

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:

קִדְשׁ. וְרַחֵץ. בְּרַפֵּס. יַחַץ. מוֹגִיד. רְחֻצָּה. מוֹצִיא. מִצֵּה. מְרֹר. בּוֹרֵךְ. שְׁלֶחֶן עֹרֵף. צְפוּן. בְּרַךְ. הַלֵּל.
נְרֻצָּה:

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 we 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 חייב 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 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 בני"י קדש and ורחץ 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 אברהם, קדושה. When do we ever mention תרה (we speak about תרה right after the ארבע בנים)? 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 ר"ה we do not eat nuts because חטא of 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. (Heard from Doni Freundlich from Rabbi Reisman תש"ע)

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

There is another פשט 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 a altar, and so to 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. (חידושי הרי"ם) (page קנו 1/22/02)

קדש

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, קידוש 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 עֶרְבַּ 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 וַיְקַדְּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

כשחל בחול מתחילין כאן:

סִבְרֵי מִרְנָן וּרְבִנָן וּרְבֹתֵי: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל עָם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׁבֹתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה חֻגִים וְזִמְנִים לְשִׂשׁוֹן (לשבת: אֶת יוֹם הַשְּׁבִיט הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ (לשבת: בְּאַהֲבָה) מְקַרֵּא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְחֵרֶת וְאוֹתֵנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים. (לשבת - וְשָׁבַת) וּמוֹעֲדֵי קֹדֶשׁ (לשבת - בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ (לשבת - הַשְּׁבִיט ו) יִשְׂרָאֵל וְהַזְּמִינִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲתִיבּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזְמַן הַזֶּה:

כשחל במוצאי שבת קודש מקדשין יקנה"ז ראשי תיבות יין, קידוש, נר, הבדלה, זמן:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

ברוך אתה יהוה אלהינו מלך העולם המבדיל בין קדש לחל בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את עמך ישראל בקדשתך: ברוך אתה יהוה המבדיל בין קדש לקדש:

We say in וְהִשְׂאֵנוּ יי אֱלֹהֵינוּ, את ברפת מועדיה, לחיים ולשלום, לשמחה ולששון, מוסף, when we say לחיים ולשלום, it is פשוט that we do not only want לחיים ולשלום on יו"ט, but we want לחיים ולשלום all year round. If so, when we say בשמחה ובששון, we don't only mean that we want בשמחה ובששון on יו"ט, rather we want it all year round. That is what we mean in the תורה, ושמהת בהגך, through, we will be מקיים, מה שמה, 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 רבנן, דוקא were מתקן 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 כנגד the four לשונות of גאולה, that each one adds more שמחה. (Reb Shlomo Zalman Aurbach (ארזי הלבנון) 3/02)

(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. (I heard another מהלך from Zaidy in תשס"ז)

שתחינו וקימנו והגיענו לזמן הזה

What is הזה 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? הודה הודה, splendor glory and shining. Which ראשי תיבות of הזה.

A יו"ט brings those three things into our lives. הודה זיוה הדרה.

We usher יו"ט and thank ה' for הזה.

The ultimate הזה is the ימות המשיח.

We say אַתְּ צָמַח דָּוִד עֲבָדְךָ מִתְרַחֵם תִּצְמִיחַ, 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 הזה. (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 ברכת 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, barley 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 desert, we went from sea into desert, which is dangerous, 'ה took care of his needs.

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

ורחץ

על נשילת ידים Wash your hands without making

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 vegetable 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 סדר, we dream of a better future, when מומאה will be a part of every day 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 חייב in a ברכה אחרונה. When you make the ברכה, have in mind to fulfill your חייב of פרי האדמה of מרור. You should not lean when you eat

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

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 to backward jobs. It is most appropriate that we call that work, in a backwards way. (Rabbi Zweig)

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

The ישמח 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 on 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 HaMelech, the wisest of all men 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. Gam Zeh Ya'avor". 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, gam zeh ya'avur, it won't last forever. And when things are going terrible, gam zeh ya'avur 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 gam zeh ya'avur, 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, gam zeh ya'avur. 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 gam zeh ya'avur. Things can change quickly. And Gd forbid if someone is having a tough time, don't ever lose hope. Gam zeh ya'avur, things will be sweet again before you know it.

כרפס

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

We find a similar question by the גמרא in סנהדרין (צ.א.) where גביהא בן פסיסא 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 פה סתום כלל ראשון

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי האדמה:

The גמרא in פסחים (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?

Reb Yakov Emden says in the name of Reb Shlomo Kluger says that this is to remind us of the sale of יוסף to the ישמעאלים because of the פסים כתונת. Because the גמרא (שבת י:) says that the jealousy between יוסף and his brothers, is what caused us to end up in מצרים.

On the סדר night, the first thing that is different is the כרפס. at the end of the 6th פרק of מצה חמץ הלכות says that the כרפס is to remind us of the כתונת פסים that was dipped.

We say עבדים היינו. But how did we get to מצרים? It all started with מכירת יוסף. That is כרפס, to remind us of מכירת יוסף. This is act 1 scene one.

Why call it כרפס? Call it ירק?

לשון בלי רש"י, ועשה לו בתנת פסים (לז,ג) it says וישב רש"י in the beginning of אסתר, (א) it says, אחשוורוש, like by כרפס means fine cloth. מלת כמו כרפס ותכלת (א) חור כרפס ותכלת, were hanging from his walls. Over here כרפס does not mean vegetable. What does the כרפס have to do decorations? Rather כרפס means wool, and we dip it to remind us of מכירת יוסף. (Heard from Dovid Urbach 3/04)

There is a nice addition to this from Rav Goldwicht. By יחין, we break the מצה, put part of it away, to symbolize יוסף splitting from brothers, and then at the end you bring it back together, יוסף and brothers, bringing brother back into the scene. That is the פסוק in ירמיהו ט, where it says אשר צפנת מן רב טובך אשר צפנת ליראך, which is hidden, it will be revealed. That is why יוסף is called צפנת פענח. (Rabbi Shlomo Einhorn)

יחץ

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

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).

יחץ

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, יכול להושיעה, 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)

יהץ

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 יהץ 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 מוח לב וכבד, לב which represents your desires. It is our job to break our desires. It is not big deal if you have a broken heart, we are supposed to break our own. (Rabbi Horowitz 1/08)

יהץ

The Satmar Rav, says that יהץ 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 cant build a holy society with those pulling you down.

Right then a student from the 11th grade class jumped up and said a different פשט. 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) (Heard from Rabbi Shlomo Einhorn)

יהן

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)

יהן

The main point of retelling the story each year is to realize that the חסד that was done in earlier generations is not divorced from us today. The חסד that was done back then was not an isolated incident, כי לעולם חסדו. The חסד that was done at יציאת מצרים still effects us today. This is why we do יהן, we revisit the broken piece at the end to show how it was all connected.

יהן

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

We break the מצה to emulate the conduct of our ancestors in מצרים (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. יחיץ, 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 דישׂראל. השתא עבדי, לשנה הבאה בני חורין:

כל דכפין ייתי ויכול. 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)

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול

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 **פרי מגדים** 296 times, but you should do like I told you.

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

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. (Rabbi Wachsmann 5/04) (הת"ס)

כָּל דְּכָפִין יִתִּי וַיִּכּוֹל. כָּל דְּצָרִיד יִתִּי וַיִּפְסַח. הַשְּׂתָא תְּכָא, לְשַׁנָּה תְּבָאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׂתָא עֲבָדִי, לְשַׁנָּה תְּבָאָה בְּנֵי חוֹרִין

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.

כָּל דְּכַפֵּין יִיתִי וַיִּכּוֹל - 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, if 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.
כָּל דְּכַפֵּין יִיתִי וַיִּכּוֹל, whoever is hungry come and eat, whether it is genuine or not genuine.

לְשֹׁנָה תְּבָאָה בְּנֵי חוֹרֵין, 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 of what that have to others. (Rabbi Efrem 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 ייתי ויכול. כל דצריך ייתי 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 רחמנות 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 gate, you have to open your gate.

רחמנות, 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 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.

That is הָא לַחְמָא עֲנִיא דִּי אָכְלוּ אַבְהָתְנָא בְּאַרְעָא דְּמִצְרַיִם 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 לחם עוני (1), לחם עוני של עני, לחם עוני, meaning the bread of poor, and also (2) לחם שעונין עליו 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 להחמיין)?

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 (פסחים קה.) גמרא says, the first two cups are for עבדים היינו and the last two are for גאולה והלל (Rav Nevenztals 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 לשון גלות (Heard from Aliza Shapiro תשע"ד)

כל דכפין ייתי ויכול

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, ותם אמרו כל דצריך ייתי ויפסח, שהם אמרו כל דכפין ייתי ויכול. מצרים. השתא הכא, לשנה תבאה בארעא דישראל. השתא עבדי, לשנה תבאה בני חורין, השתא הכא.

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)

כל דכפין ייתי ויכול

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

The סדר is not a regular י"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 some one 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 the guest 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 guest of honor. (Rabbi Zweig (from CD)

כל דכפין ייתי ויכול

The גמרא in סוטה (לג.) 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 "כל דכפין ייתי ויכול" – "ה' is standing there! ה' is with us at the סדר.

כל דכפין ייתי ויכול. כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין

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

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

If that is the case, why are we not prompted somewhere during the סדר פסח to address this sin of שנאת חינם? If the סדר 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 שנאת חינם.

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 סדר (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 וַיִּשְׁחַטּוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ, יוסף וַיִּקְחוּ אֶת־כֹּתֶנֶת יוֹסֵף וַיִּשְׁחַטּוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ, יוסף [ברשית לו לא] אֶת־הַכֹּתֶנֶת בְּדָם: , שנאת הינם, 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: חוֹמֵשׁ וַיִּקְחֻם אֶזְרָא וְהַנֶּעְתָּם אֶל־הַמִּשְׁקוּף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בְּסֹף וְאֵתֶם לֹא תֵצְאוּ אִישׁ אֲשֶׁר־בְּסֹף וְהַנֶּעְתָּם אֶל־הַמִּשְׁקוּף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בְּסֹף וְאֵתֶם לֹא תֵצְאוּ אִישׁ [שמות יב כב] מִפֶּתַח־בֵּיתוֹ עַד־בִּקְרָת קרבן פסח offering. That dipping was the first step of painting the door posts and lintels of their homes with the sign of blood in order to save them from the מצרים 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 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 שנאת הינם, which had triggered their descent into מצרים.

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

השתא עבדי, לשנה הבאה בני חורין

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 בבה בתרא say in הז"ל (י.) ר יהודה says צדקה 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 לשני (page 41) 4/16/00). הבאה בני חורין.

השתא עבדי לשנה הבאה בני חורין

One year on Pesach, Rabbi Yisrael Meir Lau led a סדר 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". This year we are slaves; next year we will be free men" I was born in ס 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 (confession) 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. שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה בלוי מצה:

שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה (בלוי) מרור:
שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים:
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה בלנו מסבין:

פסח is all about preparation, that is why it says **מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה**? It is **מִכָּל הַלַּיְלוֹת**, from all the other night that you prepared for this night, that is going to make tonight different (רובשיץ) (2018)

The reason why we ask so many questions on פסח, 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 than all other nights?

As Jews with **אמונה**, that is not the way that we should be looking at this. We should not question why 'ה' 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 **מה נשתנה** 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 **המקדש**. (5779)

According to the (פסחים קיד. ד"ה עד שמגיע לפרפרת הפת) רשב"ם, 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 גשמיית. 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 בשמים, when it comes to גשמיית, 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 ועל הארץ מתהת בשמים ממצעל, ועל הארץ מתהת (טללי אורות).

מה נשתנה הלילה הזה מכל הלילות

It says in מגילת אסתר, מגילת אסתר (ו א), בלילה ההוא נדדה שנת המלך (ו א), the miracle of פורים started to occur. The זוהר הקדש says, this happened on the first night of פסח. When we read in the מה נשתנה הלילה, it is an acronym for חמץ. Why is tonight different from all other nights, it's because tonight is when the miracle of פורים occurred. (תשס"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 Nevenztals 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 סדר; מרור 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 mans 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 חמץ. (תשס"ט R. Zlotnick)

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 מדייק 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:

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 כורכ needs to be dipped into חרוסת, if so, there is another dipping (this is not a question on the רמ"א, since he does not require כורכ to be dipped into חרוסת) (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? כרפס, מרור in חרוסת, and 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 חרוסת.

