

HAGGADAH

MARATHON

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PRE- SEDER

1) Chidushei Harim in the name of the Maharal- The word for "*Seder*" is coming to teach us that even the *Maccos* and the miracles of *Yitzias Mitzrayim* had a *seder*. Hashem designed all of this in his masterplan, nothing was chance.

2) Netziv- Why do we wear a *Kittel*? Although we are trying to recreate *Yitzias Mitzrayim*, we are also trying to mimic the times of the *Korban Pesach*. A proof to this is when we say in the Haggadah "*Kol Ditzrich Yeitzei ViYifsach*"- "Anyone who is needy let him come and join in the *Korban Pesach*". Clearly this is not possible because the *Halacha* of the *Korban Pesach* is that the person eating it must be designated to do so before *Pesach*. So at that point in the *seder*, nobody else is allowed to partake in it. Must be that we're merely mimicing the times of the *Korban Pesach*.

2A) The Taz- He asks why is it that we need to wash our hands before dipping something in water, when the entire year we are lenient and don't do as such? The same answer is that we are trying to mimic the times of the *Korban Pesach*.

2B) (a) The Rav (Soloveitchik)- The reason we wear a *kittel* is because it's a *shinuy* (Change, Difference)

(b) The Netziv- answers differently that the *Korban Pesach* is considered *Kodshim*. Just like by the times of the *Korban Pesach* you needed to wear *Bigdei Lavan* (White Linen), so too, to mimic the times, we wear a white *kittel*. Just like Pharaoh made Yosef wear white linen as *Bigdei Malchus*.

(c) [The Rav disagrees with the Netziv and answers back to that: If so, why don't we all wear a white *kittel* Must be since we all don't wear it, it is just for a *shinuy*]

3) Kedushas Levi (Berditchever)- Dealing with 2 names of *Pesach*. The Torah calls it "*Chag Hamatzos*", and we call it "*Pesach*". Why? He answers that *Clal Yisrael* is praising Hashem, and Hashem is praising *Clal Yisrael*. Hashem is praising how we did the *Matzos* and were observant to His commandments. We are praising how Hashem passed over us during *Maccas Bechoros*. That's why Chazal say that Hashem's *Teffilin* say "*Mi KiAmcha Yisrael*"- "Who is like the Jewish nation?" and ours say "*Hashem Elokeinu Hashem Echad*"- "Hashem is One".

KADESH-KIDDUSH

4) Bircas Avraham (in his chidushim on Masechtas Pesachim)- asks on Kiddush: We use the *Lashon* of "*Asher Bachar Banu MiKol HaAmim*"-"That He chose us from all other nations". This is only used in a couple of places: A) Kiddush of Shabbos B) Kiddush of Yom Tov C) Bircas Hatorah. We use it to teach us that, although non-Jews also have a day of rest and their own holidays and Law of the Book, we are trying to convey through this *Lashon* that ours, specifically, is unique. Our holidays and our Torah is different than the non-Jews' and has higher *Kedusha*, as it was us that Hashem chose.

HESAIBAH- LEANING

5) The Rav (Soloveitchik)- *Hesaibah* (literally: Leaning), is not as everyone misconceives it as just leaning to the left. Rather, it's a defiant seating that shows you are a leader. That's why a *Talmud* (Student) can't do *Hesaibah* in front of his Rebbe. Why can't he just lean a little bit in front of his Rebbe? How is that disrespectful?? Must be it's different than just leaning. It's a way of showing that you are losing all the shackles of authority. That's the beauty of the night. An *Eved* (Slave) stands at attention. A soldier stands at attention. A free man leans as such (defiant) showing he's not under the control of *Basar ViDam* (Humans). That's the *Hesaibah* of the *Seder*!

*(YF Addition:) Rav Yosef Leib Bloch of Telshe- Reclining is supposed to be as a *Zeicher* (Remembrance/Commemoration). So too, many of the little actions and *simanim* that are done at the *seder* are done in commemoration of *Yitzias Mitzrayim*. He asks: Why do we use such minute and mundane actions for the commemoration? Put on a show! Make a parade! Aren't there other commemorations that would have a greater impact?. To answer this he brings down a *medrash* from *Bamidbar Rabbah-Parshas Pinchas*. The question is asked: Why is it that all of the 7 days of *Succos* we need to bring like 70 *Korbanos* (Bulls) and on *Shmini Atzeres* (The 8th day of *Succos*) we only bring 1 *Korban*? The *medrash* answers this with a *Mashal* (Parable). A king held a banquet on 7 consecutive days and invited the entire country to each of them. When the 7 days passed, he said to his close friend "We have paid our social obligations to all of the citizens of the realm. Let the two of us sit and eat a simple meal together, a meal of fish and greens". When there is a sense of closeness, and you want to arouse inner feelings and internalize an event, the best way is not through expensive externals, because that's

where it'll stay, on the outside. The message of each of these seemingly mundane actions of the *seder* descend into the depths of the *Neshama* (Soul), and awaken the inner emotions of the person.

URCHATZ

6) Rav Shlomo Avineir in the name of Rav Tzvi Yehudah HaKohen Kook- We're *machmir* (stringent) on dipping food because usually only important and *chashuv* (Important) people are *machmir* on that. But, since tonight we are all considered that important and *chashuv*, we are all *machmir*.

MAGGID

7) Sefas Emes- Why is there no Bracha on *Sipur Yitzias Mitzrayim*? Because it's a "*mitzvah sichlis*"- "Logical Mitzva". That's understandable because the *Gemara* in *Pesachim* 197a, states that if an *eved* is freed by his master, it's given that he says thank you. So too, it's given and understandable that we thank Hashem for freeing us and taking us out of Mitzrayim. Why is there no bracha on a "*mitzvah sichlis*"? (We can apply the same question to-Why is there no bracha for *Bein adam lachaveiro*? It's just a general *clal* (Rule)?) Chidushei Harim- answers because if you are doing the mitzvah because "*Asher Kidshanu Bimitzvosav Vitzivanu*" (Just because we were commanded to do so), it'll take away from the mitzvah. We aren't doing the mitzvah just because Hashem commanded us to do so. We are doing it because it's right!! So we don't say the bracha in order to emphasize this idea.

7a) The Ran in the name of Rav Hai Gaon- addresses a similar question as to why there's no bracha before this *Hallel* that we say at the *seder*? He answers that the *Hallel* in the *Haggadah* isn't a normal *Hallel*, it's a *shira* (Song- in praise to Hashem)!. If you are doing the *seder* as if you're actually living through it and you are really being redeemed from Mitzrayim, then when it comes to the end of the *seder* you just can't help but burst into *shira*, thanking Hashem for saving our lives. The *shira* is from our heart and not because Hashem commanded us, as the bracha indicates.

8) Rav Yosef Rackman- Answers a similar question on why there is no bracha by *Magid* or *Urchatz*? He explains that it's because we are still *avadim* (Slaves) during these points in the *seder*, so we can't say brachos yet! (This is puzzling because if this is true then why do we say kiddush? We'd have to

answer that according to Rav Rackman, the kiddush is a separate *Din* (Law) that's isn't the same part of the *seder* as *Magid* and is just a startup for the *seder*). Finally, at the end of *Magid* when we are freed, that's when we say a bracha. We see this also by a convert who goes to the *mikva*. The *Gemara* says he makes the bracha afterward because he can't make the bracha earlier, since before the *mikva* he's still considered a non-Jew.

9) Shemen Hatov- The following 2 aspects of the *seder* have a deep connection. The source of *Magid* is the *Pasuk* of "*ViHigadta Li Vincha BaYom HaHu*"- "And You should tell over to your son on that day". We see from here that there's a certain way to transmit the story of going from slavery to freedom. What's the connection between the content (slavery to freedom) and the transmission (Father to son)? He answers beautifully that one of the characteristics of an *eved* is that he has "No relationships to family". If an *eved* has kids, they now belong to the master. This applies to his parents as well. He is completely divorced from family. We know that the first to be slaves were the *Kinaani* (People from Kinaan). What did they do to deserve this? Cham, Kinaan's father, debased the *kavod* (Honor) of his father and grandfather. Because of that, Hashem makes them slaves. Why? Because they treated their father and grandfather with disrespect and took their family for granted, they'll become slaves and lose their family. During the *seder*, when we are being freed from slavery, we highlight our newly found and so desired ability to communicate and transmit with family, with our fathers.

