

Hilchos HaSeder

By Rabbi Sender Haber

Grade Level: 5-8

Description:

This unit on the seder is designed for older students who are already very familiar with the seder and the Haggadah. Based on the order of the seder, it quotes the relevant halachos from Kitzur Shulchan Aruch and Ben Ish Chai. In the footnotes, there are interesting Divrei Torah, in English, which the students can share with their families.

Goals/Objectives:

Students will examine different piskei halacha that are relevant to the seder and the Haggadah.

Instructions:

1. After the students have already learned and are familiar with the order and structure of the Seder, go through this unit with them.
2. Encourage them to use the unit as a supplementary reference at home.

Variation:

- Divide the class into groups and have some of the groups translate and explain the Kitzur Shulchan Aruch and others work on the Ben Ish Chai. Have each group share their work with the class.

קדוש

משנה:

א ערבי פסחים סמוך למנחה, לא יאכל אדם עד שתחשך. ואפלו עני שבישראל לא יאכל עד שיסב. ולא יפחתו לו מארבעה כוסות של יין, ואפלו מן התמחוי:¹
 ב מזוגו לו כוס ראשון, בית שמואי אומרים, מכרד על היום, ואחר כך מכרד על היין. ובית הלל אומרים, מכרד על היין, ואחר כך מכרד על היום:

קצור שולחן ערוך:

- אסור לאכול מצה כל היום. ואפלו הקטנים והקטנות, כל שמבינים ענין יציאת מצרים, אסור לתת להם מצה. ויזהר שלא ימלא פרסו (belly) כדי שיאכל בלילה מצה לתאבון². (with a hearty appetite).
- יהדר (you should search) אחר יין יפה למצות ארבעה כוסות. ואם יש בנמצא יין אדם יפה כמו הלבן, וגם הוא כשר כמו הלבן, מצוה בו יותר מבלבן, שנאמר, "אל תרא יין כי יתאדם" (משלי כג, לא). ועוד, לפי שיש בו זכר לדם, שהיה פרעה שוחט ילדי בני ישראל. ובמדינות שהאמות טפשים וסכלים (ignorant) להעליל (to slander) עלילות שקרים, נמנעו (refrain) מלקח יין אדם לפסח.³

1. A poor man once asked the Brisker Rav if he could use milk for the Arbah Kosos. The Brisker Rav told the man to return in a few hours. In the meantime, the rebetzin quickly prepared some meat for the poor man's seder. They realized that if he wanted to use milk instead of wine, he obviously had no meat either!
 2. The Gemara compares a person who eats the Matzah before the seder to a man who gets married and skips the Sheva Brachos under the Chupa. Reb Yosef Engel points out that there are

exactly seven brachos that must be made at the seder before eating Matzah.

3. The **Avnei Nezer** writes that Pesach is a continuation to Purim. When the Gemara (Ta'anis 29a) says "When entering Adar, Increase your simcha", Rashi explains that it applies to both months of redemption, Adar and Nissan. This is the reason why we celebrate Purim during the second Adar in a leap year: to keep Purim and Pesach next to each other. Therefore, says the Avnei Nezer, the wine is a

- אף-על-פי שבבכל שבת ויום-טוב יכולין לקדש ולאכלל מבעוד יום להוסיף מחל על הקדש, בפסח אינו כן, לפי שמצות אכילת מצה היא דוקא בלילה, כמו קרבן פסח, דכתיב ביה "ואכלו את הבשר בלילה הזה" (שמות יב, ח). וכן מצות ארבע כוסות היא דוקא בלילה. וכיון שגם הכוס של קדוש הוא אחד מארבעת הכוסות, לכן אין מקדשין עד שהוא ודאי לילה.
- ילבש את הקיטל ויתישב על מושבו לעשות את הסדר.⁴
- ומצוה לחלק (to divide) לתינוקות שקדים ואגוזים וכדומה, כדי שיראו שנוי וישאלו, ועל ידי זה יתעוררו (awakened) לשאול גם כן על מצה ומרור והסבה.⁵
- ותינוק ותינוקת שהגיעו לחנוכה, דהיינו שהם יודעים בקדשת יום-טוב, ומבינים מה שמספרים מיציאת מצרים, נותנים להם גם כן כוס שישתו ממנו.
- נוהגין למזוג כוס אחד יותר מן המסבין, וקורין אותו כוס של אליהו הנביא.⁶
- משרתו או אחד מבני ביתו, ימזגו (pours) את הכוסות. וכן בכל פעם שמוזגין, ימזגו הם ולא הוא בעצמו, כדי להראות דרך חרות.

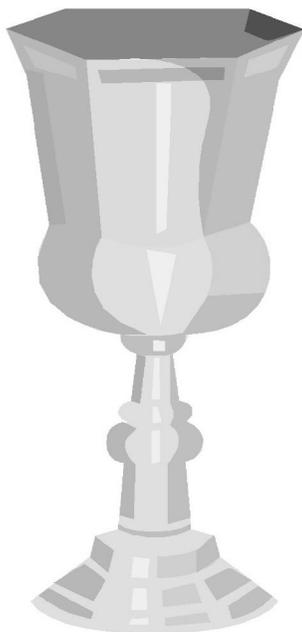
continuation of the celebration of Purim.

4. There are several reasons for wearing a Kittel at the seder:
 - The kittel, the garment that we wear on serious occasions like Yom Kippur, Rosh Hashana, wedding and burial, reminds not to forget the seriousness that is required from us on this holy seder night.
 - We dress in white to be like the Malachim - All white, all spiritual, all the time .
 - The **Kli Yakar** writes that the whole reason we were in Egypt in the first place was the jealousy over the Colored Coat of Yosef. We demonstrate our remorse for that resentment the brothers had for one another, by simply wearing white!
5. Even though we do not eat nuts on Rosh Hashanah because they have the

same גמטריא as [א]טח - sin, which we of course do not want to bring up on Rosh Hashanah. Pesach on the other hand is the night when Hashem looks at us and says, wow, these kids are so helpless, let Me help them out. We are eager to show Hashem how much we need Him and how helpless we really are.

6. According to many Sefarim their are five גאולה לשונות: The first four והוצאתי, and a fifth, והבאתי - "And I will bring you". Not only will Hashem take us out of Mitzrayim; he will also make sure to bring us to our land. The first four cups represent the first four parts of freedom. The fifth part of freedom - entering Eretz Yisroel - is the כוס של אליהו. In Radzhin and Izhbitz the minhag was to drink this fifth cup at the seder.

