



HAGGADAH SHEL PESACH

כָּל דְּכַפֵּינֵי יִיְתִי נִיִּיכָל.....הַשְּׁתָּא הֲכָא לְשָׁנָה הַבְּאָה בְּאַרְעָא דְיִשְׂרָאֵל

בתחילה אנחנו אומרים "כל דכפין ייתי נייל", ואחר כך "השתא הכא לשנה הבאה בארעא דישראל", כי הדרך לגאולה היא הצדקה. וכמו שאנחנו אומרים בברכת קריאת שמע "זורע צדקות ומצמיח ישועות", שעל ידי זכות הצדקה הקב"ה מביא ישועות.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

למה לא הכניסו בתוך ארבע שאלות של הבן את הדין של ארבע כוסות, שבכל הלילות אין אנו שותים ארבע כוסות? יש להשיב, שבאופן פרקטיקלי הילד שואל כפי השינויים שהוא רואה לפניו, על השולחן מסודרים מצה, מרור, שני טיבולים, ומיטת ההסיבה, ושואל מה נשתנה הלילה הזה מכל הלילות. אבל הענין של ארבע כוסות לא ניכר לילד, שהרי הוא רואה על השולחן רק כוס אחת של יין, כמו בכל השנה, ואין עדיין שום סימן שבמשך אמירת ההגדה ישתו ארבע כוסות, ולכן אין מקום לשאלה זו. (שפתי רצון)

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי אָכַל אֶת יַעֲקֹב

בתחילת הפסוק כתוב בלשון רבים "שפוך חמתך אל הגויים", אם כן מדוע נאמר בהמשך הפסוק "כי אכל את יעקב" בלשון יחיד? התשובה היא, שבכל שאר העניינים והבעיות בעולם כל הגוים השונים מחולקים בדעותיהם ואין להם עמידה אחידה ודעה אחת, ורק בשאלה של עינוי היהודים הם באחדות – "כי אכל את יעקב" – לענין אכילת היהודים, כל הגויים הם גוי אחד. (ברכת חיים)

Each and Every Person is an Integral Part of the Seder

The Seder night is unique in how it ties together our past, present and future into one. It spans our early history to our current existence. However, this is not the only aspect of Judaism, which is bridged on the Seder night. The generations join together as well. Everyone, from the smallest child to the greatest sage, is part of the experience of the Seder night. No matter how young, no matter how old, each member of the Jewish family is an integral part of the Seder.

The Difference Between Zechirah And Sipur

In order to understand the pattern of the Haggadah and all of its parts, we must first understand an important point. Every day and night of the year we have an obligation of zechirat yetziat Mitzrayim - to remember the exodus from Egypt. On the other hand, we have the mitzvah of sipur yetziat Mitzrayim - to tell over the story of the exodus on the first night of Pesach, which is a central part of the Pesach experience. The question is, if the entire year we have an obligation to remember the exodus, what then, is the significance of the night of the Seder in contrast to every other night. Rav Chaim Soloveitchik Zt"l explained three differences between these two mitzvot. Firstly, zechirah requires a minimal recollection of the Exodus, while sipur demands detailed elaboration of the miracles and wonders which brought about the Exodus. Secondly, zechirah is a personal mitzvah, obligating an individual to remember the Exodus on his own. Sipur, however, necessitates recital to one's children and others, in keeping with the pasuk "and you shall tell your son on that day" (Shemot 13:8). Lastly, in order to fulfill the mitzvah of Sipur, one has to mention and explain "Pesach, Matzah, Maror". As we say in the Haggadah "Rabban Gamliel used to say: Whoever has not explained the following three things on Pesach has not fulfilled his duty, namely: "Pesach, Matzah, Maror."

Why Do We Refer to the Night of Pesach as "Seder Night"

The Rabbis explain that the reason we refer to the night of Pesach as "Seder Night" is in order to remind us that everything that happens in this world is planned and organized. (The word "Seder" in Hebrew means organized). Hashem arranged both the Exile to Mitzrayim and the redemption, nothing just happened. This is how it is with everything that happens in our lives, it is all from Hashem and with a reason.

In fact, the Zohar tells us that on the night of Pesach "night was illuminated like the day itself. By miraculously redeeming us from Egypt and punishing the Egyptians, Hashem revealed to us how he is always watching over us. On this night, we were able to see the order in what seemed like disorder.

