

קונטרס
והי בהם
על הגדה של פסה

מאמרים על הגדה של פסה
מתלמידי מתיבתא כתר תורה


MACHON
מנורת החכמה
THE INSTITUTE FOR
TORAH-BASED CURRICULA


MESIVTA
כתר תורה
OF BALTIMORE

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THIS HAGGADAH WAS MADE IN CONSULTATION WITH
MACHON MENORAS HACHOCHMAH: THE INSTITUTE FOR TORAH BASED CURRICULA

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דברי פתיחה

A MESSAGE FROM THE PRINCIPAL



Dear Parents,

We say in the הגדה that מצרים הוא יצא ממצרים in every generation one must look at himself as if he left מצרים. How is this possible? It is over 3,300 years since that miraculous time of redemption. So much time has passed. How can we possibly see ourselves literally walking in the footsteps of our אבות?

R' Yitzchak Isaac Chaver, a תלמיד of the גר"א, writes that one might think that only in the times of the בית המקדש with the קרבן פסח could one see himself as if he was freed. This is because during that time period Jews were also free to serve Hashem in ארץ ישראל. However, in times of exile and servitude to other nations of the world, such as the times we live in, perhaps there is no obligation to see ourselves as freed slaves. The הגדה is teaching us not to have this view; rather בכל דור ודור we are to see ourselves as בני חורין, even in times of גלות.

But the question still remains, how can we possibly see ourselves as slaves becoming free? R' Yitzchak Isaac goes on to explain that the difference between our גלות and that of מצרים is that in מצרים they did not have the תורה to guide them through their pain and suffering as we do. The תורה is our guide and protects us in any environment. The תורה is our link to יציאת מצרים which allows us to re-experience the birth of our nation even so many years later. The power of תורה is what allows us to truly say, "יצאנו ממצרים", we also went out from מצרים and will make it out of our own גלות במהרה בימינו.

Our mesivta has been put through a challenge, a נסיון, this year. Each bochur had to make an individual decision to continue learning תורה and growing together with his chaverim while bound to his own home. This הגדה was created under these circumstances and therefore is the perfect reminder that while we are in a גלות of our own of sorts, we are still בני חורין with the power of תורה guiding us even under these circumstances! I am truly impressed with their נפש.

My bracha is that through the דברי תורה of תלמידים, they and their families should truly be זוכה to fulfill מצרים הוא יצא ממצרים.

Lastly, none of this would have been possible without Rabbi Weissmann, our dedicated Curriculum Coordinator and Language Arts teacher. He invested tremendous efforts into making this הגדה come to life. We are fortunate to have him as a role model for our בני תורה. May הקב"ה bless him and his family with continued הצלחה וברכה.

חג כשר ושמן

Rabbi Moshe Dovid Robinson
General Studies Principal

ארבעה לשונות של שעבוד

The שעבוד occurred over a four step process and, therefore, the גאולה also a had to occur over four stages in time. Just like each כוס built upon the last, and how each of the גאולה built upon each other, so too the לשונות של גאולה performed the same function. Each גלות of לשון said at the ברית בין הב' תרים corresponded to four different levels of גלות, taking place from when יצחק was born until יציאת מצרים (a total of 400 years). Each of these four לשונות were undone by each of the גאולה של ארבעה לשונות של גאולה. Hashem told אברהם by the ברית בין הב' - כי גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה. This פסוק speaks of each of the four different levels of the שעבוד של ארבע לשונות של גאולה.

לשונות של גאולה	TIME PERIOD	גלות מצרים LEVEL OF	בראשית טו:יג
ולקחתי	גר was a ארץ ישראל in	גירות	כי גר יהיה זרעך
וגאלתי	went to יעקב חוץ לארץ	חוץ מארץ ישראל	בארץ לא להם
והצילתי	After יעקב died	שעבוד	ועבדום
והוצאתי	After all the שבטים died	עבודה קשה	וענו אתם ארבעה מאות שנה

Each of the ארבעה כוסות, which represent the גאולה של ארבעה לשונות של גאולה, are drunk at their specific times due to the below reasons.

- 1) The first כוס is enjoyed during קידוש where the words חירותינו are used. This is לשון of going out to freedom, און, והוצאתי לשון of כנגד.
- 2) The second כוס we drink during מגיד where we talk about מצרים, the 10 מכות, and the end of עבדות. Therefore, this cup is לשון of כנגד, והצילתי לשון of being saved from the סבלות of מצרים, און.
- 3) The third כוס is used for ברכת המזון, which corresponds to the המקדש. This is לשון of כנגד, וגאלתי לשון of redemption, און.
- 4) The fourth כוס, said by הלל where we praise ה' as an עם, is לשון of כנגד, "ולקחתי אתכם לי לעם".

ארבעה בנינים

The חובות הלבבות explain that there are four types of people:

- 1) A person who realizes that Hashem is in the world by himself, similar to how אברהם discovered Hashem.
- 2) Someone who realizes Hashem only through the Torah.

- 3) Someone who just follows the motions and imitates his parents.
- 4) Someone who denies Hashem and the Torah.

The תורה explains these four types of people are the same as the ארבע בנינים. As an introduction to ארבע בנינים the הגדה ברוך המקום ברוך says, הוא ברוך שנתן תורה לעמו ישראל ברוך הוא, which, as the הגדה says, is כנגד ארבע בנינים. According to the תורה's understanding, he breaks this line into the four times it says ברוך. The חכם is כנגד ברוך המקום because he realizes that Hashem is everywhere and we all receive from His greatness. The תם is כנגד ברוך שנתן תורה because he recognizes Hashem through the תורה. Therefore, the תם blesses Hashem for giving the תורה. However, both the שאינו יודע לשאול and the רשע, who are כנגד ברוך הוא, can only bless Hashem by He Himself ("הוא"), not through anything else.

ארבעה זכויות

There are four reasons why כלל ישראל was זוכה to the תורה. The תורה compares them to the ארבע בנינים:

ארבעה זכויות	ברוך	TYPE OF PERSON	ארבעה בנינים
זכות קיום מצות (דם פסח ודם מילה)	ברוך המקום	A person who realizes 'ה' is in the world by himself, similar to אברהם אבינו	חכם
ברית אבות (ברית בין הבתרים)	ברוך הוא	A person who denies 'ה' and the Torah	רשע
זכות התורה	ברוך שנתן תורה לעמו ישראל	A person who realizes 'ה' only through תורה	תם
זכות אבות	ברוך הוא	A person who just follows the motions and imitates his parents	שאינו יודע לשאול

The חכם does his מצות through love and נפש (of the מצות of מילה). Therefore, the חכם went out מצות קיום מצות. The תם went out בזכות התורה because only through the תורה is the תם connected to 'ה'. The שאינו יודע לשאול only went out בזכות אבות, because he is only connected to 'ה' through the אבות and their actions (The שאינו יודע לשאול just follows the motions). The רשע only goes out because of the ברית אבות, only because 'ה' promised the אבות that he would take them out. Let this be a year, that we are זוכה to be a חכם, and fulfill מצות היום through love and גאולה שלימה in that זכות, may we merit to see the גאולה שלימה.

THE POWER OF THE YAD CHAZAKAH

Rabbi Moshe Dovid Robinson



The Netziv (שמות ר' א) provides a powerful comment on the pasuk ויאמר ה' אל משה "...he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land".

Why does the Torah repeat itself saying that Paroh will send the Yidden out? The Netziv writes that in the first phrase כי ביד חזקה ישלחם, Hashem says that Paroh will be forced to send them out because of the Makkos. However, the second phrase וביד חזקה יגרשם מארצו is referring to the Jewish people. They will also be forced to go. How will they be forced? The Netziv links the word ביד חזקה to our pasuk in the Haggadah which learns that ביד חזקה refers to דבר - pestilence. Hashem actually caused some in klal yisroel to get דבר.

Why did דבר cause them to be forced out of מצרים? He says a beautiful idea, that the Jews who were lacking in faith and belief in Hashem were stricken with דבר to remind them of Hashem's יד חזקה - *His great might*. This would wake them up to have full faith in Him and would give them the zechus- the merit to leave מצרים.

This is a lesson for us in these difficult times that the plague of CoronaVirus is reminding us of the יד חזקה of Hashem. His hand is guiding us to have more faith in Him than ever before and through strengthening our belief in Him, we will then be zoche to the ultimate redemption בימינו במהרה.

EMUNAH IN TIMES OF DIFFICULTY

Rabbi Mordechai Weissmann



Imagine living during the מצרים שעיבוד מצרים and having to constantly experience pain and anguish. How did the yidden persevere? How did they maintain their אמונה? Perhaps finding an answer to this question can provide us with insight into our own difficult times.

Rav Yerucham Olshin, Shlit"א (ירח למועדים - פסח, מאמרים, מאמר כח), based on the עבודה פרך, השלכת הזכרים ליאור, שחיטת ילדים, פרעה גזירה of גזירה, explains that each of the ארבעה לשונות של גאולה represents a different פרעה of גזירה. They include עבודת פרך, השלכת הזכרים ליאור, שחיטת ילדים, פרעה גזירה. At first glance, many would expect that the most difficult of these would be the ones related to the death of children. However, בעל תבן לא יתן explains that the most severe was "תבן לא יתן", having to make bricks without straw! While this seems like a difficult decree, it hardly seems to compare with the others. What could possibly make this make the top of the list?

Rav Olshin explains that at the same time that straw was taken away from the yidden that they were also given the גזירה of not being able to keep שבת. The ראש explains that they were also given the גזירה of not being able to keep שבת. The ראש explains that they were also given the גזירה of not being able to keep שבת. The ראש explains that they were also given the גזירה of not being able to keep שבת. At the time, yidden would spend שבת learning from the "מגילות" that they had, specifically צ"ב, תהילים, אדם הראשון, and ספר איוב, which according to אברהם אבינו is from the time of בוא בתרא ט"ז. The common theme between these "מגילות" is that they both focus on the theme of צדיק ורע לו and אמונה in times of darkness ("ואמונתך בלילות"). Reading these "מגילות" and learning these concepts provided the yidden with solace and greater perspective into their situation. However, once שבת was taken away from them (at the same time as "תבן לא יתן"), this opportunity became lost. Additionally, no longer were they able to gather as a community and share their sorrows with one another and provide consolation.

The idea of not being able to gather together and join in one another's sorrows is very apropos at the current time. Globally we are all experiencing a מגיפה מן הש- but are unable to help one another through it in person. However, this is the לימוד that our true solace can come from רצון ה'. Although, we need to remember that our true solace can come from רצון ה'. We are lucky that there are many opportunities to learn from home and via multiple technologies. We may be separate but though our individual תורה לימוד and תפילה we have the opportunity to come together. This הגדה is a manifestation of our commitment to תורה despite all odds. We should all continue to find additional ways to come together and be מחזק each other.

ליל שימורים

A NIGHT OF PROTECTION

Michoel Reischer



There is an intense thrill that one gets when he purchases a new expensive item. Before the delivery truck pulls away, the package is already ripped open with a pen, keys or the traditional knife. It is unusual for someone that is opening his package to think about the two steps that he took when buying this product. When one looks into purchasing a new item, he will do the following three things. First, he will look into the features of the item, and if the features speak his language, he will look at the price. Secondly, if the cost is in his reach, he will check up the price of this item in every other store in the world to make sure that he is getting the very best price possible. Most people opening their new package forget about these steps that went into the purchase. What takes up their mind now is how to get rid of all the cardboard and plastic that is all over the floor.

Pesach is a time that every Jew is presented with a once in a year package. However, it's not delivered by the UPS, but by Hashem. Chazal tell us that the first night of Pesach is a night that is guarded from Mazikim (Rosh Hashanah, 11b). Although Mazikim and Shadim are less powerful today, they used to be a constant threat to society. The Gemara in Brachos (6a) speaks about how if one was given the ability to see all of the Mazikim and Shadim that surround him, he would not be able to manage. These forces were so dangerous that it was considered dangerous to go into the open field alone (Brachos, 3b). There is a halacha that one should not sleep in a house alone because he might be attacked by these unseen dangers. Thus it can be seen how powerful these forces are and what a special gift Hashem gives us, that we have one night a year that we are free of them. On Pesach night, when one discovers this gift, he shouldn't just go to sleep thinking that he is safe from danger, and not put any thought into it. He should think about the two factors that went into this wonderful package.

On every other night of the year, if one wants to be safe from Mazikim and Shadim at night, he should say Krias Shema al Hamita. Chazal say that when one says these holy words, he causes all Mazikim to stay away from him. Krias Shema al Hamita is like holding a double edged sword against all forces (Brachos 5a). However, on Pesach night, all mazikim are kept away by Hashem. No security precautions are needed. No Krias Shema al hamita is needed, because on Pesach night there is an automatic double edged sword that is protecting us. For this reason, the Halacha is, that one should not say any of the extra Pesukim of Krias Shema al Hamita on Pesach night, because he doesn't need the extra protection.