[This is a nice *vort* which explains the custom to have a lot of family together at the *seder* because an *eved* has no family and we are showing our appreciation of the gift of family, while also understanding that it only came through Hashem taking us out of slavery]

10) Rav Menachem Genack- There's a pivotal question that is asked by many. How is it that one can feel as if he is part of the *Geula* (Redemption) of Pesach when in the end of the night we are still sitting in *Galus* (Exile)? He answers that this is the reason we say in the beginning of *Magid*, "*LiShana Habaah*". We know, in the future, Hashem promised to help us and bring the *Geula*. When you're sitting in *Galus*, knowing that there will be a *Geula*, you feel differently. He brings a *Mashal* (Parable) to help understand this idea. A person is in jail and knows that he is to be released tomorrow. This guy feels like a free person. A different guy who is on the outside, but knows

hes going in the next day for 15 years, already feels like a prisoner. It has nothing to do with your current placement. Rather, it's about the knowledge and recognition of what is happening and what's going to happen in the near future. Knowing with *Emunah* (True Belief) that the *Geula* is on its way shortly, we already taste it and feel as if we are no longer in *Galus*.

HA LACHMA ANYA

11) Hegyonai Halacha quotes the Shlah and Sforno- "*Ha Lachma Anya*"- "This is the bread of affliction our fathers ate in Mitzrayim": What do we mean when we say "In Mitzrayim"? We are told that once the Ibn Ezra was taken captive and was fed matzos. In Mitzrayim people were fed matzos because it was cheaper. So that matza symbolized their *Avdus* (Slavery). When they were leaving, they were commanded by the Mitzriyim to make matza. Since they left in such a hurry, however, it didn't have a chance to rise. (It seems difficult considering that *Clal Yisrael* were in their houses throughout the night. This is a *machlokes* (Argument) *Rishonim* and just to understand on a basic level we'll discuss one *pshat*. *Clal Yisrael* figured they had all night to make the matza and decided to wait to make it. When they realized they had to leave in a hurry, there was little time left). That same matza that symbolized their *Avdus* was the same *Siman* (Symbol) of *Clal Yisrael* leaving their *Avdus* in such a hurry! Matza symbolizes both freedom and slavery. That's why 1/2 is for *Lechem Oni* and 1/2 for *Afikoman*, where we eat it *biderech chairus* (The way of the free). Why the dual symbolism of matza?

Rav Leff- answers the reason is because we are still *avadim* but to a different master. We left the *avdus* of Pharaoh and entered an *Avdus* of being *Ovdei Hashem*. We are expressing that even though we are physically free, we are also celebrating our *Avdus* to Hashem. This is as Rav Leff explained, when speaking in Yeshivat Shaalvim, that the *Avdus* was a way of being *Mitakein* (Fixing) everything that was needed to be *Mitakein* and that's why we do all the things which represent *Avdus* with *Hesaibah* (Leaning) as well. To show it was needed to get to where we are as *Bnei Chorin* (Free people).

12) Rav Zalman Sorotzkin- There's a double *Lashon* in "*Ha Lachma Anya*". We say "*Kol Dichfin- Kol Ditzrich*", and also "*Lishana Habaah BiArah- Lishana Habaah Bnei Chorin*". Why? He explains that there are 2 aspects to us being

poor in Mitzrayim: **A)** Property, **B)** knowledge. That's why we say the double *Lashon*- "*Kol Ditzrich*" refers to food (Property)- "let him come eat"; "*Kol Dichfir*" refers to knowledge- "let him come and celebrate Pesach with us: Let him come and gain a spiritual experience and knowledge of Hashem's existence. We say "*Lishana Habaah BiArah*"- that we'll have property. We say "*Lishana Habaah Bnei Chorin*"- that we'll gain knowledge.

13) The Rav (Soloveitchik)- We start off "*Ha Lachma AnYa*" in the beginning of the Haggadah because its *Derech Cheirus* to have guests. Yet, even though we have gained this luxury of being free and are far better off than when we were in Mitzrayim, we still say "*Lishana Habaah*" to show that we are still not satisfied with where we stand as a nation and that we are still in *Galus*.

14) Rav Tzvi Yehuda HaKohen Kook- How can people in Eretz Yisrael say "*Lishana Habaah BiArah*"? He answers because majority of *Clal Yisrael* are not in Eretz Yisrael and therefore it's appropriate to say this as a member of a greater *Clal Yisrael*.

MAH NISHTANA

15) Hegyonai Halacha- Why is it such a necessity to do the Haggadah in question-answer form (As we see in *Mah Nishtana*)? He answers that the reason is because an *Eved* can't ask questions!! He must do as he's told, no questions asked. So now that we are *Bnei Chorin* we show the importance and the appreciation of the ability to ask questions.

He quotes a Malbim- that explains that the importance of *Mah Nishtana* is that the 1st 2 questions are on *Avdus* (*Chametz vs. Matza; Maror*). The 2nd 2 questions are on *Cheirus* (Leaning; dipping twice). This he explains helps a person get excited, by seeing the 2 sides of the coin at once and be excited about going through the progression (the *seder*) of leaving *Avdus* and entering *Cheirus*. His emotions, excitement, and *Kavanah* (Intent) in Tefilla, as a result, are elevated throughout the entire *seder*. (If you look at the exact progression of the *Mah Nishtana* you can see this idea clearly. A) We are slaves, B) The bitterness of slavery, C) The *Avdus* wearing off (dipping), D) True *Bnei Chorin*.

*(YF Addition) The Alter of Kelm- Another answer as to why we have

questions: One day the Alter of Kelm took a stroll and came across a stone bench. The bench caused him to remember a *medrash*- "Rav Yehuda approached the rock upon which Rabbi Meir would sit while learning Torah. He kissed the rock and compared it to *Har Sinai* where the Torah was given over to *Clal Yisrael*." He realized that if he had seen Rav Yehuda do this, first-hand, he would never have forgotten that. This is the power of visualization. By looking at the *Medrash*, he took what he already knew and took it to the next level by asking himself a simple question: "What did I know previously, and what new factor am I now aware of?" We need to sense the picture and to better do that is to reevaluate what we already know by asking questions.

16) Reb Chaim- quoted in the *Seder HaAruch*- There's a sharp *Lashon* in the *Mah Nishtana*: "*SheBichol Halleilos Anu Ochlin Chametz UMatza*" - "On all other nights we eat *Chametz* and *Matza*". This is odd! Are we allowed to eat *Matza* on *Erev Pesach*? No. Even according to the Magen Avraham you aren't allowed to eat *Matza* on the night before *Erev Pesach*!?? He answers that we can use the *Lashon* of the *Mah Nishtana* as a proof against the Magen Avraham and derive that one can, in fact, eat *Matza* on the night of *Erev Pesach*. [this proof can be easily disproved since "all other nights" can't be taken literally, as there are some nights that we don't eat *chametz*- like other days of *Pesach*.]

17) Rav Avraham Yitzchak HaKohen Kook- The *Mah Nishtana* is a little bit of a mess. The questions seem out of order. The first thing we do at the seder is *Kiddush* (*Heseibah*) which is question #4. The next part of the seder is *Urchatz* (dipping), which is question #3. Then, *Yachatz* (*Matza*), which is question #1. Then, *Maror*, which is question #2. Why this order? And to take it even further, the child is asking about things he doesn't even see yet! Dipping twice, *Maror*, etc. Does this make sense? He answers that this is great for *chinuch*. The *Mah Nishtana* is really for the "*SheAino Yodea Lishol*". This is the son that needs to be fed the questions. Why do we do it in this way? When we are trying to engage a child, we are trying to get him to open his mouth and respond with an answer. So we don't want to feed him the easiest questions, we want to feed him questions that are harder. Then, maybe he'll figure out the easier questions on his own. What's the hardest question we give him? *Matza*. You're asking him why there's an omission of *Chametz* at the table, something he cannot see. You can't expect him to ask

that on his own, so we give it to him. Next, is Maror. There are other vegetables that are out on the table it's just that this one is a little different and out of place. Next is dipping. He should realize it because it's pretty strange that we are dipping before the *seuda* (Meal) even starts. Still, it's not so strange, because it's not like he hasn't seen dipping before. Finally, Leaning. You never see Leaning!! So we give him question #1 (hardest) so maybe he'll ask #2. IF not, we ask #2, hoping he'll ask #3. Then, we hope that through us asking #3, he'll definitely ask #4 considering it's so blatantly different than what we normally do. This is a special idea in *chinuch*.