The story is told about a Rabbi, who after having emigrated to the Land of Israel, was asked by a group of his students how he liked living in the Holy Land. It was around Pesach time, and he told his students, "I love living in the Land of Israel. The culture is a little different and takes some getting used to, but they have one phrase that I like very much. Everyone says it- 'HaKol B'Seder'- "Everything is in-order!" Perhaps this is a theme we can latch onto and keep as a souvenir from the Pesach Seder. "HaKol B'Seder"- "Everything is in-order!" Everything that happens is part of a master plan.

Why Did Pharaoh Choose to Feed us Matzah?

כֹּהָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם

We start the Haggadah by announcing "כֹּהָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם" – "This is the poor man's bread that our forefathers ate in Egypt." Why did Pharaoh choose to feed us Matzah? The reason is because it digests slowly and keeps you full for a long time.

It is interesting to note that we were in Egypt for 210 years, which is the numerical value of לחמא עניא - 210.

Remembering Our Roots

כֹּהָא לְחֶמְא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם

The Rabbis ask the question, why do we start the Seder by remembering the bad times of how we ate poor man's bread in Egypt, and not by remembering the good times of how we left Egypt with riches?

We can answer with the following story: Once upon a time, there was a poor shepherd named Yosef. One day he met the king. The king noticed he was very smart and took him in to work in the palace. He kept being promoted and moving up to jobs that are more important. Yosef then became in charge of the king's money. The other workers were jealous of him and wanted to get rid of him. They told the king that he was stealing the king's money. The king did not believe them. The men went to where Yosef worked and saw that he had a private room, which no one was allowed to enter. Every morning Yosef would go into the room for five minutes and then leave. The men were convinced that Yosef was using the room to store the money, which he stole from the king. They told the king and he came to check it out. When they opened the door, they saw an old table, old backpack and an old shepherd's stick. They asked him why he had these things. Yosef answered that every day when he wakes up he comes into this room and puts the backpack on, holds the staff and sits at the table in order to remember where he came from and how he went from being a simple shepherd to being in charge of the king's money. This way he never becomes full of himself and always shows the proper appreciation to the king for giving him this opportunity.

On the night of the Pesach, when we act as free people, we may also begin to feel that we have earned our status by ourselves and thereby become lax in serving Hashem. To prevent us from entertaining these thoughts, we begin with the fact that we ate poor man's bread in Egypt. We too have a humble beginning, and it is only through the grace of Hashem, the king of all kings, that we have arrived at our position in life.

Matzah: The Bread of Affliction and the Bread of Redemption

כֹּהָא לְחֶמְא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם

The reasons given for eating matzah on the night of the Seder are somewhat paradoxical. On the one hand, matzah is the bread of affliction that our fathers ate when they were slaves in Egypt. On the other hand, we eat matzah because their deliverance came upon them so suddenly that their dough did not even have time to rise before they had to hurry out of Egypt. The Ramban [Devarim 16:3] points out this dual nature of matzah's symbolism. It is the bread which symbolizes the enslavement and it is the bread which symbolizes the redemption.

This is rather strange. Imagine, for 200+ years the slaves were thinking, "Oh, what would I give for a piece of soft bread!" For centuries, they were salivating over the white bread the Egyptian taskmasters were eating. Wouldn't bread have been the appropriate thing to symbolize the redemption? Why did Hashem say, the same matzah that you ate as a slave, now you eat as a free person?

Rabbi Yissocher Frand explains, the message in this is that in order to be a free person, we do not need anything. If a person specifically needs "bread" as opposed to matzah to consider himself free, then he is not a free person. A person who needs the physical pleasure of bread to give him his sense of freedom is not really free. Rather, he is a slave to his physical needs. Hashem is emphasizing that freedom has nothing to do with externals. It is entirely a phenomenon of one's internal awareness. The piece of matzah that I ate as a slave is the same piece of matzah that I eat now as a free person. This is true freedom.