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 womens work and women were doing mens work. It was work that breaks a person. Crying (Rabbi Zweig)

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

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

ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל מארץ מצרים (שמות יג, יח)
מכאן אמרו אפילו לעני שבישראל לא, (שמות רבה כ יח) פסוק מדרש
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 quick 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 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 מצרים is because we had that nature ingrained in us.

So ה' started to change our nature, he started to get us to feel like free people, he has us leaning 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 הסכה, that we should feel like free people, and through the leaning, we will get to that feeling of being free.
(Rav Nevenztals Hagada)

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

(שמות יג יח) ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל מארץ מצרים
The מכאן אמרו אפילו לעני שבישראל לא (שמות רבה כ יח), פסוק says on this מדרש
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 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 יציאת מצרים. (page 1/22/02 קנו חידושי הרי"ם). יציאת מצרים

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

(שמות יג יח) ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל מארץ מצרים
The מכאן אמרו אפילו לעני שבישראל לא (שמות רבה כ יח), פסוק says on this מדרש
יאכל עד שיסב שכך עשה להם הקב"ה.

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

the דין of leaning should not apply to עניים, because being that they are poor, why should they act like a king? Rather the עיקר ענין from חירות is in רוחניות, because רוחניות, because taking us in a roundabout way around the ים סוף was to make many miracles in order to be ourselves in אמונה and to implant it within 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 הזה. 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.

The שערי 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) | עָלִידָה | נִסְמְכְתִּי מִבְּטֶנְךָ (תהילים עא ו) I relied on you from my birth.

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

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

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

The פסוק on this מדרש says (שמות רבה כ יח), מכאן אמרו אפילו לעני 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 חירות בליל סדר and the דרך מדבר, דרך חירות עולם?

When the Yidden left מצרים, it says, ויוצא את עמו ישראל מתוכם לחירות עולם, which means חירות מן העולם, 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 ח) מלך לשדה נעבד (ה ח) קהלת, 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 the מדבר, ארץ לא, חירות עולם, חירות עולם, זרועה.

That is how we can learn מכאן אמרו אפילו לעני שבישראל לא יאכל עד שיסב, 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 דרשות חת"ס דף ער"ה כמוצא שלל) and because of this he has to lean (רב).

Q Why don't we ask other differences of the הגדה, i.e. on all other nights of חמ"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 בית המקדש (קמז). פסחים in משנה) it says that when the פסח was around, they did ask this difference.)

A A change can happen in one of three ways, like חז"ל say חז"ל 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 חמין and tonight we can only eat מצה. 3) 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. (טללי אורות אברבנאל) (עג Page)

The רמ"א (תעג ז) says, the son or wife should say the מה נשתנה, then you say עבדים היינו and the rest of the people do not need to say the מה נשתנה. ומזוגין הכוס השני וכאן הבן שואל וכו' ואומר הקורא מה, (ח"מ פ"ה ה"ב) רמב"ם says, it comes out that the son is not asking the 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 חייב 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 פסוק of בנך כי ישאלך בנדך (שמות יג, יד), each kid asks according to his level and own way, because the תורה speaks to the ארבעה בנינים. 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 חרוסת, 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 חרוסת, the son will understand from the fact that חרוסת 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 4/17/03 של שיח הגרי"ד אות יב)

עבדים היינו

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

עבדים היינו לפרעה במצרים, ויציאתנו יהוה אלהינו משם ביד חזקה ובזרע נמויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו מצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו בלנו חכמים בלנו נבונים בלנו זקנים בלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משובח:

עבדים היינו 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) (page 29) 4/1/01)

עבדים היינו 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 עול מלכות שמים 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. (פ) (מללי אורות) (שפת אמת).

עבדים היינו לפרעה במצרים ויציאתנו ה' אלוקינו משם ביד חזקה ובזרוע נטויה ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו 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 “חייב 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"ת...

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

in תו"ם, asks, how did אלישע revive בן השונמית, he was a כהן so how was he able to be מטמא for a מת? תו"ם 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 ה"ו there would never have been a תקנה for us.

The גמרא in סנהדרין (למ.) says, a מין asked, your G-d is a כהן, so after he buried משה, with what did he טובל? תו"ם says that the fact that he became מטמא for the Jews is not a קשה, because we are called 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.

Now the הגדה of לשון can be understood in a different light. עבדים היינו, and ה' 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 פיקוח נפש ממש, therefore it was מותר for ה' to come down and be מטמא himself for us. (ר (קנמ page 3/27/03) purple תורה לדעת) יהותן אייבשיץ

ואילו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים

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 מצרים, ה' 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 אבות פסח. Reb Avraham Schor expounds on this idea by saying that the בצק (dough) that left ישראל כלל מצרים with is symbolic of the אבות the pure matter from which we are constructed. Amazingly בצק has a gematria of 192 which equals בכל מכל כל, the three expressions of blessing which are mentioned by the אבות. Sure enough we mention כל מכל כל in Bentsching every time we eat dough. (Rav Eytan Feiner)

עבדים היינו לפרעה במצרים ויוציאנו ה' אלוקינו משם ביד חזקה ובזרוע נמויה ואילו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו 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 Zaidy)

וְאֶפִּילוּ בְּלִנּוּ חֲכָמִים

The גמרא says (פסחים קמז.) 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 a 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'.** (Reb Dessler (קה Page מללי אורות) 4/1/01)

וְאֶפִּילוּ בְּלִנּוּ חֲכָמִים

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

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

זכירה is for ידיעה, to know. We have to constantly remind our self. סיפור is to feel it, to relive it (... חייב אדם לראות את עצמו ...). On פסח we have to relive and reexperience יציאת מצרים. Like the רמב"ם (קנ"ז) says, part of the מצוה of סיפור is להלל to להודות for having taken us of ממצרים מעבדות לחירות.

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

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 וְאֵפִילוּ בְּלִבָּם חֲכָמִים (Who already know) we have the מצוה of סיפור יציאת מצרים. (R' Asher Weiss 4/17/03)

כלנו יודעים את התורה...

What does it mean כלנו יודעים את התורה? The גמרא in פסחים (נ.) says, אשרי מי 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 (של פוניבז') page 4/03) (רצב)

כל המרבה לספר ביציאת מצרים הרי זה משבח...

Why is the סיפור of 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 says, (שמות ז, א) "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. (קד מללי אורות) הפלא"ה) 4/1/01

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 יציאת מצרים 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, 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 during יציאת מצרים, which are eternal possessions. (דברי שאול) (Vintage Haggada page 29) 4/06

כל המרבה לספר ביציאת מצרים הרי זה משבח...

זה is referring to ה', as it says, זה קלי ואנוהו. We are so close to ה' that we are on a nearly visual level.

If you spend the whole night talking about ה' and all the miracles that he did for us, the מכות, קריאת ים סוף, משבח ה' becomes.

Even though our relationship with ה' the rest of the year is not on a level of זה, the seder, where we have the ability to view our selves as we left מצרים on that night, our relationship is so close, we can call ה', זה. The purpose is to praise ה' as much as possible.

עבדים היינו לפרעה במצרים ויציאתנו ה' אלוקינו משם ואפילו כולנו חכמים מצוה לספר ביציאת מצרים

The סיפור of יציאת מצרים יסוד is that we are obligated to be עבדים לה', because the תורה says, כי לי בני ישראל עבדים עבדי הם אשר הוצאתי אותם מארץ (ויקרא כה נה), (ויקרא כה נה) the words עבדי הם are extra? לכאורה. מצרים.

There is a הלכה (יורה דעה רסז ה) (which is from יבמות מח.) that you can not acquire a עבד against his will, this is only when you are buying a חורין, but if he is a slave by someone else, and the first master is selling him to the second master then you do not need the consent of the עבד, and you can buy him even against his will. This is also in the גיטין in גמרא (יב:) that if a בהן owns a עבד, he is able to sell the עבד to a ישראל, even though though this sale you are taking away the ability for this עבד to eat תרומה.

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 לי בני ישראל עבדים, 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 סיפור, because through being involved in סיפור מצרים, a big יסוד is clarified, that we are slaves to 'ה', which is כל יסוד כל 'ה' (תשס"ח (צה) כמוצא שלל רב) ערוך השלחן). התורה

וכל המרבה לספר ביציאת מצרים הרי זה משבח:

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 חייב, (או"ח תפא ב) שו"ע tells us that we should speak about it all night, אדם לעסוק בהלכות הפסח וביציאת מצרים, ולספר בניסים וכנפלאות שעשה הקדוש ברוך הוא עד שתחטפנו שינה - 'until sleep overtakes us'. This makes it a חיוב - a requirement - and not simply praiseworthy? (2020)

ואפילו בלנו חכמים בלנו נבונים בלנו זקנים בלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח:

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

The אמורא (ברכות לג:) גמרא says there was someone who was Chazan and instead of saying הקל הגדול הגיבור, he added a whole more praises, and an אמורא said, are you finished? You cant make up your own praise? Just do it the way אנשי כנסת הגדולה told us to. Because you cant do justice to the praise, since any praise that you give is really limiting.

So how can we say, כל המרבה לספר ביציאת מצרים הרי זה משבח?

The מהר"ל, theme of the סדר is about הכרת הטוב, that is the מצוה of סיפור יציאת מצרים

מצרים. We are saying thank you 'ה. **In regards to thanking, you can never do enough.**

שבח, 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 kimoze shelal rav, 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 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 חייב אדם לראות את עצמו כאילו יצא ממצרים, not only is it מותר, you are obligated to be מרבה לספר. (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

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

The תנאים mentioned in this ברייתא 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 יסוד, 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 ר"ע on סדר (ליל סדר חבצלת השרון). (סח Hagada page)

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

רבי עקיבה lived in the toughest times for 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 בלאט גמרא 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 קוצים, 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 the נצחיות of תורה and כלל ישראל.

Why were they all there, why not stay home?

Rav Solovechik, since we said *לספר הרי זה משובח*, does not only mean quantity, but also quality, and that is best when you have a *חברותה*, that is why it here to teach us this lesson.

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

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 *שהחריט* 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* whereas the *תוספתא* says that they were learning *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 יציאת מצרים* and accompanying *קרבן פסח* can be done all night (*ר"ע*) or only till *הצות* (*רבי אלעזר בן עזריה*). Therefore *רבי אלעזר בן עזריה* until *הצות* everyone agreed to engage in *סיפור יציאת מצרים*. To accommodate *רבי אלעזר בן עזריה* they spent the rest of the night learning *פסח*.

The Brisker Rav takes a different approach. He proves from here that you can fulfill the *מצוה* of *סיפור יציאת מצרים* through learning *פסח*. The question is why? How does learning the laws of *פסח* constitute *סיפור יציאת מצרים*? Perhaps we can explain this with a *יסוד* of the *בית הלוי*. The *בית הלוי* asks that the *פסוק* *והגדת לבנך ביום ההוא לאמר בעבור זה עשה יהוה לי (שמות יג ח)* 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 *מצות* as opposed to us performing these *מצות* because *ה'* took us out of *מצרים*? The *בית הלוי* explains using the famous *זוהר* "Histakel baoraisa ubari alma". *ה'* used the *תורה* as the blueprint for creation. Therefore, the concepts of *מצה* and *מרור* 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 סיפור יציאת מצרים through the laws of פסח. The laws of פסח served as the impetus and blueprint for the Exodus itself. (Shai Shechter)

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

Why are the names of the תנאים all mentioned?

תו"ס ד"ה בן) לויים רבי יהושע and רבי אליעזר, (סנהדרין צו.) גר רבי עקיבא (פסחים עב: יבמות פו:) כהנים רבי אלעזר בן עזריה and רבי מרפון, (סוטה כא: עזאי רש"י) רש"י are not obligated, since they were not enslaved (רש"י) (שמות ה ד) and גרים were not part of ישראל, that is why were are told that even they are obligated in the מצוה of סיפור יציאת מצרים. According to this, it is possible that there were other תנאים there, but these were the only ones mentioned, to teach you this חידוש.

Why did the תלמידים come and say שחרית של שמע קריאת שמע של שחרית, the זמן of ק"ש is not until the end of the 3rd hour, right now they are learning torah, so they should have continued learning, and before the end of the 3rd hour, then said שמע?

On a simple level you can say, the time for the מצוה of סיפור יציאת מצרים finished, and the time for שמע started, and לכתחילה you should say שמע, כותיקוי, so the תלמידים came to tell them it was time for שמע.