AVADIM HAYINU

18) Abarbanel- "*AvaDim HaYinu*"- How is this an answer to the questions of *Mah Nishtana*? We were *Avadim* and Hashem took us out. What was the whole question of *Mah Nishtana*? Really, it's one question: Make up your mind!! Are we commemorating the *Avdus* or celebrating the *Cheirus*? Why do we do both? The answer is that we really are doing both.

19) Maggid from Dubne- Why do we start off with "*Avadim HaYinu*"? Why is it so important to "start with the bad and end with the good". The *Gemara* says "At the time that we bless the good, we must also bless the bad that preceded the good". If you look back at the bad with the proper perspective, you'd realize that the bad was also needed in order for there to be a tremendous *YeShua* (Salvation).

19a) Rav Shwalb- quotes *Rashi* in *Megilla* (4A): With the miracles of celebrating the salvation of Purim, we also commemorate the bad, because it's also part of the miracle. It was all part of the *Hashgacha* (Divine Providence) that led to us being able to deserve the *Geula*. So the "*Avadim Hayinu*" and the *Maror*, etc. are also part of the miracle and part of the *Shevach V'HodaAh* (Praise and Thanks) of the *seder*.

19b) Maharal- The fixing of the pain and affliction is what makes the *Shevach* and *HoDaAh* possible. That's why we *davka* (Specifically) say the Haggadah on *Lechem Oni* (Matza). Yet, we are saying all these beautiful things on the *Lechem Oni*. It reflects this same idea of praising the bad with the good, understanding that it's all part of Hashem's masterplan.

20) We say in "*Avadim HaYinu*": "If Hashem wouldn't have taken us out, we'd

still be *Meshubadim*". It doesn't say we'd be slaves, rather we'd be *MeShubad* (Obligated) to Pharaoh. What does this mean? Why would that be? Because we definitely would've been freed sooner or later. In every society we see that, after a certain amount of time, the power breaks down and freedom comes (i.e- the Emancipation Proclamation). Yet, even though a slave is free, he is still *MeShubad* to his former master. He still doesn't feel 100% free, although they don't have to work anymore. This is part of the beauty of the miracle of *Yitzias Mitzrayim*, is that Hashem freed us completely, without this feeling of being *MeShubad* to Pharaoh.

20a) Rav Zalman Sorotzkin and Rav Tzvi Yehuda HaKohen Kook- There were two different *MeShubadim* in Mitzrayim. There was the physical obligation and the spiritual obligation. If Hashem wouldn't have taken us out, we would have eventually been freed, physically. However, we'd still have this spiritual obligation to Pharaoh.

21) Bircat Avraham- "Even if we were all *Chachamim* (Wise), there'd still be a mitzva of "*SiPur Yitzias Mitzrayim*". What's new? It's a mitzva in the Torah! Everyone is obligated to do mitzvos!?? He answers that you might have thought that the mitzva is done to tell over the story to know the knowledge of what happened. Therefore, from this *pasuk*, we learn that the mitzva isn't to know it (because clearly *chachamim* already do). Rather, the mitzva is to publicize it.

21a) Minchas Asher- There's a big difference between the mitzva of "*ZeChira*" (remembering) and "*SiPur*" (telling). The mitzva of *ZeChira* is knowledge-oriented. The mitzva is just to know what had happened and remember it. However, the mitzva of *SiPur* is not knowledge-oriented. The mitzva is to feel! To have *Hoda* to Hashem as if it was you who was in Mitzrayim. You can be the biggest *tzaddik* in the world and know all of *Shas*, but there is still a mitzva to feel the *Geula*, as if you yourself were there.

21b) Rav Dessler- We see a tremendous *YiSod* (foundation) in *Chinuch*: You can be the smartest person in the world. You can know the most Torah. But your heart may not reflect that. From wisest to most ignorant, we all have to train the heart. We see this in the laws of Pesach. "*ChaYev Adam LirOs es Atzmo KiElu Hu Yatza MiMitzrayim*". The heart and the mind are different. The *chachamim* have as hard a time as everybody else with regards to this mitzva.

THE FIVE ELDERS

22) Meshech Chachma (On Chumash)- What's the connection between *Avadim Hayinu*, and the story of the Five Elders? The simple *pshat* is that *Avadim Hayinu* ends off with "*Kol HaMarbeh LiSaPer BiYitzias Mitzrayim Harei Zeh MiShubach*"- "All that increase to tell over the story of *Yitzias Mitzrayim* are praiseworthy". Now, it makes sense- these five elders stayed up all night doing this. But this is difficult to understand. Rav Elazar Ben Azaryah responds to his *talmidim* by saying the mitzvah applies to night as well. If so, then what does the earlier *Pasuk* mean by "All that increase"? This isn't an increase if it's the standard obligation? The answer is that there's a *machlokes* regarding *Korban Pesach* (which we extend to Matzah and to *Sipur Yitzias Mitzrayim* as well) regarding whether the mitzvah is upon us until *chatzos* (lit. Midnight) or until *Alos Hashachar* (lit. Dawn). Rav Elazar Ben Azaryah holds *chatzos*! So we see his "increase" was to learn throughout the night even past *chatzos*.

[YF: we can see an important lesson from here that we should strive to exceed our expectations! A person should understand that the only limits on his life are the limits that he places upon himself!]

22a) Chida- There's a *remez* (hint) to this. The word "*Kol*" is referring to *Kohanim* and *Leviim*. Even they have the mitzvah of *SiPur Yitzias Mitzrayim*. If you look closely: Rabbi Elazar Ben Azaryah was a *Kohen*, Rabbi Tarfon was a *Kohen*, Rabbi Yehoshua was a *Levi*, Rabbi Eliezer- some explain that he was a *Kohen* and some explain that he was a *Levi*, and Rabbi Akiva was a convert. The letter "*Vav*" of the word "*V'Kol*", is referring to converts. So we see that from that word we learn that *Kohanim*, *Leviim*, and converts all had the mitzva, even though they weren't really *MeShubad* in *Mitzrayim*.

23) Abarbanel- What's this idea of "staying up all night" all about? The actual night that *Clal Yisrael* left *Mitzrayim*, they had so many mitzvos to do. But on top of that, think about how excited they were!! They finally were about to leave the torturous, dreadful life they were living. They couldn't go to sleep. They stayed up all night talking about it and discussing ideas and thoughts. That's what we are doing. This is another aspect of feeling *Yitzias Mitzrayim*.

24) Rav Zalman Sorotzkin- Why is it that there were five *Gedolei Hadar* (Leaders of the Generation) sitting around a table learning, and no *talmidim* were with them? This is one of the biggest *hocks* (Undefinable) of the

century! He answers that they didn't want to go because they wanted to do *Hesaibah*, and we know that you can't do *Hesaibah* in front of your Rebbe.

24a) Rav Shlomo Zalman Aurbach- There was a story with Rav Shlomo Zalman that he stated that nowadays, since everybody is *mocheil* (Forgiving), you can do *Hesaibah* in front of your Rebbe. However, one should ask permission from him anyways. There was a story that someone didn't want to do *Hesaibah* or ask the Rebbe because he felt that the *Gemara* says you shouldn't do it, PERIOD! Rav Shlomo Zalman responded that he is just being immature. We see from this story that it is important to do *Hesaibah*, and therefore, these *talmidim* didn't do anything so out of the ordinary.