Whoever Is Needy Let Them Come and Celebrate Pesach

כל דצריך ייתי ויפסח

Why does the Torah refer to the Yom Tov as Chag HaMatzot, while the Jewish people generally call it Pesach? The Rabbis answer this question by quoting the pasuk לי אני לדודי ודודי לי – “I am to my Beloved, and my Beloved is to me” (Shir HaShirim 6:3). We, Am Yisrael, praise the glory of Hashem, while Hashem praises the glory of the Jewish nation. This is why Hashem calls the Yom Tov "Chag HaMatzot" in the Torah, praising the loyalty and trust that the Jewish people placed in Him when they left Egypt in a hurry with only the matzot on their backs. The Jewish people in turn refer to the Yom Tov as "Pesach," praising Hashem for the miracles He performed in skipping over the Jewish houses while killing the firstborn's of Egypt. (Eishet Chayil Haggadah)

Once A Question Is Asked The Search Engine Is Ignited

מה נשתנה הלילה הזה מכל הלילות?

The Talmud teaches us, it doesn't make a difference who you are, a child, a father, or even a grandfather, everyone asks the four questions. This shows us the importance of asking questions. The Mishnah in Avot teaches us "אין הביישן לומד" – a person who is embarrassed to ask doesn't learn. In truth the entire Pesach Seder is organized to promote questions. Why? Because once a question is asked the search engine is ignited. Without questions, the most fascinating subject is reduced to a meaningless lecture.

“Why Is This Night Different Than All Other Nights”

מה נשתנה הלילה הזה מכל הלילות?

It happened during the darkest days of the Holocaust. A father and his young son were together in a concentration camp. The two had experienced unspeakable torture, starvation, and forced labor. On the night of the Pesach Seder the father asked his frail son to recite the 4 questions of the mah nishtanah. "Father" the young boy said "this year I don't have four questions I have six." The boy recited the 4 questions of the mah nishtanah and then added two more questions. Will I be alive next year on Pesach so I can recite the mah nishtanah again? And will you be alive to answer those questions for me? With tears in his eyes the father replied: “my son we don't know what the next moment will bring and certainly we don't know what we face tomorrow or the next year. We don't know what our fate might be. So no I can't answer those questions. But I can tell you with certainty that although we may not be here to make a Pesach Seder next year and recite the mah nishtanah, somewhere in the world there will be Jews conducting the Pesach Seder. Hashem will never allow his nation to be eradicated. (Eishet Chayil Haggadah)

“On All Other Nights We Dip Once Tonight We Dip Twice”

The Ben Ish Chai explains that the two times we dip are a reminder of two historical events which are connected to our being slaves in Egypt and our eventual redemption. The first event is when Yosef's brothers dipped his clothing into blood after selling him in order to convince Yaakov that a wild animal had killed Yosef. That action was the beginning of the events that led up to our being slaves in Egypt. The second dipping was the beginning of their freedom. The Jews were commanded to dip a bunch of hyssop grass tied together into the blood of the Korban Pesach and to touch the blood to their doorposts as a sign that there were Jews living in that house.

“We Were Slaves To Pharaoh In Egypt”

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה. וְאָלוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אֲנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם

The Torah tells us that the purpose of going out of Egypt was in order to receive the Torah on Mount-Sinai. The Rabbis explain that the reason we had to first be slaves and only afterwards receive the Torah is because slavery teaches a person to be humble and follow his master's commands - it prepared us to follow Hashem's commands that are in the Torah. However there is a difference, following Hashem's commands isn't slavery, it's freedom, as the Mishnah in Avot teaches us “Who is the free man? The one who studies the Torah”!

Thanking And Praising Hashem

וְאֶפְּלוּ כָלְנוּ חַכְמִים, כָּלְנוּ גְבוּרִים, כָּלְנוּ זְקֵנִים, כָּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח.

“Even if we are all wise, and we all know the Torah but still there is a Mitzvah to talk about going out of Egypt. The more you talk about it the more praise worthy you are.”

If we already know the story why do we have to talk about going out of Egypt? The purpose of talking about our going out of Egypt is not just to remember what happened, but more importantly to thank and praise Hashem for taking us out of Egypt. The more you talk about it the more you are thanking and praising Hashem.

