

THESE DIVREY TORAH ARE NEW FOR THIS YEAR, THEY CAN ALSO BE FOUND IN THE ADD HAGADA

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 ruin our שמחה, or enjoying it completely.

יכול מראש חדש, תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום, תלמוד לומר בבעבור זה. בבעבור זה לא אמרתני אלא בשעה שיש מצה ומרור מנחים לפניך: 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)

כרפס stands for סתום פה ראשון כלל, 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 פה סח. 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

At the end of the סדר at נרצה we say חסל סדור פסח כהלקתו, חסל 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) כי יחסלנו הארבה) As the locust eat something, destroy something, finish something off. So that חסל though it means to end or complete, it is usually used to destroy. In modern Hebrew חסל is to assassinate to kill somebody. חסל סדור פסח כהלקתו. 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. חסל סדור פסח כהלקתו. 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 קרבן פסח. חסל סדור פסח כהלקתו is we have completed and we hope we have completed for our last time the סדר כהלקתו פסח, the סדר פסח of גלות.

בשעה שיש מצה ומרור מנחים לפניה.

The Bnei Yissaschar told a story of a wealthy man who had a daughter as an only child. When it came time for a Shidduch he went to look for a Talmid Chacham for his daughter. He traveled to a Yeshiva where the Rosh Yeshiva informed him of an extraordinary Talmid of the Yeshiva who was very Matzliach in his learning. This man came from a very poor family and the wealthy man said that it didn't matter as he was prepared to support the young man. He met him and spoke to him in learning and was very impressed. He took the young man back home to meet the future Machatanim. The wealthy man met his future Machatanim and said he is prepared to make the Tena'im. The poor man said I am sorry that I have

nothing to make a Lechaim with; I have only some old bread. The wealthy man said ok let us each make a Beracha on the old bread and we will make a Lechaim to celebrate the Shidduch.

Subsequently, the wealthy man asked his new Eidim for one of his old shirts so that he could take it to a tailor to make him new shirts. The Chosson got married and moved into the town of the wealthy father in law. There came a point in time some years later that there was friction between the father in law and son in law. The father in law had prepared for just such a moment and took out the old ripped shirt that he had taken to the tailor to make new ones with and said to his son in law; don't forget from where you come. You are dependent on me and listen to what I tell you.

Not to be outdone, the son in law pulls out of his pocket some old dried out bread. The son in law said, remember how much you wanted me for a son in law that you even made a Tena'im with this? They looked at each other and remembered how much each side wanted the other so much and embraced lovingly.

בְּשָׂעָה שְׂיֵשׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ. The רבש"ע said look at the מְרוֹר, look what I redeemed you from, such a difficult time. מִצָּה and כלל ישראל shows the מצה and רבש"ע, you wanted us to rush out of מצרים and we couldn't even prepare bread and instead we took out this dry piece of מצה which was the symbol of how much הַקָּב"ה desired us so much. This is the perfect Mashul for the מְרוֹר and the מצה and the love between כלל ישראל and the רבש"ע. That is the מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ.

The גמרא says that the reason why we have חרות according to one opinion is זכר לטיט, remembering the hard work of building bricks, in order to make bricks, you needed mortar, the גמרא says that was the hardest עבודה, according to another opinion זכר לתפוח, what do apples have to do with פסח? Women gave birth in the fields, when they gave birth they would scream, and the מצרים would hear the scream and kill the babies. The גמרא says, they would have kids under the apple trees. Who is going to take

care of them, the מלאכים acted as midwives. Miraculously the ground would open up, and late come back up. That is זכר לתפוח. All the miracles associated with that child birth.

On one hand is זכר לטיט, the worst work, and on the other hand all the miracles associated with having a child. How can you have one thing symbolize two separate things. Which is it, is good or bad?

When ה' came to מצרים, they were carrying spices, they usually sell oil? ה' did not want יוסף to smell the oil, to let him know I still love you. His brothers just sold him, you think he cares if it is oil or spices?