25) The Steipler- How come Rabbi Elazar Ben Azaryah learned past *chatzos* when he holds that there's no mitzvah past that time? He answers that the reason is because they were in Bnei Brak. Bnei Brak was the town of Rabbi Akiva and he held the mitzva was until *Alos Hashachar*. He was showing *Kavod* to his peer even though he may not hold of that *Psak* (Ruling).

26) The Netziv- How is this different than matza? If, according to Rav Elazar Ben Azaryah, the mitzva of *SiPur Yitzias Mitzrayim* is until *Chatzos*, then what do you do for the rest of the night? There's no more mitzva of Matza or *SiPur Yitzias Mitzrayim*? He answers that there is a mitzva, however, of *ZeChira*.

26a) Minchas Asher- There's a *Tosefta* that says that they were learning *Halachos* (Laws) of Pesach for the rest of the night. This is why The Griz (Rav Yitzchak Zev Soloveitchik- The Brisker Rav) and all the Briskers hold that you can fulfill the mitzva of *SiPur* with *Halachos*. This doesn't mean that a person can just learn the *Halachos* and that's it. He needs to do *SiPur*. But, if he wants to add *Halachos* into it, then it becomes attached to it. So the question is, then, why is it that they decided to stop the *SiPur* at *chatzos* and just learn *Halachos*? So the answer is that Rabbi Elazar ben Azaryah said at *chatzos* that there's no more mitzva of *SiPur*. Enough! Let's make the best of the time and go learn in the *Beis Medrash*. But Rabbi Akiva held that the mitzva still applied and refused. So to make *shalom* (Peace), they compromised and decided to learn *Halachos* of Pesach.

27) Minchas Oni (written by the Aruch Laneir)- What does this story of the five elders have to do with the next part of the Haggadah- the mitzva of *ZeChira* at night? Because, using the earlier comment of The Netziv, we see

that Rav Elazar Ben Azaryah couldn't do *SiPur* past *chatzos* (Because there's a rule that you can't add on to mitzvos). So we see Ben Zomah came along and taught that there was a mitzva of *ZeChira* throughout the night.

28) Rav Tzvi Yehuda Hakohen Kook- says a fascinating historical facet to this seder of the five elders. What were they doing in Bnei Brak? Rav Maimon thought that maybe this was a military strategic conference and that the *gedolim* were getting together and it had to do with the *Bar Kochva Revolt* (Rabbi Akiva thought Bar Kochva to be *Mashiach*).

28a) Brisker Rav- There's no proof to this. But if it was true, then we can learn a great lesson from their military strategy. They sat all night learning Torah. They looked at *Yitzias Mitzrayim* to figure out what they should do. We see this tremendous beauty of the *gedolim*.

29) Minchas Asher- quotes a story from the Berditchever Rav- The Berditchever was walking home from *shul* on the night of the *seder* and he heard one of the simple guys at the *seder* saying the words that are written by the four sons. He was saying "*echaaaaaaad chacham*", "*echaaaaaaad rasha*", etc. He was lengthening in the word "*echad*" (One), because he was always taught that when you get to the word "*echad*" in *shema*, you should lengthen the "*echad*". The Berditchever turns to Hashem and says "Hashem- the story of the five elders shows us that they stayed up learning all night and only then were they fit to be "*MikaBel Ol Malchus Shamayim*" (*Shema* represents Accepting the yoke of Heaven). And this *Am Haaretz* (Ignorant person) is only up to the Four Sons and he's already being "*MikaBel Ol Malchus Shamayim*" "

30) Bircas Avraham- Rabbi Elazar Ben Azaryah starts off by saying "I am like a 70-year-old". What does this mean? So the Rambam on Mishnayos explains that this wasn't a miracle. He was a teenager but since he was always learning, he appeared like a 70-year-old. According to majority of *Mephorshim* however, a miracle occurred to make him look like 70 for *Kavod*. So according to this *pshat*, it makes sense what he means. "A miracle occurred to me that I should look like 70 for respect, so people would listen to me, and here I am and nobody is listening to me that the mitzva of *ZeChira* applies at night as well!" Why didn't they listen to him? Because we have a rule "*Lo Bashamayim Hee*" (We don't make laws based on miracles). Therefore only when Ben Zoma came along, that's when they listened.

31) Rav Moshe Feinstein (Quoted in the Arzai Halvanon)- What's the difference between *SiPur* and *ZeChira*? There's two aspects to *Yitzias Mitzrayim*: **A)** Hashem took us out and gave us the Torah and we have to accept the Torah and do as Hashem says. This is *Zechira* and this is why we combine it with the *Shema* (The Rambam doesn't count *ZeChira* as a mitzva because it's included in the mitzva of *Shema*). **B)** There were many miracles and wonders that happened in the events of the *Geula*. This is *SiPur*.

BARUCH HAMAKOM BARUCH HU

32) The Brisker Haggadah, Abarbanel- What's the connection between "*Baruch Hamakom*" and the Four Sons? A math book or another textbook in school is given in at the end of the year. When you move up a grade you get a new textbook with more advanced material. Torah is unlike all other texts. From the age of 4 to the oldest, wisest Rebbe, the Torah is the same. We are praising Hashem for giving us a Torah that has the ability to speak to 4 distinct types of children in their own way. Every person has their portion in Torah!

32a) Another answer is that when we say "*Baruch Hamakom*", it's like "*Bircas HaTorah*". Why are we doing "*Bircas Hatorah*" here? Because when we go into the 4 sons we'll be discussing many *pesukim* from the Torah. There's going to be alot of learning Torah here. This is like Rav Soloveitchik says: whenever there is a new special *Talmud Torah* being done, it warrants a new "*Bircas HaTorah*". Rav Shechter quoted a *Rashi* that said they used to learn Torah in the morning and then when they got to *shul* for *Korbanos*, they'd say "*Bircas HaTorah*" again, because it's a new *Talmud Torah*. This is why we need to say "*Bircas Hatorah*" on *layning*, even though we said "*Bircas HaTorah*" already in the morning. Here, by the *seder*, we are also doing a new, special *Talmud Torah* and therefore it needs a new *bracha*.

[*Rishonim* point out that "*Baruch Hamakom*" is *KeIlu* (As If) it is "*Bircas Hatorah*"]

THE FOUR SONS

***(YF Addition:)** The Alter of Navharodok- explains the theme of the Four Sons (Personal desire VS. Hashem's Will)

A) Rasha- He asks the question: "*Mah HaAvoDah HaZos LaChem*"-

"What is this service you do?". He's not a heretic whom denies the existence of G-d. He just doesn't care about certain details- he compromises to make it what he wants. He doesn't see the need to change his temperament for the Torah. That's why he is told "Had he been there, he would not have been redeemed". The Jews that had left Mitzrayim said "*NaAseh V'Nishma*"- "We will do and we will listen". They first acted and then heard. The *Rasha* couldn't have done this because before he acted for Hashem, he asked the questions of "Where will I live?", and "What should we eat?".

B) Chacham- He knows his personal considerations must yield to the demands of the Torah. His question is "How can I uphold all of the laws without compromising?" "How can one reach the lofty state of just caring about *Halacha* and the Torah and not personal desires?" We answer him: "Don't eat dessert after the *Korban Pesach*". The *Korban* is for Hashem. We are telling him, don't put your personal desires (dessert) above Hashem's Will (*Korban*)

C) Tam- He agrees that one needs to suppress his personal desires for the Torah. He just wants a shortcut. He doesn't want to put in the effort. "*Mah Zos*"?- "This is too hard for me, isn't there a shortcut?" We respond to him: "Look at Hashem! He took us out of Mitzrayim with a '*Chozek Yad*' (A Strong Hand)! He could have simply and easily killed all of the Egyptians and taken us out, but He showed us that we need to put in the effort and toil to suppress our will and see how even after all of the *Maccos*, Pharaoh still tried chasing *Clal Yisrael*. We need to work for Hashem.

D) SheAina YoDea LishOl- He's unaware of Torah and of overcoming one's own personal desires. Everything he does is for himself. We say to him, "*At P'Tach Lo*" - open him up out of his shell. Break him out of his world that only he exists in. Let him see more!