The All Night Discussion of the Exodus a reenactment of the Exodus

מַעֲשֵׂה בְרָבִי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

According to the Abarbanel the all night discussion of the Exodus was itself a reenactment of the Exodus, and a fulfillment of the obligation to make oneself appear as though he personally came out of Egypt. Between the service of the Pesach offering with all of its commandments and the preparations for their departure, the Bnei Yisroel were awake all night on the night of redemption- the original Pesach. The Sages want to commemorate this aspect of the Exodus, and their engrossment in discussing the redemption, was itself an expression of festive rejoicing. (The Sephardic Heritage Haggadah)

One Torah For All

**בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כִּנְגַד אַרְבָּעָה בְּנִים
דְּבָרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשִׂאוֹל.**

The Torah is uniquely accessible to all levels of intelligence. Only a work authored by Hashem could speak to each and every Jew. Men and women alike no matter their age, their degree of intelligence, or their level of observance, every Jew can have a unique connection to the Torah. Go into the library and you will find shelves of children books sections of young adult fiction and works aimed at scientists and mathematicians. Not so Hashem's Torah. A second grade boy or girl today learns the same Chumash that Moshe Rabbeinu studied. The Torah in its infinite depth unlike other studies or texts can be understood on an infinite number of levels and is accessible to all. Calculus or nuclear physics can only be understood by the very brightest so it is inherently limited. The Torah is different. Hashem in his infinite and divine abilities, gave us the Torah and each one of us can understand according to our intellect and circumstances. The Haggadah here drives home this point. The Torah has specific messages for each of our 4 sons. We praise Hashem for giving us such a Torah to which each and every Jewish girl, boy, child, teenager, adult women and man no matter their background or intelligence can connect. (Eishet Chayil Haggadah)

Educating Each Child According To His Own Level And Needs

כִּנְגַד אַרְבָּעָה בְּנִים דְּבָרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשִׂאוֹל.

The Haggadah is teaching us a very important lesson in raising our children. Each one is an individual, is unique, and therefore has to be spoken to in accordance with his needs. As the Pasuk says "חֲנוּךְ לְנֵעַר עַל פִּי דַרְכוֹ" - one has to educate each child according to his own level and needs.

Perhaps with this we can explain why when it lists the four sons it says "One is the wise son one is the wicked son etc..." , why preface each son with "one is" why not just list them and say "the wise son, the wicked son etc...?"

The answer is that we are not just listing the sons; rather we are saying that each one is an individual and has to be dealt with according to his needs.

Appreciating The Kindness Of Hashem

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קִרְבָּנוּ הַמְּקוֹם לְעִבְדוֹתוֹ

Why is it important for us to know that originally our fathers served idols? The Gemarah teaches us that we should "מתחיל בגנות ומסיים בשבח" - start talking about the low state, which we were in at the beginning of our history, and finish off with our redemption from Egypt. This way we can properly appreciate the kindness of Hashem that we went from such a low point to becoming a holy nation.

Hashem Protects Us From Our Enemies

**וְהִיא שְׁעִמְדָה לְאֲבוֹתֵינוּ וְלָנוּ! שְׂלֵא אֶחָד בְּלֶבֶד עִמַּד עָלֵינוּ לְכַלּוֹתָנוּ, אֲלֵא שְׁבָכַל דוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם.**

What exactly is the "היא", which has protected us?

There are a number of explanations given: The simple meaning of היא, is that it refers to Hashem's presence. A second explanation is that היא refers to the promise which Hashem gave to Avraham that he would take care of the Jews. Others explain the word והיא as an acronym of the pillars of יהדות:

ו = 6 The six orders of the Mishnah

ה = 5 The five books of the Torah

י = 10 The ten Commandments

א = 1 The one Hashem

By fulfilling these things, they will in turn protect us throughout our exile.

A Night Of Thanks

אַרְמֵי אֲבֹד אֲבִי, וַיֵּרֶד מִצְרַיִם וַיִּגְרֶם שָׁם בְּמַתִּי מַעַט, וַיְהִי שָׁם לְגוֹי גָדוֹל, עֲצוּם וְרַב.