- וַיִּזְהַר (instruct\ warn) לְבָנֵי בֵיתוֹ, שִׁישְׁתּוֹ מִכָּל כּוֹס לְכָל-הַפְּחוֹת אֶת הָרֵב בַּפֶּעַם אַחַת, וּמִכּוֹס רְבִיעִי יִשְׁתּוּ רְבִיעִית בַּפֶּעַם אַחַת. וַיְכִינוּ כָּל־כּוֹס לְמִצְוֹת אַרְבַּע כּוֹסוֹת וְסִפּוֹר יֵצֵאת מִצְרִים וְאָכִילת מִצָּה וּמְרוֹר, כִּי גַם הַנָּשִׁים חַיְבוֹת בְּמִצְוֹת אֵלֶּה,⁷ רַק בְּהִסָּבָה אֵינָן נוֹהֲגוֹת.⁸
- יַעֲשֶׂה קְדוּשַׁת כְּפָתוֹב בְּהִגָּדָה, וַיִּשְׁתֶּה בְּהִסָּבַת שְׂמָאל⁹. וְטוֹב אִם אֶפְשָׁר לַעֲשׂוֹת כְּדַעַת הַפּוֹסְקִים לְשִׁתּוֹת כּוֹס שָׁלֵם בְּכָל אַרְבַּעַת הַכּוֹסוֹת.



7. Even though women are exempt from most מצוות עשה שהזמן דרמא, they are obligated in the Mitzvos of Pesach because אף הן היו באותו הנס. The Ri understands this to mean that women were also slaves in Mitzrayim. The Rashbam writes that besides for being slaves, the women were the ones who brought about the גאולה through their righteousness.

8. In the olden days it was not proper

etiquette for important women to lean at feasts; since everyone is important on Pesach, women did not lean. Nowadays, Some women have a מנהג not to lean, and some have a מנהג to lean.

9. When we drink the wine we lean to the left in a royal sort of way. We lean to the Left and not to the Right so that we don't clog our windpipes.

וּרְחַץ

משנה:

ג הִבְיָאוּ לְפָנָיו, מְטַבֵּל בְּחֻזְרָתוֹ, עַד שְׁמוֹנֵיעַ לְפָרְפֶרֶת הַפֶּת.

קצור שולחן ערוך:

- אַחַר כֵּן יְרַחֵץ יָדָיו וְלֹא יִבְרַךְ עֲלֵיהֶן, וּמִנְגֵּבָן (and dry them).
- הָאוֹכֵל דָּבָר שְׁטָבוּלוֹ בְּמִשְׁקָה, אוֹ שֶׁבָּאָה מִשְׁקָה עַל הַמֵּאכֵל וְעַדִּיין הוּא לַח מִן הַמִּשְׁקָה, אֵף עַל פִּי שֶׁהוּא אֵינוֹ נוֹגֵעַ בְּמִקּוֹם הַמִּשְׁקָה מִכֹּל מִקּוֹם צָרִיךְ לִיטוֹל יָדָיו תְּחִלָּה, רַק לֹא יִבְרַךְ עַל נְטִילַת יָדַיִם. וְהַרְבֵּה מְקִילִין בַּדָּבָר זֶה, אֲבָל כֹּל יֵרָא שְׁמַיִם יֵשׁ לוֹ לְהַחֲמִיר עַל עֲצָמוֹ.
- מִשְׁקִים לַעֲנִין זֶה הֵמָּה שֶׁבֵּעָה, וְאֵלוֹ הֵן: יַיִן וְכֵן חוֹמֵץ מֵיין, דָּבֵשׁ דְּבוּרִים, שֶׁמֶן זַיִת, חֵלֶב, וּבִכְלָל זֶה גַם מִי חֵלֶב, טֶל, דָּם שֶׁל בַּהֲמָה חַיָּה וְעוֹף (וְהֵינּוּ כִּשְׂאוֹכֵלִין לְרִפּוּאָה) מַיִם, וְסִימָנִים י"ד ש"ח ט"ד"ס. אֲבָל שֶׁאֵר מִי פִירוֹת אֲפִילוֹ בְּמִקּוֹם שֶׁרְגִילִין לַעֲשׂוֹת מִשְׁקִים לְשִׁתִּיה מִסְחִיטֵת אִיזָה פִירוֹת, אֵין לָהֶם דִּין מִשְׁקָה לַעֲנִין זֶה.

בן איש חי:

- נוֹטֵל יָדָיו לְצוּרֵךְ טִיבוֹל רֵאשׁוֹן וְלֹא יִבְרַךְ עַל נְטִילָה זוֹ, וְאֲשֶׁרִי הַנּוֹהֵר לִיטוֹל יָדָיו בְּטִיבוֹל מִשְׁקָה בְּכֹל הַשָּׁנָה כּוֹלָה, וְעַט"ר הַרְבַּ מוֹר אֲבִי זֵלָה"ה הִיָּה נוֹהֵר בְּכֹל הַשָּׁנָה וְהִיָּה מְזַהֵר לְכִמָּה בְּנֵי אָדָם בּוֹזֵה כִּי בְּאֲמַת מְנַהֵג הָעוֹלָם לְהַקְלֵ בּוֹזֵה בְּשֶׁאֵר יָמוֹת הַשָּׁנָה הוּא בְּנוֹי עַל סִבְרָה יַחֲדָאָה:¹⁰

10. IN HALACHA, there are two types of "washing hands":

- **The Mitzvah to wash our hands before we eat bread** - no matter what.
- **To wash before eating other foods** - because our hands are dirty either physically or spiritually.