33) Rav Aharon Lichtenstein- There are four different sons here, but there is one father! What do we learn from here? That every person needs to strive to be someone who can teach Torah to all types of people and focus on teaching all of *Clal Yisrael* Torah, and not just the "good kids".

34) Bircas Avraham- All four of these sons get four different answers. This is because we know that we need to teach each child in the best way, respectively. But with regards to *Yitzias Mitzrayim*, the reason is a little different. We need to answer each kid perfectly. *Yitzias Mitzrayim* is the foundation of our *Emunah* and *Hashgacha* and therefore needs to be firmly

implanted into each kid in the best, most powerful way.

35) Arzai Halivanon- quotes Rav Yaakov Kaminetsky- You have four sons here. But how do we know which one is the *Chacham* and which one is the *Tam*? Are they wearing signs describing which one they represent? How do we know how to treat each kid? He answers that one must treat each of his kids like a *Talmud Chacham*, because each kid has the potential to be just that and every father must aspire that each of his children reach that level. He brings a proof from the Rama- that states that a Jewish baby should not nurse from a non-Jewish woman. The source is the *Medrash* that says that *Moshe Rabbeinu* refused to nurse from a non-Jewish lady, only Yocheved. However, Rav Kaminetsky points out a slight difficulty. The end of the *medrash* points out that the reason is because you can't have the same mouth that nursed from a non-Jewish woman be the same mouth that talks to Hashem. So how does this apply to everyone else?? He answers that every child needs to be brought up and taught as if he can become like *Moshe Rabbeinu*, like a *Gadol Hadar*. It's not enough to strive to bring him up as a "good guy". We should strive for our children to be "great", as great as they can be!!

36) Hegyonai Halacha- By the *Rasha*, the Haggadah states "*V' Af Atah HakHei Es ShiNuv*" - "We knock out his teeth". The word "*ShiNuv*" (Teeth) is spelled: "*Shit*" - "*Nur*" - "*Yud*" - "*Vuv*". The first "*Yud*" is missing (The one that should be between the "*Shit*" and the "*Nur*"). The *Gematria* of *Rasha* (wicked son) is 570. "*Rasha*" (570) minus "*ShiNuv*" (366) = the word "*Tzaddik*" (204).

37) Rav Tzvi Yehuda HaKohen Kook- comments on the *Lashon* of the description of the *Rasha*. The Haggadah states "*U'LiPhi SheHotzee Es Atzmo Min HaClal KaFar Bi'Ikur*" - "Since he separated himself from *Clal Yisrael* and denies everything". He says that when he separates himself from the *Clal*, he is showing that he's a "*KoFer*" (One Who Denies). The *Clal* is connected to Hashem and when you separate from the *Clal* you are denying Hashem (Chas V' Shalom).

38) Meshech Chachma- What's the difference between the *Rasha* and the *Chacham*? The *chacham* says "*Eschem*" and the *rasha* says "*LaChem*". What's the big difference in their words? By each of the sons it brings a comparison with a *Pasuk* in the Torah. By the *chacham* the Torah says "When your son

will ask you a question". However, by the *rasha*, the Torah says "when he will tell you the question". The difference is that when a person says a question, he doesn't want to hear the answer. [YF: For example, "How can you say that movies are *Asur* (forbidden)?"]. He doesn't really want to hear the answer and the reason. That is the *rasha*. The *chacham* genuinely wants to hear the answer.

38a) Rav Zalman Sorotzkin- Another way to see this is by the *chacham*, the Torah uses the word "*YishAlchd*" (Ask) which is in the singular form. By the *rasha*, the Torah uses the word "*YomRu*" (Say) which is in the plural form. The reason is because a *rasha* will say the question in public so everyone can hear him attack the person. But a *chacham*, someone who really wants to hear an answer, will ask privately.

39) Chida- The question of the *rasha* of "*Mah Ha'AvoDah HaZos LaChem*"- "What is this that you are doing?" is based on the *Yerushalmi in Pesachim*: "Why do we have to do mitzvos? It's enough just to be Jewish! G-d understands!" We see that this is the question of the *rasha*. This is why we answer that had he been in Mitzrayim, he wouldn't have been redeemed. Why? Because we merited to leave Mitzrayim through mitzvos. Hashem gave us certain mitzvos like *Korban Pesach*, and *Bris Milah*, and matza. Therefore we see he wouldn't have done these mitzvos because of his logic. So he wouldn't have merited to be redeemed. That's why we respond to him by saying "*Ba'Avur Zeh*"- Because of this logic of yours, you wouldn't have merited to leave Mitzrayim had you been there.

40) Rav Aharon Lichtenstein- The answers that the Torah gives to these questions, and the answers that the Haggadah gives are not the same. Why? Because there's no model answer for everyone and every situation. Depending on each situation and each person, we need to cater our answers so that the message gets across in the best way possible.

41) Pachad Yitzchak (Rav Hutner)- The answer that we give to the *rasha* in the Haggadah is the answer that the Torah gives to the *She'aina Yodea LishOl*. The reason is because with these two sons we can't fulfill the mitzva of *SiPur Yitzias Mitzrayim* anyways. For *SiPur*, you need questions and answers, as we see from many *mephorshim*. These two sons can't ask real questions (As we pointed out that the *rasha* is asking out of *chutzpa*. This is also why we respond to him in the third person, to show that we don't even

take his question as genuine).

42) Rav Shwalb- We say by the *rasha* "*Ba'Avur Zeh Asah Hashem Li BiTzaisee MiMitzrayim*". What does it mean "*Li*"? Because this *Geula* happened to us! If an 80-year-old man broke his hand when he was a child, his hand hadn't changed with age. It just healed. The man will tell you that his hand is the same hand that was broken when he was younger. The same with *Clal Yisrael*. Just as they were redeemed, we are the same nation that went through the *Geula*.

[**YF:** *LiHavdil* (to separate), to use a sports analogy: My father liked the New York Giants when he was a kid. Now, he still roots for the Giants, even though none of the players are still on the team. The reason is because the team and organization of "New York Giants" are still around]

MITECHILA

43) Rav Rosensweig- There's a *machlokes* between Rav and Shmuel in the *Gemara*. We know that we start with the bad. However, do we start from *Avadim HaYinu*, or do we start from "*MiTchila*" where we talk about idol worship? In the Haggadah we do both. Even further, we do it out of order chronologically. We start with *Avadim HaYinu* and then do *MiTchila*. He explains that this is a good way to remember things. You talk about things that happened a little while back. Then, you start to remember things which happened prior to that event because of the fact that you are on the topic. Eventually, you find yourself talking about the beginning of everything.

44) Me'Or Haggadah- Why is it so important to start off with the bad and end with the good? It's not so much that you want to see how bad it was and through that it makes the good that much better. We have to remember the progress and how the transition happened from the bad to the good.

***(YF Addition:)** **Rav Elchonon Wasserman-** "*SheHakadosh Baruch Hu ChiShav Es HaKeitz*"- "Hashem calculated the end". What does "the end" mean? He answers that the *Gemara* in *Eruchin* (16b) brings down a list of situations that are deemed "suffering". Ordering a garment that doesn't fit properly. Asking for a cold drink and receiving a warm one. Accidentally putting your shirt on inside-out. The *Gemara* refers to all of these as the *tachlis* (literally- "the end"), meaning "extreme limits". When it was decreed at the

Bris Bein HabiSarim (The Covenant of the Parts) that the descendants of Avraham would need to go into exile, the exact details and parameters weren't defined. All that was told was that *Clal Yisrael* would have 400 years of *Galus*. However, it wasn't told when these years began and finished? We see that Hashem could've calculated the 400 years starting from the 70 souls who went down to Mitzrayim with Yaakov, or the 600,000 Jews living there during *Galus*. However, Yitzchak was a descendant of Avraham as well, an earlier one. He was the farthest descendant from the pain of the *Galus*. So Hashem, in His infinite mercy, started the calculation from Yitzchak, the end, the lowest possible "limit" that could be considered "suffering" and "*Galus*" for the benefit of *Clal Yisrael*.