You can also say the reason why the תלמידים came, is because רבי אליעזר was there, and he is of the opinion that שמע needs to be said מעיקר הדין at מועד ההמה, and you don't have the option of delaying that, so to respect the opinion of רבי אליעזר, they came now. that is why the other names were mentioned. (Rav Nevenztals Hagada)

רבתינו הגיע זמן קריאת שמע של שחרית

The night is only up until השחר and the סיפור יציאת מצרים מצוה of ק"ש is much later. So how could the Rabbis who were involved in סיפור יציאת מצרים to tell them that the time of ק"ש arrived?

The חכמים were learning (at the end of the night) פסח, with which they are also מקיים the מצוה of מצרים, and they continued to learn past עלות השחר, then the תלמידים came and said that the time for ק"ש של שחרית arrived, like the גמרא in שבת (יא.) that says that you stop הגדה בית בלוי also in, **page ספר purple תורה לדעת) גרי"ז** (ק"ש ת"ת for ת"ת **page (קיז) 3/02**)

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 שמע של שחרית Without them saying של שחרית they would've thought that it was only time for שמע of night. **(page שפתי חכמים) כתב סופר) 4/1/01**

רבותינו הגיע זמן קריאת שמע של שחרית

Why did they say של שחרית, and not that the time of עמוד השחר (which is when the סיפור יציאת מצרים חיוב of ק"ש 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 in ברכות (סא:) says, that all the days of רבי עקיבא, he was מצטער on the פסוק "בכל נפשך", when is he going to be able to be מקיים that פסוק. At the end of his life, he was happy because he was killed על קידוש ה'.

After the רבנן were involved the whole night in the מצוה of מצרים, and through this they saw more of ה' greatness, then the תלמידים came and said now is the time to say ק"ש, specifically now, after you finished the מצוה of מצרים, now you are prepared to say ק"ש with נפש מסירת נפש, כמצותה, therefore they said that the time for ק"ש arrived that they are fitting to accept upon them self now עול מלכות שמים (הגדה של מעם ודעת). ק"ש in עול מלכות שמים (מה 4/8/03)

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 ספר גילגולים (פרק מא) it says that ר"ע was a גילגול of יעקב, who the מדרש (מדרש רבה ויחי) says gave us the gift of ק"ש, who after the first time that he say 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 וַיִּמְוָנֵנוּ בְּלֵילֵי לַיְלָה, and he is the one who taught us about ק"ש. ר"ע was one of the הרוגי מלכות שמים, he says (ברכות סא:) that I waited my whole life to fulfill the פסוק of 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, ק"ש. Someone who lived his whole life about ק"ש, and who forgets to say ק"ש, ר"ע? 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 יהיה צדיק באמונתך יהיה. That is what ר"ע was doing, he didn't need a ק"ש, since the whole ענין of ק"ש is מקבל עול מלכות שמים, what was ר"ע וחבירו doing all night? They were being

They were living 'באמונתך בה' in עולם מלכות שמים. 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 שהרית, now they know that they did a great job. If we were so involved in being 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 תש"ע 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 חייך. ימי חייך תימים. כל ימי חייך תלילות. ותכמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

הרי אני כבן שבעים שנה ולא זכיתי

had everything, he was a גדול בתורה, a נשיא, a miracle even happened to him that he grew a beard overnight and looked 70. Nonetheless he was not זוכה to say the דרשה of the ענין of מצרים, 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 (פונבו של פונבו) (צד page הגדה של פונבו) 3/02)

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 חייך. ימי חייך תימים. כל ימי חייך תלילות. ותכמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

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 יציאת מצרים בלילות, you are only a teenager?

The גלות. גלות "like 70" is not a age, it is a Code word for a Jew in גלות. The גלות lasted 70 years, and all the Jews that when through that

we were שבועים שנה Yidden. Yid is a שבועים שנה Yid.

רבי אלעזר בן עזריה 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 גלות Yid, ולא זכיתי, in the גלות, in the חושך of גלות, I did not feel like a free person. How does one feel like a free person in גלות?

The answer is, עד שדרשה בן זומא, it is possible to feel free. How? כל ימי תנייך, even in גלות, you can feel like a חורין. How? בן זומא is teaching us that it is possible, the חכמים are going to teach us how. And how is it? ימי ביאת משיח, תנייך העולם הזה, 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. (תשע"ט)

אמר רבי אלעזר בן עזריה חרי אני כבן שבועים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא.

רבי אלעזר בן עזריה became Rosh Yeshiva literally over night, ascending to the position of leadership over his peers. Even his physical appearance miraculously changed. One merit, however, was not granted to him, the ability to find convincing proof that the Exodus should be mentioned at night. Why? If he was worthy of so many gifts, why did this Drasha elude him?

The only way one merits to become proficient in torah knowledge is through toil and study. There are not shortcuts in the path to success in torah learning. One becomes a גדול בתורה, through עמילות בתורה, toil in תורה study, determination and diligence, not by sitting back and waiting for it to happen. רבי אלעזר בן עזריה was worthy of miracles, but proficiency in תורה comes only to those who have worked specifically to achieve this goal.

הרי אני כבן שבעים שנה ולא זכיתי

Where did רבי אלעזר בן עזריה get the number 70 from?

The אריז"ל says that when ראב"ע was appointed to be ראש ישיבה, he had the נשמה of שמואל, and when שמואל died he was 52. So ראב"ע was 18 at the time and 18 plus 52 equals 70.

Another פשט is that הרי אני כבן שבעים ראב"ע said, the numerical value of the word בן is 52.

אמר רבי אלעזר בן עזריה הרי אני כבן שבעים שנה

Why does רבי אלעזר בן עזריה 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 רבי אלעזר בן עזריה 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 רבי אלעזר בן עזריה 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 רבי אלעזר בן עזריה had expended so much energy that he was fit to look like an old man. ה' does a special חסד and retains youth in those who expend such energy for תורה. ה' suspended this חסד to allow רבי אלעזר בן עזריה to obtain an elderly appearance. Thus רבי אלעזר בן עזריה 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)

וחכמים אומרים ימי חייד העולם תזת. כל ימי חייד לתביא לימות המשיח:

Simply it means, כל ימי חייך is referring to עולם הזה, כל ימי חייך is referring to ימות המשיח. There is another way of reading it. כל ימי חייך, all days of your life, you have to live, in a way to bring המשיח. Everything that you do, both quantity and quality, have to be לימות המשיח. (Rudamsker Rebba, heard from Rabbi Ephraim Eliyaho Shapiro)

בן זומא, שנאמר, למען תזכור את יום צאתך מארץ מצרים כל ימי חייך. ימי חייך הימים. כל ימי חייך תלילות. וחכמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח

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 הגדה של הגר"א, כל ימי חייך means every day, even the days of המשיח, החכמים

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא.

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה

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

One of the greatest things about the gift of מתן 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, כנגד ארבעה בנים דברה תורה.

ברוך המקום, ברוך הוא

Why did the בעל הגדה choose the language המקום? Why not simply use one of the more common usages of 'ה' name?
use the לשון of המקום whenever כלל ישראל 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 (המקום ירחם) is used. In addition, when one is sitting ר"ל שבעה, an obvious time of anguish and

despair, we say to the אבל, המקום ינחם, . 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 in) על דעת המקום .

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 'ה name: המקום. The beginning of the הגדה, which represents the מתחיל בגנות - the slavery and hardship of 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 says 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

בְּנֵי אַרְבָּעָה בָּנִים דִּבְרַת תּוֹרָה:
אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שָׂאִינוּ יוֹדֵעַ לְשֵׁאוֹל:

חָכָם מָה הוּא אוֹמֵר. מָה הַעֲדוֹת וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם. וְאֵף אֶתְּהָ אֲמוֹר לוֹ בְּהִלְכוֹת תִּפְסַח אֵין מִפְטִירִין אַחַר תִּפְסַח אֶפִיקוֹמֵן:

רשע מזה הוא אומר. מה העבודה הזאת לכם. לכם ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר. ואף אפנה תקחה את שניו ואמור לו. בעבור זה עשה יהוה לי בצאתי ממצרים. לי ולא לו. אליו היה שם לא היה נגאל:

תם מזה הוא אומר. מה זאת. ואמרת אליו בחזק יד הוציאנו יהוה ממצרים מבית עבדים:

ושאינו יודע לשאול את פתח לו. שנאמר, והגדת לבנך ביום ההוא לאמר בעבור זה עשה יהוה לי בצאתי ממצרים:

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

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבודתו. שנאמר, ויאמר יהושע אל כל העם כה אמר יהוה אלהי ישראל, בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלהים אחרים:

ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשו, ואתן לעשו את הר שעיר לרשת אותו, ויעקב ובניו ירדו מצרים:

The סדר. He came to an איש פשוט עד מאוד and he was up to the four sons. All he knew from his פשוט life, was that a when a person says אחד ה אלוקינו ה בורא עולם, and by the א he has to be מכוין on the אחד that there is a עולם, and by the ה he has to has כונה that ה' lives in the seven רקעיות and above the seven רקעיות, and by the ד he has to be מכוין that ה' is שולט on the רוחות ה'. And when he came to 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 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 תם, שאינו יודע, stands for, שחרית, הגיע זמן קריאת שמע של שחרית, מעשה רבי אליעזר, The סדר of תכלית is until it comes the time of ק"ש, until it comes a time of עול מלכות שמים, קבלת, all four sons should be עול מלכות שמים.

Every child has his own issues and challenges in life. As much effort and sincerity you have in being עול 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 סדר)

בְּנֵי אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה:

בנים-ארבעה בני-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.

בנים-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-דברה 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.

תורה-ארבעה בני דברה תורה-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)

בְּשַׁעַת שֵׁשׁ מִצַּת וּמְרוֹר מְנַחִים לְפָנֶיךָ;

Why specifically מצה and מרור?

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

The הפי' 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 moment of connection between the two of us and it is good for me.

בְּשִׁעָה שִׁישׁ מְצָה מְצָה represents freedom and מְרֹר 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 מְצָה but may not understand the מְרֹר, but we understand that is best for us now. (2022)

Why is there such an emphasis on family on פסח, והגדת לבנך, כי ישלך בנך, פסח, 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.

If look at נח, the first עבד were הם and בנען. Why? He had no respect for his family. He discharged his father. נח said, you don't respect family, you wont have family. (שמן הטוב תשפ"ב)

אחד חכם. ואחד רשע. ואחד תם. ואחד שאינו יודע לשאול:

If you look at the Four Sons, you see that three of the four are measures of intellect or ability to use that intellect. Yet, the fourth, the Evil Son, is NOT a measure of intellect but describes his character. Why do we not say something like "Fool" instead of "wicked/evil"?

In truth, the “Wicked son” is also a very intelligent individual. Yet, instead of using his intelligence for GOOD purposes, he uses it for evil. Consider a modern day computer hacker. While he/she is quite intelligent insofar as the ability to break into someone else’s computer, the intellect being used is for evil purposes.

When we see our children doing something that is not correct, it is an opportunity to show them how they can use that talent and skill for something positive. (2020)

אחד חכם. ואחד רשע. ואחד תם. ואחד שאינו יודע לשאול:

Rav Nison Alpert said, why is the word אחד mentioned four times? We think that we are talking about four different kinds of children. No, we are talking about one child with four different inclinations. Every child has different inclinations, he has the inclination of a חכם, רשע, תמימות and איני יודע רמוז. A בן is that four times אחד = בן. Four different parts make up one בן. A בחור is like a winter day, sometimes it is sunny, cold, rainy, cloudy etc... A בחור has not come to קבעיות, he is אחד חכם אחד רשע ואחד תם ואחד שאינו יודע לשאול, he has all the מעלות to him, he has all these חסרונות. Our עבודה is to know that כה. The רבנו של עולם gave a parent the כה to direct a child who has all the four כוחות and train him in the right way. The תורה gave us this כה, how to train him, how to bring out the best in him.

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 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 שבה is now we are free, ויציאנו יהוה אלהינו משם, 'ה' took us out.

Other opinion is ethical מתחלה עובדי עבודה זרה היו אבותינו, 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 no סיפור יציאת מצרים on ברכה.