Why do we talk about the exile and redemption from Egypt with the Pesukim in the Torah (Parashat Ki Tavo) which are said when we bring the first fruit (the Bikurim) to the Kohen to thank Hashem for our produce. Wouldn't it be more appropriate to say the Pesukim at the beginning of Sefer Shemot which speak in length about going down to Egypt and going out of Egypt. Let us say that a person wants to ask his boss for a raise. He will first ask his friends who have previously asked for raises what they said to the boss that convinced him to give them their raises. Then he will write down their exact wording so that he can use it when he asks the boss for his raise. On Pesach night, one of the main things we do is not just telling over the story of going out of Egypt, but more importantly to thank Hashem with all our hearts for taking us out of Egypt. Therefore, we pick the Parashah of "ארמי אבד אבי" because this is the Parashah that teaches us the wording to use when we want to give thanks to Hashem. The one who wrote the Haggadah used that exact wording to express our thanks to Hashem on Pesach night.

A Deeper Understanding Of The 10 Makkot

דָּם, צְפַרְדֵּי, כְּנִים, עָרוֹב, דָּבָר, שְׁחִין, בְּרָד, אֲרָבָה, חֲשַׁן, מַכַּת בְּכוֹרוֹת

Rabbeinu Bichayah explains that each one of the 10 plagues corresponded to the terrible punishments that the Jews received while in Egypt:

1. Blood: The Egyptians put so much faith in their river, and they forced the Jews to draw this water and transport it all over Egypt, they were punished by having their water turn into blood.

2. Frogs: The Egyptians would awaken the Jews from their sleep in the middle of the night to work, and the Jews would groan from the suffering of this cruel treatment, the frogs were brought into the Egyptian houses and bedrooms where they croaked endlessly.

3. Lice: The Egyptians did not allow the Jews to bathe which caused them to suffer from lice; therefore, the ground of Egypt was turned into lice.

4. Wild animals: The Egyptians forced the Jews to hunt wild animals for them. They were punished with wild animals.

5. Death of animals: The Egyptians forced the Jews to take care of their livestock. They were punished with pestilence, which killed their animals.

6. Boils: The Egyptians forced the Jews to heat water for them. They were punished with boils (hot sores).
7. Hail: The Egyptians threw stones at the Jews, they were punished with hail, during which huge hailstones fell from the sky.
8. Grasshoppers: The Egyptians forced the Jews to take care of their vineyards. They were punished with locusts, which ate up their crops.
9. Darkness: The Egyptians would imprison the Jews in dark cells, they were punished with darkness.
10. Death of the firstborn: The Egyptians planned to kill the Jews, who are Hashem's firstborn. They were punished by having their own firstborn killed.

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

The numerical value of דצ"ך עד"ש באח"ב - the abbreviation of the 10 makkot = 501, the same as חזקה וזרע נטויה ביד – Hashem took us out of Egypt with a strong hand and an outstretched hand.

Thanking Hashem For Every Step Of The Way

כמה מעלות טובות למקום עלינו!
 אלו הוציאנו ממצרים ולא עשה בהם שפטים, דיינו.
 אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו.
 אלו עשה באלהיהם, ולא הרג את בכוריהם, דיינו.
 אלו הרג את בכוריהם ולא נתן לנו את ממונם, דיינו.
 אלו נתן לנו את ממונם ולא קרע לנו את היס, דיינו.
 אלו קרע לנו את היס ולא העבירנו בתוכו בחרבה, דיינו.
 אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו, דיינו.
 אלו שקע צרנו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, דיינו.
 אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן, דיינו.
 אלו האכילנו את המן ולא נתן לנו את השבת, דיינו.
 אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דיינו.
 אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דיינו.
 אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל, דיינו.
 אלו הכניסנו לארץ ישראל ולא בנה לנו את בית הבחירה, דיינו.

One of the many questions asked regarding Dayeinu is how could it be that we say “if Hashem would have taken us out of Egypt and not split the sea it would have been enough”? How does that make sense? If he would not have split the sea the Jewish people would not have survived. Let us say a person wants to travel to Israel, it takes many steps to get there. First, he has to take a taxi from his house to the airport then he has to pass through security, then he has to get on the plane. After landing, he has to take a taxi to his destination. His trip is not done until he gets to where he is staying. However, along the way he says thank you to the taxi

driver, to the security personal and to the pilot. Why? Because each person plays an important role in getting him there. This is what it means when we say Dayeinu. Not that it is enough and we do not need more, rather it is the recognition that each step played an important role in getting us to where we are today, and we have to thank Hashem for each step. Dayeinu does not mean it would have been enough, rather that each step in itself is enough to require expressing our thanks.