As said, it was dangerous for someone to be out in the fields alone, especially at night. For this reason, the Chachumim established a special tefillah to say on Friday night after Shemona Esrei to make the davening longer. If someone had a longer Shemona Esrei, he would not have to walk home alone, because davening would not have been over yet. The Ritva brings down a Tosfos that says the following fascinating halacha. If the first night of Pesach falls out on Friday night, there is no need to say this extra tefillah. The whole reason that this tefillah was instituted, was so someone that had a longer Shemona Esrei wouldn't have to walk home alone. The reason that Chazal didn't want people to walk home alone was because of the threat of Mazikim and Shadim. However, on Pesach night, there are no Mazikim and Shadim that are a threat. So there is no reason to say this extra tefillah, because there is no problem of one walking home alone. So according to this Ritva (Rosh Hashanah, 11b), one would not have to say Brachos ma'ain Sheva if Pesach falls out on Friday night.

The Gemara in Nidah (17a) speaks of different precautions that one has to regularly do to prevent a bad spirit from coming over his food. One of these things is not to leave an egg without a shell out overnight, because if one does, it is assumed to have been "damaged" by Mazikim or Shadim. Sefer Kobetz Halachos brings down some Seforim that are of the opinion that there is no problem to leave a peeled egg out on Pesach night because it is a night that is guarded from all Mazikim. So there is not a concern that the egg will be damaged.

Thus it can be seen how much of a threat there is the rest of the year, and how on Pesach, the threat falls away. Now that some of the features of this "product" have been displayed, most people would probably like to buy it. Now one has to do step two in the process. Compare the price to every other store's price... If one compares this night to every other night of the year, he will realize that on this night he has quite a bargain that he doesn't have to take all of the usual precautions that he does the rest of the year. (Brachos Ma'ain Sheva, Krias Shema al Hamita, not keeping out a peeled egg.)

In conclusion, the lesson that one should take out of this night that is protected from Mazikim and Shadim, is that Hashem is the One that is in control of everything. During the year it may be harder for one to see. However, on Pesach night, one comes to realize that Hashem controls everything. If Hashem wants one to be safe, he will be safe. This is what happened by the geulah of Mitzrayim. Klal Yisroel finally realized that everything that happens is in the hand of Hashem. And on Pesach night, once again, everyone realizes that they are in the hand of Hashem.

סימני ליל סדר

THE VALUE OF PREPARATION

by Simcha Dov Berdy



One wonders, do we really need to turn the table of contents of the seder into a song? What is the significance of such a practice? The seder, the order, goes as follows; Kadesh, orchatz, karpas, yachatz, magid, rachtzah, motzie matzah, moror, koreich, shulchan oreich, tzafun, boriech, hallel, and nirtzah. One wonders, what is the purpose of the order of the seder? We make a big deal about the seder of the seder because every davar sh'b'kedusha needs hazmanah.

Rav Moshe Feinstein (Haggadah Vayaged Moshe- siman 14) says the purpose of the simanim is to be mesader a person to prepare for what is about to be done. He explains that every davar sh'b'kedusha needs hazmanah. Rav Moshe Feinstein is saying that hazmana helps one prepare for what will happen. He seems to say the importance of the seder of the seder is that it prepares one for each part. Finally, he states that every davar sh'b'kedusha requires a seder. These points can be integrated as follows, hazmana prepares one for the seder. It enables a person to partake in the davar sh'b'kedusha which could not be there without the hazmana.

The Shem m'Shmuel (d.h. kadesh urchatz) says that kadeish comes from the lashon of hazmanah based on Tzefaniah (1:7) which says "hakadeish kareiv", meaning "prepare guests". The Shem m'Shmuel states that kedusha comes through a seder. This shows that someone gets zechusim based on how long he prepares himself. One gets zechusim through hazmana. Without the hazmana one wouldn't be able to access the kedusha. In addition preparation allows a person to anticipate what will happen and work toward success.

An example of a scenario in which hazmana would have a visible and powerful effect would be by a simcha. By my bar mitzvah, preparation was key to both the laining and the speech. Because a davar sh'b'kedusha cannot come without hazmana, both the laining and pshetle were entirely dependant on careful preparation. Preparation in the form of repetitive action enables one to become fluent. In regards to speeches, it is helpful to recite it beforehand either in front of someone else or in a dark room.

Is it necessary to turn the seder into a song? What is the purpose of this practice? A davar sh'b'kedusha (the seder) is created only through hazmana. Preparation enables one to get the best possible results and anticipate what will happen. You too can prepare before beginning to maximize efficiency and chance of success.

MEANINGFUL ORDER

by Binyamin England



What is the purpose of saying the different parts of the seder out loud at the beginning of the seder? What other times in Judaism do we announce the actions that we are about to perform at a yom tov meal? At the סדר, we begin by declaring the different segments of the סדר from קדש to נרצה. This is very odd! When do we ever list the steps before we do them? Why do we open up the סדר by talking about its order? Why is the order of the סדר so important?

The Shem m' Shmuel says the word kadeish comes from the word hazmanah, meaning prepare. This translation is supported by the pasuk in Tzefaniah (1:7) that says "hakadeish kareiv", which translates to prepare guests. We learn from here that we need to prepare ourselves for what's going to come.

Moreover, Rabbi Frand explains that ה' controls the whole world and at the right time, ה' does certain actions that need to be done. We demonstrate this by having an order to the סדר and following the order carefully. In addition, Rav Moshe Feinstein in Haggadah Vayaged Moshe-siman 14 says the purpose of having an order to the סדר is to be mesader a person- to prepare- for what is about to be done and that every שבקדושה דבר needs hazmanah. We can draw a comparison between the ways of ה' and the way we conduct our סדר. Just like ה' has a specific order and way in which He controls the world, so too we are like Him in having a specific order to our סדר.

There is a fabulous story that shows that ה' controls the world and has reasons for His actions. Rebbe Akiva once was unable to find a place to stay. He decided to sleep outside of a city's walls. Even when his donkey and his rooster were eaten and his candle got blown out, all he said was "everything is for the good". The next day, R` Akiva discovered that the night before, robbers came into the city and killed everyone. R` Akiva was only saved because the robbers didn't hear his rooster or his donkey or see his candle to know that he was there. This story shows that ה' controls the world and He has reasons for His actions, even though we sometimes don't understand them.

Just like the Haggadah seems not to have a particular order, but really does have a meaningful organization, so too ה' actions in this world don't always seem to make sense, but He has His reasons for them. We often do not understand them at the moment, but we believe that everything He does is for the best.

KABBALAH OR PRACTICALITY?

by Yitzi Hochheimer



One of the most memorable parts of the seder is the simunim at the beginning of the seder. They go as follows: "Kadesh Urchatz Karpas Yachatz Magid Rachtzah Motzi Matzah Maror Korech Shulchan Orech Tzafun Barech Hallel Nirtzah". On this the Yisod V'shoresh Haovodah writes (paraphrased) "these fifteen words of Kadesh urchatz are hinting at deep and wondrous secrets. Therefore, you should say each siman before performing the action" (shar nine, chapter six). What he seems to be saying is that these fifteen words are deeply kabbalistic words. This piece is quoted over and over again in several hagados as if the reason for the custom is esoteric. But are they really deep and kabbalistic or can Minhagei Yisrael have a simple reason with hidden depths?

While the Yisod V'shoresh Haovodah says there is great depth to the simanim, the sepher Haorah writes (paraphrased from Hilchos Pesach) that "the reason for saying the simanim is to make sure the people there have the order straight". As opposed to the Yesod V'shoresh Haovodah, this sefer is saying that the reason is that human nature is to forget and so this is keeping the order straight. This is expressly necessary due to the hectic nature of Pesach.

Backing up the sepher Haorah is the seder Haaruch which accounts that the minhag amongst the Belz Chasidim is that the children would say and translate the simin before they did that siman. This tradition is meant to teach the children about yetzias mitzrayim by having them engaged and following the seder and consolidating what they have learned.

Similar to the Yisod V'shoresh Haovodah, the sepher Vayagid Moshe quotes the Zohar as saying that the simanim are a preparation for the mitzvah of the seder. At first glance, this would make it seem as though it is a kabbalistic practice. However, it is only a hidden meaning underlying its main idea.

Minhagei Yisrael are simple traditions with hidden depths, so after you hear this one, you should have an extra intensity when saying the simanim before the seder.

ארבע כוסות

THE FIFTH LOSHON OF GEULAH

by Nesanel Sachs



At the seder we drink four cups of wine in order to represent the four Lishonos of Geulah, "Vehotzeisi, Vehitzalti, Vega'alti, and Velakachti". Is a person supposed to drink a fifth cup, to represent the fifth Loshon of Geulah of Veheveisi (Shemos)? On one hand, the fifth Loshon does not apply to Shevet Levi. On the other hand, the Kohanim and Levi'im drink four cups by the seder, because they were only exempt from the Avodas Perach (Midrash Rabbah). However, they too felt the pressure and wickedness of the Mitzri'im, and eagerly awaited leaving Mitzrayim.

The reason that the Levi'im are not included in Veheveisi is that the Levi'im did not have their own Chelek of Eretz Yisroel. They only had 42 cities plus the Arei Miklat which were given to them by the other Shvatim (Bamidbar). Since Veheveisi does not apply to everyone, we do not drink a fifth cup of wine.

It may be that we do not drink a fifth cup for Veheveisi, but an additional cup is put on the table. This cup is called "Kos shel Eliyahu" because the navi will announce the coming of Mashiach. When Mashiach comes, Eretz Yisroel will be divided into 13 different chalakim, including one for Shevet Levi. Shevet Ephraim and Shevet Menashe will have joint ownership together with the Chelek of Yosef, and the 13th Chelek will be for Mashiach (Bava Basra). That is why this fifth cup is associated with Eliyahu HaNavi. When he announces the coming of Mashiach, all the Jews will be given a heritage in the land and drink a fifth cup for Veheveisi (Shemos).

We can't have an answer without some more explanation. Of all people, why is it specifically Eliyahu the one to come to the Pesach Seder? Eliyahu complained to Hashem that the Jewish people were not faithfully observing the Mitzvah of Millah. That is why Eliyahu comes to every Bris (Pirkei DeRabbi Eliezer). Why then does he come to every Pesach seder every year? He is coming to make sure that everyone is observing the Mitzvah correctly (Sefer Bircas Eliyahu). It says in Shemos, "No uncircumcised male may eat of it [the Pesach offering]".

The end result is that we do not DRINK a fifth cup, yet we SET ASIDE a fifth cup for Eliyahu. Our final argument goes as follows. Do we drink a fifth cup? Levi'im did not have their own chelek of Eretz Yisroel. They only had 42 cities plus the Arei Miklat which were given to them by the other Shvatim. We do not drink a fifth cup. Of all people, why is it specifically Eliyahu the one to come to the Pesach Seder? Eliyahu complained to Hashem that the Jewish people were not faithfully observing the Mitzvah of Millah. Why then does he come to every Pesach seder every Pesach? He is coming to make sure that everyone is observing the Mitzvah correctly. Incidentally, the word Veheveisi has the same Gematria as Mashiach Ben Dovid of 424, who will be announced by Eliyahu HaNavi, Bimheira V'yameinu. Amen (Amrei Noam).

THE SYMBOLISM OF THE KOSOS

by Anonymous



Arguably the most enjoyable part of the seder, the Arba Kosos, plays an important role on Pesach night. But at a time where every action and object seem to symbolize either freedom or slavery, what is hiding behind the Daled Kosos? Many Haggados start off with the order in which we conduct the seder: Kadesh, urchatz, karpas, yachatz, maggid, ruchtza, motzi matzah, maror, korech, shulchan oreich, tzafun, barech, hallel, nirtzah. The Daled Kosos (bolded) do not seem to have a logical explanation for many of the things we take for granted about them. What is this? Why do we sit down to the seder and drink four random cups of wine and not even think about it? What is this special mitzvah that we seem to do out of habit? The Arba Kosos are not just ve'hotzasi, ve'hitzalti, ve'ga'alti, ve'lakachi. They are the story of Klal Yisroel. Representing each galus and the subsequent geula, nothing of importance is left out of the Arba Kosos.