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

You cant 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 no ברכה. (5779)

אחד חכם. ואחד רשע. ואחד תם. ואחד שאינו יודע לשאול כנגד ארבעה בנים דברה 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. מדרש quotes a רש"י 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)

אחד חכם. ואחד רשע. ואחד תם. ואחד שאינו יודע לשאול כנגד ארבעה בנים דברה 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 אברהם established 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 ד בנים. That is why the tent was open from all 4 sides. (Heard From Rabbi Ephraim Eliyaho Shapiro in the name of his father)

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 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, מה תעבודה הזאת לכם? What is this work? I thought we are supposed to look forward and enjoy זי"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 (קיב א) 'במצותיו תפנין מאד (קיב א) תהילים, and the גמרא נמרא (ע"ז יט.) says, not the מצות themselves, 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 פשט in the משנה in אבות (א ג) 'אל תהיו כעבדים המשמשין את ה' על מנת (א ג) אבות, rather the פשט is, 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 תהילים (קיט) 'לולי תורתך שעשעני (קיט) תהילים, that is why תורה is שעשעני, 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 חכמים. The חכמים asked 'מה העדות והחקים והמשפטים אשר צוה יהוה אלהינו אתכם מצות, what is the תורה and תורה that 'ה' commanded us all about? The answer is, 'אין מפטירין, meaning we don't give out candies, because that is the purpose, the תורה is itself. (תש"ע) (הלכה והלבוב פרקי אבות) (תש"ע)

(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))

כי יב כו (והיה כיריאמרו אליכם בניכם מה העבדה הזאת לכם)

By every son it says a לשון של שאלה, by the חכמים it says, כי ישאלך בנך לאמר, (דברים ו כ) מהעדות והחקים והמשפטים אשר צוה ה' אלקינו אתכם תם it says, but by the רשע there is no mention of שאלה, it says והיה כיריאמרו אליכם בניכם מה העבדה הזאת לכם? Furthermore, it says לאמר by each son except by the רשע? (the question of the לשאול is not mentioned, since he is not asking the question).

Everyone who is asking a question is **hoping for a answer**, that is why it says the word לאמר, he is hoping for a 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 a answer,. When he says מִהַ הַעֲבֵדָה תֵּזָאת 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... וחיה 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 באלוקינו precedes all the questions of אין כְּמוֹשֵׁיֵנוּ. 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 than 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 Rebbi, "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 כה 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 הגדה of the one who was מסדר the כוונה. The reason of אפיקומן אחר הפסח אין מפטירין is in order that the טעם of the קרבן הפסח 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 אפיקומן אחר הפסח אין מפטירין 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 (אורות אמונה) page 4/05**)

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 י"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 רשע and חכם 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 גיטין נו: where Titus thought he killed G-d = הרג את עצמו). Meaning: in his question he left the name of G-d out. (במוצא 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 and זריקת דם and baking the מצות and the בדיקת חמץ. **Hire a גוי to do it for you!!!**

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

מה העבודה הזאת לכם

פסח is חרותנו, 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 מצרים. (**סא page הלקח 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 עבודה 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. (אורות in אלשיך). (קפקק ישראל page)

ואף אתה תקחה את שניו

רשע, outside is רע, inside is the ש which represents the אבות.

לי ולא לו

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

Me

By the time that you are answering him, he 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 ישראל, before you would not have been redeemed, but now you can be considered part of us. (Totty (who heard from Rabbi Stolper) 4/03)

ושאינו יודע לשאול את פתח לו

The חת"ס asks, why does it say פתח לו לשאול את פתח לו, it should say אתה?

The גר"א says that this night has more מצות than any other night of the year, there are 61 מצות, and the majority of them revolve around the mouth, the פה, כה סה, the mouth does a lot of speaking, כל המרבה לספר הרי זה משובח, speak a lot. (heard from Rabbi Feiner תש"ע)

מתחלה עובדי עבודה זרה היו אבותינו

Who are we referring to when it says אבותינו, The ריטב"א says that it is referring to תרה. The בריסקר רב (page 107), says it have to be referring to אברהם, since the גמרא says אין קרה אבות אלא שלש. This is a proof for the רמב"ם (הלכות ע"ז א ג), that until אברהם found ה', he was עובד עמהם. (The בריסקר רב asks on himself, the פסוק seems to be referring to תרה? But that is a קשה). Why not ask the question on the ריטב"א? Because the ריטב"א in יבמות (מו:), even though only call אבות 3, that is only in regards to תפילה. This is not in the context of תפילה. (Heard from Rabbi Feiner 3/18/10 תש"ע)

ברוך שומר תבטחתו לישראל, ברוך הוא, שתקדוש ברוך הוא חשב את הקץ לעשות. כמה שאמר לאברהם אבינו בברית בין הבתרים. שנאמר, ויאמר לאברהם ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכוש גדול:

שתקדוש ברוך הוא חשב את הקץ

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

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 קץ, 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)

שהקדוש ברוך הוא חשב את הקץ

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 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 אברהם, ה' made the השבון, 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. מהחשב את הקץ ה' since he was (טללי אורות).

Cover the מצה and lift the cup of wine and say

וְהָיָה שְׁעַמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֵא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא שְׁבִכָל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

והיא שעמדה לאבותינו ולנו

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)

והיא שעמדה לאבותינו ולנו. שלא אחד בלבד עמד עלינו לכלותנו

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 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. והיא שעמדה

והיא שעמדה

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 **ינם**, so that you wont mingle with them. **והיא שעמדה**, that is what allowed us not to be destroyed, because we did not mingle amongst **גוים**. (Avraham Davidavits **תש"ע**)

והיא שעמדה

How has wine stood for us?

If **למ** 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)

והיא שעמדה לאבותינו ולנו. שלא אחד בלבד עמד עלינו לכלותנו

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 שלא אחד, not being one, not being united, בלבד, that is the only reason עמד עלינו לכלותנו, stands to destroy the Jew. When we are שלא אחד, having divisions amongst כלל ישראל, then עמד עלינו לכלותנו, when we are not one, when we are not united, when we are broken pieces, it is our disunity, עמד עלינו לכלותנו, 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 לשאול, the ה is referring to the חכם, the ר is referring to the רשע, and the ת is referring to the תם.

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 שלא אחד, we should replace שלא אחד, with שחרית.

שלא אחד בלבד עמד עלינו לכלותנו

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)

שבכל דור ודור עומדים עלינו לכלותנו צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו

We say שבכל דור ודור, that in every generation they stand up to destroy us. We follow that with צא ולמד מה בקש לבן.

I saw someone explain that there are two ways 'they' go against us - with 'יסורים' and with אהבה, but both objectives are the same - לכלותנו.

My חידוש is this. These two correspond to לבן הארמי 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)

שבכל דור ודור עומדים עלינו לכלותנו צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו

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 ולמד מה בקש לבן הארמי לעשות, לבן הארמי wanted to get rid of us, but was it so bad? ליעקב אבינו had 11 kids, a good paying job, was that so bad?

Yes, deep down inside לבן wanted to get rid of יעקב. Learn from לבן 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 ארזי הלבנון)

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

We find that עשו and פרעה tried to kill us, but where do we find that לבן 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 individual survive, but the nation 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)

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 יהוה אלהיך ככוכבי השמים לרוב:

ויהי שם לגוי, מלמד שהיו ישראל מצינים שם: גדול עצום, כמה שנאמר, וכני ישראל פרו וישרצו וירבו ויעצמו במאד מאד ותמלא הארץ אתם: ורב, כמה שנאמר, רכבה בצמח השדה נתתיך ותרבי ותגדלי ותבאי בעדי עדיים שדים נכנו וישערך צמח ואת ערם ועריה: ואעבור עליך ואראך מתבוססת בדמוך ואמר לך בדמוך חיי ואמר לך בדמוך חיי: 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 גזר 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. (תשס"ה Rabbi Fishel Shacter)

ולבן בקש לעקור את הכל

Why did לבן want to kill אליעזר? The גמרא in נזיר (יא:) (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 תו"ם in in יצהק says was the שליח) now יצהק will be אסור to every girl in the world.

This is what the הגדה means that לבן בקש לעקור את הכל, when did לבן want to kill all of ישראל? When he was asked to give רבקה to אליעזר, and if אליעזר would die, now יצהק would never be able to get married, and that would not allow כלל ישראל to be built ה"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 קצו). only אברהם made אליעזר a שליח to marry a girl from his family, and if אליעזר had died, דף על) ישמעאל or לבן would have been מותר to women from the house of יצחק (דף מסכת נזיר דף יא: - תשס"ח)

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, 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 חיי ואמר לך בדמיך חיי

You are going to live by your blood.

The simple פשט is that this referring to דם מילה and דם פסה, '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 to דם of פסה 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, וַאֲעִבֹר עָלָיִךְ וְאָרָאךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ, וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי on my right and וְאָמַר לְךָ בְּדַמְיֶךָ 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 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)

וַאֲעִבֹר עָלָיִךְ וְאָרָאךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי

It says - אַחֲרֵי מוֹת אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהָרֹן - 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 אֲחֵרֵי מוֹת. The measure of faith is how does a person respond and react to that state of אֲחֵרֵי 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: בְּדַמְיָךְ חַיִּי.

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.

בְּדַמְיָךְ, in your blood (in the זכות of the blood of מילה of the ברית), חַיִּי, 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. בְּדַמְיָךְ, in the זכות of that bloodshed in the Shechting of the sheep, חַיִּי, they merited to live.

The Rebbe explained, “When אהרן lost his two children, the פסוק describes his reaction as וידם אהרן (ויקרא יג) וידם אהרן was quiet. בְּדַמְיָךְ has the same root as וידם, quiet. In their quietness, חַיִּי, “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, בְּדַמְיָךְ, if a person is quiet, similar to the word וידם, and only focuses on the positive, then חַיִּי, 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 אֲזַמְרֶנָּה כְּבוֹד וְלֹא יָדָם, ה', I want to sing to You. I want to sing to You the rest of my life, וְלֹא יָדָם, I am

not going to be silence. Not just silence, but to take ones suffering and to take the אחריות that one goes through and make it into a song למען יזמר כבוד ולא ידם.

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 בְּדַמְיָךְ חַיִּי.
Focus on the positive (2022)

וַיִּרְעוּ אֶת־נֹוֹ מִצָּרִים, כָּמֹה שֶׁנֶּאֱמַר, הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה וְתָהִה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם הוּא עַל שׁוֹנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ: וַיַּעֲנוּנוּ, כָּמֹה שֶׁנֶּאֱמַר, וַיִּשְׁמְעוּ עָלֵינוּ שְׂרֵי מִסִּים לְמַעַן עֲנוּתוֹ בְּסִבּוֹתֵם וַיִּכֶן עָרֵי מִסְכְּנוֹת לְפָרְעָה אֵת פֶּתֶם וְאֵת רַעֲמִסִּים: וַיִּתְּנוּ עָלֵינוּ עֲבוּדָה קָשָׁה, כָּמֹה שֶׁנֶּאֱמַר, וַיַּעֲבֹדוּ מִצְרַיִם אֵת בְּנֵי יִשְׂרָאֵל בְּפָרְדֵי: וַנִּצְעַק אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְהוָה אֵת קִלְנוּ וַיִּרְא אֵת עֲנִינוּ וְאֵת עֲמַלְנוּ וְאֵת לְחַצְנוּ:

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

וַנִּצְעַק אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ, כָּמֹה שֶׁנֶּאֱמַר, וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֶּאֱנָחוּ בְּנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעַקוּ, וַתַּעַל שׁוֹעָתָם אֵל הָאֱלֹהִים מִן הָעֲבֹדָה: וַיִּשְׁמַע יְהוָה אֵת קִלְנוּ, כָּמֹה שֶׁנֶּאֱמַר, וַיִּשְׁמַע אֱלֹהִים אֵת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֵת בְּרִיתוֹ אֵת אַבְרָהָם אֵת יִצְחָק וְאֵת יַעֲקֹב: וַיִּרְא אֵת עֲנִינוּ, זֶה פְּרִישׁוֹת דְּרֹךְ אָרֶץ. כָּמֹה שֶׁנֶּאֱמַר, וַיִּרְא אֱלֹהִים אֵת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים: וְאֵת עֲמַלְנוּ, אֵלֵינוּ הַבְּנִים. כָּמֹה שֶׁנֶּאֱמַר, כָּל חֶבֶן תִּילּוֹד תִּיאָרֶה תִּשְׁלִיכוּהוּ וְכָל חֶבֶת תִּחְיוּן: וְאֵת לְחַצְנוּ, זֶה הַדְּחָק, כָּמֹה שֶׁנֶּאֱמַר, וְגַם רָאִיתִי אֵת הַלְחָץ אֲשֶׁר מִצְרַיִם לוֹחֲצִים אוֹתָם: וַיִּצְאָנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמִרְא גְדוֹל וּבְאֵתוֹת וּבְמִפְתִּים:

וַיִּצְאָנוּ יְהוָה מִמִּצְרַיִם, לֹא עַל יְדֵי מִלְאָךְ וְלֹא עַל יְדֵי שָׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ. אֵלֵינוּ הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֲצוּמוֹ. שֶׁנֶּאֱמַר, וְעַבְרַתִּי בְּאָרֶץ מִצְרַיִם בְּלִילָה הַזֶּה וְהַפִּיתִי כָל בְּכוֹר בְּאָרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֵנִי יְהוָה:

וְעַבְרַתִּי בְּאָרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, אֵנִי וְלֹא מִלְאָךְ. וְהַפִּיתִי כָל בְּכוֹר בְּאָרֶץ מִצְרַיִם אֵנִי וְלֹא שָׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֵנִי וְלֹא הַשְּׁלִיחַ. אֵנִי יְהוָה, אֵנִי הוּא וְלֹא אַחֵר: בְּיַד חֲזָקָה, זֶה הַדְּבָר. כָּמֹה שֶׁנֶּאֱמַר, הִנֵּה יַד יְהוָה הַזֶּה בְּמִקְנֶךָ אֲשֶׁר בְּשִׁדְדָה בְּסוֹסִים בְּחִמּוֹרִים בְּגַמְלִים בְּבָקָר וּבְצִאֵן דָּבָר כְּבֹד מְאֹד: וּבְזֹרַע נְטוּיָה, זֶה הַחֶרֶב. כָּמֹה שֶׁנֶּאֱמַר, וַחֲרַבּוּ שְׁלוֹפָה בְּיַד נְטוּיָה עַל יְרֻשָׁלַיִם:

וּמוֹרָא גְדוֹל, זֶה גְלוּי שְׂכִינָתָה. כָּמֹה שֶׁנֶּאֱמַר, אוֹ הַנְּסָה אֱלֹהִים לְבֹא לְקַחַת לּוֹ גּוֹי מִקְרֹב גּוֹי בְּמִסּוֹת בְּאֵתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כָּל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:

וּבְאֵתוֹת, זֶה הַמִּפְטָה. כָּמֹה שֶׁנֶּאֱמַר, וְאֵת הַמִּפְטָה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאֵתוֹת: וּבְמוֹפְתִים זֶה הַדָּם. כָּמֹה שֶׁנֶּאֱמַר, וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבְאָרֶץ:

(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 ה' to פרעה himself. פרעה had said "let us deal with them פן ירבה lest they multiply". And ה' answers him saying בן ירבה 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 פן ירבה 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 בן 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 בן 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 שיח הגרי"ד) (4/03 אות מד)

ויהי שם לגוי גדול עצום ורב:

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

in רעק"א says that there are 7 חדרים in a woman, 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. These women became pregnant in all the חדרים except the middle one, because a טומטום is a סימן קללה (תש"ע)

וירד מצרימה אנוס על פי הדבור:

We were forced into גלות by the command of the עולם של רבוננו. The חפץ חיים says, אנוס, do you want know why we are still suffering and why we are forced into גלות time and time again? על פי הדבור, 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 דבור, the אנוס is going to remain.

Lets contrast this to פרשת נח. It says צַהַר | תַּעֲשֶׂה לְתַבְּהָ וְאֵל־אִמָּה תִּכְלֶנָּה (ו' טז). Make a shining gem for the תַּבְּהָ. תַּבְּהָ is also a word. Every word that a person speaks is a תַּבְּהָ. Every word that comes out of your mouth, make it a gem, that displays your רחמים towards a fellow Jew.

בַּיַּד חֹזְקָה, זֶו 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)

וּבְאֵתוֹת, זֶה הַמַּטָּה

“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. (הגדה של הגר"א)

וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ, וְיִשְׁמַע יְהוָה אֶת קִלְנוּ וְיֵרָא אֶת עֲנִינוּ וְאֵת עֲמַלְנוּ וְאֵת לְחַצְנוּ

Since we were tortured, we cried to 'ה, וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ, ה'. Why doesn't it say in the first part, we cried to 'ה, because of our עֲמַלְנוּ וְאֵת לְחַצְנוּ עֲנִינוּ וְאֵת לְחַצְנוּ?

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

וּבְאֵתוֹת, זֶה הַמַּטָּה. כַּמָּה שֵׁנָאמַר, וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאֵתוֹת

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 הַכֶּרֶת הַטוֹב to the water, it is an inanimate object?

When it comes to הַכֶּרֶת הַטוֹב, the beneficiary need not make הַשְׁבוּנוֹת, 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 הַשְׁבוּנוֹת, we might negate the whole concept of הַכֶּרֶת הַטוֹב.

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's 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 מִידָה 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: *דַּצ"ךְ עַד"שׁ בְּאֶחָד בְּ, דֵם, וְאֵשׁ, וְתַמְרוֹת עֵשׂוֹן: מְכַנֵּת, pour out a little wine* (the reason why we use a finger for this is to recall the admission of *מַרְעָה* sorcerers that this was the finger of *אֱלֹהִים*)

Reb Yechezkel Amramsky (קנד 4/03 page ארזי הלכנון:)

What is the reason we pour out a little wine from the cup?

It says in *מגילה* (י:), when the *מַצְרִיִּים* were drowning, the *מַלְאָכִים* wanted to sing *שִׁירָה*, ה' said, *מַעֲשֵׂה יָדַי טוֹבְעִין בַּיָּם וְאַתֶּם אוֹמְרִים שִׁירָה*, If that is true, how did we sing *שִׁירָה* when we left the *יָם סוּף*?

We are saying *שִׁירָה* on our salvation from the *מַצְרִיִּים*, not out of *שְׂמֵחָה* of their downfall (it says this in *א* *יְעִירוֹת דְּבַשׁ ח"ב דְּרוּשׁ א*). *הַזֵּה* were *מִתְקֵן* the four cups *בְּנֶגֶד* the *שְׂמֵחָה* of the four *לְשׁוֹנוֹת* of *גְּאוּלָּה* and therefore we are *מִרְמָזוּ* with *שִׁירָה* *מַעֲשֵׂה יָדַי* *טוֹבְעִין בַּיָּם* *וְאַתֶּם אוֹמְרִים שִׁירָה* because *מַעֲשֵׂה יָדַי* *טוֹבְעִין בַּיָּם* *וְאַתֶּם אוֹמְרִים שִׁירָה*.

(I heard another vort similar to this, why could the Jews sing *שִׁירָה* 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 *שִׁירָה* because they can't focus on the bad. But we were being saved, and at the same time, the *מַצְרִיִּים* 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 *שְׂהַחֲיִינוּ* by inheritance) (Meshulem Epstein told me that the *מַהְר"ל* says that the reason why we eat *מְרוֹר* in *כּוֹרֵךְ* is to know that *מְרוֹר* 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 *ב: ע"ז כ:* *גְּמָרָא 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 מכות ר"ע was laughing, but the מהרש"א says he was crying as well)

דם, ואש, ותמרות עשן;
דבר אחר, ביד הזקה שמים. ובזרע נמויה שמים. ובמרא גדול שמים. ובאתות שמים. ובמופתים
שמים. אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים ואלו הן:
דם. צפרדע. כנים. ערוב. דבר. שחין. ברד. ארבה. חשך. מכת בכורות:

רבי יהודה היה נותן בהם סמנים: דצ"ך עד"ש באח"ב:

Refill the cup of wine

רבי יוסי הגלילי אומר, מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו המצרים
מכות. במצרים מה הוא אומר, ויאמרו תחרטמים אל פרעה אצבע אלהים היא. ועל הים מה הוא
אומר, וירא ישראל את הים הגדולה אשר עשה יהוה במצרים ויראו העם את יהוה ויאמינו ביהוה
ובמשה עבדו. כמה לקו באצבע עשר מכות. אמור מעתה, במצרים לקו עשר מכות ועל הים לקו
המצרים 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 וועם וצרה משלחת מלאכי רעים. עברה
אחת. וועם שמים. וצרה שלש. משלחת מלאכי רעים ארבע. אמור מעתה, במצרים לקו ארבעים
מכות ועל הים לקו מאתיים מכות:

רבי עקיבא אומר, מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה
של חמש מכות. שנאמר, ישלח בם חרון אפו עברה וועם וצרה משלחת מלאכי רעים. חרון אפו
אחת. עברה שמים. וועם שלש. וצרה ארבע. משלחת מלאכי רעים חמש. אמור מעתה במצרים
לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות:

אלו עשר מכות

אלו עשר מכות שהביא הקב"ה על המצרים

say (ה, ה) "by the Jews precedes the cure to the punishment and by the non-Jews it is the opposite".

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 (יצר 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 פסוק כל המכה אשר שמתו במצרים לא אשים עליך כי אני ה' רופאך, (שמות טו, כו) פסוק 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 were כי אני ה' רופאך, that ה' precedes the cure to the wound and every punishment is only to inspire us to leave our bad ways. (Page 4/01 מלבי"ם)

אלו עשר מכות

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

The אבן עזרא 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, 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 ה'. In the name of the Kutzkger it is said, just like when we were in מצרים, the מאמרות were בטל. So we needed the ten מכות to take its place. We are now a new creation (because with the ten מאמרות, ה' 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, no התחדשות, it became old (ה' serving), afterward (the מכות) we were a new creation, and now that is the גאולה. (שם משמואל 4/10/00)

משה was commanded clearly and directly from ה' (במדבר לא,א) "take vengeance for the children of Israel against the Midanites" yet it says a later (פסוק ו) "משה sent them ... and פנהם בן אלעזר הכהן" the ילקוט 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 אהרן (שמות ז,יט) רש"י. אהרן 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,יב) רש"י (שמות ה,יב). 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 הכרת הטוב does משה owe to the ground, דתן 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 משה 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 (מיר הגדה של מיר) page 185) 4/01**)

דם

וְהִדְגָה אֲשֶׁר-בַּיָּאֵר תָּמוּת וּבְאֵשׁ הַיָּאֵר וְנִלְאָו מִצְרִים לְשֵׁתוֹת מַיִם מִן-הַיָּאֵר (ז יח)

In מדרש it says, by דם מכת 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 זְכַרְנוּ אֶת-הַדְּגָה אֲשֶׁר-נִאֱכַל (יא ה), the Jews complained in the dessert, בְּהִעָלְתָּךְ, בְּמִצְרַיִם חָנָם.

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 were loosing 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 said (ח,ה) when should I get rid of them? And פרעה responded (ח,ו), 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 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 then to go against your nature. (Tulna Magid)

ברד

The פסוק says that when the מכה of ברד ended, וְהִפְרֵד וּמָטָר לְאֶרֶץ אֲרָצָה, שמות) (ט לג). רש"י 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

ר' לוי יצחק of Berdichev 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 מו בשבט. ר' לוי יצחק says, how ironic. The new year for trees, the day we celebrate the growth, is the same day the ארבה 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 רבנו is starting and initiating the growth, the blossoming and the beauty of life. Therefore, on a day like מו 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 רבנו will make things great.

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

חושך

וַיֵּט מוֹשֶׁה אֶת־קִדּוֹ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ־אֲפֹלָה בְּכָל־אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים: כַּג לֹא־רָאוּ (י כב)
אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחַתָּיו שְׁלֹשֶׁת יָמִים וְלִכְל־בְּנֵי יִשְׂרָאֵל הָיָה אֹזֶר בְּמוֹשְׁבֹתָם

You want to know what darkness is? You want to know what gloom is? לֹא־רָאוּ 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 מִתַּחַתָּיו 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 an 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 to פרעה, 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 ה-ט) that says, the whole מצרים nation enslaved בני ישראל.

We find that the בכור is the בעל הבח (like we find by ראובן ג, בראשית מט,ג). 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) **4/03 שיח הגרי"ד אות מז**

ל,יב) ויקם פרעה לילה

ממטתו רש"י says What is adding?