Why is Maror Last

**רְבוֹן גְּמְלִיאל הִיָּה אוֹמֵר: כֹּל שְׁלֵא אָמַר שְׁלֵשָׁה דְּבָרִים אֱלוּ בְּפִסְחָה, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוּ הֵן:
פִּסְחָה, מַצָּה, וּמְרוֹר**

"Pesach, Matzah, and Maror." These three commandments seem to be out of chronological order, since the event commemorated by maror (bitter oppression) preceded those commemorated by pesach (protection from the plague of firstborn) and matzah (liberation). In terms of their order of consumption, as well, Pesach should have been mentioned last, for the Pesach lamb was always eaten at the end of the meal. Why, then, is it mentioned first here? According to the Sefat Emet, the order (maror after matzah) enlightens us to the realization that viewed after the fact, the bitterness itself was part of the redemption process. During the exile and enslavement, the physical and spiritual misery seemed to be nothing more than senseless oppression on the part of the cruel Egyptians. In hindsight, our forefathers understood that it was just this bitter atmosphere that caused them to cry out to Hashem to help us regain our spiritual identity. Therefore, we speak first of the matzah, for it is only in the context of the newfound freedom that we recognize the oppression signified by the maror is also an ingredient in the liberation. That is why the commandment of maror is mentioned after the liberation from Egypt." (The Sephardic Heritage Haggadah)

Portraying Oneself As If He Has Now Left Egypt

בְּכֹל דוֹר וְדוֹר חֵיב אָדָם לְהִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

The Rambam's version of the text is "להראות" – "to portray", meaning it is one's duty to portray himself as if he had left Egypt himself, now. The Chida explains this as follows: One must be demonstrative and physically display his excitement over having left Egypt, as if the event just occurred. It is not enough to feel this in one's heart. He must give expression to his enthusiasm. In this way his household will notice his joyful activity and demeanor, and become caught up themselves in the spirit of freedom. Thus they too will experience it as a living and present reality, rather than as an ancient historical event. (The Sephardic Heritage Haggadah)

From Father To Son

בְּכֹל דוֹר וְדוֹר חֵיב אָדָם לְרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֹאמֵר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבְדָּה גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֹאמֵר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֶתְנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

The entire Haggadah is based on the transmission of our heritage. Children are told the story of the Exodus from Egypt and the miraculous events that led to our redemption. The reason for this is that Pesach is the celebration of our existence as a nation and the keeping of

Hashem's Torah. The only way to make sure that future generations keep the Torah correctly is by passing it on from father to son. This is why the transmission of our heritage is the theme of the night.

Why Split The Hallel Into Two Parts With a Meal in the Middle?

הָלְלוּ יְ-הוָה הָלְלוּ עַבְדֵי ה' הָלְלוּ אֶת שֵׁם ה'

We conclude the portion of Maggid with the first two paragraphs of Hallel, we then break for the meal and Birchat Hamazon, and then continue with the rest of Hallel. The Rabbis wonder how we can split the Hallel we say into two parts with a meal in the middle. Isn't the meal considered a "hefsek", an impermissible interruption? The answer lies in how we conduct ourselves during this meal. If our eating of the meal is made into a spiritual experience as well as a physical experience, the meal itself is considered further praise to Hashem, and there is no interruption in our "saying" of Hallel.

Next Year In Yerushalayim

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה

Some communities have the custom two times a year to say together **הַבָּאָה בִּירוּשָׁלַיִם לְשָׁנָה**. The first time is on the night of Pesach at the end of the Haggadah, and the second time is at the end of prayers on Yom Kippur. Why is it that it was instituted to say it at these two times?

Rabbis explain, the reason is because these two days were the most important days of service in the Beit Hamikdash; on Yom Kippur the Kohen Gadol was able to go into the Holy of Holies, and on Erev Pesach every family had to bring the Korban Pesach at the Beit Hamikdash. The Gemarah tell us there were over 1.2 million Korbanot brought every year on erev Pesach. Therefore, on these days we miss the Beit Hamikdash the most and pray to Hashem that we should be returned to Yerushalayim with the Beit Hamikdash. May we merit its building speedily in our days!