

These pages are included in the ADD Hagada, I have them here, if you printed the Hagada last year, you only need to print this

הכל בסדר. Literally that means that everything is OK. It can also mean that everything about Yiddishkeit can be found in the seder of פסח. It is all self contained.

Why 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 we heading, so we can get the most of it. (2019)

קדש

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 Egypt, 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.

יחץ

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.

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול. כל דצריך ייתי ויפסח. השתא קבא, לשנה תבאח בארעא דישראל. השתא עבדי לשנה תבאח 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 from 'ה is if you show רחמים, there is a שער רחמים in שמים and in heart, when you open רחמים in heart, there is a direct line to שמים, so if you open that gael, you have to pen your gate.

כל דכפין ייתי ויכול, if you are hungry come and eat, you are showing רחמנות, once your is open, so in שמים is also open, so the best thing that any jew can ask fro is to be in א"י next year. (Rav Ahron Leib-from Rav Ephraim Eliyahu)

כל דכפין ייתי ויכול. כל דצריך ייתי 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 our selves,

The שפת אמת says, that the ליל הסדר tells us who we are. כּל דכּפין ייתי ויכול 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 wont 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 your self, that is not freedom.

If you are collecting money for worthy causes, some people cant 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, you cant 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 cant part with it, that is the opposite to freedom.

We are connecting the beginning of the statement to the end. כּל דכּפין ייתי ויכול, who ever is hungry come and eat, whether it is genuine or not genuine,

לשנה הבאה בני חורין, if we are able to part with what we have, then we are truly free

החורבן?

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

The answer is, עַד שְׁדַרְרֶשָׁה בֶּן זִמְזָא, it is possible to feel free. How? כָּל יְמֵי חַיֵּי הַלְלוֹת? even in גלות, you can feel like a בן חורין. How? בֶּן זִמְזָא is teaching us that it is possible, the חכמים are going to teach us how. And how is it? כָּל יְמֵי חַיֵּי לְהַבְיִיא לְיָמוֹת הַמְּשִׁיחַ: we believe in משיח, that makes גלות a passing moment. when he heard this דרשה, since there is going to be a משיח, so I can feel like a free person now.

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 says by each child, אֶחָד, 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.

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

Why specifically is a story told about these individuals?

The תורה 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.

רשע מה הוא אומר. מה תעבודה הזאת לכם

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 seder 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, מַה תְּעֻבְדָּה הַזֹּאת לָכֶם? What is this work? I thought we are supposed to look forward and enjoy חיינו? We are not supposed to dread Yiddishkeit. What is all this work?

ואַעבֹר עֲלֶיךָ וְאֶרְאֶה מִתְבוֹסֶסֶת בְּדַמֶיךָ וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי

You are going to live by your blood

The simple פֶּשֶׁט is that this referring to דָּם מִיֵּלֶה and דָּם פֶּסַח, 'ה' is saying, we are going to live because of those two מִצְוֹת, we have been passive, we have been watching 'ה' take care of the מִצְוֹת, and now we are going to have מִצְוֹת to דָּם of פֶּסַח and מִיֵּלֶה, 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 פֶּסֶק, that 'ה' was hovering over him, looking at him covered in blood, וְאֶעֱבֹר עֲלֶיךָ וְאֶרְאֶה מִתְבוֹסֶסֶת בְּדַמֶיךָ וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי on my right and וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי 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 מִצְוֹת. The realization, to have a beautiful life, we need to embrace and be involved in as many מִצְוֹת as possible.

מִצְוָה

On פֶּסַח we need to eat מִצְוָה, the Satmar Rebbe said that מִצְוָה teaches us that we need to work on it every second.