When washing for bread, it does not help to say "But my hands are clean" but when washing for other foods it makes all the

difference. Since we are so careful about washing our hands before we eat, when we wake up, after using the restroom, etc., the "but my hands are clean rule" almost always applies and we are not very particular about washing our hands before eating things other than bread. Some people are careful all year to wash hands before eating any moist vegetable but most people are not. On Pesach everyone



is careful about this Halacha. The simplest reason for this is simply so that the children will ask. Perhaps a deeper reason would be because on Pesach night we are holier so of course we worry about holier

things. This is the idea of קדש ורחץ: first Hashem makes us holy and immediately afterward we purify ourselves. (גרי"ז)

כַּרְפָּס

קיצור שולחן ערוך:

- לְצַדֵּךְ טְבוּל הָרֵאשׁוֹן שֶׁהוּא כַּרְפָּס, נוֹהֲגִין הַרְבֵּה לְקַח פְּטְרוּזִילָה (parsley). וְטוֹב יוֹתֵר לְקַחַת צְעֵלְעֵרֵי שְׂיֵשׁ לוֹ טַעַם טוֹב בְּשֶׁהוּא חַי (raw). וְהַמְבַּחֵר הוּא לְקַחַת צָנוֹן¹¹. (radishes)
- חוֹתֵד מִן הַכַּרְפָּס לְעֲצָמוֹ וּלְכָל בְּנֵי בֵיתוֹ לְכָל אֶחָד פְּחוֹת מִכֶּזַיִת¹², וְטוֹבְלִין בְּמֵי מֶלַח, וּמְבַרְכִין בּוֹרָא פְּרִי הָאֲדָמָה, וּמְכַוְּנִין לְפִטֵר בְּבִרְכָה זוֹ גַם אֶת הַמָּרוֹר, וְאוֹכֵל גַּם כֵּן בְּהִסְבַּת שְׂמַאל.¹³

11. The Mishna Berura mentions all of these vegetables with the exception of radishes. While these vegetables are preferable a person can really use any vegetable other than the five vegetables that can be used for מָרוֹר.

Why is green better? The fact that Pesach was in the spring חודש האביב was not a coincidence. Hashem could have taken us out in the cold of winter or the heat of summer, but instead He took us out in perfect weather, Spring! The color green of karpas reminds us of this small detail, and helps us recognize that Hashem went "above and beyond" in every aspect of our redemption, even the weather forecast.

The Chasam Sofer writes that the reason we use raw vegetables is because that is what the Jews lived on in מצרים as slaves.

12. According to some opinions כַּרְפָּס is part of the main meal and does not need a בְּרָכָה of בּוֹרָא נְפִשׁוֹת. Others say that כַּרְפָּס is not part of the main meal and therefore

requires a special בְּרָכָה נְפִשׁוֹת. In order to avoid this ספק, most people are careful to eat less than a כְּזַיִת (in which case everyone agrees that no בְּרָכָה נְפִשׁוֹת is made). The Vilna Gaon had the Minhag to eat more than a כְּזַיִת and make a בְּרָכָה נְפִשׁוֹת. Even if a person makes a בְּרָכָה נְפִשׁוֹת, they still should not make a bracha on the Maror.

There are also other reasons for eating a small piece: A rebbe once observed one of his students grabbing for the largest piece of potato. He said to him "How can tonight be a night of celebrating freedom, if you are still an Eved to a Potato!"

13. Many poskim write not to lean. Karpas is a mixture of royalty and slavery. We act like kings by dipping our food; we use salt water to remind us of slavery. Therefore, some people have a Minhag to lean (like royalty) while eating the כַּרְפָּס and some people do not lean.

The story is told of a man who lost all his

בן איש חי:

- יקח כרפס פחות מכזית, שלא יתחייב בברכה אחרונה ויברך עליו בפה"א, ויכוין לפטור המרור.
- יטבול אותו בחומץ ויאכלנו בלא הסיבה, וכמ"ש הגאון חיד"א ז"ל וכן מנהגינו מזמן עט"ר הרה"ג מור זקני זלה"ה לאכלו בלא הסיבה.
- וטיבול ראשון זה שהוא כרפס בחומץ, הוא זכר לסיבת קושי השעבוד שהיה בשביל מכירת יוסף הע"ה ושהטבילו כתונת פסים שלו בדם ומכרוהו וגרמו צער ליעקב אע"ה, וזה נרמז בכרפס והיינו אותיות כ"ר הם סוף מכר ואותיות פס הם ראש פסים.¹⁴
- ויזהר שלא יאכל כל הכרפס שיש בקערה אלא ישאר בקערה מהכרפס עד אחר המוציא, דצריך שיהיה סוד הקערה שלם עד לאחר אכילת מצה ומרור:¹⁵

money and spent years roaming around as a beggar with ripped up clothes, a sack over his shoulder, and walking stick. One day he won the lottery and once again became a rich man, however he didn't forget the days that he was poor. Every year on the anniversary of his winning ticket he would throw a huge party to celebrate. He would always take out his tattered clothes and wear them as part of the celebration, as if to say look how far I've come. One day this man lost all of his money and possessions once again. He went to the closet and took out his old begging clothes, his family seeing this began to rejoice preparing for the annual party. No, he explained this time it is for real.

The Jewish people go through the same exact cycle. Every year we dip our vegetables in saltwater to remember

slavery. Some years we do it to show how far we've come from that miserable existence, and some years the saltwater and tears are real.

14. In other words: The purpose of כרפס is to remember what started the whole story: the selling of our brother Yosef and dipping his coat in blood. After all, it was that event that brought the entire family of יעקב אבנו down to Mitzrayim in the first place. Many years later, when Hashem killed all the first-born, we were commanded to once again dip our brushes into blood to paint upon the doorposts. Later in the Seder we will dip the Maror into Charoses which symbolizes this dip which ended the slavery in מצרים.

15. Translation: Some כרפס should remain on the seder plate throughout the סדר.



קיצור שולחן ערוך:

- אחר כך נוטל את המצה האמצעית וחולקה לשני חלקים, ומניח את החלק הגדול אצל מושבו לאפיקומן¹⁶.
- ונוהגין לכרכו במפה, זכר למה שכתוב, משארותם צררת בשמלותם.
- ויש שמשמים אותו כך על שכמם, זכר ליציאת מצרים¹⁷.
- ולפי שהאפיקומן הוא במקום הפסח, לכן הוא חשוב ויהיה החלק הגדול. והחלק הקטן מחזירו לקערה למקומו¹⁸.

בן איש חי:

- יקח מצה האמצעית ויחלקנה לשתיים, ויתן חציה הגדול לאחד מהמסובין להצניעו לאפיקומן¹⁹, וחצי הב' הקטן יניח בין שתי המצות השלימות.