The Lehavin Leil Haseder Haggadah explains the following idea: The first kos corresponds to the lashon of geula "ve'hotzasi", and serves the purpose of taking us out of our affliction. The purpose of the affliction of galus is to clean us from our lust for pleasure. Kos Sheini represents "ve'hitzalti", that we will be saved from slavehood. Ga'avah is the cause of Avdus, and Hashem will rescue us from both at the time of the geula. The third Kos of "ve'ga'alti" means to redeem us from the air of kefira in Mitzrayim. This idea that we were surrounded by kefira was to make up for our lack of emunah in Hashem. This brings us to the fourth and final Kos, that of "ve'lakachi". Hashem took us out of the impure Mitzrayim and placed us in the embrace of his Shechina. Doing this, Hashem changed the essence of Klal Yisroel. We became the Am Hanivchar.

In the Haggadah Kimcha D'avshuna there is a list of many things the Arba Kosos represent. Among them are: the famous four leshonos of geula; the four times the word kos is mentioned by pharaoh; the four kingdoms; the four kosos of punishment and hardship Hashem is going to pour on the goyim during the time of the moshiach; and the four kosos of comfort. Each of these sets has four pesukim about them, each with the lashon of kos. By looking through them it can be seen that these aren't just little incidents, these are monumental concepts. Each one represents entire time periods. It is the story of Klal Yisroel. Few and wandering, we very rarely have a land of our own, yet even so we have outlived all our enemies. The nations of the world try to spread us out and we draw together. Persecution after persecution, we do not break or stumble in our commitment to Hashem. And then finally, our redemption. Each part of this story spanning millenium is carefully hidden in the Daled Kosos. We just have to find it.

There is a mashal of a man who went for a stroll in the forest. Lost in his thoughts, two lions pounced on him. Right when he assumed it was all over, a passerby shot the lions and saved him. On the way back to his village he fell into a hole

and broke both his legs. After the doctor healed his legs, he set out for home once again when a storm made him run for cover. Sitting two days in a cave without food, he waited until the thunder and lightning stopped. When he finally reached home, he made a big seudas hodaah. Every year on the anniversary of his belated homecoming he would drink two l'chaims and sing two songs of praise to Hashem for saving him. It would seem very simple, to anyone passing through the village, what was happening. A man thanking his Creator for saving his life. Yet, only someone who knows the story can truly comprehend the thought behind the double l'chaim and songs. Every year on the anniversary of Yetzias Mitzrayim we drink the Arba Kosos. But do we really understand the significance of our actions? The story of our nation is hiding behind those glasses of wine. Our past, present, and future are all rolled together in a beautiful mitzvah we can only do two nights a year. And we're going to run through it without stopping to think?!

The Daled Kosos are an integral part of the seder. Every kid knows that. But we must appreciate what we are doing in order to watch ourselves and make sure we do it right. The Matzah, Marror, and Karbon Pesach are all parts of our journey to freedom. The Arba Kosos are the journey itself. They tell about our ups and downs, the good times and bad times. They tell of Am Yisroel. So when you sit down on seder night and say Kiddush, think about what you're going to drink. Think of Klal Yisroel's story. Think about how you fit into that story. And let those thoughts bring you closer to Hashem on the night that Hashem is so close to us.

כרפס

GETTING THE ATTENTION OF THE CHILDREN

by Anonymous



There is a large argument about why we dip karpas in saltwater on Pesach. Is the reason that we dip karpas in salt water to get the children's attention or rather to remind us of the brothers fighting?

The P'ri Chadash, Orach Chaim 473:6, says that there is no real answer to this question. He also brings a more well-known answer; that the reason to dip karpas in salt water is to grab the children's attention and to get them to ask questions.

Haggadah Yerios Shlomo, by Rav Shlomo Kluger, brings another peshat that says that karpas has two different translations. Either green/vegetable or it can mean wool/linen. He says that Yosef's ketones pasim was made out of karpas (wool/linen). Therefore, dipping a vegetable in saltwater reminds us that Pesach and yetzias mitzrayim started with the hatred and arguing between the shevatim.

Maharil, Minhagim- Seder HaHaggada 16, argues with the previous opinions that the reason why we dip karpas is not specifically to get the children to ask questions or to teach us the consequences of the shevatim's arguing. Rather it is meant to show that we are free people because free people eat before the actual meal starts. He also says that the karpas is meant to be an appetizer for the matzah. This is not just bringing a different answer that disproves the whole argument, rather it is just bringing another opinion on why we dip karpas.

In conclusion, what is the reason why we dip karpas? There are multiple answers varying from appetizers to getting the children's attention and lastly, teaching us that Pesach really started with the shevatim arguing. Therefore we learn that we are to dip karpas in salt water and the reason doesn't matter. Whether we want to get the children's attention or as an appetizer it doesn't make a difference.

IN SEARCH OF A DEFINITION

by Ephraim Balsam



What on earth is Karpas? People say that it's an abbreviation for carrots, radishes, potatoes, celery. But what is its purpose? There are many mitzvos we observe at the seder including matzah, maror, and drinking four cups of wine. Many pages of Gemara and Halacha were written on these subjects; they are considered extremely important. Karpas, however, is just a custom to dip a vegetable in saltwater. Why do we do this?

The Maharal says that the saltwater symbolizes the tears that Bnei Yisroel shed during their years of hard labor in Egypt. However, not everyone agrees that Karpas should be dipped in saltwater. Rashi, Rabbeinu Shmaya and Rabbeinu Yosef used to dip the Karpas in charoses (see Pesachim 108a Rashi s.v. metabel; Tos. s.v. metabel). According to them, there is obviously no symbolization of tears. What is Karpas for?

The Mishna says that besides dipping the maror in charoses, we dip another vegetable. The Gemara explains that the reason is in order for children to ask questions. This is why those who say the 'Ma Nishtana' ask about dipping twice in the third question. Even according to Rashi, though, some explain that the dipping into red wine of charoses symbolizes Yosef's shirt being dipped in blood.

In conclusion, the main reason why we dip Karpas is so the kids will ask about it. There are also different symbolizations depending on one's custom of what to dip it into. If dipped in saltwater, it symbolizes the tears shed by the Jews in Egypt as they performed back-breaking labor. According to Rashi who dipped it in charoses, it may symbolize Yosef's shirt dipped in blood.

THE PURITY OF KARPAS

Efrayim Bulka



Have you ever asked yourself why we dip karpas in salt water during the seder? After urchatz and before yachatz we dip something green into salty water. We make the bracha of ha'adama and then we eat it. So why is this part of the seder? Why do we have it at all and what does it symbolize?

The Ma'arechet Heidenheim said that karpas is to symbolize the immersion of one's body in a mikvah. One shouldn't be like the person who immerses himself with a tameh sheretz in his hand. When HaShem took us out of Mitzrayim we had to first do teshuva before we could accept the Torah. Before Matan Torah, Klal Yisroel was not pure enough to accept the Torah. We had to be spiritually purified. So too someone goes to a mikvah to be purified. We symbolize all this with the dipping of the karpas.

The Naftali Seva Ratzon provides a different reason for eating greens. Before Adam sinned he was not allowed to shecht any animals because they were not in need of repair. So Adam only collected vegetables to eat. After he sinned, it was permissible for animals to be eaten. We eat greens first and then meat at the seder just like Adam did. Just like the Ma'arechet Heidenmen suggests, we are following in the footsteps of our ancestors. The Seva Ratzon suggests that the reason we call it karpas is that it was because of Adam's actions the Bnei Yisroel were sent down to Mitzrayim.

In conclusion, the reason we have the karpas at the seder is to symbolize becoming pure. It is also a representation of our ancestors before us who had to go through troubling times. I think it shouldn't be too hard to see the hard situations we are put in today. Just like they pulled through in their troubling times, we should also pull through just like them.

הא לחמא עניא

THE POWER OF TZEDAKAH

by Noach Tevel



Giving צדקה can save your life, no matter what the circumstance! צדקה can be beneficial to not only the receiver but also the giver. One can be reassured that the reason why we start the סדר with הא לחמא עניא is because we want to complete the מצוה of מעות חיטים. When one recites הא לחמא עניא, he mentions those who can't even afford the basics! By feeling the pain of our fellow jews, we can to some extent fulfill the מצוה of מעות חיטים which is also geared toward helping and feeling for other Jews.

One can also see how great צדקה is from that which the ב"ת הלוי says: "Great is צדקה because it brings the redemption faster." If צדקה is so great, would it not be befitting to begin the סדר by mentioning that we ate the bread of the poor in מצות רים? And through that one can feel that it would be absurd for us, who used to be poor, not to bother supporting the poor.

The following story shows the greatness of צדקה: Rabbi Akiva had a daughter. But astrologers said to him, "On the day she enters the bridal chamber, a snake will bite her and she will die." On the night of her marriage, she removed a brooch and stuck it into the wall. When she pulled it out the following morning, a poisonous snake came trailing after it; the pin had penetrated into the eye of the serpent.

"Was there anything special that you did yesterday?" her father asked her.

"A poor man came to our door in the evening," she replied. "Everybody was busy at the banquet, and there was no one to attend to him. So I took the portion of food which was given to me, and gave it to him."

Thereupon Rabbi Akiva went out and declared: "Charity delivers from death. And not just from an unnatural death, but from death itself!"

From the above sources, we see how צדקה is so important.

A YOM TOV OF CHESSED

by Elisha Wolf



Interestingly, we say at the beginning of Maggid that anyone who is in need should come and eat by our home. It might seem odd that we are only inviting others to the meal by Pesach, in a seeming exclusion of any other holiday. Why do we specifically invite the poor and needy to our meals by Pesach? We make a point of inviting others to our meal on Pesach because it is a holiday centered around chesed.

In his commentary on Pesach and the haggadah, the Shelah explains that the focus of Pesach is chesed, which can be achieved by welcoming others to the seder. In addition, Tanna Divei Eliyahu notes that through the zechus of chesed, the Bnei Yisroel were taken out of Mitzrayim. We make a point now to invite others so that we can once again be taken out of galus.

The pasuk in Tehillim states that the world stands on chesed. We can keep the world standing by doing an act of chesed and inviting the needy to our Pesach seder. Artscroll, in their Pesach haggadah, points out that the essence of Pesach is the chesed we do. Therefore, by welcoming the poor into our homes, we are fulfilling the crux of the holiday, while at the same time keeping the world standing.

Rav Yaakov Galinsky was once asked by a child for some food, which would be essential for his survival. After some deliberation, Rav Galinsky offered him a plate of noodles, which was a tremendous favor for the child. Many years later, the Israeli government was holding throngs of charedi children and bachurim in camps, preventing access to the outside world. A few of the rabbanim pleaded with the government to let the bachurim go to yeshivah. The Chazon Ish was told by the government that none of the bachurim had asked to learn at yeshivah, so there was no need to let them go. He then instructed his helpers to go ask the bachurim if they wished to go to yeshivah. Upon arriving at the camps, they came upon a large fence surrounding the camp. As a result of his small size, Rav Yaakov was able to slip under the fence into the camp. The officials there asked him what he was doing in the camp. He replied only in Yiddish, a language they did not understand. They were forced to bring one of the leading bachurim in to translate. The bachur and Rav Yaakov immediately recognized each other, for this was the same bachur who had received a plate of noodles many years prior. The bachur then told the officials that he would punish him by bringing him around the camp and he would be dealt with. In reality, Rav Yaakov was polling the children to see who wanted to attend yeshivah. It is evident how one act of chesed can be repaid in the most unimaginable way, when it is least expected. When we welcome guests to our seder, we are asking Hashem to allow us to be privileged to do someone an act of kindness, so we can merit it later in life.

Doing a kindness will never go unnoticed, and can be paid back seemingly in the most unusual or unique ways. We invite guests over on Pesach because that is what the Yom Tov is about: doing chesed and getting the zechus of the geula.

AN ODD WAY TO BEGIN

Yosef Radparvar



Isn't it crazy that Ha Lachma is before anything else in the Haggadah. The Haggadah says, "Ha Lachma Anya di achaloo avhatana biarah dmitzrayim". This is the poor bread that our parents ate in mitzrayim. Come all, whoever is hungry or needs a place to stay, come to us and eat. And let's celebrate Pesach. So why is Ha Lachma Anya put in the Haggadah first? The Haggadah should start off with the four sons because we should know what kind of son we should be.

The Siach Yitzchak explains and we also learn from Bava Basra that we begin the story of Yetzias Mitzrayim with Ha Lachma Anya because we want to involve ourselves with a mitzvah of tzedakah. Also the Beis HaLevi points out in Bava Basra which says that "Great is tzedakah because it brings redemption faster." The reason why Ha Lachma Anya is before everything else is because we want to be redeemed. Once you give tzedakah it brings redemption faster. We also learn in Bava Basra (10a) that R' Eliezer would give tzedakah before davening.