שׁוֹלְחַן עֲרוֹךְ אֹרַח חַיִּים הַלְכוֹת פֶּסַח סִימָן תַּנּוּ

סְעִיף ב'

(יא) לֹא יִנְיָחוּ הָעֵיסָה (יב) בִּלְאֵ עֶסֶק (יג) וְאִפִּילוּ רִגַע אֶחָד. וְכֹל זְמַן שְׂמַת־עֶסְקִים בּוֹ, אִפִּילוּ כָּל הַיּוֹם אִינוּ מַחְמִיץ; *
וְאִם הִנְיָחוּ בִּלְאֵ עֶסֶק שִׁיעוּר מִיֵּל, (יד) הוּא חֲמִץ

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

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 חֲמִץ, left alone, might you come to sin.

On פֶּסַח, עֵרֵב פֶּסַח, there are more מִצְוֹת to do, that is מִצְוָה, when you are sitting around doing nothing, that is when you might come to sin.

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.

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 אלוקים חיים.

הלל also had מצה moments, the גמרא (פסחים סו:) 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 (תהילים קמז) in הלל

פרק קמז

צרה ויגון אמצא: ד' ובשם יהוה אקרא
יג' כוס־ישועות אשא ובשם יהוה אקרא
יו' לך־אזכח זבח תודה ובשם יהוה אקרא:

- 1) The difficulty the anguish the pain, in the מרור moments דוד calls 'ה'
- 2) I will raise the cup of salvation and call out to 'ה', in the מצה moments דוד calls 'ה'
- 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'. (heard from Rabbi Eliyahu Wolf in the name of Rabbi Mordechai Willig)

רבן גמליאל היה אומר, כל שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו

Why does it say אומר, היה, why not say, אומר, רבן גמליאל?

The שמעון הצדיק היה משירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם (אבות א ב+ג) משנה אנטיגנום איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשין את הרב על מנת, עומד לקבל פרס.

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 תיב אדם לראות את עצמו כאלו הוא יצא ממצרים.

That is why it says אומר, רבן גמליאל היה, he not only said this, he LIVED it. (Heard from Yossi)

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

ואתא חומרא והכה לכלבא

And the stick came and hit the dog

As a tzedakah collector once came to my office and I was about to write him a check, he told me to wait a minute. "Before you give me a check, would you mind if I ask you a question on the Haggadah? 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."

Being presented with this deal, I liked what I heard. "It's an easy question?" I confirmed. "It's the simplest question you ever heard on the Haggadah!" "Okay, go ahead," I said.

"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 Hashem 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.

Thinking to myself how I have been reading the Haggadah for decades and never even considered this, I sat there silently. "Double the check please," he said. And I did.

"Let me tell you the answer," he continued. "The Haggadah 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 Haggadah 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 Hashem 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 Hashem.**"

All throughout the hardships in our lives, we can never think it is natural. At the end of the Haggadah 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 Hashem. 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

Hashem

How can that be?

The Rebba says, you got it all wrong. For a Yid everything has to start from 'ה. 'ה is good, which means the Malach Hameves is bad,.... which means the cat is good.

The lesson for us is that everything has to start with 'ה. (2018)

חַיֵּב אָדָם לִרְאוֹת אֶת עֲצָמוֹ כְּאִלּוּ הוּא יֵצֵא מִמְצָרִים

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

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 שבח. 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.

רב and שמואל debate what is the גנות.

One says it is physical עבדים היינו, we were physically imprisoned, we were slaves. The שבח is now we are free, ויציאתנו יהוה אלהינו משם, 'ה took us out.

Other opinion is ethical עבודת עובדי עבודה זרה היו אבותינו, we were Idol worshipers. The שבח 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 no ברכה on מציאת מצרים.

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

You cant make a ברכה, at the beginning of the story, you not NOT REENACTING, YOU ARE RELIVING, YOU ARE a עובד ע"ז, you are OS VORF, the seder is supposed to back on to the correct path. You are not in position to make a ברכה you are a pagan. that is why there is no ברכה.

דייננו comes from the word די, שאמר לעולמו די, די means, enough, דייננו. 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 דייננו.

When ה' created the world, the fire wanted to dominate, the water wanted to dominate. to that, ה' said, די. ה' turns to us on פסח, after all that I have done for you, learn to say די. We don't celebrate our freedom with eating he 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 דייננו? Since everything comes from ה', I have whatever I need.