16. *writes that this too is a reminder of what life was like in מצרים. Unlike kindhearted slave-owners who care for the welfare of their slaves so that they produce better work, the מצרים couldn't have cared less about the health of the Jews. They overworked them and starved them. Therefore, a slave would never eat a complete מצה for he would always break it and put aside a piece to eat later when he wouldn't have any food at all.*

17. *Some people have a מנהג to place the אפיקומן on their shoulders for a moment. This is to recall how the מצרים left מצות on their shoulders. Some say the words בהילו יצאו ממצרים - We left Mitzrayim in a hurry.*

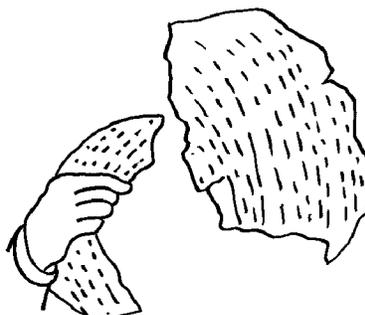
18. *HaRav Shimon Schwab zt"l explains*

this in the name of his father:

The two pieces of Matzah represent two entirely different worlds. On the smaller piece we pronounce "הא לחמא עניא", "this is the poor bread" because it represents "Olam Hazeah", the everyday world that we live in. This world has ups and downs, sickness and health, and a plenty of (apparent) imperfections. The bigger piece that we are commanded to eat after we are full - al HaSovah - represents "Olam HaBah". This represents the special reward that we can look forward to after a life filled with worthy tasks and productive behavior (perhaps that is why we eat it after we are full).

19. Why do we hide the Afikoman? *In almost every family someone hides the Afikoman and someone finds it and*

• וכפי הסוד יחלקנה להאמצעית צורת ד"ו וצירו של ו' יניח לאפיקומן וצורת ד' יניח בין המצות.



someone gets a prize. Later in the Seder (at Tzafun) we get very desperate for the Afikoman and some furious bargaining ensues. The truth is that any piece of Matzah can be used for Tzafun, but that sort of spoils the fun.

There are four known reasons for this מנהג:

1. The simplest reason is to keep the children excited.
2. Reb Chaim Brisker explains that since the Afikoman is eaten at the end of the Seder to remember the Korban Pesach that was eaten at the end of the meal, we treat this piece of Matzah as a korban. Any korban that is not eaten immediately must be literally hidden away and/or guarded so that it won't become טמא. We do (or try to do) the same with the Afikoman.
3. Another interesting explanation is based on the pasuk in the Torah that not one dog barked when the Jews left Mitzrayim carrying much of the

Egyptians money. On Pesach we steal once again to remember that "special" guard dog that didn't bark. (incidentally, some say that the dogs not barking was a reward for the Jewish people - nobody told the Egyptians how they knew where the gold was; that way the מצריים were really taken by surprise and cooperative).

4. The Vilna Gaon writes that the reason why we hide the piece of Matzah that will be used for the Afikoman and remove it from the table until after the meal is very similar to the one given for why we cover the Challah when we say Kiddush. We cover the challah to prevent the "embarrassment" of the Challah which is being passed over in favor of the wine. Similarly, when we later make the Brachos on different pieces of Matzah, we cover and remove the Afikoman from the table, to prevent it from embarrassment as it is being looked over and not eaten until after the meal.

פנאי

קיצור שולחן ערוך:

• מַגִּלָּה קֶצֶת אֶת הַמִּצּוֹת²⁰, וּמַגְבִּיחַ אֶת הַקְּעָרָה, וְאוֹמְרִים, הָא לַחֲמַא עֲנִיא²¹ דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְּכָפִין יִיתֵי וַיְכּוֹל, כָּל דְּצָרִיד יִיתֵי וַיִּפְסַח²². הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין...²³

בן איש חי:

• כשאומר הא לחמא עניא יגביה בפרוסה, ויאמר **הא בציר**"י, ומנהגנו לכפול פסקא זו ג"פ.

• ואח"כ יצוה להניח הקערה בסוף השלחן.

20. One of the meanings of לחם עוני is לחם הרבה - bread upon which we say many things. Part of the Mitzvah of Matza is to have it displayed while we are telling the story of Pesach.

21. WE BEGIN MAGID by explaining the piece of Matzah that we just introduced and cracked: "This is the poor bread which we ate in Mitzrayim".

- We ate it because we were poor, and
- The bread itself is literally poor – only flour and water.

THE ABUDRAHAM QUOTES "Ben Ezra" who was a prisoner in India and was served only Matzah because it was slow to digest; the Mitzrim did the same to the Jews.

22. There is a Mitzvah to eat Matzah when we are hungry and the Korban Pesach when we are full. We say: - כָּל דְּכָפִין יִיתֵי: "those who are hungry" may have Matzah; - כָּל דְּצָרִיד יִיתֵי וַיִּפְסַח: "those in need" may have Pesach.

23. Originally, people would open their doors wide and yell out this invitation for everyone to come and join their seder. The Abudraham explains that this is because Pesach is so expensive and if there is one night that people can't afford it is Pesach.

The Brisker Rav points out that there is also a special Mitzvah in the weeks before Pesach to make contributions to the poor. He explains that we were redeemed in the זכות of צדקה. In Mitzrayim, Hashem heard our cries only after we heard each other's cries. Also, Moshe came across the סנה (burning bush) in Midyan, because he was evicted from Mitzrayim for identifying and trying to help his brothers. He came across the bush in helping a lost sheep. Our future גאולה will also be through tzedakah.

קיצור שולחן ערוך:

- אחר כך מוזגין כוס שני²⁴, והתינוק²⁵ שואל מה נשתנה^{26 27}.
- אם אין תינוק, ישאל בן אחר, או בתו, או חברו או אשתו²⁸, ואחר כך אומרים, עבדים היינו לפרעה במצרים. ויציאנו ה' אלקינו משם, ביד חזקה ובזרוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים²⁹ וכו'.³⁰
- הנכון לפרש לבני ביתו דברי ההגדה בלשון שםבינים³¹. ואם גם בעצמו אינו מבין

24. It is not enough just to drink the four cups of wine, each cup must accompany the performance of a Mitzvah. The second כוס is part of the mitzvah of Magid.

25. Since the פרעה's plan was to destroy all of the the Jewish boys, we show that he failed by teaching Jewish boys about Torah on this night.

26. IN THE TIMES of the בית המקדש there was an additional, fifth, question: ששאלו הלילות: אנו אוכלין בשר צלי, שרוק, ומבשיל, הלילה הזה בלו צלי. On all of the nights we eat meat which is roasted, fried, and cooked; on this night everything is roasted.