ה' is saying, I know you are going through a terrible situation now, one day you will understand, but don't think I abandoned you. I still care about you, it is a kiss on the cheek, in the worst of צרות, ה' smiles, to let us know that he still cares.

Yes the חרות is זכר לטיט, the worst, but amongst the worst situation, which was horrible, ה' was watching out for us, to let us know that we are not forsaken.

I want to add the following. When my father died, it was the worst thing that happened to me. I dare say that it might have been the best thing as well. Since he died, I have finished ש"ס, done more חסד. I have become a better father, son, husband, רבי and person.

When you go through a challenging time, you have the ability to respond and reach greatness.

The חרות, represents the hardest times, but see how we rebounded

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)

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

טו כ) וַתִּקַּח מְרִימֵם הַנְּבִיאָה אֲחוֹת אֶהֱרֹן אֶת־הַתֶּף בַּיָּדָה)
Why did מְרִימֵם use a drum? Why not a violin? Why not any other instrument? מְרִימֵם taught the people, when does a drum make music? When it is beaten. The nature of a yid is when we have hardship, when we are locked in our home, we realize that everything is from ה',

אין עוד מלבדו. This is the greatest song, so מְרִיָּם starts song with a drum. You can't have a tune with one sound, with one musical note. One musical note is not a song. A melody is when you have high and low notes.

מְרִיָּם showed us that regular life, a flat line is not a life. That doesn't create beautiful music. When we keep singing even during hardship, that is a beautiful song in שמים. When we sing a song of faith. We respond to challenges, to difficult times, with the most beautiful music.

A man went to see a צדיק, this man was suffering a lot, and it was יו"ט. He said to the צדיק, I just cant be happy. What could I do? I cant have שמחה with my pain? The צדיק said, if a person goes and hits another person, a real hard blow, it hurts terribly. Later he tries to appease him, so he sends him 300 dollars. Does that mean the hits don't hurt? Of course they do. But he forgives. What if he sent a thousand dollar, then the hits don't hurt anymore at all.

Imagine if he sent a hundred thousand, he would be happy with every hit Imagine if he would have given a million dollars, he would be begging for more hits. He will be begging.

When you see how much reward we will be receiving from the אב הרחמים, especially during these days, then you will be filled with joy. Live with אמונה.

וַיִּרְעוּ אֶת־נֹחַ הַמְּצַרִּים וַיַּעֲנוּנוּ וַיִּתְּנוּ עֲלֵינוּ עֲבוּדָה קָשָׁה
וַיִּרְעוּ אֶת־נֹחַ הַמְּצַרִּים, כָּמָה שְׂנֵאָמֶר, הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה
מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שׁוֹנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ
וַיַּעֲנוּנוּ, כָּמָה שְׂנֵאָמֶר, וַיִּשְׁימוּ עָלָיו שָׂרֵי מַסִּים לְמַעַן עֲנוּתוֹ

מקום שאין מכניסין בו חמץ אין צריך. I bring in חמץ to my life. בדיקת חמץ on other people, there is enough חמץ in your own place, where you bring in חמץ, you are not the person who brings in חמץ to other peoples life. אין צריך בדיקה. Let them be בודק their life. You be בודק your life. (Kuztner Maggid 2025)

One of the more intriguing stages of the סדר on פסח is יחץ – when we split the middle מצה. We take the larger piece and put it in a bag, while the small piece stays on the table.

It is customary for the children to steal the bag with the large piece of מצה and then hide it. The bag is then brought to the table at the end of the סדר, and we eat that piece of מצה.

What is the meaning of this practice? There are two parts to every person: our public persona, and our true, inner selves. The way we appear on the outside tells only part of the story. The way we conduct ourselves in public, with our friends and in the community, is the small part of our beings.

The larger portion is our inner selves, the part that people don't see. This is the way we conduct ourselves in private, when we are alone, when we are home, with just ourselves and our families. The truth of a person is expressed in the way he responds when a random collector asks for charity, when his name is not going to be on a plaque and he is not going to be honored at a dinner.