Rav Olshin in Yareich Moadim says that the Gemara in Brachos (20a) says that Hashem does not make nissim and change nature for people unless they involve themselves in mesiras nefesh. The Ahavas Chesed brings down the Chofetz Chaim, who quotes the Tanna d'vei Eliyahu, who says that the way the Yidden got through their avdus was by becoming an aguda achas (one unified group). They helped each other and this is what ultimately built up our zechios for Hashem to take us out of Mitzrayim. So, we begin our seder the same way trying to rally together achdus for our ultimate geula. The reason why Ha Lachma Anya is said before everything else is because we need to be one. We want klal Yisroel to rally together; achdus is our ultimate geula. That's why Ha Lachma Anya is before everything else.

Why aren't the four sons first in the Haggadah? We should know what kind of son we should be. We should know if we should either be the wise child, the evil child, the simple child, or the child who doesn't even understand enough to ask. The reason why Ha Lachma Anya is first and not the four sons is like Shma. Why is Shema before Vhaya Im Shamo? The answer is that first you have to accept that you have a God and then you could do the mitzvot of what your god tells you to do. So too by Pesach, you have to know what the Yiddin in Mitzrayim felt like and then you could ask what son you should be.

Ha Lachma Anya is the first thing in the Haggadah. But why aren't the four sons before Ha Lachma Anya? So we see that you have to know what the Yiddin in Mitzrayim felt like and then you could ask what son you should be. That's the reason why Ha Lachma Anya is the first thing in the Haggadah.

THE PERFECT LOCATION

by Chaim Baruch Freedman



Picture the scene. It's Wednesday night, ליל פסח, and everyone is sitting around the table at the seder. After the father cracks the middle מצה in half and puts it away, he announces that it's time for מגיד. He starts to read the haggadah. "הא לחמא עניא" as everyone reads along quietly, but with enthusiasm. All of a sudden, little Yossele pipes up. "Ta, why do we start the haggadah with this paragraph? It's so random!" This was a little unexpected, such a question coming from 9 year old Yossele, but at the same time, it was such a simple question. "It's a little complicated," says the father, "but listen as follows..."

We all know that the הגדה starts with the paragraph "הא לחמא עניא די אכלו אבהתנא" etc. What does this paragraph mean and what is it trying to tell us? We can simply translate this paragraph, into "This is poor man's bread which our fathers ate in Egypt. Whoever is hungry, come on in and eat..." But really? I guess we can understand that it's nice to invite everyone over for the פסח seder, and show us the meaning of אחדות. But this leads us to little Yossele's question.

At the same time that we want to have אחדות, we must know that this is still quite difficult. This is a very nice and sweet announcement, but what does this have to do with anything? If I would be writing the haggadah, I would probably start it with something about how ד' took us out of מצרים, or maybe something recalling the years of slavery, but telling the world "Hey guys, guess what, I'm eating poor mans bread!!! Want to come in and join me???" Is this some sort of joke?

You could answer simply by saying that yes, אחדות is important enough to start off our הגדה with. Why? What is so important about אחדות? Well, you see clearly in the פסוק by מתן תורה where ויחן שם ישראל נגד ההר כאיש" famously tells us "אחד בלב אחד", telling us that we were like one man, with one heart. The חידושי הרי"מ in his ספר מועדים, אמרי הרי"מ, says that only through this, was כלל ישראל in his מתן תורה. But I know what you're thinking, this seemingly shows us the importance and greatness of אחדות, this still doesn't seem to relate to the seder. There's gotta be more to it, right? Guess what, there is, and it will blow your mind.

The חיד"א, Rabbi Chaim Yosef Dovid Azulai, who writes that the הל'ע'ד'א'ב'ד', הא לחמא עניא די אכלו אבהי, is equal to 117, which is also the number of years in which כלל ישראל was בשעבוד מצרים (according to the חשבון of the רוקח), from the time that לי was נפטר, until they left. בני יששכר explains even further, the significance of the number 117. This is also the מלאך הוי"ג, which clicks right into the וישלח הג' - פסוק. But listen, it gets better. It may be hard to believe, but the א'א'א'י'א'א'מ', הא לחמא עניא די אכלו אבהתנא בארעה דמצרים, סופי תיבות of בני יששכר - פסוק, have a numerical value of 61. I know, you're thinking "So, who cares? What's so special

about 61?" Well actually, 61 is none other than א-נ-י, which is why the פסוק tells us אני ולא מלאך. But wait, there's more. יצ"מ is mentioned in the תורה believe it or not, 61 times. Upon taking notice to the words of the בני יששכר, I think it is quite clear why we start off the סדר with such a paragraph, but wait, there's more.

The מעשה רוקח, פרקי אבות פ"ד מ"ה חו ילקוט שמעוני, brings down the רוקח, who teaches us, that the דרך of an עני, when collecting, is to stand outside and reach in for you to give him, (like we see in the first mishna in Maseches Shabbos). This means, that by a standard case of צדקה, we are giving בפרהסיא, because when he stands outside and reaches in for money, you usually know he's an עני, and he knows that you are giving him only because you have mercy and pity him. As oppose to ליל הסדר, when we are announcing ויכול ייתי. Meaning to say that we are inviting him in, and now he is and feels like part of the household, and by doing this, we are giving בסתר. צדקה בסתר. But what is it that's so great about צדקה בסתר? Why is this a reason to start off the סדר with הא לחמא עניא? Really, what we are doing when we say הא לחמא עניא is greater than being משה אלעזר. ב"בא בתרא דף ט ע"א חו ר' אלעזר. משה רבינו says "גדול העושה צדקה בסתר, יותר ממשה רבינו". Is that not a good enough reason to start off the סדר with such a wonderful paragraph?

"Wow Tatty, I don't even know anymore why I thought that הא לחמא עניא shouldn't be at the beginning of מגיד!" said little Yossele, "It fits perfectly! It reminds us of יציאה and the שעבוד מצרים. It relates to how ד' took us out himself, and not through שליח, and how we can even be greater than רבינו משה." "Well Yossele, that's great," replied Yossele's father "I'm happy you understand." But before the family has a chance to finish הא לחמא עניא, Yossele pipes up again. "Ta, how come my הגדה says משיח is here?"

ISN'T IT TOO LATE?

by Tzvi Isenberg



הא לחמא עניא... כל דכפין ייתי... מגיד, we sit down and begin with ויכול. We are starting the Seder, and we are inviting anybody who wants to eat to come and join us. Just wondering, when do you invite people to come to your seuda -- before sitting down at the table, or after? Generally we issue invitations to a seuda days in advance; for Pesach, probably weeks in advance. So when we say כל דכפין, how sincere is our invitation? Rabbanim tell us that this isn't literally an invitation to just anyone, rather we are addressing the people that are already at our table.

Rabbi Spero, in *Touched by the Seder*, says that in the times when the yidden brought the actual קרבן פסח, you had to have everyone who would be joining your group for the קרבן invited before the קרבן was schechted. We don't have the קרבן פסח now, but we mention the invitation as a זכר to how it was done then. We are not actually inviting anyone when we say כל דכפין at our Seder, rather commemorating how things were done in the past.

The הגש"פ חסד לאברהם explains that the leader of the Seder is inviting everyone around the table to eat, depending on how hungry they are. The קרבן פסח is supposed to fill a person up, like a dessert. We aren't literally inviting whoever wants a meal. We are addressing the people at our table -- if they are not almost full we are inviting them to eat enough so that they will be completely full after eating the afikoman. כל דכפין is instructions to those around the table to make sure that the afikoman will be eaten על השובע -- eat whatever other food you will need to be almost full and have the afikoman top it off.

Rabbi Meyer, a rebbe at Aish HaTorah in Yerushalayim, suggests that issuing this invitation at our Seder defines us as givers. We are trying to come closer to Hashem by being more like Him, offering food to the needy. So כל דכפין is mostly literal -- we are still not trying to invite random people standing outside our front door to our already-started Seder -- but next year we should remember to invite guests before the Seder, too.

כל דכפין is not a literal invitation when we say it at the Seder; rather, it is meant to show that we are thinking about other people. Either remembering the pre-arranged groups in the times of the קרבן פסח or inviting the people at your table to prepare to eat the afikoman על השובע. My advice to you: invite your guests to the Seder with a lot of advanced notice. Then you really can be sincere when you say כל דכפין at your Seder!

THE ESSENCE OF HA LACHMA ANYA

by Moshe Shmuel Leder



I have always wondered why Ha Lachma Anya is the first part of the Haggadah. In order to figure this out let's analyze the text of the Haggadah. **הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיְתִי וְיִלֵּל, כָּל דְּצָרֵיךְ יִיְתִי וְיִפְסַח**. This is the bread of affliction that our fathers ate in Mitzrayim. Anyone who is hungry should come and eat, anyone who is in need should come and partake in the Korban Pesach. This paragraph of Ha Lachma Anya is telling people that this is bread that has been around for a really long time. What do we learn from our fathers and this bread? Just like they were hungry when they ate it so anyone who is hungry should come and join us in the Seder and eat with us. Why is it that we begin with Ha Lachma Anya? Wouldn't it be more appropriate to begin with Ma Nishtana? After all you should ask your questions before you begin? A way we can answer is by asking ourselves what is Ha Lachma Anya? It is talking about tzedakah. You are inviting people into your house to come and eat with you.

The Siach Yitzchak says we begin with Ha Lachma Anya because we want to involve ourselves with tzedakah. It is very important to start off with tzedakah. The Gemara in Bava Basra (10a) says that R'Eliezer would give tzedakah before davening. We see from what R'Eliezer did how important tzedakah is, it was the first thing he did everyday even before he davened. This shows how important this is because it says in Brachos (14a) says it is prohibited to do business before davening. We learn from here that it is prohibited to do anything before davening. The fact that R' Eliezer gave tzedakah before davening shows us how important tzedakah is.

The Beis Halevi says that tzedakah is very great because it brings redemption faster. This seems very appropriate for Pesach. Pesach is all about redemption and because tzedakah brings redemption faster, it makes sense that Ha Lachma Anya is the first thing in the Haggadah. We see from the Beis Halevi that it seems that Ha Lachma Anya was put in the beginning on purpose just to show you how important tzedakah is.

There was a story about a middle-aged man who had a heart attack and almost died. He ended up becoming the head of the fundraising for a yeshiva. He then lived for another 22 years. It also says in bava basra the person that encourages giving tzedakah is greater than the person who gives. There is also a story in Bava Basra (11a) with R' Binyomin Hatzadik, a gabbai tzedakah. A woman came to him saying she needed food. He said back to her there was no money left. Her response was that if he didn't give her food that she and her seven sons would starve to death. So, he gave her his own money. Afterwards he got sick and the malachei hashareis went to Hashem and said if you save one person it is as if you saved the whole world and that R' Binyomin saved the woman and her seven sons. He then lived another 22 years. We see that tzedakah not only

saves you but it gives you a new lease for life and rips up the gezairah. So it is very appropriate to have Ha Lachmah Anya.

From all of these sources and stories we see that it really is important to begin with tzedakah. Hopefully we will all realize the importance of tzedakah. Through this we should be zocheh to bring moshiach tzidkeinu.

A SIMPLE SEDER

by Chanoch Menken



Why is the opening phrase of the Haggadah in Aramaic? Why not in Hebrew, a language that many more people speak. Also, the rest of the Haggadah is written in Hebrew! What is it about right now that we speak in Aramaic?

To answer this question, we first need to look at what it says in Mesechtas Shabbos on 14b. The Gemara explains that the malachim are the ones that bring our tefilos to Hashem and, therefore, we should not use Aramaic to daven since the malachim don't understand it. Now we understand that we shouldn't daven in Aramaic. But what does that have to do with the answer?

The Zohar on Shemos brings that on the night of the seder Hashem is right next to us at our table. We aren't singing so the malachim can send our tefillos to Hashem, we are singing directly to Hashem. Therefore, we open the seder in Aramaic to declare that Hashem is with us. Now we can connect what it says in Shabbos with the question.