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

The פנ"י 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)

כְּמָה מַעֲלֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:
אֵלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים דִּינֵנוּ:
אֵלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם דִּינֵנוּ:

אלו עשה באלהיהם, ולא הרג את בכוריהם דינו:
 אלו הרג את בכוריהם, ולא נתן לנו את ממונם דינו:
 אלו נתן לנו את ממונם, ולא קרע לנו את הים דינו:
 אלו קרע לנו את הים, ולא העבירנו בתוכו בהרבה דינו:
 אלו העבירנו בתוכו בהרבה, ולא שקע צרינו בתוכו דינו:
 אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה דינו:
 אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את המן דינו:
 אלו האכילנו את המן, ולא נתן לנו את השבת דינו:
 אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני דינו:
 אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה דינו:
 אלו נתן לנו את התורה, ולא הכניסנו לארץ ישראל דינו:
 אלו הכניסנו לארץ ישראל, ולא בנה לנו את הבחירה דינו:
 על אחת כמה וכמה מובה פפולה ומכפלת למקום עלינו. שהוציאנו ממצרים. ועשה בהם שפטים.
 ועשה באלהיהם. והרג את בכוריהם. ונתן לנו את ממונם. וקרע לנו את הים. והעבירנו בתוכו
 בהרבה. ושקע צרינו בתוכו. וספק צרכנו במדבר ארבעים שנה. והאכילנו את המן. ונתן לנו את
 השבת. וקרבנו לפני הר סיני. ונתן לנו את התורה. והכניסנו לארץ ישראל. ובנה לנו את בית
 הבחירה לכפר על כל עונותינו:

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. (**תשמ"ז Heard from Totty**)

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, 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 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 דינו? 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 קדושה therefore 'ה commanded us to leave over some for the future generations (שמות מז, לב) and when you eat it you are מקדש with it like eating קדשים. (הגדה של מעם ודעת) **page 4/03 עה**

אלו קרע לנו את הים, ולא העבירנו בתוכו בחרבה דינו:

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 דינו. We learn from

here the importance of preparation, a man has to put all his abilities to prepare for good. (Reb Yerucham Lebovitz (רימ page 4/1/01) הגדה של מיר)

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 with out 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 אחד and saying "כל אשר" this is also a דרגה of a מלאך.

הגדה של פסח מאוצר המחשבה

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

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

רַבֵּן נִמְלִיאֵל תִּיהָ אוֹמֵר, כֹּל שְׁלֵא אָמַר שְׁלֵשָׁה דְבָרִים אֱלוּ בְּפִסְחָא לֹא יֵצֵא יְדֵי חוֹבְתָא, וְאֵלוּ הֵן:
פְּסַחַת. מִצֵּה. וּמְרוֹר:

רַבֵּן נִמְלִיאֵל תִּיהָ אוֹמֵר, כֹּל שְׁלֵא אָמַר שְׁלֵשָׁה דְבָרִים אֱלוּ בְּפִסְחָא לֹא יֵצֵא יְדֵי חוֹבְתָא

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 יציא ידי חובתו, rather than just לא יציא?

The נודע ביהודה explains that אברהם told ה' that "מאות שנה" 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 גליות 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 יצא ידי חובתו, i.e. we would not have been חוב on 400 years in גלות. (Migdal Eider Pg. 56)

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

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

The שמעון הצדיק היה משירי כנסת הגדולה. הוא היה אומר, על שלשה (אבות א ב+ג) משנה אנמיגנום איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים, דברים העולם עומד. המושמשין את הרב על מנת 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 חייב אדם לראות את עצמו באלו הוא יצא ממצרים.

That is why it says רבן גמליאל היה אומר, 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 מצרים יציאת?

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 מומאה 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 כלל ישראל in מצרים, the whole time that we were immersed in the מומאה of מצרים, we did not feel it, but after “draw forth and take (בא, יב, 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 נפש. (page 4/10/00 שב צל"ח מללי אורות). נפש

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 משה (שמות ו ז), I will take them out from the burden of מצרים. The חידושי הרי"ם says that סבלות also means tolerance, בני 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 הירות, that we could look back and realize that the enslavement was really bitter.

It wasn't until after אכילת מצה that we realize that we just ate מרור. (Rabbi Twerski (CD) 4/06)

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

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים על שום מה. על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים. שנאמר, ואמרתם זבח פסח הוא ליהוה אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים ואת בתינו הציל ויקד העם וישתחוו:

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

מצה זו שאנו אוכלים על שום מה. על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם. שנאמר, ויאפו את הבצק אשר הוציאו ממצרים ענת מצות כי לא חמוץ כי גרשו ממצרים ולא יכלו להתמחמה וגם צדה לא עשו להם:

חייב אדם לראות את עצמו כאלו הוא יצא ממצרים

It should have said חייב אדם לראות 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)

חייב אדם לראות את עצמו כאלו הוא יצא ממצרים

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 סדר

מרור זה שאנו אוכלים על שום מה. על שום שמררו המצרים את חיי אבותינו במצרים. שנאמר, ומררו את חיייהם בעבדה קשה בהמר 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 יהוה לי בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמם. 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)

בְּכֹל דּוֹר וָדוֹר חֵיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

At the סדר people are זוכה to have many generations sit around the table. Grandparent with grand child, great parent with a great grandchild. המשך הדורות, מסורה 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 וָדוֹר, in each generation, those sitting around your table, the 3 or 4 generations, תִּקַּב

אדם, from the parents, in them, and from them in their own children. (Heard from Rav Ephraim Shapiro תשע"א)

Cover the מצות, pick them up and say

לפיקד אנהנו חיבים להודות לתלל לשבח לפאר לרומם להדר לכבוד לעלה ולקלם למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מוגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה, ונאמר לפנינו שירה חדשה הללויה:

לפיקד אנהנו חיבים להודות לתלל לשבח

Why say לפיקד, 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 לפיקד, we do not have to be told, it should be natural, there is no ברכה. (Rav Ahron Kotler)

הוציאנו מעבדות לחרות

The Vizhnitzer Rebbe had a different way of explaining the words זמן 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 בן חורין.

Put down the cup, uncover the מצות

הללויה, תללו עבדי יי, תללו את שם יי. יהי שם יי מברך, מעתה ועד עולם. ממזרח שמש עד מבואו, מהלל שם יי. רם על כל גוים יי, על השמים כבודו. מי פני אלהינו, המגביהי לשבת. המשפילי לראות, בשמים ובארץ. מקימי מעפר דל, מאשפת ירים אביון. להושיבי עם נדיבים, עם נדיבי עמו. מושיבי עקרת הבית, אם הבנים שמחה, תללויה.

תללויה, תללו עבדי יי

Why start with תללו עבדי יי?

The goal of every other עבדות is to get out of עבדות, I would rather not be a עבד. The first thing that we need to know is that we are עבדי יהוה, we left to become עבדי יהוה. פרעה could not understand, you are leaving me you are going to be new עבדים? Some people have a goal in life to become

the partner, here the goal is to be a עבדי יהוה. The first פרק in יהושע is משה is called עבד יהוה and last פרק (כד כט) it says יהושע is a עבד יהוה. (Rav Ki tov)

אם הבנים שמחה. הללויה...

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 דרשה, and this is what he said. The פסחים in גמרא (קטז:) brings down a מחלוקת between ב"ש and ב"ה, as to how much הלל you say on פסח. ב"ש says until אם הלמיש למעינו מים ב"ה, הבנים שמחה.

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 סדר page 163)

בצאת ישראל ממצרים, בית יעקב מעם לעז. היתה יהודה לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב לאחור. החרים רקדו כאילים, גבעות כבני צאן. מה לך הים כי תנוס, הירדן תסב לאחור. החרים תרקדו כאילים, גבעות כבני צאן. מלפני אדון חולי ארץ, מלפני אלוה יעקב. ההפכי הצור אגם מים, חלמיש למעינו מים

הים ראה וינס...

What did the sea see? הים ראה וינס say that it saw the coffin of יוסף. Why did that cause it to split? By אשת פוטיפר, אשת פוטיפר 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 השמונים 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 כפויי טובה, since they lived in מצרים for so long. We see this מידה in 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 from יוסף that he did not want to be כפויי טובה, so the sea split so that the Jews would not be כפויי טובה by fighting with the מצרים. (taken from **כתב סופר**) (5/3/03 תהלים קיד לקומי בתר לקומי)

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 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 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 עבודה זרה (ג.) says, the nations of the world

came to ה' and said, prove to us that the Jews keep the תורה. ה' answered back, from you (the גוים) I will prove the the Jews kept the whole תורה. ה' brought נמרוד and he testified that אברהם did not serve זרה. ה' brought עריות נכשל and she testified that יוסף was not נכשל.

The גמרא in כתובות (ל.) says that even though we don't have a סנהדרין, we still have the דין ד מיתות. Someone who is חייב סקילה, will either fall from a roof or a חיה will trample him. Someone who is חייב הנק will drown in a river. So if יוסף was נכשל with אשת פוטיפר, he would've been חייב הנק. Since there was no סנהדרין, 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 תורה. (פיפול חריפתה) page קצו 4/03)

The cup is lifted and the מצות are covered

ברוך אתה יהוה אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו הלילה הזה לאכל בו מצה ומרור. בן יהוה אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמוחים בבנין עירך, וששים בעבודתך, ונאכל שם מן הזבחים ומן הפסחים (במוצ"ש אומרים: מן הפסחים ומן הזבחים) אשר יגיע דמם על קיר מזבחה לרצון וגודה לך שיר חדש על גאלתנו ועל פדות נפשנו: ברוך אתה יהוה גאל ישראל:

ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:

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

ברוך אתה יהוה גאל ישראל

How can we say גאל ישראל, 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 a ברכה and say Nu Nu. You don't want it to be a 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

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים:

The סימני הסדר, the גמרא (ב"מ) says אבידה חוזרת בסימנים, 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 המומאה live from our עבירות, we are משפיע to כוחות המומאה 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 מזכה לחייבה, taking people who are חייב 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 המוציא. 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 (לכתחילה) you should have 2 כזיתים of מצה)

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 בורך, 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 כזיתים of מצה)

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 תנ"ט

סעיף ב

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

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 המין.

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 המין, 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)

ברוך אתה יהוה אלהינו מלך העולם המוציא לחם מן הארץ:
ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מצה:

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 בורך

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מרור:

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 בעבודת פרך, which the מפרשים say means, פה רך, 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.

הז"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 מנשקין, (תע"ז סק"ה בשם השל"ה) מ"ב says, 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 קסב 2020)

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 it says מתבוססת בדמיון (יב,ו) in יהזקאל (טז,ד) it says יום הולדת, two times. The second birth is by מתן תורה, because ניסן is only on credit (like the חידושי 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 כזית of חזרת, eat them together with no ברכה . You dip it into חרוסת, wipe off the excess

זכר למקדש כהלל. כן עשה הלל. בזמן שבית המקדש היה קים היה כורך פסח מצה ומרור ואוכל ביחד לקים מה שנאמר על מצות ומרורים יאכלו:

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 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 in (תהילים קמז)

פרק קמז

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

- 1) The difficulty the anguish the pain, in the מרור moments ה' calls
- 2) 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 כורך, מצה 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 כורך, זכר לחורבן, כורך

We have an egg on the סדר plate which represents the mourning of שבועה יציאת מצרים, the חורבנות באב, עשר בתמוז ותשעה באב מצרים?

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

ר צדוק explains is that both שבועה עשר בתמוז ותשעה באב are seemingly the 2 worst days in our history, the destruction of the ב"ה and the breaking of the לחות. However, when we look at what happened at that time in truth 'ה was being מקדים the רפואה to the מכה. On the שבועה עשר בתמוז we know the לחות were broken, but we also know the גמרא in שבת (פז.) that tells us, אשר שברת, ואמר ריש לקיש: יישר כחך ששיברת. Why? Explains ר צדוק because we were now משיח to גלות which will carry us throughout our גלות. The משיח is born on תשעה באב. At the point of destruction when it seems its all over, 'ה is placing into the בריאה an amazing ישועה, a רפואה when it seems all there is, is a מכה.

When כלל ישראל came to מצרים the סוטה explains something amazing, יוכבד, 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 'ה, able to realize that He is always placing רפואה before the מכה. (Andy Lauber תשס"ט)

צפון

You take two כזיתים of מצה that you set aside for the אפיקומן, this is זכר לפסח הנאכלת על השוכע

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 פשט 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.