27. Why is there no mention of the four cups of wine in the מה נשתנה?

The מה נשתנה תת"ן סופר answers that the מה נשתנה mentions only those things that have already taken place or have already been seen at the סדר table. Since the four cups have not yet taken place, therefore they are not mentioned.

The אברבנאל answers that drinking wine does not necessarily show freedom because even slaves and oppressed people drink wine.

28. Even though the Torah says והגדת לבנך, we know that students are also like

תלמידים הרי הם כבנים: children:

29. Rav Dovid Soleveitchik שליט"א explains that it is very possible that over the years we would have gotten out of מצרים in some other way. Even so, if Hashem had not taken us out of מצרים we would still be a lowly slave-like people and we would not have the Torah. In addition to causing us to work like slaves, the Mitzrim turned us into a "slave nation" - when people heard about Jews, they thought of slaves.

30. THE TORAH, in Parshas ואתחנן describes this event:

כי יישאלך בנך מחר לאמר:

When Your son will ask you 'tomorrow' saying:

"מה העדות והחקים והמשפטים

"What are these חקים and משפטים

אשר צוה ה' אלקינו אתכם:"

That Hashem has commanded you?"

ואמרת לבנך

And you should tell your son:

"עבדים היינו לפרעה במצרים

"We were slaves to Pharaoh in Mitzrayim"

ויציאנו ה' ממצרים ביד חזקה:

and Hashem took us out with a Strong Hand and an Outstretched Arm"

31. היא לחמא is in Aramaic because at the

לְשׁוֹן הַקֹּדֶשׁ, יֹאמֵר מִתּוֹךְ הַהֲגָדָה, שֶׁהוּא עִם פְּרוּשׁ אֲשֶׁכֶּנּוּ, וְלֵאחֶר כָּל פְּסָקָא, יֹאמֵר בְּלִשׁוֹן אֲשֶׁכֶּנּוּ, וּמְכַל-שֶׁכֶּן הַמְּאָמֵר רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלִשָּׁה דְבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ וְכוּ', שֶׁצָּרִיכִין לְהִבְיֵן אֶת הַטַּעַם שֶׁל פְּסַח מִצָּה וּמְרוֹר.³²

בן איש חי:

• ימזגו הכוס ויניחו לפניו כדי שישאלו ויאמרו מה נשתנה.

• כשיתחיל לומר עבדים מגישים הקערה לפניו.

time that the Hagadah was written everyone spoke Aramaic. In the same way, it is very probable that each one of the בעלי התוספות would say the Hagada in their own Language, including those in England who conducted their Seders in an early form of English. The Chasam Sofer would conduct his seder in Hungarian. The last line of *הא לחמא* which deals with our freedom is in Hebrew so as not to cause any anti-Semitic feelings by complaining about our country.

32. **There is a Mitzva to remember יציאת מצרים every day and night of the year (in Shema or otherwise). How is the Night of the Seder different?**

Reb Chaim Soleveitchik writes that Pesach is different in three ways. The entire Seder was designed and organized based on these three ideas:

1. On Pesach not only do we need to remember יציאת מצרים, we must also tell the story to our children or to anyone else available. This should be done in a question and answer format. Even if

their are no children around the Questions should be asked. If someone makes the Seder alone or if nobody is asking them questions - he or she should ask themselves "Why am I doing this?"

2. On Pesach we are required to start with the bad (גנות) and end with the good (שבח). According to one מאן דאמר we tell the story all the way from the beginning even before Avraham, when our Great grandfather Terach was still worshipping idols and show how we got from there to here. According to another מאן דאמר We tell the story of how we were slaves in Mitzrayim and now we are free. (Our minhag is to follow both opinions, first we say "Avadim Hayinu", and later "Mit'chila Ovdei Avodah Zarah Hayu Avoseinu").

3. At the seder we have the three mitzvos of Matza, Maror, and Korban Pesach. According to Raban Gamliel if we haven't mentioned the 'big three' we have not fulfilled our obligation.

*The more one talks about
Yetzias Mitzrayim,
הרי זה מְשַׁבַּח:
the more praise he [or she]
deserves.*

• *מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר..
רַבֵּי עֲקִיבָא, רַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה,
רַבֵּי טַרְפוֹן and רַבֵּי יְהוֹשֻׁעַ, ר' אֱלִיעֶזֶר
were reclining [מסובין] in Bnei
Brak³³. They spent the whole
night discussing יציאת מצרים
until their students came and
said to them: "Rabbis, it is
time to say שמע of
שחרית!"³⁴*

• *ממשיכים בדברי ההגדה:
וְאִפִּילוּ כָּלֵנוּ חֲכָמִים,
And even if we are all wise,
כָּלֵנוּ נְבוֹנִים,
and we are all perceptive
כָּלֵנוּ זְקֵנִים,
and we are all old and
experienced,
כָּלֵנוּ יוֹדְעִים אֶת־הַתּוֹרָה,
and we are all versed in
Torah,
מִצְוָה עָלֵינוּ
it is still our duty
לְסַפֵּר בִּיצִיאַת מִצְרָיִם.
to tell about Yetzias
Mitzrayim.
וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרָיִם,*

33. WE CONTINUE by showing how throughout history great people emphasized the telling of the story.

34. THIS STORY is inserted into the הַגְּדָה to show us how important the מִצְוָה of סיפור (telling over of the going out of (מצרים) is. If these great חֲכָמִים, who knew so much תּוֹרָה, still stayed up all night discussing יציאת מצרים, how much more so do we need to talk about it.

THIS LESSON becomes even greater by realizing that none of the חֲכָמִים mentioned in this story had ancestors who were slaves in מצרים. רַבֵּי אֱלִיעֶזֶר, רַבֵּי עֲקִיבָא, רַבֵּי טַרְפוֹן and רַבֵּי יְהוֹשֻׁעַ, אֶלְעָזָר בֶּן עֲזַרְיָה were all כְּהֵנִים and כְּהֵנִים לוי. Both רַבֵּי יְהוֹשֻׁעַ and רַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה were not slaves in מצרים.

who were not slaves in מצרים. We know that רַבֵּי עֲקִיבָא's ancestors also were not slaves in מצרים. Nevertheless, they stayed up all night to perform this מִצְוָה. How much more so should we, who have ancestors who were slaves in מצרים, discuss יציאת מצרים at great length.