To really internalize this idea, it is worth it to go over a story. It starts with Rabbi Levi Yitzchak of Berditchev. Rabbi Levi had just finished an extremely meaningful Pesach seder, and everyone who had participated felt spiritually uplifted. Suddenly, a bas kol sounded in the room. It said, "Rabbi Levi Yitzchak's seder was beautiful to Hashem, but there is a yid from Berditchev named Shmerl, the tailor, who's seder reached even higher!" Rabbi Levi Yitzchak asked his chassidim if anyone knew who it was. One of the chassidim replied, "There was a tailor named Shmerl who lived in Berditchev 30 years ago, but now he is known as Shmerl the shikkur." The Rebbe arrived at Shmerl's house at 2:00 that morning and it was Shmerl's wife who answered the door. After the Rebbe wished her a good Yom Tov he asked her if he could talk to Shmerl. The woman disappeared back into the house. All of a sudden he heard the sound of a bucket of water being dumped on the floor. The Rebbe heard Shmerl's wife shouting at him, "Get up you drunk, the Rebbe has come to punish you!" Shmerl hobbled to the door and started begging Rabbi Levi not to punish him. "Don't worry, I have not come to punish you," the Rebbe said in a soft voice. "I just want to know how you conducted your seder." "Oy!" Shmerl started weeping, "my seder! But I didn't know better... Oy!" After calming down, Shmerl told the Rebbe that a few days earlier, he had noticed people rushing around in the marketplace. When he asked them why they were so busy, they explained that Pesach was coming any day. "You won't be able to drink schnaps for 8 whole days! It's chometz! What are you going to do?!" Shmerl told the Rebbe, "I was so upset at the thought that I would not be able to drink schnapps for eight days that I drank 8 cups of schnaps on Erev Pesach, and I fell asleep drunk. My wife woke me for the seder, so I got up, and staggered to the table. It was set beautifully, and I felt different, almost holy. But then I realized that I didn't know what to do, I didn't know how to do a seder.

So I poured everything into one bowl, and I lifted it and said, 'Hashem, listen, you know that after my father got killed I had to work and I never got a chance to learn, right? So I don't know how to read this book, in fact, I don't know how to read anything! I don't know what I'm supposed to do with this stuff, but one thing I do know is that a long time ago you took Moshe out of Egypt and I am sure that you will send Moshiach to bring us out of our troubles now!' and then I gulped the whole thing."

We learn from here that even at the most simple of sederim, one can talk directly to Hashem and He is present at the seder. Right now, in the situation that we are in this is extremely important to realize. We need to grab this opportunity and use it to daven to Hashem just as the simple drunkard did. As we all head into the seder, we should recognize that tonight Hashem is right next to us and hears our tefillos directly, not through the malachim.

A TRULY FREE PERSON

Yehoshua Meyers



The beginning of the most instrumental and pivotal part of the Seder, is Magid.

This crucial step of the Seder starts off with the seemingly unnecessary words of, "hu lachma ania". It states that "this bread before us, is the bread of the poor, that was eaten in the land of Mitzraim by our forefathers". It then goes on and says that anyone who is hungry is invited to our Seder. It concludes by saying that this year we are in Galus and slaves; next year, we will be in Eretz Yisroel as free people. This can be read as just an insignificant courtesy. But, if you take time and analyze it carefully, some of the most important lessons can be revealed. My first question is, why do we specifically invite the poor to our meal during the Seder and not on any other Yom Tov? We always have a Mitzvah to invite people to our meal. Additionally, why is the placement of this invitation in between, stating that Matza is the bread of the poor and stating next year we will be free people? Furthermore, if we are inviting poor people to come to our table and eat, why ask them as we start Magid? We should ask them at the beginning of Shulchan Aruch. Simply put the answer is, there are multiple reasons for the inclusion of "hu lachma ania". Firstly for oneself to recognize that we were liberated from Mitzrayim by Hashem and therefore can invite anyone we want to our meal; a feat that only a free man could do. We also say "hu lachma ania" to the guests sitting at our table so as to tell them that they are completely and unconditionally invited to participate in all aspects of our Seder.

Rav Moshe Shternbuch suggests that the invitation that we give is a genuine one. He says that at the time of this invitation the guests are actually already sitting at the table. The reason for reciting it is because the poor guests feel tremendously bad about the situation. The poor man believes that he was invited to the seder by another poor man. Therefore "hu lachma ania" was added to the Seder, so as to tell the poor man that we aren't poor but the bread is to commemorate our forefathers. However we don't want the poor person to feel like a pauper at a rich person's table, so we top off the invitation by saying that we are all really slaves. This answers why this invitation was in between saying, this is the bread of our forefathers and saying this year we are all slaves. It is very logical to say that chessed, one of the things that the world stands on, would be incorporated into one of the most iconic and important Holidays.

The Ritva in his commentary on the Haggadah states that on the night of the Seder a person has the responsibility to envision that he was just freed from Mitzrayim. Therefore we invite people to our meal as a statement that we were just freed because only a free person could invite someone to their meal. This would explain why we specifically say "hu lachma ania" on the night of the Seder. This also explains why we state this invitation at the beginning of Magid. Since "hu lachma ania" is for oneself to start off Magid in the right mindset. This is very

logical to say because one of the primary reasons of celebrating Pesach is to reinvision and tell over the Pesach story.

However not all are in agreement to the above answer. Rav Chaim Kanievsky says that we invite the guests primarily on the night of the Seder, so we can supply them with the necessary ingredients to be able to perform the expensive Mitzvahs of the day. One could imply from here that "hu lachma ania" is solely for the reason stated above. However this isn't true. The reason given by the Ritva, is a reason of "Bein udam Le'Mokom". The reason given by Rav Chaim Kanievsky and Rav Moshe Shternbuch, are a matter of "Bein udam Le'Chavairo". These aren't contradictory, on the contrary, they are complementary. In Fact they strengthen the purpose for saying "ha lachma ania". Additionally we need to say both reasons to answer our original questions.

To sum it all up, the reasons for saying "ha lachma ania" are to envision ourselves as having just left Mitzraim, so as to come to new levels of Emuna and gratitude to Hashem. And to instill in the minds of the poor people sitting at our table that they are completely and unconditionally invited to take part in all aspects of our Seder. As we said earlier some of the most fundamental and primordial lessons can be deduced from this. Firstly, that with our knowledge of "Yitzias Mitzraim" we must have gratitude to the "Boray Olem" and strengthen our Emuna and Bitachon. Secondly, we must never forget that we came from being slaves in Mitzraim and just as Hashem saved us, we must in turn try to liberate all poor and needy people from their plague of poverty. It is therefore our responsibility and our obligation especially in this crisis to take the reins and pick up the slack. It is imperative that we not only take care of ourselves and our family in this stressful time, but to reach out in whatever way possible to help anyone in need. Just because we are confined to our houses, doesn't mean we have to be confined to ourselves. We must stay together as a community and as a people because without Achdus we are nothing. In these hard times it is easy for one to say that we will never get through this or that "Chas V'Shalom" Hashem is no longer with us. However this is not true nor is it the right mindset. If the Pesach story taught us anything it is that even in the most catastrophic and desperate moments, Hashem can and will save us. However Hashem only saved us as a unified nation and will only save us as a unified nation.

מה נשתנה

THE DEPTH OF A QUESTION

Yaakov Leff



Knowing a topic deeply is an incredible thing. Mah Nishtana at face value is a simple question and answer typically between a father and his child. In this essay we will try to gain a full clarity of the deeper meaning of Mah Nishtana. "Mah Nishtana Ha Lailah hazeh mikul haleilos? Shebichul haleilos anu ochlim chameitz u'matzah, halayla hazeh matza." The Haggadah asks, "Why is this night different from all other nights?" It now answers, "On all other nights we eat chametz and matzah, but tonight we only eat matzah." This question and answer seem so simple, what is the significance of them? In the sources below, Mah Nishtana will be explained in a deeper way.

The Abarbanel asks, the seder has so many contradictions. Why is it that we dip like free people, but we are dipping into a bitter food? Mah Nishtana is asking and answering these questions. This shows that the questions that seem so simple, really have a deep meaning and really need explanation. Freedom is felt through the leaning and dipping etc., but we cry bitterly as we eat the maror?

The Olilos Efraim provides another explanation for the meaning of Mah Nishtana. Each of the questions are asking why we are now still in galus. The Olilos Efraim explains, really the Mah Nishtana has a completely different meaning than you would simply think. The four questions, really are questions and answers about why we are still in galus today. Chametz, can be referred to as the unleavened bread, or it can refer to the gashmiyus that we have nowadays. The Mah Nishtana is asking why we still have this gashmius, and not the geula.

There was once a story by the Pesach seder where a boy sang the Mah Nishtana to his family proudly. He sang it in Spanish, Yiddish, Chinese and more. In this story, Mah Nishtana is presented as a fun hands on story where the family can laugh along as the child sings the song in different languages. There is significance to Mah Nishtana, as sources explained earlier. This story shows Mah Nishtana in a way where there is barely a deep significance, although it is possible to have meaning and fun together. Mah Nishtana is looked as a cute, fun and interactive prayer for children at the seder, although in truth it has extreme meaning.

The lesson we learn from Mah Nishtana is that there can be so many levels to understand something. So during the seder when discussing the Haggadah, make sure to realize that everything has depth, even things that seem simple.

THE QUESTION IS MORE IMPORTANT THAN THE ANSWER

by Yechiel Sambrowsky



We start off the haggadah with “kaddesh, urchatz, karpas, yachatz, and maggid”. The first few items at the seder don’t give many opportunities for the kids. But once the seder gets to maggid, every kid wakes up and is ready to say the ma nishtana.

What is the reason why the ma nishtana is so important? Why is it that every kid gets up and says the ma nishtana? So let’s answer very pushut. There is a mitzvah that every man that is married must answer his childrens’ questions. Even if the man has no children, the Gemara brings down that his wife should ask him questions and he should answer them. This is because the mitzvah is so important that every father or husband must answer the questions. There is definitely an importance of asking the ma nishtana during the seder. But there is an even more important part of the haggadah, it’s called the answer- avidim hayenu. There are many kids that don’t even know the answers.

There is a story about Rav Shach that he once said to his grandchild, “You said the four questions so beautifully. Do you know what the answer is?” His grandson then said to him somewhat embarrassed, “I don’t know what the answer is”. He said to him “This is like a story I once heard. The time came for R’ Eisele Charif, the famous rav of Slonim to find a chusan for his daughter. He went to volozhin to check out the yeshiva there. While he was there, he asked a question and said that whoever gets the answer correct can marry his daughter. For a few days he had a bunch of bochurim coming over to him and trying to give answers but they were all incorrect. As he was leaving back to his home, he saw a bachur running after him. He thought to himself that this bochur must of had an amazing answer. However, the bochur said “I don’t have an answer so I won’t get to marry your daughter, but I still want to know the answer.” The Rav jumped up with joy and said that was the answer he was looking for and that he would marry his daughter. This bochur is none other than R’ Yosef Feimer the Rav of Slutzk.

You see from here the importance of the question but even more the importance of the answer. There are many people out there you tell them a question on gemara and they really can’t sleep that night because they are thinking about the question too much. You see the importance of asking the four questions.

YOU JUST NEED TO ASK

by Rafael Schwartz



Imagine yourself back at the Seder table. You have just finished reading the many passages of Maggid and you hear your father announce the moment that all children under ten have been waiting for and everyone older has been dreading. The reading of the Ma Nishtana. As you listen to your little sibling's thoroughly cringy recital you wonder why every year we have to ask the same four questions. What is the significance of these questions and why must they be repeated every year?

To understand the meaning behind these questions we should probably start by understanding the Seder itself since that is what the questions are on. The Seder, as its name suggests, runs in an order and flow, from Kadaish until Nirtzah. However it also runs in an ideological flow. Starting with the retelling of the bitterness of slavery and our redemption to praising Hashem for our freedom. The four questions of the Ma Nishtana have the same ideological flow. As the Malbim writes, the first two refer to our comemerations of slavery and the second two refg to the acts of freedom we perform at the seder.

Though this may give us a vague understanding of the theme of the Ma Nishtana it still does not fully answer the question why specifically these four.

As for the second question, the Shiblei Haleket quotes Rabbainu Yeshaya saying that the Ma Nishtana was established for someone who is alone and doesn't have anyone to ask him questions. This way he can be yotzei the mitzvah of asking questions and not feel bad about it because it is an established thing that people say. However he also brings down a story in Pesachim (15b) where Abaya was sitting in front of Rabba and Rabba had turned the table upside down. Abaya then asked him why the table was upside down and Rabba said that we are now patur from the Ma Nishtana. Therefore, perhaps the question itself is more important than the answer.

עבדים היינו

A UNIFIED KLAL YISROEL

by Yechiel Diskind



Did you ever wonder how you can relate to Yetzias Mitzrayim? The Haggadah instructs every person to see himself as if he personally left Mitzrayim. It appears one must truly feel that he himself left Mitzrayim. How can one attain this feeling if we were not there? If one can change his perspective of leaving as a nation, not as a yachid, then we can understand how we ourselves did in fact, leave Mitzrayim.