45) Rav Tzvi Yehuda HaKohen Kook- We know that Avraham was the one who was told and promised about *MeShubad Mitzrayim*. The impurity of Mitzrayim deeply impacted our *Emunah*. It is so fitting as we know that the symbol of *Emunah* was Avraham. He discovered Hashem at an early age and with great *Emunah* left his lifestyle for Hashem. So he was the one Hashem told that *Clal Yisrael* will eventually leave with "*Rechush Gadol*" (see number 46), and their *Emunah* strong, not crushed by the impurity of Mitzrayim.

46) Hegyonai Halacha quotes a couple of mephorshim- What does "*ReChush Gadol*" mean? If it meant a lot of nice things then the *lashon* would've been "*ReChush Rav*" (Lots of *Rechush*)? What is "*Gadol*"? the reason is because this is referring to spiritual gain. Spiritually, we left with a lot of *kinyanim* (acquirings), and we still had *Emunah*.

VEHEE SHEUMDAH

47) In "*V'Hee SheUmdah*"- "And It stood for our fathers and for us". What is "*V'Hee*" (feminine form)- "It"? According to simple *pshat* it refers to the promise that we will be saved, this promise always withstood the test of time.

47a) Rav Zalman Sorotzkin- Right before it says "*V'Hee SheUmdah*", it says "*V'Acharei Chein YeiTzoo BirChush Gadol*"- "Afterward, they left with great wealth". This is what "it" is referring to. Material success is always one of those things that helped fuel anti-semitism which tragically has withstood the test of time as well. As the passage continues and says "...*In every generation they rise up against us to destroy us, but*

Hashem saves us from their hand"

TZAI U'LIMAD

48) Rambam- When we stated earlier that "One who increases in *SiPur* is praiseworthy", that was referring to the four *Pesukim* brought down by " *Tzai U'Limad*". Usually, at the *seder* we use all our *divrei Torah* on the big parts of the *seder* that precede " *Tzai U'Limad*". This is unfortunate, because we fail to realize that the four *pesukim* are exactly what the *seder* is all about. They are brought from *Devarim* which contains the passage of *Mikrei Biccurim* which is a mitzva to bring the first of our fruits to the *Kohen* for Hashem. We are showing that we were tortured into the labor needed in *Mitzrayim*. Now, because of Hashem's abundant mercy, we are free and are able to live in our own land, working our own land! So we bring these to show appreciation for Hashem taking us out.

49) Rav Yoel Bin Nun (A Rav in Eretz Yisrael)- There are 6 *Pesukim*: **A) We went down to Mitzrayim B) We worked very hard C) We cried out to Hashem D) Hashem took us out E) Hashem brought us to Eretz Yisrael F) Here are my fruits.** The last 2 *Pesukim*, however, didn't make it into the Haggadah! The fruits I can understand, as that was the aftermath of the *Geula*, not necessarily part of the process. But why is it that we don't include Eretz Yisrael in the Haggadah? In fact, it's not mentioned at all, in specific. We even see that the 5th *lashon* of *Geula* " *V'HaiVaisee*", which refers to coming to Eretz Yisrael, is not mentioned? He answers, that there were 2 goals of *Yitzias Mitzrayim*: **1) "Kabbalas HaTorah (Accepting the Torah), 2) To bring us into Eretz Yisrael.** But this shouldn't be represented in the *chag* of Pesach. That's not what it's about. Where is it represented? By *Shavuos*! By *Shavuos* we have *Kabbalas HaTorah* and also we say that the first time you can bring *Biccurim* is *Shavuos*. By Pesach we aren't trying to focus on the goals of *Yitzias Mitzrayim*. Rather, we are trying to zero in on the means of how it happened! The *seder* is focusing on the means and what the *Geula* did for *Clal Yisrael*, while understanding that there is a goal, *Kabbalas HaTorah*. Later on we celebrate the accomplishing of that goal.

50) The Brisker Haggadah- " *VaYeired Mitzrayima* "- "And he went down to Mitzrayim". In the Haggadah we explain that it means that "he was compelled by the Divine word". Yaakov went down to Mitzrayim because he

was forced by Hashem. But, how can this be? We see in the Torah that Yaakov explains that he "wants to go down to see Yosef before he dies"? We see he wanted to go down? He answers that Yaakov wanted to return. He just wanted to visit Yosef and then leave. But Hashem forced him to be there for a long time.

51) AriZal- The *Pasuk* we mention states "*V'Omer Luch B'Damayich Chayi (repeats)*" - "Through your blood shall you live". Which blood is this referring to? The blood that *Clal Yisrael* had to spill in order to leave Mitzrayim. This was the blood of the *Korban Pesach* and of *Bris Mila*, the 2 mitzvos that the Jews needed to do in order to be saved from Mitzrayim.

51a) Rav Dovid Cohen (from Flatbush)- The blood here doesn't just refer to the actual blood of the *Korban* and *Milah*. Rather, it is a reference to the *Mesiras Nefesh* (Risking Life) of *Clal Yisrael* who were willing to give up their own blood for Hashem. We see this in the way that *Milah* was to be done as they were on a journey, which takes a lot out of you and is dangerous.

52) Brisker Haggadah- quotes a *Gemara* in *Sotah* that says when Pharaoh had this plan, there were 3 people present when Pharaoh wanted to devise a plan to stop the Jews after it was made known that they were a potential "threat" to the Egyptians: **A) Bilam B) Iyov C) Yisro**. Bilam said: "Let's kill all of the Jewish babies". His punishment was that he was killed. Iyov was silent. Therefore, he was given the punishment of affliction. Yisro ran away. Therefore, he was *zoche* (merited) to have children in the *Sanhedrin*. He asks, where is the "*Midah KiNeged Midah*" ("Eye for an Eye") here? Because Iyov was silent, he gets affliction? To answer this let's look at why he was quiet. He was quiet because he thought that his input wouldn't have made a difference. So now, Hashem makes him suffer through afflictions, making him cry out and complain. But then, his complaints and cries won't make a difference.

52a) Shemen HaTov- How could Iyov stay silent? Because he couldn't feel the pain of *Clal Yisrael*. If he really felt their pain, he would have screamed out in protest, trying to stop the suffering. Since he didn't feel the pain, Hashem gave him pain, which will result in him screaming out because of feeling too much pain.

[**YF:** We see the importance of not just being sympathetic of a fellow Jew's suffering. We must make an effort to feel each Jew's pain as if it were our

own suffering.]

53) Ohr HaChaim HaKadosh- We say the *Pasuk* of "*VaNitzak El Hashem*" -"We cried out to Hashem". Afterward, we read a *Pasuk* from *Shemos* (Lots of times the Haggadah does this. It quotes the *Pasuk* in *Devarim* and then it makes reference to the *Pasuk* where this event actually took place. For example, here, we are stating the *Pasuk* about how we cried out to Hashem. So we then go into the *Pasuk* in *Shemos* describing when we actually cried out.) The *Pasuk* in *Shemos* says "*VaYaiUnchu Bnei Yisrael VaYizAku*" -" the Jews groaned and cried". We didnt even cry out to Hashem, we just screamed and groaned. Yet, Hashem listened to our cries anyways. When *Clal Yisrael* is in pain, Hashem will hear us and listen to our cries.

[**YF**: If Hashem listened to them when they didnt direct their cries to Hashem, how much more powerful are our *teffilos* (prayer) that we direct to Hashem!]

54) Brisker Haggadah- The plan was to throw all of the Jewish baby boys in the river. If you look at *Rashi* on the Torah, we see that Shifra and Puah (Miriam and Yocheved) were rewarded with "*batim*" (lit. houses- referring to houses of *Kohanim* and *Leviim*). Why was this their reward? We know that being Jewish comes from the mother. Although disastrous, this won't be the end of *Clal Yisrael*! The women will have children with the Egyptian men and the nation will continue. But *Kehuna* goes by the father. If the boys weren't saved, there'd be no more *Kohanim* and *Leviim*. So this was their reward.