WHY DID the students of these great חֲכָמִים choose to tell their רַבֵּי that morning had arrived by saying that that the time for שמע had come. There were many other ways of getting the message across that it was morning? This story took place during the darkest stage of Roman oppression, after the

remember the day you left מצרים
all the days of your life." *The Torah adds the world all to the phrase 'the days of your life' to teach us that the nights are meant as well* ³⁶. The חכמים explained that "the days of your life" means עולם הזה and the word "all " includes ימות המשיח.

• הרי אני בן שבעים שנה
said: "I am like a seventy-year old man³⁵ and I have not merited to understand why (and how we know that) there is a Mitzva to mentioned יציאת מצרים at night, until בן זומא explained it by quoting: למען תזכור את יום צאתך מארץ מצרים, כל ימי חיך.
"In order that you may

destruction of the second בית המקדש (several of the חכמים mentioned here later died קדוש השם). Many of the students were too scared to continue doing מצוות. Yet their רבנים talked so excitedly about יציאת מצרים with the idea that we would always be ה's people, that the students were able to overcome their fears and declare themselves ready to say שמע. That is why they told their רבנים that it was time to say שמע. They were expressing their desire to continue doing the מצוות starting with that morning's שמע קריאת שמע.

35. WHY DOES רבי אלעזר בן עזריה say I'm, like, Seventy years old? The Gemara in Brachos teaches us that רבי אלעזר בן עזריה was only eighteen years old when he was appointed as נשיא - leader, of כלל ישראל. Because of his youthful appearance, there was a danger that the people wouldn't respect him. Therefore a miracle happened and his beard turned white which made him appear like a seventy year old man.

THE MEKUBALIM WRITE that רבי אלעזר בן עזריה

had the נשמה of שמואל הנביא who lived for fifty-two years. רבי אלעזר hinted to this when he compared himself to a seventy year old. His own eighteen years plus the fifty-two years that his נשמה was in שמואל הנביא's body comes to a total of seventy years.

In Masechtas Makos, Rabi Elazar ben Azarya says that ideally a capital punishment should not take place more often than once in seventy years. Perhaps Reb Elazar ben Azaria was commenting on the amount of death and killing that he had seen in his lifetime.

36. **During the daytime** everything is clear; at night things are unclear and confusing. In a person's lifetime there are 'days' and 'nights'. Remembering יציאת מצרים at night is allegorical to celebrating in tough times. We may have thought that during tough times it would not make sense to celebrate יציאת מצרים. Ben Zoma taught that all 'nights' have some good in them - they just look like nights.

That Hashem has commanded you?"

We answer by explaining to him up to and including the rule that "no אַפִּיקוֹמָן - dessert - may be eaten after the פֶּסַח.^{38 39}

רָשָׁע

The question the רָשָׁע asks is a פסוק in פרשת בא:

מָה הָעֲבֹדָה הַזֹּאת לָכֶם?

"What does this work mean to you?"

*By the words "to **you**" he implies that this work is only for **you** - not for himself.*

By being מוֹצִיא אֶת־עַצְמוֹ מִן הַכֶּלֶל excluding himself, he is considered an אפיקורס.⁴⁰

37. *REB CHAIM SOLEVEITCHIK explains that in most subjects, beginners learn from one volume and advanced students study from a more advanced book. When it comes to Hashem's Torah, everyone is able to use the exact same "text book". We thank Hashem for making it possible for everyone to serve Him by giving a Torah that addresses everyone.*

38. *The Gerrer Rebbe explains that the main idea in teaching the wise son is to teach him something that will stay with him, just like the Afikoman, which serves to leave a taste lingering in our mouths.*

39. *In the next pasuk in Parshas ואתחנן, the Torah tells us exactly what we should*

• **בְּרוּךְ הַמְּקוֹם**

We praise Hashem who has given the Torah to His people. The Torah speaks of four sons; a חָכָם, a רָשָׁע, a תָּם, and שְׂאִינוּ יוֹדָע לְשִׂאוֹל³⁷.

• **אַרְבָּעָה בָּנִים**

The four questions of the four sons are found in the Torah, three are in Parshas בא, and one is in ואתחנן:

חָכָם

THE WISE SON'S QUESTION can be found in Parshas ואתחנן:

כִּי־יִשְׁאַלְךָ בִּנְךָ מָחָר לֵאמֹר:

When Your son will ask you 'tomorrow' saying:

"מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים

"What are these חֻקִּים and מִשְׁפָּטִים אשר צוה ה' אלהינו אתכם:"

answer this son: וְאָמַרְתָּ לְבִנְךָ:

And you should tell your son:

"עֲבָדִים הָיינו לַפְּרָעָה בְּמִצְרַיִם

"We were slaves to Pharaoh in Mitzrayim"

וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה:

and Hashem took us out with a Strong Hand and an Outstretched Arm"

Why does the הגדה suggest a totally and completely different answer?

The Ramban writes that we are showing the Chacham that every part of our exit from Mitzrayim was good. Hashem took us out to give us the Torah and every single one of it's rules is perfect. We explain to him all of the Halachos all the way up to the afikoman.

40. The wise son also said "You" why

out of Mitzrayim."⁴²

לִי וְלֹא-לּוֹ

For **me**, not for him; had he been there, he would not have been

We "knock his teeth"⁴¹ and answer him bluntly with the פסוק:

בְּעִבּוֹר זֶה, עָשָׂה יְיָ לִי, בְּצִיָּאתִי מִמִּצְרָיִם

"This is done because of what Hashem did for me when I came

isn't he criticized?

The Wise son used the word you because he didn't understand, but he didn't call the mitzvah work.

The "work" that the רשע IS referring to is the קְרִבּוֹן פְּסַח. His question is "of what purpose is this קְרִבּוֹן פְּסַח to you." The rebelliousness of this child is truly remarkable. The קְרִבּוֹן פְּסַח was accompanied by many miracles as millions of Jews brought their sheep into a twenty foot wide area, all managing to finish their קְרִבּוֹן in the allotted four hours. But all this has no impact on the רשע. He still asks why we do the קְרִבּוֹן פְּסַח while he manages to find "answers" for all of the miracles.

41. The Torah tells us in Parshas Mishpatim that there are two ways for an Eved Canaani to go free: if the owner gives him a get, or if the owner knocks out his tooth or different limb. Since the Rasha is not able to leave Mitzrayim based on the 'get' that Hashem arranged, he will need to be freed the second way.