The Sfas Emes explains the sin of the spies by introducing the comparison between the human body and the Jewish people. The Medrish states that the spies (meraglim) intentionally sabotaged Klal Yisroel's entry to Eretz Yisroel because they knew that once they entered the Land they would no longer be the heads. On the surface, this seems that the spies were self-serving and wanted to hold on to their position of leadership. The Sfas Emes argues that this can not be said of such great tzadikim. He offers the following paradigm to explain this Medrish. The totality of Klal Yisroel must be seen as an image of a person. The first generation that left Mitzrayim corresponds to the head of the body of this person. It is for this reason that the first generation was known as the generation of knowledge (dor daya) since they corresponded to the head, which is the home of knowledge. Once they would enter the Land, they would become involved in the material world which corresponds to the body. The spies did not want to give up the nation's position as the head and therefore sabotaged the entry to the Land thereby allowing another generation of pure intellect.

By extension, my father suggests that every member of Klal Yisroel corresponds to a single cell in that body of Klal Yisroel. The human body consists of millions of cells which die off and are replenished by duplicate cells of the ones that passed away. Similarly, using the Sfas Emes's analogy, the corpus of Klal Yisroel consists of millions of Jews, all of whom only live a span of 120 years and die and are replaced by duplicates who take their place. When a cell perceives its existence as a member of an 80-year-old body it can honestly say that it experienced a tremendous event 50 years ago even though it was not existent 50 years ago. In the same manner every Jew can truly see himself as a member of that body of Klal Yisroel that left Mitzrayim 3,332 years ago.

To the extent that one identifies himself as being nothing but a segment of the body of Klal Yisroel, they will be able to identify with the exodus as a personal experience. While it is true that they will not be able to actually feel the sensations that our people felt 3,000 years ago, they will nevertheless be able to tell their children that "I left Mitzrayim" or "We left Mitzrayim".

When the Haggadah instructs us to see ourselves as if we personally experienced the leaving of Mitzrayim, it is really instructing us to change our perspective from looking at ourselves as individual people who happen to be Jewish, to looking at ourselves as nothing other than members of Klal Yisroel. Perhaps this is the reason why the Seder begins with an invitation to all who are needy to join us. Specifically tonight when we must see ourselves as members of Klal Yisroel we cannot begin the Seder until every member of Klal Yisroel is taken care of.

וכל המרבה הרי זה משובח

ALL ABOUT THE DETAILS

by Yitzy Moinzadeh



Throughout the years, we have been instructed to elaborate on the Exodus. Since “Kol haMarbeh leSaper Harei Zeh Meshubach”, meaning that anyone who elaborates on the story of leaving Egypt is praiseworthy; but why? The answer is that when a person vigorously does something, it shows that he cares. Furthermore, the way to put effort into retelling the Exodus is by telling overall minuscule details of the plethora of miracles that took place.

Additionally, this idea is also brought down in the Sfas Emes. As evident when the Haggadah states that “the one who elaborates about the Exodus becomes a “meshubach”. Furthermore, Rabbi Yehudah Aryeh Leib Alter (author of the Sfas Emes) is telling us the more that we emphasize each point in the Exodus, the more praiseworthy we are. Moreover, at the end of the day, the reason why we are talking about the Exodus is because we want to fulfill the commandment of God so that way we can reap its benefits. It would not make sense for us to gain as much reward possible from this one simple commandment that does not require anything of us except our time.

Along with this, the *ל"ש קלוגער ז"ל* also relates that “As time passes on, there is a decline in his enthusiasm, until he finally no longer repeats.” When someone begins to care less and less about something there is also a decline in his effort. Meaning that when a person no longer cares about the Exodus he will begin to elaborate less and less so that he can get it over with. Furthermore, if the person would elaborate on the Exodus every year he would stop the decline. Since a person's action represents how he feels; by putting in the extra effort he will instill in himself that enthusiasm that he was lacking.

Contrary to this, one may argue that not elaborating on the Exodus is better. If a person would spend less time on the retelling he would enjoy the meal and the holiday itself much more. However, with all this in mind, a person who still takes the time and effort to explain the Exodus even though he would rather just get it over with is considered more praiseworthy than a normal person. As we learn throughout halacha “according to the pain is the reward.” Perhaps his slight annoyance is worth it in the long run because that just adds a plethora of reward to an already fulfilling commandment.

By the same token, a lesson to learn from this is that whenever we do anything we should put in as much effort as possible. A person who wants to show that he cares will put all his or her effort into the action. So by putting all our effort to retell the Exodus with all minuscule details we show that we care. This year, and every year, in order to stop the decline and show that we care we should elaborate as much as possible.

PRINCES OF HASHEM

by Shea Reidler



Did you ever notice how people are very diligent in analyzing and elaborating on the retelling of the story of מצרים? The הגדה בעל הגדה writes, "מצרים הרי זה משובח." This means that the more one tells about the wonders of מצרים, the more he is praiseworthy. It can easily be understood that since the רבונו מצרים, He commanded us לבנות, that we should tell the story to our children. But who said anything about getting into all the details and being מרבה in the story? 'ד just told us to say it, not to be מרבה in saying it!

The ספר החינוך writes in מצות סיפור יציאת מצרים: כה: מצות סיפור יציאת מצרים that we must be מרבה in our סיפור יציאת מצרים to help us with our אמונה. By increasing our reminiscing of מצרים, זכירת יציאת מצרים, we and all those people who weren't זוכה to learn until now ר"ל, will slowly but surely, truly realize without a shadow of a doubt that there is אלוהים Who is running the world and nobody else. Furthermore, the מטה מצרים says that just like someone must learn תורה with tremendous עמילות and tremendous עסקות and do מצות his entire life, as we know זכירת יציאת מצרים and מצוה הבאה לידיך אל תחמיצנה and אדם לעמל יולד. A person has a חוב to work hard and be very יגע in his סיפור יציאת מצרים. When someone is מרבה in סיפור יציאת מצרים, he will attain tremendous levels of אמונה and בטחון in the רבש"ע. This shows how important the מצוה of מצרים truly is. Just like a person must be tremendously עוסק in תורה and מצות, so too he must be זכירת יציאת מצרים חן עוסק.

There is yet another reason why חז"ל instructed us to be מרבה בסיפור יציאת מצרים. This reason is best illustrated by a משל. There was once a prince who was captured and sent to a labor camp. In the camp he met another boy from his city who was a peasant, a villager. After many long years of hardship, they both were finally able to escape. They both returned to the city. The son of the peasant thought of a plan; since he and the prince looked very similar, because their skin had become blackened from working outside in the sun most of the day, he would return to the village before the real prince returns and say that he is the prince. When the peasant arrived at the palace, the servants checked to see if he was the prince by asking him a few questions. The peasant knew all the answers since he had spent so much time with the prince. The word spread through the kingdom that the prince had finally come home. However, just a short time later, the real prince came to the palace and announced his arrival. The servants did not know who was the real prince! When the king heard, he said that he only wanted to welcome his real son. One advisor said that he has a way to figure it out for the king. He privately questioned each boy about his experience in the labor camp. The peasant told how he had a very bad experience there; he received very little food, there was hard labor and he was tortured. When he was asked for more details, he said, "Can there be anything worse than what I just described?!" When they questioned the real prince, however, he broke down in

tears and described how his experience in the labor camp was really terrible. How he missed his father, the king, and all the comforts he had. How they tortured him and beat him; how he was given spoiled hard bread without a place to eat it; how he had to sit on the floor and was treated like an animal; how he was forced to live with cruel people who acted like animals; and the prince then described how he couldn't learn or do anything to stimulate his brain because he had no breaks from working and he went on and on with no stop. After listening to the prince's dramatic description of all the trauma he experienced, they realized that this boy must be the real prince, because he was so affected by what had happened.

The נמשל of course is that as we saw with the prince when he elaborated in his reminiscing, that confirmed that he was the true prince of the king. So too, by the אידין, when we are מרבה לספר בזיכירת יציאת מצרים מצרים, it is more proof that we are the princes of 'ד Who is שבשמים. Through this we and our children will be מחזק our רבונו של עולם in the עולם ובטחון.

So why is it that we are משובח if we do? The answer is that by telling over the story in tremendous detail, and reliving the experience to the best of our ability, we will come to recognize the greatness of 'ד through strengthening our רבונו אידין. We must realize as אידין how the רבונו של עולם is our loving Father and He, with His utmost kindness took us out of מצרים. And our הכרת הטוב is to be מרבה לספר ביציאת מצרים for which we will ultimately be praised; and through that, we ourselves will grow in our רבונו ובטחון and אידין in בטחון and be שבשמים and be זוכה this coming פ"פ תש"פ to the אמן בימינו במהרה צדקנו במהרה בימינו אמן!

כנגד ארבעה בנים

DIFFERENT JEWS, DIFFERENT GENERATIONS

by Lazer Sloan



Every year we read the haggadah and say the paragraphs about the four sons. How much do we actually think about the depth of understanding within that topic? In the haggadah it states, "Chacham, ma hu omer? . . . Rasha, ma hu omer? . . . Tam, ma hu omer? . . . Sheino yodea lishol . . ." These are all the introductions to lead in to what each child thinks about the actual slavery and redemption in Egypt, and his basic feeling for all of the beliefs we have. The question is, how do the four sons relate to our lives? They are a part of us in our lives in regards to showing us the different types of people we can be as Jews, and as a remez (hint) to the Jewish nation's way of behaving in different times and generations.

One of the places that demonstrates this idea is the haggadah Touched by Our Story, written by Rabbi Yechiel Spero. He explains that when the haggadah says, "kinegged arba banim", meaning "concerning the four sons", it hints to four periods of Jewry: the yid in Europe, who came to America with all his wisdom and knowledge to transplant Judaism there in order to create the Jewish communities needed in America for Jews to survive there in the future. The second Jew is the one who got carried away in America and has rebelled against his father, the chacham, and started his own lifestyle in America, far removed from Judaism. The third son is the one who comes back to the traditions, but doesn't know much about it, and grows up with a duality of feelings as to which way is the true path to follow. The fourth son is the most in danger, because his great-grandfather is dead, and this leaves him with only one path to choose from: being like a gentile. He has no connections to learn about the Jewish religion and his practices, and therefore is completely removed with any connections whatsoever. But yet, there is a fifth son, and he is not found at the seder or in the haggadah; Because this son is the yiddin the era of mashiach, who sees all the miracles of Hashem, and can renew his connection to Him at its fullest potential. The arba banim are inserted to represent the yid in exile, and how he strives or falls in that period. And hopefully the time will come soon, when we will be in the status of the fifth son, with the coming of mashiach.

Furthermore, another source that explains the above idea is in the haggadah zevach pesach, which is based on a number of the Abarbanel's explanations in the Torah. In that haggadah, the Abarbanel discusses the Chacham's (wise son) question. He says that the chacham's statement in the haggadah is much more in depth than we thought, because he is asking for the source in the Torah regarding the laws that make sense as to why we do them, like eating the matzah and maror, and also the laws that we do not know why Hashem has commanded

us to do them, like making sure no bone in the korban pesach is broken. This shows the depth of his question, because he wants to gain knowledge on even the unknown reasons behind the laws which we do not understand. This shows that the way a person who is a chacham acts is by wanting to know more about the laws and prohibitions in the Torah, even the ones which we do not know why we were commanded to fulfill them. Even the chacham is able to and discuss a topic in which he knows nothing about. So one type of a yid is one who wants to know anything new about Hashem's Torah, because he understands the value of Torah to us. We too, must work on ourselves to strive to that level. Even if we do not appreciate every law and subject in Hashem's Torah the same as others, we can still discuss them throughout the year, like when we come across it in the weekly parsha, or the gemara in daf yomi, in order to strengthen our love for His Torah.

In the haggadah Touched by Our Story, there was a story where there was a granddaughter of the Lelover Rebbe who hosted him in her house in America for a week or so. After a few days, the granddaughter asked her grandfather how he would react if she asked for permission to attend a movie. The rebbe was flabbergasted at this type of idea; a Jewish girl attending the movies? It was unthinkable to him. His granddaughter explained, 'I came to America and decided to hold on to my Judaism. But as time went by, I loosened my grip on it and I fell into the culture of America. My friends have decided to go to the movies, and felt like I couldn't be different from them. So I came to you to ask for money to have admission to the movies.' Her grandfather handed her the money, but as she turned to go, she saw him starting to cry. 'Why are you crying?', she asked. The rebbe responded, 'I may have given you money for the movies, but that doesn't mean that what you are doing is going to break my heart.' When the granddaughter heard that, she never went to the movies again and slowly she returned to yiddishkeit. This story shows that even the times where we begrudgingly give in to requests that may not agree with our perspective, or that it is not the correct thing to do, we must show to all types of yidden that they are doing the wrong action as a Jew, and we do not approve of their behaviors despite the fact we have given into their desires. Any type of yid, whether one who has strayed, or a religious one, should know that we are looking for them to return from their current state or to improve in their actions and behaviors. Just because they are not on the ideal level, does not mean that they are still yidden, and we still need to help them and bring them back.