55) Rav Zalman Sorotzkin- We say in the Haggadah the *Pasuk* of "*VaYotziainu Hashem MiMitzrayim*" -" Hashem took us out of Mitzrayim". The Haggadah explains that this means that Hashem himself took us out, without any messengers. However, don't we say in the *Pasuk* in *Parshas Bo* (12:23) "*V'Lo YiTain HaMashChis LaVo El BaTaichem LinGof*"- "Hashem won't allow *the destroyer* to enter your homes to smite"? This seems to say that Hashem sent messengers (*destroyer*) to carry out *Maccas Bechoros*? He answers that in Mitzrayim, there were many affairs. Therefore, there were two types of firstborns. There were the firstborns of the women. But since the men could have had many firstborns with different women, there were many firstborns in Mitzrayim. Everyone knew who was the firstborn of the mother, but not many could identify the firstborns of the father. This is Hashem's doing. Hashem knew who the firstborns were. The *destroyer* killed

the women's firstborns. Hashem, however, completed the *Macca*. We can see this every morning in *daavening*. After *Shema* we say "*Kol BiChoreiHem Haragta, U'Vichoracha GaAlta*" - "All of **their firstborns** (plural) I killed, and **your firstborn** (singular) I redeemed".

56) Hegyonai Halacha- Right before the *Ten Maccos*, the Haggadah says on the *Pasuk* of "*VaYotziainu*": "*Ani V'Lo HaShliach*"-" I (Hashem) and not **the messenger**". This messenger is a reference to Moshe. We see throughout the Haggadah that Moshe is not quoted, because we want to focus on the other aspects of the *Geula*. Here we point something incredible! The Haggadah writes "*Ani V'Lo Malach*"-"I and not an angel", "*Ani V'Lo Seraph*"-" I and not an angel", and "*Ani V'Lo HaShliach*"-"I and not the messenger". If you look at the first letter in each word we see: "*Mem*", "*Shin*", "*Hei*", which spells out the name "*Moshe*"!

57) Rav Shwalb- The Haggadah explains on four words in the *Pasuk* of "*VaYotziainu*": "*B'Yad Chazaka*"-"With a strong hand", and "*U'BizroAh NiTuYa*"-"with an outstretched arm". The "strong hand" is the *Macca* of *Dever* (The killing of animals). The "outstretched arm" is referring to *Cherev* (the sword) that Hashem killed the firstborns. Why these two? He answers that "*dever*" isn't referring to the *Macca*. Rather, it's referring to the first 5 *Maccos*. This is why it says "strong hand". A hand has 5 fingers, which is the symbol for the first five *Maccos*. The "sword" isn't just referring to *Maccas Bechoros*. Rather, it's referring to the second 5 *Maccos*. The Haggadah is just explaining how to set up the *Maccos* (Note that others argue and say instead of splitting it into 2 groups of 5, we split it into 5 groups of 2- this is just one *pshat* based on the wording in the Haggadah)

57a) Minchas Asher- "*Dever*" here refers to the *Maccos* done internally. A disease affects your insides. The "sword" here refers to the *Maccos* that affected the external body as well. That's why we say in *daavening* during *Maariv* in the passage of "*ViHashKiVainu*"- "*ViHaseir MaiAlainu..Dever, ViCherev...*"- "Please remove from us...". We are asking Hashem to remove all internal and external suffering from *Clal Yisrael*. So we see these are 2 types of suffering.

THE TEN MACCOS

58) Abarbanel- By the *Ten Maccos*, the *Minhag* (Custom) is to dip your finger into the wine and put it on the plate. Why do we do this? The answer is because our *Simcha* (happiness) of being redeemed is not complete *Simcha*. People had to die. People had to suffer and give up their lives in order for *Clal Yisrael* to leave Mitzrayim. Even though they (The Egyptians) deserved to die, still we don't celebrate with *Simcha* when evil people die. So we are showing that we aren't fully in happiness.

58a) Moadim U'Zmanim- Why did Rabbi Yehuda make the *simanim* (*Ditzach Adash ViAchav*)? Because we don't want to dwell on the fact that Hashem tortured and killed the Egyptians. we say it quickly to show appreciation for what Hashem did while also not being *BiSimcha* when a human is killed, no matter how evil he was.

DAYAINU

59) Maharal- How to categorize the statements in "*DaYeinu*"? The **first 5** are revenge against the Egyptians. The **second 5** are the material gains of *Clal Yisrael*. The **third 5** are the spiritual gains of *Clal Yisrael*.

60) Rav Kahn- We say in "*DaYainu*"- "If we would have been brought to *Har Sinai* and had not been given the Torah, it would have sufficed". People might look at this and think that even if we wouldn't have been given the Torah it would have been good enough because we had *Achdus* (unity)! But this is a terrible mindset which is untrue! This isn't what the Haggadah is saying!. Think about it logically: clearly *achdus* wasn't enough, because Hashem decided it was necessary that we receive the Torah! What it really means is that after all has been done, looking back at what happened, we can point out so many gains that we received along the way. Look at everything Hashem has done for us. One after another Hashem endowed upon us precious gifts. But we must also know that this ability to look back is only when we have reached past these events. We can never be satisfied where we stand in our growth. We shouldn't be satisfied if we do most things perfectly, while other things are average. People tend to get into a mindset of "I'm a good boy. I learn well. I treat my friends and family well. I look nice. It's not a big deal that I miss *daavening Maariv* with a *minyán*." We can't allow ourselves to think this way because in our growth, if we aren't moving forward, by definition we are moving backward. Nothing is ever "*DaYainu*"!

RABBAN GAMLIEL: PESACH, MATZA, MAROR

61) Hegyonai Halacha- Rabban Gamliel says you must say "*Pesach*", "*Matza*", "*Maror*" or you have not fulfilled the mitzva. There's a *machlokes*: What is this mitzva we are talking about? Are we saying that it's not enough to just eat these 3 things. Rather, to fulfill these 3 mitzvos, you need to speak them out as well, explain the reasoning behind these mitzvos? (This is the *pshat* in the Ramban) Or, is he saying that the mitzva is *SiPur*- part of this mitzva is discussing the other mitzvos of the evening. This is the *pshat* in the Rambam) The H"H adds that these 3 are the summary of the evening: **A) Maror**- the *Galus*, **B) Matza**- the *Geula*, **C) Pesach**- the *Maccas Bechoros*.

***(YF Addition:61a) Rav Yisrael of Salant**- If this progression is so, then why is it out of order? *Maror* should be before *Pesach*? He explains beautifully that the *Maror* here is telling us why the *Geula* (Matza) happened, thus it comes later as it is a description of what was previously stated. How is this so? When Hashem calculates and weighs sins and mitzvos, the difficulty of the circumstances involved in each act is taken into account. The *Mishna* in *Avos* (5:27) states: "The reward is in accordance with the pain". The *Gemara* in *Menachos* also states "The punishment of the white is greater than that of the blue". What does this mean? Talking about *Tzitzis* there are rare and costly *techeiles* strands (Blue wool) that were to be attached. The one who neglected to attach the white, easily obtained, threads is more severe than that of one who did not attach the rare and expensive blue thread. *Clal Yisrael* was deep in the 49 levels of *Tumah* (impurity), and had fulfilled few mitzvos. And yet, we were redeemed, because our sins that we committed then were done under slavery and suffering. Therefore, the few mitzvos we performed under these circumstances are more valuable. The Torah in *Shemos* (2:23) says "And their cry went up to Hashem, from the labor". Their cry was heard because it came as a result of the slavery and difficulties and were more valuable. So when we say "*maror*" we aren't doing it in chronological order, because the fact that we were in bitter slavery and performed mitzvos, that's the reason why we had *Geula* (Matza).

62) Me'Or Haggadah quotes the C'Sav Sofer- We say in the Haggadah, "*Kol AvoDasam Asher Avdu BuHem BiFarech*"- "Whatever service they made them perform was with hard labor". What is meant by "*BiFarech*"? "The beginning it was easy work, then in the end it was difficult". This is the same

with *Maror* - first you put it in your mouth and think it's not so bad, but it has a terrible aftertaste. In *Mitzrayim*, first they had it "made in the shade". It was good. Then, Pharaoh slowly turned that good into terrible with strategic decrees.