Alternatively: רשע - שניו = צדיק. We try to get the Rasha to stop nipping and biting at everything he sees. He should put away his 'teeth' and sarcasm for a while to listen and learn from the seder.

Many Meforshim translate הקרה as blunt, meaning that we should just make his teeth less sharp instead of knocking them out.

42. When Moshe told the Jewish people

"You will have a son who will ask מה **העבודה הזאת לכם? - Why are you doing all this hard work?"** , he did not recommend this answer at all, instead he said: ואמרתם אליו - "You should say to him: This is my Korban Pesach for Hashem. We did this and Hashem punished all of the Egyptians but spared us and our homes".

Why is the Hagada's answer different than Moshe's answer?

Perhaps we can explain, based on the Kli Yakar, that Moshe's answer was not directed at the wicked son - it was directed at the rest of the Jewish people.

Moshe was telling the Jewish people that even though right now they were so close to Hashem and excited to do the mitzvos, things could change. One day, there might be a son who will ask " מה העבודה הזאת לכם? - What is the big deal? Why are you doing all this hard work?".

What can we do about this? Moshe told the Jewish people: "stop for a moment and think about how close you are to Hashem right now. Bottle that feeling and put it somewhere safe. One day when you are feeling far away from Hashem you will be able to pull that memory out of your pocket and say "I remember that moment when I did the Mitzvah of Pesach. I felt closer to Hashem than you can ever imagine".

slavery."

שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל

As for the *שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל* (the son who is unable to ask a question), you must open up the subject to him, with the פסוק:

בְּעֵבוֹר זֶה, עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם

"This is done because of what Hashem did for me when I came out of Mitzrayim." ^{46 47}

43. How does the response to the רשע address his question?

THE *תַּפְץ תַּיִם* COMPARES the רשע to the following case. Someone took some merchandise from a store and threw it into the river. All those who saw, thought that the man had gone insane. The truth is that we don't know if the man is insane or not, but we do know that he surely is not the owner of the merchandise. So too the רשע. When he throws away even one מַצָּח by removing himself from it, he shows clearly that "the merchandise (the תּוֹרָה) is not his."

44. It is important to realize that even the wicked son is included in the four that the Torah speaks to. He has a portion in the Torah as well; We just need to recognize him for what he is. The Yalkut Tov says we knock his teeth i.e. his manner of speech but nothing else.

If the רשע was in מצרים he would not have been redeemed, but he was not there and now he is here so he is just as much of a Jew as anyone else.

45. WHAT IS A תם? Although most הגדות

redeemed^{43 44}.

תם

The תם⁴⁵ asks:

מה זאת?

"What is this?"

Tell him the פסוק in פרשת בא:

"בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עַבְדִּים"

"With a strong hand Hashem brought us out of Mitzrayim from the house of

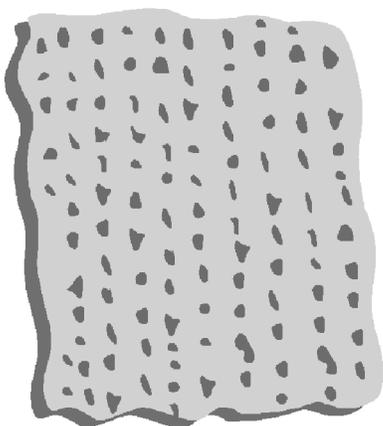
translate תם as "simple", the Torah tells us in פרשת תולדות that יעקב was a תם. Most מפורשים understand this to mean wholesome or perfect. This would make sense according to the Vilna Gaon who wrote that the תם and the רשע are opposites.

46. The שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל פסוק that we tell the רשע is the same as the one we tell the רשע!

The truth is that the שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל is also uninvolved and uninterested. He has more hope than the Rasha of becoming part of the geulah because he is sitting and listening rather than arguing and antagonizing.

47. The Vilna Gaon writes that the four sons are written out of order: The opposite of the תם is not the רשע, but rather the שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל - the one who does not know how to ask. The opposite of the רשע is the תם the 'perfect' one. The Hagada goes out of order because we did not want to end with the רשע.

at the time when **this** matzo and **this** marror are placed before you - on Pesach night⁴⁹.



• יְכוֹל מֵרֵאשִׁית חֹדֶשׁ
One might think that the Mitzvah of ראש חודש should begin on והגדת לבנך - the first day of the month of Nisan⁴⁸,

תִּלְמוּד לֹמֵר בַּיּוֹם הַהוּא..
but the Torah says:
והגדת לבנך בַּיּוֹם הַהוּא

"You shall tell your son on **that** day [the first day of Pesach]"

אִי בַּיּוֹם הַהוּא. יְכוֹל מִבְּעוֹד יוֹם.

One might think that "on **that** day" means that the story should literally be told in the daytime;

תִּלְמוּד לֹמֵר. בְּעֶבֶר זֶה
therefore, the Torah says:
בְּעֶבֶר זֶה עָשָׂה ה' לִי

"**This** is on account of what Hashem did for me."

בְּעֶבֶר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׂעָה שֵׁשׁ
מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ:

The word **this** cannot be said unless we are pointing to something. The Mitzvah of והגדת לבנך is specifically

48. One might have thought that this would be a perfect time to celebrate with the Seder. After all, ראש חודש is when it all began. That is when we got our first Mitzvah as a Jewish nation. The Torah is teaching us that the main celebration is not on the day that יציאת מצרים began but on the day that it actually happened.

49. Talk is cheap. We can talk about Yetzias Mitzrayim on any night or day of the year, but the only true mitzvah of sipur is when we are also acting on our words. When the Matzah and Maror are in front of us the story becomes more real and we show that we are going out of our way to **do** things to celebrate Yetzias Mitzrayim.

the father of אַבְרָהָם and נַחֲוֹר; they worshipped gods of others⁵¹. I took your father אַבְרָהָם from the other side of the river and led him through all the land of כְּנָעַן⁵². I multiplied his family and gave him יִצְחָק. To יִצְחָק I gave יַעֲקֹב and עֵשָׂו; to עֵשָׂו I gave הַר שְׁעִיר as an inheritance. יַעֲקֹב and his children went down to מִצְרַיִם⁵³."