We said that the arba banim were inserted into the haggadah to show us the different ways we can behave as Jews, and as a hint to the Jewish nation's way of reacting in different eras and generations. The lesson to take away from the four sons is to appreciate the Torah and all of its laws, and in every generation, there are four general types of yidden, and all yidden who are able to, need to help the downtrodden and lost Jews find their way back to the correct path, and then we can be certain of the coming of Mashiach.

THE POWER OF THE MOUTH

by Shmueli Rosenberg



Have you ever wondered why we say in the Haggadah "הקה את שניו" blunt his teeth? What did this son do that we don't do every now and then? We all ask questions like that. If you serve HaShem with everything you have, you might not have these thoughts and questions and if you do, you should immediately turn them over to your Emunah.

The Rabbanan bring a proof from when the Meraglim said about the inhabitants of the promised land, "They are stronger than us". The Chachamim say that you shouldn't read it as us, but they were referring to Him. The Rabbanan said that both the question (of the Rasha) and the answer (of the Meraglim) are wicked. The question and answer show that these people are saying you not us (thus excluding themselves from Klal Yisroel). The teeth are what help articulate speech and that's why we blunt them.

Additionally, in Yechezkel 18:3 it states: "The people seek to avoid punishment for committing aveiros, arguing that previous generations got away with this". To explain this further, by earlier generations this is also implying these people's parents and possibly grandparents, which it says in a Rashi that if there is a bad trait in the family, then HaShem will wipe out the family three or four generations later because it is embedded into the family. Another explanation as to why we blunt the Rasha's teeth comes from the Magid of Kozhnitz who says that the reason we blunt his teeth is because you are supposed to put everything into serving HaShem, teeth were not only made to help you eat and drink, but for the more important reason of serving HaShem with speaking in a proper manner.

We have learned that a Rasha gets a better life in this world, so why do we blunt his teeth? If he's getting a better life why do we cause him pain? By blunting a Rasha's teeth you are knocking him off the path that he was following. So, why is it that we kill a Ben Sorer Umoreh, why don't we just blunt his teeth like we did with the Rasha from the Haggadah? By killing a Ben Sorer Umoreh that you are causing him repentance for his aveiros because it is not just the teeth but the whole body is involved. You can't use a Ben Sorer Umoreh as a disproof because by the Rasha from the Haggadah, his teeth are doing the rebellious acts and by a Ben Sorer Umoreh it's the entire body.

That's why you should serve HaShem with everything you have. Look at Yaakov Avinu who was able to stay up for fourteen years without sleeping. He was able to do this because he put all of his abilities into serving HaShem. Don't take things for granted, HaShem gave this life to you, He could take it away. As Rush Limbaugh always says "Talent on loan from G-d". The word on loan generally means it could be taken away from the person who is lending it to you. If you always speak with proper speech then you won't have your teeth blunted.

KNOCKING OUT THE RASHA'S TEETH... WHY?

by Uriel Schwartz



A child is taught to never punch, hit, or hurt someone in any way. By the seder, the foundation of chinuch, why do we highlight the fact that the Rasha is so bad to the point where we say to knock the Rasha's teeth out? The Haggadah states "וּאָן אַתָּה הִקָּהה אֶת שְׁנָיו וְאָמַר לִי..." You should knock out the Rasha's teeth because he is excluding himself from being worthy of redemption. The question is obvious, Why do we say to knock the Rasha's teeth out? Among the many reasons to knock the Rasha's teeth out is that he needs to be shown that he is wrong. The Rasha is obviously asking his question of "What is this service to you?" with scorn, and therefore needs to be addressed appropriately. If, however, the Rasha would ask his question in a different manner, we would not be so disgusted, because his question wouldn't be from disgust, it would be out of a thirst for knowledge.

The מלבים asks the question of why do we say to knock out the Rasha's teeth out, and answers that the Rasha is bringing the "punishment" of knocking out his teeth onto himself. Just as a result of grinding your teeth will come to make them fall out, the Rasha is putting himself out of the picture and excluding himself by asking "What is this service to you?." Since he excluded himself physically, we use a physical example, which is knocking his teeth out. This shows us That the punishment is Middah K'neged Middah-measure for measure. Just as the Rasha is choosing to physically exclude himself, we will physically exclude him as well, by knocking his teeth out. By using a physical example, the Rasha will realise to watch out and know to be more careful.

Rav Ovadia Yosef says that the response of hakheh is a tongue-in-cheek suggestion that the Rasha contemplate what it would be like to live with blunted teeth that prevent him from eating. He could then ponder and speculate about the eating experience. He might even swallow a few vitamins, but, ultimately, he would not survive. As physical beings, humans require concrete activities in order to endure, and this applies to both the corporeal and spiritual realms. Therefore, just as one must eat in order to survive physically, one must actively perform Mitzvos in order to survive spiritually. What Rav Ovadia Yosef is saying is that one needs to think before he does and just as one cannot survive without teeth, he cannot survive with mitzvos either. We are painting a picture for the rasha that he has to watch what he says and how he says it.

In contrast to what we stated before, Rabbi Dovi Bergman states that we do not see the Rasha as a bad person, rather he sees himself as a Rasha. Furthermore, if you knock the שׁ in רשע which is a homonym for teeth, you are left with the word רע which means bad. We learn from this, to tell the Rasha he is not evil, he just may have one bad trait that he has to work on. If we analyze this further, we learn that the Rasha is not an evil person, rather, like all of us, he just has

something he needs to work on. We can learn from all of this that even with all these explanations, we want to teach the Rasha the correct way and not just ignore him and write him off as bad. We want to teach him the correct way to live and act as a Torah Jew.

We can conclude from this, that the Rasha is not an evil person at all, he just has some bad traits. In fact everyone is a good person with a little bit of רע mixed into them. Furthermore, even if one does an aveira, he should know that he is a good person who happens to have a few challenges that he needs to work on just like everyone else. As long as one works on himself, he can achieve great things, but if you get stuck on the fact that you are a rasha and are not able to turn around, it is as if you got your teeth knocked out. Everyone can do teshuva and achieve their potential, and the way to accomplish that, one needs to constantly work on his Mitzvos, Middos, and Avodas Hashem.

THE REPLY OF THE PARENT

by Shlomo Youlus



Why four sons, why not three or five, and what do they mean? The Haggadah states " Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask". One must ask himself, which category does his child fall into and answer accordingly. The reason why there are four sons is to teach the parent how to reply.

Likewise, the Abarbanel elaborates "there are four components to every object or event that one may take interest in: chomer (material-what are its basic elements?), tzura(design- how was it designed?), po'el (designer- who designed it?) and tachlit (purpose- what was the ultimate purpose of designing it in this manner?)" (Zevach Pesach). Any object or event of interest consists of four components: the material, design, designer, and purpose. Each child has difficulty with one of these components, and the Haggadah is instructing the father or leader of the seder to focus on this component so the child can gain clarity. Additionally, the Haggadah is teaching the parents to use the child's questions as a compass to focus the seder. Furthermore, an accurate response to the child's question should be a thorough explanation of the component of the difficulty.

Comparably, the K'li Yakar answers "both the chacham and the tam only ask their questions after the event. They do not ask these questions while they are being told about the mitzvot. Rather, they perform the mitzvot without asking any questions... By contrast, regarding the Rasha and the she'aino yodei'a lishol, the verse which contains their answer states that the answer should be given on that day (ההוא ביום). They must receive a response immediately because delaying the response constitutes a missed opportunity. . . If he is silent due to his inability to ask a question, then והגדת is applied in a friendly tone and the Korban Pesach, matzah and maror are used as a visual aid to teach the child the basics of the exodus. However, if in fact, he is apathetic, then his response is similar to that of the Rasha" (K'li Yakar). The response to their queries must be given at the appropriate time, and the Rasha and She'aino Yodei'a Lishol must be answered immediately as any delay will result in a missed opportunity. These specific children should be dealt with in a kind and warm manner, however, if the child proves to be unreceptive, then he should be dealt with harshly. The Chacham and Tam, however, will complete the mitzvah and will inquire about the reason for their actions afterward. Therefore they are deemed to be righteous and do not demand an immediate response. Consonantly, the Haggadah is educating the parents when and how to respond. If an opportunity will be lost, then the parent must respond immediately with a warm and kind manner, and with a response that reflects his spiritual position. If the child proves to be unreceptive, then a harsh manner may be adopted.

Lastly, Rabbi Menachem Leibtag, a rebbe in Eretz Yisroel, reveals "If we examine these four questions in Chumash, and study their context, we will indeed find four questions, but each question relates to a different TOPIC – not to a different son! ... when the parent hears the question of a child; or when the teacher hears the question of a student; he must listen carefully not to the QUESTION, but also the PERSON behind the question. To answer a question properly, the parent must not only understand the question but must also be aware of the motivation behind it. Hence, his answer must not only be accurate but also appropriate, as it must relate to the child's character while taking into account his spiritual needs. The parent (and teacher) must listen carefully to the voice behind the question, evaluate and answer appropriately. "The four sons represent four different topics. For the parent to accurately respond, he must discern the motivation behind the inquiry too. As a result, he can provide an answer that is accurate and appropriate: one that correlates to the child's character while taking into account his spiritual needs. Comparatively, the Haggadah requires the parent to primarily focus on the person behind the question to figure out his/her motivation. Once the motivation is understood, then the parent can accurately reply to the child.

In summation, the Haggadah brings the four sons as a parable to illustrate how parents should respond to their child's questions. Additionally, the Haggadah wishes to impart to the world that one must always identify the motivation before supplying an answer. To summarize, the lesson from the four sons is that knowledge of motivation is crucial to answering any question.

TAILORING THE SEDER FOR ALL

Zollie Berdy



Children are important to the Seder. They are encouraged to participate in the Seder with treats (Mishnah Torah), have their own part in Mah Nishtanah, and are highly encouraged by their parents to help clean in preparation of Pesach. For all this though, there is one part that is difficult to comprehend. We list off the four sons, attributing certain characteristics to each child and answering his questions according to his level. Why do we list four distinct answers in the Haggadah? Why are we profiling children? Why four?

As always, the best way to understand something is going to the roots. The sources of the four sons in in Devarim (6:20) where it says כִּי־יִשְׁאַלְךָ בֶּן־ךָ מָחָר לֵאמֹר מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם. This roughly translates as “when your children will ask in the future, asking what are all these decrees, laws, and rules that Hashem your G-d commanded you.” There is a lot to unpack here. First, the Passuk seems sure that your children will ask you what the point of the Torah is. This is a given. Therefore, in order to make sure that the children ask about the Seder, the seder is conducted in a manner that is drastically different than every other night. Furthermore, if even if all the inconsistencies aren't enough to pique the child's interest, then the child's hand is forced in the Mah Nishtanah. Second, the child partially dissociates himself from his father from whom he is asking, as the Passuk says “that Hashem commanded you.” There is else to delve into this Passuk, but that is enough material to start with. It is clear that the Seder must be conducted in a manner to prompt questions, and that the son has separated himself. While this separation is usually interpreted as a bad thing, it is possible the Passuk is saying that the child either a) is younger than thirteen, in which case he isn't commanded in the mitzvot and then the Passuk works out fine, or b) the child is keeping an objective view. It is interesting to note that neither this Passuk nor prior context actually claims that this Passuk is referencing the seder, rather the next Passuk (6:21-25) mentions Yetziyas Mitzrayim and then therefore getting the Torah and all of its laws.

It isn't only children who have to delve into the Seder. The Mishnah Torah dictates that if there are no children to ask about the Seder, the wife should ask the Mah Nishtanah, and if a person is by himself, then he himself should ask and answer his own questions, regardless of how erudite he is. Therefore the questions are more important than who is asking them. This seems to argue on Devarim. However, when the Passuk says that your children will ask, it could be non-specific, as it is most likely that your children will ask you the questions, but really anyone can do it.

Still, the original question has yet to be answered, and none of the meforshim could easily be found. Therefore, some creative reasoning must be used. The Passuk says that your children will ask you. That indicates that there will be more

than one child. Then, at the end of the Passuk the child seems to both include and exclude himself from the group at the same time. This can indicate up to four children (two by two). This may be a reason why there is for children. Another point is that the whole seder is designed to encourage a constant barrage of questions. At each point in the seder, it is common to both ask questions and discuss what is occurring. It is said that the longer one discusses Yetzias Mitzrayim, which is the purpose of the seder, the more merit one receives. Therefore, the seder allows for modularity in giving different answers for different children, a bit like a "choose your own adventure" novel.