63) We say in the Haggadah, "Every person is obligated to see (*LirOs*) as if he is leaving *Mitzrayim*". The Rambam changes the text and says it shouldn't be read "*LirOs*", rather it should be read "*LiHarOs*" (To show) [we actually see that the Rambam writes both texts in different places but now we are working within this *pshat*]. This is just a small change in the objective of the night. It's a little bit easier. You don't need to feel, you just need to show, through *simanim* (signs), that show you left *Mitzrayim*.

LEFICHACH

64) Brisker Haggadah, The Griz- We say the passage of "*LeFiChach*" -"Therefore, it is our duty to thank, praise.." The Ran in the name of Rav Hai Gaon says that the word "therefore" is saying that because each person is obligated to feel as if he is leaving *Mitzrayim*, we need to praise Hashem. But if you notice, there's no *bracha* prior to this unique *Hallel*. Rather, we go straight into it. The reason is because if we truly feel as if we are leaving, then this *Hallel* will burst out of us and we can't hold it in. This is *Shira* (song). *Hallel* is different. *Shira* is experiencing something and expressing the emotion of that experience, and doesn't have a *bracha*. *Hallel* is commemorative.

64a) Amek Bracha - quotes Reb Chaim- What would happen if a *navi* (prophet) would come to us and tell us that tomorrow *Mashiach* will come? Would we sing *Shira*? We have a *Pasuk* that we say in *daavening* everyday. " *V'Ani BiChasdiCha VaTachti YaGail Libi BiShuaSecha, Ashira LaHashem Ki Gamal Aluy* " " In Your loving kindness I trust, My heart will rejoice in Your deliverance, but I will sing (*shira*) when it actually happens. Because it's the experience that obligates us in *shira*. Only after we experience the *Geula* can we sing to Hashem in praise.

FIRST HALLEL

65) Rav Shlomo Avineir- quotes the Lavush- In the Haggadah, we split the *Hallel* up. We say the first two passages along with *Magid* and we save the

rest for later. Why? If you look at the first 2 passages of *Hallel*, they talk about *Yitzias Mitzrayim*. That's how it got incorporated into *Sipur Yitzias Mitzrayim*. The rest we save for afterward.

66) Brisker Haggadah- We say in the *bracha* after *Magid*, "*Al GeUlaSainu V'Al Pedus NafShainu*"- "For our redemption and for the liberation of our souls". What's the difference between the two? *Geula* is just that we are no longer *avadim*. We were acquired by Hashem. *Podeh* is on the *cheftza* (the object). When you are *podeh* an object that is *hekdesh* (holy) you now made that object into *chol* (regular status). An *eved* isn't just someone who does labor. His essence is slavery. He has the name of a "slave". So, there are two aspects here that we are thanking Hashem for. "*GeUlaSainu*"- our redemption from labor, and "*Pedus NafShainu*" - The changing of our essence from an *eved* to a *ben chorin* (free person). If you realize, we say this in *Bircas Hamazon*. We say "*V'Al SheHotzaisanu Hashem Elokeinu MaiEretz Mitzrayim, UfDiSanu Mibeis Avadim*". "You (Hashem) removed us from Mitzrayim, and redeemed us from the House of Slaves". We are expressing the same idea here.

KORECH

67) Rav Yaakov AriEl-in the name of the Maharal- We say by *Korech* the *Pasuk* of "*Al Matzos U'Morririm YochLuHu*"- "They shall eat it with matzos and *maror*". This is one of the many laws of *Pesach* (*Korban*). He explains that all these laws have to do with one big *Yisod* (foundation): *Achdus* (unity). We see this from the law that you must be invited to eat the *Korban* and you can't go switching from house to house. You need to stay with your group. We see this in the law that you must roast the *Korban*. When you cook something, it becomes loose and soft. When you roast something it becomes dry- closer together and tough. That's also why you can't break a bone, it needs to be *shaleim* (complete). We see this *yisod* of unity throughout these laws.

NIRTZA

68) The Rav (Soloveitchik)- In *Nirtza*, we sing "*Lishanah HaBaAh BiYeruShalyim*"- "Next Year in Jerusalem". We sing this twice in the year: **A)** Yom Kippur, and **B)** On the night of the *seder*. Why on these two days? He

explains the reason is because on these two days it is most apparent that we don't have the *Beis HaMikdash*. On Yom Kippur we miss out on a lot of the *Avoda*. On the *sefer* night we can't do the *Korban Pesach*. So we ask Hashem to have the *Beis HaMikdash* back next year.

CHAD GADYA

69) Machon HaMikdash Haggadah- There's an interesting *pshat* on the passage of *Chad Gadya* (A Kid). The cat is symbolic of anti-semitism. The cat chases a mouse, even though it doesn't eat it! It runs after it for no reason. Similarly, anti-semitism is blind, often without an existent reason. The dog represents *Mitzrayim*. The dog bites, wants to bring suffering to the cat. Pharaoh wanted the Jews to suffer. They gave women's jobs to men, and men's jobs to women. The stick represents the staff of Moshe that hit *Mitzrayim* with the *maccos*. The fire represents the *churban* (the destruction of the *Beis HaMikdash*). The staff of Moshe was burnt in the *churban*. The Water represents Torah (often the Torah is compared to water) which extinguished the fire of the *churban*. The ox represents wealth. We learn in the *Gemara* in *Megillah* that *Koresh* was supposed to lead us to *Eretz Yisrael* to rebuild the *Beis HaMikdash*. However, this plan was foiled because we stayed in *Bavel* because of the wealth that was there. The slaughterer represents the fact that the ox (material wealth and desires) always finds its way to the slaughterer, where it is then slaughtered. The Angel of Death represents the fact that the *Yetzer Hara* rules over everything and is always present in every aspect of our lives, until Hashem will reveal himself to *Clal Yisrael*, and reign forever.

LAYLA

70) The Gra (In the sefer Oros HaGra)- There is a *Pasuk* that states "*VaLayla KaYom HaIr*"- "The night shone like the day". By the *Mah Nishtana*, what's the deeper meaning behind the question of "Why is this night different than all other nights?" We are asking: "Why is it that we have so many mitzvos tonight, during the night time? Usually our mitzvos are commanded to be done during the day (For example: *Shofar, Lulav*)? Why is this night different? We answer with the *Pasuk* of "*ViHiGadta LiVincha BaYom HaHu*"- we see that the night of *Yitzias Mitzrayim* had the status of a day! That's why the Rashi in *Shemos* says that they did *Bris Milah* at night!

Everyone asks on this Rashi, bringing down the *Gemara* in *Yevamos* that states that *Milah* is only during the day. We see this as an answer to that question. It was like day. **70a)** The Chida-quotes the ZoHar- The sun shined on the night of *Yitzias Mitzrayim*. That's why the *Pasuk* in *Bamidbar* (8:17)- "**BiYom** HaKosi Kol BiChor BiEretz Mitzrayim"- How can this be? We know *Maccas Bechoros* happened at night? We see it was like day. That's also why we can say *Hallel* at the *seder*. The Turei Even- asks this question: "How can we say *Hallel* at night, it's only during the day- The *Pasuk* says "*MiMizrach SheMesh Ad MiVoOh, MeHuLal Shaim Hashem*"- "When the sun comes, we say *Hallel*"?! The Sfas Emes- answers that the reason is because this night is considered as day. (The Ohr HaChaim says the same *pshat*. We can take this to mean that the night was literally bright like day, or we can take it metaphorically. What's the metaphor? The Shemen Hatov- explains that this is why we say "**Zeh** KaiLi ViAnVeiHu"- "**This** is my G-d". "This" is used when you see the object right in front of your eyes. The night of *Yitzias Mitzrayim* was a night of such clarity. There was no confusion in seeing the "*Yad Hashem*" (Hand of Hashem). That's why it says "*VaYakam Pharaoh BaLayla*"-"Pharaoh got up during the night". Because to Pharaoh, it was still night, he didn't have this clarity.