

**These דברי תורה are new for this year. They can also be found in the A.D.D. Hagada**

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.

---

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 בורך, 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)

---

וְאִפִּילוּ בְּלִנּוּ חֲכָמִים בְּלִנּוּ נְבוֹנִים בְּלִנּוּ זְקֵנִים בְּלִנּוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרָיִם תְּרֵי זֶה מְשַׁבַּח:

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

The אמורא 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, כָּל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרָיִם תְּרֵי זֶה מְשַׁבַּח?

The סיפור יציאת מצוה, theme of the סדר is about הכרת הטוב, that is the מצוה of מזהר"ל. 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)

---

בנגד ארבעה בנים דברה תורה:

בנים-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-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)

---

Why is there such an emphasis on family on פסח, והגדת לבנד, כי ישלך בנד, why such a focus on family?  
סיפור יציאת מצרים, ד בנים, לאמר

We are celebrating being a בן חורין, what is the מידה of an עבד? No יהוס, 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 כנען. Why? He had no respect for his family. He discharged his father. נח said, you don't respect family, you wont have family. (Shemen hatov 2022)

צא ולמד מזה בקש לבן הארמי לעשות לי עקב 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)

כָּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל

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

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

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

**דָּם**

וְתִדְּנָה אֲשֶׁר-בִּיאָר תָּמוֹת וּבְאֵשׁ תִּיאָר וְנִלְאוּ מִצְרַיִם לְשֵׁתוֹת מַיִם מִן-הַיָּאֵר (זו יח)

In מדרש it says, by דָּם מַכַּת 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.

זָכְרֵנוּ אֶת-תִּדְּנָה אֲשֶׁר-נֶאֱכַל (יא ה), בְּהַעֲלֵתָךְ, the Jews complained in the dessert, בְּמִצְרַיִם הָנָם.

We remember the free fish that we ate in מצרים. Our פרנסה in מצרים was selling fish, when 'ה sent the מכה of דָּם, 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 losing everything. That is where the פרנסה is going to come from.

Remember when a seed goes into the ground, that is when it starts

growing. From the place that you look doomed, that is where you start growing. (Zera Shimshon Rav Biederman)

### בשעה שיש מצה ומרור מנחים לפניך

Why specifically מצה and מרור?

The גמרא says that אמת של הקב"ה אמת. 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.

בשעה שיש מצה ומרור מנחים לפניך. מצה represents freedom and מרור represents suffering. A Jew needs to have both in front of us, we need to be comfortable with both. We are obviously comfortable with the מצה but may not understand the מרור, but we understand that is best for us now.

### אפיקומן

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

The word צפון means hidden. The simple פשוט is that it refers to the מצה that

was hidden away. **But on a deeper level, it is a reminder that children will always uncover whatever is hidden.** If a parent isn't genuine or consistent, the kids will eventually find out. Kids, and teenagers in particular, are very in tune with what is genuine and what is fake, and they are eager to call a bluff. (Rabbi YY Jacobson)

---

ואעבור עליך ואראך מתבוססת בדמיוך ואמר לך בדמיוך חיי ואמר לך בדמיוך חיי

It says - **אחרי מות יתה אל-משה אחרי מות שני בני אהרן** - after the death of. Of course, it is referring to the actual deaths of the sons of Aharon. But, in life a person goes through many many losses and disappointments and often we feel that we are in a perpetual state of **אחרי מות**. 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 **אחרי מות**. The measure of faith is how does a person respond and react to that state of **אחרי מות**.

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: **בדמיוך חיי**.

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**.

**בדמיוך**, in your blood (in the **זכות** of the blood of **מילה** **ברית**), 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 **מוכר נפש**, they risked their lives, and the Egyptians did nothing. **בדמיוך**, in the **זכות** of that bloodshed in the Shechting of the sheep, **חיי**, they merited to live.

The Rebbe explained, "When אהרן lost his two children, the פסוק describes his reaction as וידם אהרן (ויקרא יג), אהרן was quiet. בְּדַמְיָהּ 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, בְּדַמְיָהּ, 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 יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם, I want to sing to You. I want to sing to You the rest of my life, וְלֹא יִדָּם, I am not going to be silence. Not just silence, but to take ones suffering and to take the אהרי מות that one goes through and make it into a song לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם.

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

---