Of course, all charity is precious, but the “larger piece” of one's essence is the way he gives in private, when he is not seen. The truth of a person is expressed in the way he speaks with his wife in the privacy of their home, not when they walk into a wedding hall together smiling and happy. It is the behavior in the home that is the “larger

piece.” At the סדר, we break the מצה and hide the larger piece. We show that the more significant part of who we are is the part that is hidden, that can't be seen by other people.

Only the smaller piece of מצה stays on the table, out in the open – to show that the public part of our beings, the part that people see, is only a small part of who we are. The more substantial portion is the one which is hidden from public view, which nobody sees, the way we act in the privacy of our homes. We bring the larger piece to the table towards the end of the סדר, because this is what the סדר is about – finding our true selves, discovering who we truly are.

This is why it is the children who hide the large piece of מצה because the children know who we really are. They are the ones who know whether we are patient or short-tempered, generous or selfish, sincere in our religious observance or not. People outside the home see only the tip of the iceberg, but our children see the actual iceberg – our true selves. And so, they hide the large piece of מצה, because they know who we really are. The current crisis, as difficult and challenging as it is, offers us a unique opportunity to learn about ourselves. The vast majority of us are spending the vast majority of our time inside our homes, with our families. This is a chance to focus our attention on the “large piece of מצה,” and to find out who we really are. Without leaving our homes, we are able to get a good look at our true selves, to know ourselves better, to learn about our essence. Let us use this rare opportunity to find the “real you” – and to make sure that the “larger piece” of our beings is just as good, if not better, than the “smaller piece” that shows outside the home. (Rabbi Haber) 2025)

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 לַעֲקוֹר אֶת הַכֹּל?

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 לַעֲקוֹר אֶת הַכֹּל 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 אֲבֹד 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 בשלה are מְלַחֲמָה לִיהוָה בְּעַמְלֵק מְדִר דָּר are פרשת בשלה. 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 לְדָר וְדָר הַלְלֵנוּהָ*, each generation is connected, we tell ourselves, we know we are all connected,

In *בראשית* (ג יח) we say, *וְנִקְוֶה וְדִרְדֵּר תִּצְמִיחַ*, 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 לָּךְ עַמְלֶק*, 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.)

The Vilna Gaon says that there are 64 mitzvahs that we fulfill on the Night of the Seder. 64 mitzvahs. Reb Tzadok HaKohen explains that every person has two pipes that they use in their throat. The first pipe that we have is called the *ושט*. The *ושט* is the food pipe. The second is called the *קנה*, that is the wind pipe. Throughout the Night of the Seder, we use one of these pipes to fulfill the *מצות*. Either we are eating something, the *מצה*, the *מרור*, the *כורך*, or we are saying something, whether it be *קידוש* or the story of *יציאת מצרים* or singing *הלל*. The vast majority of years, *פסח* is surrounded by, or at least connected to, the *שמיני תזריע מצורע* of *פרשה*.

This reason is that *שמיני* discusses the signs of *כשרות*, those animals that are kosher, what you can eat and what you cannot eat. That is clarifying how we must purify our *ושט*, our food pipe. *תזריע מצורע* discusses the *הלכות* of *הרע* and *לשון הרע*. That cleanses and purifies our wind pipe. A person must know that we are fulfilling so many mitzvahs on the night of *פסח*. The night revolves around the mouth. We must cleanse and purify our mouths in order to properly fulfill the *מצות הלילה*. (Spero)

מתחיל בגנות ומסיים בשבח

There is a machlokes between rav and shmuel, rav says it is מתחלה and shmuel says it is עבדים היינו and conclude with praise, 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 seder, is the night to remind us that we were in metrayim and ended up at הר סיני, with the greatest closeness to ה'. No matter how you started בגנות, we can all end with . (2026)

כמה מעלות טובות למקום

Why does it say למקום, why not say ממקום, they are FROM ה'? The Alshich says, we mention 15 דינים in ניסים 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 נפלאות, are you aware of those? You know what it says in Tehilim, לעשה נפלאות גדולות לבדו, 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 לבדו, 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.