שיר המעלות, בשוב יהוה את שיבת ציון היינו כחלמים. אז ימלא שחוק פינו ולשוננו רנה, אז יאמרו בגוים הגדיל יהוה לעשות עם אלה. הגדיל יהוה לעשות עמנו היינו שמחים. שובה יהוה את שביתנו באפיקים בנגב. הורעים בדמעה ברנה יקצרו. הלוד ילך ובכה נשא משך הורע, בא יבא ברנה, נשא אלמתיו:
רבתי נברך

והמסובין עונין: יהי שם יהוה מבורך מעתה ועד עולם:
ברשות מרנן ורבתי נברך (בעשרה: אלהינו) שאכלנו משלו:
ועונין המסובין ברוך (בעשרה: אלהינו) שאכלנו משלו ובטובו היינו:
והמזמן חזור: ברוך (בעשרה: אלהינו) שאכלנו משלו ובטובו היינו:
ברוך הוא וברוך שמו:

ברוך אתה יהוה אלהינו מלך העולם. הן את העולם בלוי, בטובו בחן בחסד וברחמים. הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול. כי הוא אל זן ומפרנס לכל ומטיב לכל ומכין מזון לכל בריותיו אשר ברא. באמור פותח את ידך ומשביע לכל חי רצון. ברוך אתה יהוה הן את הכל:
נודה לך יהוה אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ועל שהוצאתנו יהוה אלהינו מארץ מצרים, ופדיתנו מבית עבדים, ועל בריתך שחתמת בכשרנו, ועל תורתך שלפדתנו, ועל חקיך שהודעתנו, ועל חיים חן וחסד שהוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה:

ועל הכל יהוה אלהינו אנחנו מודים לך, ומברכים אותך, ותברך שמך בפי כל חי תמיד לעולם ועד. בפתוב, ואכלת ושבעת, וברכת את יהוה אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה יהוה על הארץ ועל המזון:

רחם נא יהוה 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, זוננו, פרנסנו, וכלכלנו, ותרויחנו, ותרנח לנו יהוה אלהינו מהרה מכל צרותינו. ונא, אל תצריכנו יהוה אלהינו לא לידי מתנת בשר ודם, ולא לידי הלוואתם, כי אם לידי המלאכה, הפתוחה, הקדושה ותרחבה, שלא נבוש ולא נפלים לעולם ועד:

כשחל בשבת: רצה והחליצנו יהוה אלהינו במצותיך ובמצות יום השביעי, השבת הגדול והקדוש הזה, כי יום זה גדול וקדוש הוא לפניך, לשבת בו ולנוח בו באהבה במצות רצונך, ובמצות הניתח לנו יהוה אלהינו, שלא תהא צרה ונגון ואנחה ביום מנוחתנו, ותראנו יהוה 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 ויזכרנו ויפקדוננו, ויזכרנו אבותינו וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים טובים ולשלום, ביום חג המצות הזה: וזכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים 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 יהוה בונה ברחמי ירושלים, אמן: ברוך אתה יהוה אלהינו מלך העולם. האל, אבינו, מלכנו, אדירנו, בוראנו, גואלנו, יוצרנו, קדושנו, יעקב, רוענו רועה ישראל, המלך הטוב והמטיב לכל. שפכל יום ויום הוא המטיב הוא מטיב הוא ייטיב לנו. הוא גמלנו הוא גומלנו הוא גומלנו לעד, לחן ולחסד ולרחמים ולרנח הצלה והצלחה, ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים וחיים ושלום וכל טוב. ומפל 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. ויתחדד בנו לעד ולעולמי עולמים: הרחמן הוא יפרנסנו בכבוד: הרחמן הוא ישבר עלנו מעל צוארנו והוא יוליכנו קוממויות 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 ישועות ונחמות: הרחמן הוא יברך את (אבי מורי) בעל הבית הזה, ואת (אמי מורת) בעלת הבית הזה, (אותי ואת אשתי ואת זרעי) אותם ואת ביתם ואת זרעם ואת כל אשר להם. אותנו ואת כל אשר לנו. כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל בן יברך אותנו כלנו יחד בברכה שלמה. ונאמר אמן:

בפרום ולמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת יהוה וצדקה מאלהי ישענו. ונמצא חן ושכל טוב בעיני אלהים ואדם: לשבת: הרחמן הוא ינחילנו ליום שפלו שבת ומנוחה לחיי העולמים: הרחמן הוא ינחילנו ליום שפלו טוב. ליום שפלו ארוך, יום שצדיקים יושבים ועטרוניהם בראשיהם ונהנים מזיו השכינה ויהי חלקנו עמהם: הרחמן הוא יזכרנו לימות המשיח ולחיי העולם הבא: מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם: עשה שלום בפרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמר אמן:

יראו את יהוה קדושינו כי אין מחסור ליראיו: כפירים רשו ורעבו ודורשי יהוה לא יחסרו כל טוב: חודו ליהוה כי טוב כי לעולם חסדו: פותח את ידו ומשביע לכל חי רצון: ברוך הנקבר אשר יבטח ביהוה והיה יהוה מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש להם: יהוה עו לעמו יתן יהוה יברך את עמו בשלום:

You drink the third cup, make sure to lean, you do not make a ברכה
ד. כוסות of the מצוה **אחרונה**

ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:

You pour the fourth cup, you also fill the כוס של אליהו **and open the front**
door.

שפוך חמתך אל הגוים אשר לא ידעוך ועל ממלכות אשר בשמך לא קראו: כי אכל את יעקב ואת נהו השמו: שפך עליהם זעמך וחרון אפך ישוגם: תרדוף באף ותשמידם מתחת שמי יהוה:

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. שפוך חמתך refers to the final purging of the wicked which will precede the ultimate triumph of the righteous. (הגדה של הגר"א)

הלל

לא לנו יי לא לנו כי לשמך תן כבוד, על חסדך על אמתך. למה יאמרו הגוים, איך 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 יריחו. ידיהם ולא ימישו, רגליהם ולא יחלכו, לא יחגו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישראל בטח ביי, עזרם ומגנם הוא. בית אהרן בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו ביי, עזרם ומגנם הוא.

יי זכרנו יברך, יברך את בית ישראל, יברך את בית אהרן. יברך יראי יי, תקטנים עם הגדלים. יסוף יי עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא המתים יחללו יה, ולא כל ירדי דומת. ואנחנו נברך יה, מעתה ועד עולם, הלל יה.

אהבתי כי ישמע יי, את קולי תחנוני. כי הטח אזנו לי, וכימי אקרא. אפפוני הבלי מות, ומצרי

שאל מצאוננו צרה ונגון אמצא. ובשם יי אקרא, אנה יי מלטה נפשי חנון יי וצדיק, ואלהינו מרחם. שמר פתאים יי דלותי ולי יהושיע. שוכי נפשי למנוחוכי, כי יי גמל עליכני. כי הלצת נפשי ממות, את עיני מן דמעה, את רגלי מדחי. אתהלך לפני יי, בארצות החיים. האמנתי כי אדבר, אני עניתי מאד. אני אמרתי בחפזי, כל האדם כזב.

מה אשיב ליי, כל תגמולוהי עלי. כוס ישועות אשא, ובשם יי אקרא. נדרי ליי אשלם, נגדה נא לכל עמו. יקר בעיני יי, המותה לחסידיו. אנה יי כי אני עבדך, אני עבדך בן אמתך, פתחת למוסרי. לך אופח זבח תודה, ובשם יי אקרא. נדרי ליי אשלם, נגדה נא לכל עמו. בחצרות בית יי, בתוכי ירושלים, הללויה.

הללו את יי, כל גוים, שבחוחו, כל האמים. כי גבר עלינו חסדו, ואמת יי לעולם, הללויה.

הודו ליי כי טוב, כי לעולם חסדו.
יאמר נא ישראל, כי לעולם חסדו.
יאמרו נא בית אהרן, כי לעולם חסדו.
יאמרו נא יראי יי, כי לעולם חסדו.

מן המצר קראתי יהי, ענני במרחב יהי. יי לי לא אירא, מה יעשה לי אדם. יי לי בעזרי, ואני אראה בשנאי טוב לחסות ביי, מבטח באדם. טוב לחסות ביי, מבטח בנדיבים. כל גוים סבבוני, בשם יי כי אמילם. סבבוני גם סבבוני, בשם יי כי אמילם. סבבוני כדברים דעכו כאש קוצים, בשם יי כי אמילם. דחה דחיתני לגפל, ויי עזרני עזי וזמרת יהי, ויהי לי לישועה. קול רנה וישועה באחלי צדיקים, ימין יי עשה חיל. ימין יי רוממה, ימין יי עשה חיל. לא אמות כי אחיה, ואספר מעשי יהי. יסר יסרני יהי, ולמות לא נתנני. פתחו לי שערי צדק, אבא בם אודה יהי. זה השער ליי, צדיקים יבאו בו. אודה כי עניתני, ותהי לי לישועה. אודה כי עניתני, ותהי לי לישועה. אכן מאסו הבונים, היתה לראש פנה. אכן מאסו הבונים, היתה לראש פנה. מאת יי היתה זאת, היא נפלאות בעינינו. מאת יי היתה זאת, היא נפלאות בעינינו. זה היום עשה יי, נגילה ונשמחה בו. זה היום עשה יי, נגילה ונשמחה בו.

אנא יי הושיעה נא.
אנא יי הושיעה נא.
אנא יי הצליחה נא.
אנא יי הצליחה נא.

ברוך הבא בשם יי, ברכנוכם מבית יי. ברוך הבא בשם יי, ברכנוכם מבית יי. אל יי ויאר לנו, אסרו חג בעבתים עד קרנות המזבח. אל יי ויאר לנו, אסרו חג בעבתים, עד קרנות המזבח. אלי אתה ואודה, אלתי ארוממך. אלי אתה ואודה, אלתי ארוממך. הודו ליי כי טוב, כי לעולם חסדו. הודו ליי כי טוב, כי לעולם חסדו.

יחללך יי אלהינו (על) כל מעשיך, וחסידך צדיקים עושי רצונך, וכל עמך בית ישראל ברנה יודו ויברכו וישבחו ויפארו וישוררו וירוממו ויעריצו ויקדישו וימליכו את שמך מלכנו תמיד. כי לך טוב

להודות ולשמוך נאה לומר, כי מעולם ועד עולם אתה אל.

הודו ליי 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 בתכונה, כי לעולם חסדו. לרוקע הארץ על הפנים, 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 בכבוריהם, כי לעולם חסדו. ויצא 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. ונגער 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 יי אלהינו ורוח כל בשר תפאר ותרוםם זכרך מלפני תמיד, מן העולם ועד העולם אתה אל, ומבלעדך אין לנו מלך גואל ומושיע, פודה ומציל ומפרנס ומרחם בכל עת צרה וצוקה, אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו בחסד, ובריותיו ברחמים. ויי לא ינום ולא ישן, המעורר ישנים והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך גופלים, והזוקף כפופים, לך לבדך אנחנו מודים. אלו פינו מלא שירה בים, ולשוננו רנה בהמון גליו, ושפתותינו שבה במרחבי רקיע, ועינינו מאירות בשמש וכירה, וידינו פרושות כנשרי שמים, ורגלינו קלות כציפור, אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו ולברך את שמך, על אחת מאלף אלף אלפי אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו יי אלהינו ומבית עבדים פדיתנו. ברעב ונתנו, ובשבע כלכלתנו, מחרב הצלתנו, ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרנו רחמיה, ולא עזבונו חסדיה, ואל תפושנו יי אלהינו לנצח. על בן אכרים שפלגת בנו, ורוח ונשמה שנפחת באפינו, ולשון אשר שמת בפינו, הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלפנינו. כי כל פה לך יודה, וכל לשון לך תשבע, וכל ברך לך תכרע, וכל קומה לפניך תשתחוה, וכל לבבות ייראוה, וכל קרב וכליות יזמרו לשמך, בדבר שבתוב, כל עצמותי תאמרנה, יי מי כמוך, מציל עני מחזק מפונה, ועני ואביון מגזלו. מי ידמה לך, ומי ישוה לך, ומי יערך לך, האל הגדול הגבור והנורא, אל עליון, קנה שמים וארץ. נחלקך ונשבחה ונפארה, ונברך את שם קדשך, באמור, לדוד, ברכי נפשי את יי, וכל קרבי את שם קדשו.

האל בתעצמות עגה, הגדול בכבוד שמך, הגבור לנצח, והנורא בגוראותיה, המלך היושב על פסא רם ונשא.

שוכן עד, מרום וקדוש שמו. וכתוב, רננו צדיקים ביי, לישרים נאה תהלה. בפי ישרים תתהלל, ובדברי צדיקים תתברך, ובלשון חסידים תתרוםם, ובקרב קדושים תתקדש.

ובמקהלות רבבות עמוך בית ישראל, ברנה יתפאר שמך מלפנינו, בכל דור ודור, שכן חובת כל

תיצורים, לפניה יי אלהינו ואלהי אבותינו לתודות, להלל, לשבח, לפאר, לרומם, לתדר, לברך, לעלה ולקלם, על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחך.

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ. כי לך נאח, יי אלהינו ואלהי אבותינו, שיר ושבחה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה ומלכות. ברכות והודאות מעתה ועד עולם. ברוך אתה יי, אל מלך גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבוחר בשירי זמרה, מלך, אל, חי העולמים.

