a women, because it might lead you to have improper thoughts. Do you understand that? Why, because everyone has a מחשבה, a thought process. If your thought process is רוחניות, and if you are constantly thinking about רוחניות, then you could look at ציצית and say ahh!! כסא הכבוד. Reb Avraham Schorr said that this is פשט by the סדר when we say אחד מי יודע. Where does this come from? Do you know what פסח did to us? We skipped to be able to connect ourselves with ה'. We are taking a word and seeing what we associate it with. This is what the בעל הגדה is doing. Now at the end of the סדר, our thought process is so pure, not only in מציאות, but also in מחשבה. So when we say 1, what does it bring to mind? Since we are in the רוחניות thought process, we are thinking רוחניות and that is the connection that we are going to make. (Rabbi Diamond 4/10/02)

כוס של אליהו

Why do we send the kids to open the door for אליהו הנביא?

אליהו is אבות על בנים, והשיב לב אבות על בנים, so we send the kids to greet him. (Belzer Rav (Heard from Rabbi Wachsman)

The פסחים in ירושלמי says that we have four cups of wine כנגד the four פסוק of לשונות. We have a מנהג to pour a fifth cup for the פסוק of גאולה. The reason is because there is a כוס של אליהו, והבאתי לכם.

מחלוקת in the גמרא if we need a fifth cup (טור ס תפ"א ב"י). Because when אליהו ultimately comes, he will not only decide if we need a fifth cup or not, he will clarify all our ספיקות. Therefore we pour a cup out of ספק, but we don't drink it, and we call it כוס של אליהו, because when אליהו comes, he will reveal all the ספיקות, including this one.

רעג page ר שלמה זלמן אורבך (:ארזי הלבנון תיקו) תשבי יתרץ? How do we know that אליהו will answer all our doubts? (קושיות ואבעיות). We go ahead and pour a cup for אליהו, Showing that we anticipate him coming, and when he comes he will answer all our doubts.

The Kotzker Rebbe asked the Chassid to open the door for אליהו הנביא. The student went to the door with anticipation but returned with a disappointed look on his face that he did not merit the גילוי אליהו. Fool, said the Kotzker, אליהו doesn't come through the door, he comes through the brain. (שעו) page 4/03 גר"א (טללי אורות)