It seems rather arbitrary as to why the four children are four, and why they are there at all. One possible answer is that the Seder is designed for every person's own insight, so the seder offers some amount of basic modularity. It is possible to assume that since most of the texts in Judaism are formulaic, everything is uniform. Therefore, one thing to take out of the Seder is that despite it being the same texts over and over, one should always elaborate, always delve deeper, and always make everything your own.

והיא שעמדה

THE YAD OF HASHEM

Shmuel Schabes



One can look at the world and say that everything in the world that happens happens, and that no one is orchestrating the world, but from learning the Torah and being a Jew we know this is not true. As it says in וְהִיא שְׁעִמְדָּה "And this is what kept our fathers and what keeps us surviving. For, not only one arose and tried to destroy us, rather in every generation they try to destroy us, and Hashem saves us from their hands." And one can perceive from here, the truth is that Hashem is running the world as otherwise the Jews would be destroyed. One may wonder, and think that the actions that happen in the world are a "natural" occurrence and no miracles are occurring. But as stated before, from learning the Torah and the history of the Jewish people we can see that the Jewish survival is from the hand of God. As which is further conveyed in the Shem Mishmuel, The Jew as a Soldier and further sources.

One source that conveys the message of וְהִיא שְׁעִמְדָּה is the Shem Mishmuel. He explains: "Through the generations, the dislike that non-Jews have had for the Jews has kept the Jews from integrating too closely with them. Keeping a distance from the non-Jews is itself a merit for the Jews, because it allows the Jews to live a more sheltered life and follow the path of the Torah. Therefore, the oppression itself, while it has been a tremendous challenge, has also been a merit for the Jews, because when the Jews have assimilated, they have been forced to separate from the non-Jews." And one can see from events that happened such as the Holocaust (and how we survived) and many other times that the Jews were expelled from countries that what the Shem Mishmuel said is true.

Additionally in an article, Mark Twain wrote that Jews did not do their part in terms of fighting in America's armed forces. However, when the War Department figures revealed that Jewish Americans were actually represented in the nation's military in a larger percentage than their share of the population, Twain issued a retraction and an apology, entitled Postscript – The Jew as Soldier.

In the postscript Twain wrote "The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" The

answer to your question, Mark Twain, is that God is directing the show. And one can see from this writing that it is plausible to believe that the Jews' existence was a miracle as even Mark Twain, who had a negative and an anti-Semitic perspective on Jews, was able to recognize God's hand in the Jewish immortality.

A story that will help bring out the Yad Hashem is that recently there was a woman from England who did the mitzvah of taharah as a hobby throughout her life. Recently this woman got Covid-19 and she, B"H, got better. A few weeks later this woman unexpectedly passed away, and there was a concern that although she did not pass away from Covid-19 it was still possible and that this woman would not be able to get a taharah because of the concern that she may have still had the virus. Unexpectedly, the doctor ruled in the favor of this woman getting a taharah, despite the fact that this doctor had a very cautious mindset regarding the coronavirus. Now this story may not be an outward miracle, but one can see that Hashem will help you do a mitzvah if you help others do the same thing. Now even in a time like today where one can be doubtful if this is the best for us (and if there is a God), we must look at the story of yetzias mitzrayim and see how we ended up with the Torah. And then we can look at these long days in quarantine in a positive light.

In conclusion, we can see from the Shem Mishmuel and Mark Twain and others that the Jewish nation is not a coincidence. And one can learn from here to not just look at life and say what is happening has no purpose or coincidence. One must take a deeper look at the actions he takes and make good decisions. We shall learn from the Haggadah to realize the opportunities ahead of us and do the best we can to see the Yad Hashem and serve in his ways.

עשר מכות

HASHEM'S STRATEGY FOR WAR

by Gavriel Bazelon



We all know that there were ten makkos. However, the question is why those ten? Another question is why are the makkos in that order that they are presented? I believe that Hashem was trying to teach us the technique of fighting a war. I would like to show you a few proofs on this answer.

We learn from Midrash Tanchuma Parshas Bo 4 how Hashem fought the Egyptians using warlike tactics. "First he dams up their water supply. If the people repent, good; but if not, he orders thunderous noises to be directed against them. If they are contrite, good; but if not, he commands that arrows be shot at them. If they relent their actions, good; but if not, he sends barbarians against them". We see from here you have to weaken the enemy or make them feel uncomfortable to beat them. Hashem first cut off the water by turning it to blood. Then He made loud noises which were frogs. Next, He sent arrows which were lice. After He sent barbarians which were wild animals.

The second proof is from Rashi. He says in Shemos that when you fight someone then you don't tell them your secret weapon. Hashem tells Pharaoh about the last plague in the beginning. We see that you should be confident about everything in your life and use this quality to surpass life's tests

You might think that there should have been fewer makkos because Hashem hardened Pharaoh's heart by makkas shchin. The Egyptians had a free choice to send the Jews away but they did not. Hashem decided that they had to get ten because Paroah deserved them.

That is why Hashem performed ten makkos. He wanted to show us the proper way of fighting. A good lesson is that you shouldn't fight anyone so Mashiach will come.

THE SIGNIFICANCE OF TEN

Aharon Nourmand



Wow! Look how great Hashem is, how he brought 10 makos to let the bnei yisrael out of mitzrayim. There is a posuk that says “Explain to your son that on that day that Hashem took us out of mitzrayim.” The posuk is saying how on the night of Pesach we should explain to our kids the story of how Hashem brought the 10 makkos to let the bnei yisrael out of mitzrayim. But the big question is why were 10 makkos needed? You might think the answer is obvious because that is what Hashem wanted to do. That is true but it is not that simple. Let us look at some of the mefarshim’s reasoning of why Hashem really brought the 10 makkos.

The Anaf Etz Avos cites the Ohel Yakov on parshas Bo and says that when בני ישראל entered מצרים they were all צדיקים brought by יעקב and his sons. But due to the negative influence of the מצרים they fell to the 49th level of טומאה. So the מצרים were to repair all the spiritual damage they caused to the Jews. And the only way to repair the damage they caused was to suffer punishment so Hashem punished them. We see from here why the 10 makkos came upon the מצרים. A reason you should believe me that this reason is true is because this is said by the Anaf Etz Avos citing the Ohel Yakov on parshas Bo and you can look it up in Yehuda Kahn’s haggadah on page 154.

Rabbi Shmuel Hagiz, Mevakesh Hashem, p. 130 says we know that Hashem created the world with His speech; to be precise, with 10 אמירות (utterances). But Pharaoh denied these 10 אמירות (utterances). And so, the 10 מכות corresponded with the various elements that Hashem created in the world, each one demonstrating that a seemingly stable and independent aspect of creation—something that could easily be attributed to “nature”—was entirely in Hashem’s hands. Thus, the מכות proved that Hashem truly is the powerful Creator. Let’s go through the 10 makos to prove that which was said above is true: number one, blood The first makkah, which eliminated drinkable water, established that Hashem rules over the water. Number two, Frogs During the makkah of frogs, the creatures even got into the stone ovens, which proved that Hashem rules over all physical man-made creations. Number three, lice With the third makkah, lice, which was accomplished by striking the dirt, it became known that Hashem rules over all the dust of the land. Number four, wild animals, the fourth makkah, where the wild animals destroyed anything in their way, demonstrated that Hashem rules over all of the animals of the land. Number five, disease which killed all animals, through spreading disease amongst the animals, it became known that Hashem controls all of the air we breathe. Number six, boils all over the מצרי bodies established that Hashem can cause any living person or animal to suffer or to be healed. Number seven, hail, which rained in the form of fire in ice, declared that Hashem controls the element of fire. Number eight, locusts. When locusts consumed all the crops, it became clear that Hashem rules over the earth’s vegetation. Number nine, darkness by dropping thick darkness over

the מצריים for several days, Hashem demonstrated that only He can change that which is found in the sky. And last but not least number ten, death of the firstborn, through the death of only the מצריים firstborn, it became known that Hashem rules over the מלכים and the spiritual worlds. And you should believe that this is true because it is said by the Anaf Etz Avos who was a very great person. And was a person that was extra careful to always tell the truth.

Now that we're talking about the 10 makkos and Pesach, let me tell you a story from The Maggid Speaks. After World War 2 the Sekulener Rebbe and many other chassidic Rebbes and their Chassidim waited to leave Europe and travel to a safer place. It was a few weeks before Pesach and the Sekulener Rebbe realized the only way that they would have matzos was if he would bake them himself. Since the Rebbe could only get a small amount of wheat there were not enough matzos for everyone. After the matzos were baked the Vizhnitzer Rebbe sent his son to pick up six matzos from the Sekulener Rebbe. When the Sekulener Rebbe heard the Vizhnitzer Rebbe wanted six matzos he was afraid it was too much to give to one person but he gave it to him anyways. Before the Sekulener Rebbe's seder he heard a knock at his door it was the Vizhnitzer Rebbe, the Vizhnitzer Rebbe went over and gave the Sekulener Rebbe three matzos and said "I knew you would give all of your matzos away so I took three extra matsos from you so I can give it back to you. So you will have matzo for your seder." From this story we see how Great Hashem is how he created such great rabbonim. My story is relevant to my argument because they are both about pesach and talking about how powerful Hashem is. Just like He brought 10 makos to show how Great he is and to punish the מצריים. We see from this story how great Hashem is how he created such great rabbonim to lead us and guide us in the way of life.

We can comprehend from the 10 makkos how powerful and great Hashem is. Hashem brought the 10 makkos to pay the מצריים back for all the damage they caused to the bnei yisroel. We should never forget how great Hashem is and how he brought us out of Mitzrayim. So to be extra inspired every single day, we should start our day off right and not forget when we say the pesukim in shema that talk about yetzias mitzrayim to have extra kavanah how Hashem brought us out.

שולחן עורך

LET'S EAT!

by Binyomin Rubin



Everyone knows the saying, "they tried to beat us, we won, let's eat." Every yom tov we have a meal (except for Yom Kippur, but don't worry we have a meal the day before to make it up). The point I am trying to make is, we eat a lot on yom tov. On Pesach we have the seder and in the seder we have shulchan orech. The question is, is shulchan orech an important part of the seder or is it just simply the meal part.

The *תורה של תורה* says in the name of Admor m'Gur that " One may wonder how we can split the Hallel into two parts (one part before the meal and one part after the meal), with a meal in the middle. Isn't the meal considered a "hefsek"? The answer is based on how we conduct ourselves during this meal. As our eating of the meal is to be made into a spiritual as well as a physical experience, the meal can be considered further praise to Hashem. Therefore, there is no interruption in our "saying" of Hallel." We see from here that shulchan orech is high up there in the rankings if it can be on the same level as Hallel.

The *תורה של תורה* also says in the name of the Alexander Rebbe (Avodah Yisroel) that, "A Jew who eats in kedusha and does so b'shem Shamayim turns his table into the mizbeach and his eating becomes like a korban. However, if he does not have his meal in this matter he is giving koach to the sitra achra. If his eating is caused by desire then his shulchan becomes like a nachash [same Hebrew letters mixed around]." We see from this that eating could be like bringing the korban pesach, and in the times of the bais hamikdash we brought the korban pesach and it was the most important part of pesach along with matzah and maror. The korban pesach was the most important part because Hashem passed over the houses of the Jewish people, so we bring a carbon pesach to thank Hashem. So shulchan orech is fulfilling the korban pesach in a sense. The meal is the thing that is replacing the most important part of pesach, so it's not even a question if shulchan orech is an important part of the seder or not.

But who are we kidding already, by the time we get up to shulchan orech everyone is starving. Outside, we're like, yea this is all for the mitzvah, but inside we are thinking, I'm starving. We just went through kadish, orchatz, karpas... MAGID....., now finally we are by shulchan orech, I am not thinking about mitzvos right now just get to the main course already. That's probably what goes through everyone's mind at this point in the seder. So how is it possible to eat shulchan orech with the right intentions? To answer this we first have to know that the korban pesach is a dessert. And by the time we get up to the dessert in shulchan

orech we are full and tired from the big meal. So in order to fulfil having kavanah by the meal we can at least do it by desert.

After seeing all of this, I think shulchan orech could be made into a very important part of the seder. By all the other parts of the seder it's easy to have the right kavanah. But shulchan orech is easy to forget about having the right kavanah. So this pesach everyone should remember to have the right kavano so we can have at least a part of the mitzvah of bringing the korban pesach, and hopefully if moshiach comes, we can bring the real karbon pesach in the bais hamikdash.