You drink the fourth cup, remember to lean. Have in mind that you are fulfilling the מצות of the כוסות ד.

ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יהוה אלהינו מלך העולם על הגפן ועל פרי הגפן ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכול מפריה ולשבוע מטובה. רחם נא יהוה אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחה ועל היכלך. ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בכנינה ונאכל מפריה ונשבוע מטובה ונברכה עליה בקדשה ובטהרה. (בשבת: ורצה ותחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה. כי אתה יהוה טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן: ברוך אתה יהוה על הארץ ועל פרי הגפן: (כא"י גפנה):

הודו ליי כי טוב, כי לעולם חסדו. הודו לאלהי האלהים, כי לעולם חסדו. הודו לאדני האדנים, כי לעולם חסדו. לעשה נפלאות גדולות לבדו, כי לעולם חסדו. לעשה השמים בתבונה, כי לעולם חסדו. לרוקע הארץ על המים, כי לעולם חסדו. לעשה אזרים גדלים, כי לעולם חסדו. את השמש לממשלת ביום, כי לעולם חסדו. את הירח וכוכבים לממשלות בלילה, כי לעולם חסדו. למכה מצרים בכבוריהם, כי לעולם חסדו. ויצא ישראל מתוכם, כי לעולם חסדו. ביד חזקה ובזרוע נמויה, כי לעולם חסדו. לגזר ים סוף לגזרים, כי לעולם חסדו. ותעביר ישראל בתוכו, כי לעולם חסדו. ונער פרעה וחילו בים סוף, כי לעולם חסדו. למוליד 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.

אנה יי כי אני עבדך, אני עבדך בן אמתך

There were once חסידים who asked their Rebba a סגולה for פרנסה. The Rebba responded that they should say, אנה ה, but the Rebba did not specify which אנה ה. So there was a מחלוקת amongst the חסידים, some said, the Rebba meant, we asked for physical success so he meant הצליחה

נא. Others said no, if we are successful in רוחניות, then will be successful in רוחניות, so the Rebba meant אנה 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, אנה ה כי אני עבדך, that is the פרנסה for סגולה.

Why is אנה ה כי אני עבדך 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

חסל סדור פסח בהלכתו. בכל משפטו וחקתו. באשר זכינו לסדר אותו. בן נזכה לעשותו. זך שוכן מעונה. קומם קהל עדת מי מנה. בקרוב נהל נמעי כנה. פדוים לציון ברנה: לשנה הבאה בירושלים ג"פ:

חסל סדור פסח בהלכתו

Why don't we use a word like גומר, why חסל, were finished with?
We want to be finished with פסח, סדור פסח, we want the real thing.

ובכן ויהי בחצי הלילה:
אז רוב נסים הפלאת בלילה. בראש אשמוורת זה הלילה. גר צדק נצחתו כנחלק לו לילה. ויהי בחצי הלילה:
דנת מלך גרר בחלום הלילה. הפחדת ארמי באמש לילה. וישר ישראל לאל ויובל לו לילה. ויהי בחצי הלילה:
זרע בכורי פתרום מחצת בחצי הלילה. חילם לא מצאו בקומם בלילה. טיסת נגיד חרושת סלית בכוכבי לילה. ויהי בחצי הלילה:
יעץ מחרף לנופף אווי הובשת פגריז בלילה. ברע בל ומצבו באישון לילה. לאיש חמודות נגלה רז חזות לילה. ויהי בחצי הלילה:

משתכר בכלי קדש נהרג בו בלילה. נושע מבזר אריות פותר בעתותי לילה. שנאה נטר אנגי
 וכתב ספרים בלילה. ויהי בחצי הלילה:
 עוררת נצחך עליו בנדד שנת לילה. פורה תדרוך לשומר מה מלילה. צרח בשומר ושח אתא
 בקר וגם לילה. ויהי בחצי הלילה:
 קרב יום אשר הוא לא יום ולא לילה. רם הודע כי לך היום אף לך הלילה. שומרים הפקד לעירך
 כל היום וכל הלילה. תאיר באור יום השכת לילה. ויהי בחצי הלילה:
 בחו"ל בליל שני:
 ובכן ואמרתם זבח פסח:
 אומץ גבורותיה הפלאת בפסח. בראש כל מועדות נשאת פסח. גלית לאזרחי חצות ליל פסח.
 ואמרתם זבח פסח:
 דלתיו דפקת כחם היום בפסח. הסעיד נוצצים עגות מצות בפסח. ואל הפקר רץ זכר לשור ערך
 פסח. ואמרתם זבח פסח:
 זעמו סדומים ולחמו באש בפסח. חליץ לוט מהם ומצות אפה בקץ פסח. טאטאת אדמת מוף ונוף
 בעברך בפסח. ואמרתם זבח פסח:
 יה ראש כל און מחצת בליל שמור פסח. כביר על בן בכור פסחת בדם פסח. לבלתי תת משחית
 לבא בפתחי בפסח. ואמרתם זבח פסח:
 מסגרת סגרה בעתותי פסח. נשמדה מדין בצליל שעורי עומר פסח. שורפו משמני פול ולוד ביקד
 יקוד פסח. ואמרתם זבח פסח:
 עוד היום בנוב לעמוד עד געה עונת פסח. פס יד בתבה לקעקע צול בפסח. צפה הצפית ערוך
 השלחן בפסח. ואמרתם זבח פסח:
 קהל בנסה הדסה צום לשלש בפסח. ראש מבית רשע מחצת בעין חמישים בפסח. שתי אלה
 רגע תביא לעוצית בפסח. תעוז ידה ותרום ימינה בליל התקדש חג פסח. ואמרתם זבח פסח:
 כי לו נאה. כי לו יאה:

אדיר במלוכה. בחור בהלכה. גודדיו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 דגול במלוכה. הדור בהלכה. ותיקיו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 זכאי במלוכה. חסין בהלכה. טפסריו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 יחיד במלוכה. כביר בהלכה. למודיו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 מלך במלוכה. נורא בהלכה. סביביו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 עניו במלוכה. פודה בהלכה. צדיקיו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 קדוש במלוכה. רחום בהלכה. שנאניו יאמרו לו:
 לך ולך. לך בי לך. לך אף לך. לך יהנה הממלכה. כי לו נאה. כי לו יאה:
 תקיף במלוכה. תומך בהלכה. תמימיו יאמרו לו:

לָךְ וּלְךָ. לָךְ כִּי לָךְ. לָךְ אַף לָךְ. לָךְ יְהוָה תִּמְלֹכֶת. כִּי לֹא נָאֵת. כִּי לֹא יָאֵה:
 אֲדִיר הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
 בְּחֹר הוּא. גְּדוֹל הוּא. יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה אֵל
 בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
 תְּדוּר הוּא. וְתִיק הוּא. זָכַאי הוּא. חֶסֶד הוּא. יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל
 בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
 מְהוּר הוּא. יְחִיד הוּא. כְּבִיר הוּא. לְמוֹד הוּא. מְלֶךְ הוּא. נוֹרָא הוּא. סְגִיב הוּא. עִזּוֹ הוּא. פּוֹדֵה הוּא.
 צְדִיק הוּא. יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
 קְדוֹשׁ הוּא. רְחוּם הוּא. שְׂדֵי הוּא. תְּקִיף הוּא. יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל
 בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

אֶחָד מִי יוֹדֵעַ. אֶחָד אֲנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרִיץ:
 שְׁנַיִם מִי יוֹדֵעַ. שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לִוְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרִיץ:
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 אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אֲנִי יוֹדֵעַ. אַרְבַּע אִמּוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לִוְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
 שְׁבַשְׁמִים וּבְאֲרִיץ:
 חֲמִשָּׁה מִי יוֹדֵעַ. חֲמִשָּׁה אֲנִי יוֹדֵעַ. חֲמִשָּׁה חוּמְשֵׁי תוֹרָה. אַרְבַּע אִמּוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לִוְחוֹת
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 שְׁנַיִם עֶשְׂרֵה מִי יוֹדֵעַ. שְׁנַיִם עֶשְׂרֵה אֲנִי יוֹדֵעַ. שְׁנַיִם עֶשְׂרֵה שְׁבַטֵיא. אֶחָד עֶשְׂרֵה כּוֹכְבֵיא. עֶשְׂרֵה דְבָרִיא.
 תְּשַׁעָה יְרַחֵי לִידָה. שְׁמוֹנָה יָמֵי מִילָה. שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשׁ סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חוּמְשֵׁי תוֹרָה.
 אַרְבַּע אִמּוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לִוְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרִיץ:
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משנת. חמשה חומשי תורה. ארבע אמהות. שלשה אבות. שני לוחות הברית. אחד אלהינו
שבשמים ובארץ:

שמונה מי יודע. שמונה אני יודע. שמונה ימי מילה. שבעה ימי שבתא

is on the 8th day, שבת is only one day?

went to bath house and was crying since he did not have any מצות, and then he remembered ברית מילה. Was he מקיים 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 ה'. 8 days symbolizes that it is not just one moment, same with שבת. שבת has to permeate the whole week and ברית has to permeate your whole life. (Rav משה)

תשעה מי יודע. תשעה אני יודע. תשעה ירחי לידה

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 pre maturely 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!

חד גדיא, חד גדיא:
דזבין אבא בתרי זוני. חד גדיא, חד גדיא:
ואתא שונרא, ואכלה לגדיא, דזבין אבא בתרי זוני. חד גדיא, חד גדיא:
ואתא כלבא, ונשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוני. חד גדיא, חד גדיא:
ואתא חוטרא, והכה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוני. חד גדיא, חד גדיא:
גדיא:

וְאַתָּא נֹרָא, וְשֵׁרָף לְחוּמְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָ.
 חַד גְּדִיָא, חַד גְּדִיָא:
 וְאַתָּא מִיָּא, וְכִבְה לְנֹרָא, דְּשֵׁרָף לְחוּמְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין
 אַבָּא בְּתַרִּי זַוְיָ. חַד גְּדִיָא, חַד גְּדִיָא:
 וְאַתָּא תּוֹרָא, וְשִׁתָּה לְמִיָּא, דְּכִבְה לְנֹרָא, דְּשֵׁרָף לְחוּמְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה
 לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָ. חַד גְּדִיָא, חַד גְּדִיָא:
 וְאַתָּא חֲשׁוּחַט, וְשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכִבְה לְנֹרָא, דְּשֵׁרָף לְחוּמְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ
 לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָ. חַד גְּדִיָא, חַד גְּדִיָא:
 וְאַתָּא מְלֵאדָּ הַמְּנֹת, וְשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכִבְה לְנֹרָא, דְּשֵׁרָף לְחוּמְרָא,
 דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָ. חַד גְּדִיָא, חַד גְּדִיָא:
 וְאַתָּא חֲקוּדוּשׁ בְּרוּךְ הוּא, וְשִׁחַט לְמְלֵאדָּ הַמְּנֹת, דְּשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא,
 דְּכִבְה לְנֹרָא, דְּשֵׁרָף לְחוּמְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי
 זַוְיָ. חַד גְּדִיָא, חַד גְּדִיָא:

חַד גְּדִיָא, חַד גְּדִיָא

It is fascinating that that לשון is closely related to הגדה. One הגדה. 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 גְּדִיָא-we acknowledge that we don't understand everything, life it is a riddle, we end סיפור יציאת מצרים, we might only see 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 חוּמְרָא וְהִכָּה 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)

ואתא הקדוש ברוך הוא, ושהם למלאך המות

Rav Noson Adler had many people who were sharply critical of him, since they found his manner of עבודת ה' 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 עבודת ה'. 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 תהי נדניא, 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, punished 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 that 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 that 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 תשס"ט)

אחד מי יודע

פסח is a זמן of דילוג, a jump-start. We went from the depths of מומאה out of מצרים. פסח taught us to dream. Someone once came to Reb Gedalyah Schorr and said, חז"ל 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 שייך? 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 מהשבה, 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 מהשבה. 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?

is אליהו 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 לשונות of גאולה. We have a מנהג to pour a fifth cup for the פסוק of וּהִבֵּאתִי לָכֶם of כּוֹס. The reason is because there is a מחלוקת in the גמרא if we need a fifth cup (מור"ם 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 ארזי הלבנון:) ר שלמה זלמן אורבך (תשבי יתריץ קושיות ואבעיות) תיקו. We know that אליהו will answer all our doubts? 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, **doesn't come through the door he comes through the brain.** (שעו page מללי אורות) גר"א) 4/03)