• מִתְחִלָּה עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ

AT FIRST our forefathers worshiped

עֲבוֹדַת זָרָה,

וְעַכְשָׁיו קָרְבָנוּ הַמְקוֹם לְעֲבוֹדָתוֹ.

but now Hashem has brought us near to Him⁵⁰,

שְׁנֵאמַר:

as it is written in ספר יהושע:

"Your fathers have always lived beyond the Euphrates River, תְּרַח

50. AS WE MENTIONED EARLIER, On Pesach we are required to tell the entire story beginning with the bad (גּוֹת) and ending with the good (שְׁבַח). So far we have told the story of leaving Mitzrayim, We are now going to tell the story of בני ישראל beginning when our Great-grandfather Terach was still worshipping idols.

THE VILNA GAON explains that so far we have been describing the physical emancipation (redemption) of the Jewish people from מִצְרַיִם. Now, we will describe our spiritual emancipation. We begin by saying that our forefathers were idol worshippers in order to start with the bad - our humble beginnings. We continue with the good news that Hashem has brought us close to Him.

51. TERACH, AN IDOL GUY, was זִכָּה to be the father of both Avraham and Sarah's father. This is because although he chose the wrong way to do it, he was constantly seeking ways to become a more religious man.

52. WHEN WE SAY that we were Idol Worshippers we blame it on ourselves;

when we describe coming close to Hashem we give the credit to Hashem. Why?

בני ישראל were not the only ones who changed the relationship between them and Hashem. Hashem also chose us and loved us and brought us closer. He 'changed' His way of dealing with us and we'll never go back to our original state of not recognizing Hashem. This is what we mean in the בְּרַכָּה of Magen Avroham: Hashem protects that which Avraham stood for.

53. THE TORAH AND ERETZ YISRAEL were promised to Avraham's heirs. How did we get it away from Eisav? The answer is that by selling his birthright for the immediate gratification of lentil soup, Eisav settled for the Easier Choice. We chose the portion that was harder at the time (galus, slavery etc.) but better in the long run (Torah, Beis Hamikdash). Since we went into Galus we were the ones meant in the נְבוּאָה regarding Avraham's heirs which also describes a long period of time in Galus. Often, there is the Easy way and

his promise⁵⁴

שְׁהַקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת-הַקֶּץ,

• בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל

We praise Hashem because he kept

there is the Right way.

54. Sometimes we feel hopeless, but we know that Hashem made a promise that He will never forget us. We know that eventually things will be better and we will be much closer to Him. We are like the ex-bishop in the following story:

The Baal Shem Tov instructed one of his students to become a wandering storyteller. He should travel from town to town and from village to village and tell people stories about the Baal Shem Tov.

Shortly thereafter the Besht passed on to his eternal rest. One day, someone told the student that there was a rich Jew in Vitebsk who actually paid money for such stories: ten rubles (at that time a huge amount) for every new one and five for those he had already heard, plus traveling expenses.

When he arrived at the rich man's plush home it was already late Thursday evening, he woke late Friday and by the time he finished praying it was already time to get ready for Shabbos.

Unfortunately that evening at the Shabbas dinner, try as he could, he just couldn't remember any stories, not even one. He thought that after a good night's rest his mind would be sharper, but it wasn't. And the next day it was the same story: he would begin a story and suddenly his mind would go completely blank.

He thought that perhaps he was going mad. No matter what he did had no results. He even remained for another two days but it was obvious something very strange was going on: he who knew hundreds of stories about his great teacher, having witnessed many of them himself, and having told and retold them countless times over the years, could not remember anything! He had forgotten everything: he had no other choice than to shamefacedly give up.

The wealthy man was very disappointed but nevertheless, he accompanied the chassid in the carriage ride to the train, perhaps at the last moment some story would pop into his mind but it didn't.

They got out of the carriage and walked to the station where the rich man bought the chassid's train ticket, slipped a few silver coins in his pocket so he wouldn't feel completely broken, and escorted him to the train.

Then, as he put his foot on the first step going up to the car he remembered... "A story!!! I Remember a STORY!" he shouted.

"Come, come back to my carriage," said the rich man excitedly, "Please, let's not waste a moment!" They returned, entered, sat facing one another and the chassid began:

"Once the Baal Shem took ten Chassidim (I was one of them) and told them to get in his carriage shortly before Shabbos. They didn't ask any questions, being used to such journeys. They entered and sat down and, as usual, they immediately felt as though the carriage was flying in the air and moments later landed.

They got out and found that they were in a place they had never seen before. It was a large empty town square that was completely deserted. Even the stores were all closed, and off to one side stood a stage or pulpit, that looked recently built.

The Besht told them to follow him as he quickly left the square, walked quickly through some winding streets, and in just minutes went through the gates of what was obviously the Jewish Ghetto. He stopped before one of the houses and began pounding on the door until a small peep hole opened up and someone frantically whispered from inside.

'Are you mad?! What are you doing out there?!' Several bolts and locks clicked and slid until the door opened and the owner frantically motioned for all of them to enter, slamming it shut behind them.

'Tonight is the worst of the worst!!' he said short of breath as he was re-closing the bolts and locks as fast as possible. 'You're lucky I let you in! In another few minutes the entire town square is going to be filled with bloodthirsty Jew-haters from all around,, Bishop Thaddeus, yemach shmo (may his name be blotted out), will give his a speech. It's full of venom against us. Come, follow me we will make place for you in our underground shelter. Come! We mustn't waste an instant! Before they start going wild.'

But the Besht turned to one of his pupils and calmly said. 'Go back to the square, and when the bishop begins to speak, go up to the stage, pull on his robe, and tell him that I wish to speak to him urgently.'

The owner of the house was shocked! He watched in wide-eyed astonishment as the chassid actually began to re-open the bolts, open the door and slip outside. He didn't know if he should lock them again or not, he'd never seen anything like it in his life! It was like seeing someone walk into a burning furnace!

*the perfect moment*⁵⁵.

The chassid, once outside, made his way back through the winding streets 'till he reached the Square. It was already filled with thousands of people and more were silently arriving from all sides.

The bishop strode to the front of the stage as if from nowhere and stood imposingly before the crowd . The chassid waited for the bishop to begin, closed his eyes for a moment, whispered Shma Yisrael and, with his head down, began gently pushing his way to the podium.

Amazingly no one even noticed him. He took a deep breath, said another Shma Yisrael, grabbed the robe of the bishop and pulled twice.

The bishop was just beginning his tirade when he felt the tug at his garment and looked down. He was startled, outraged, his face became livid with anger, but before he could utter a sound the chassid looked him in the eyes and said: 'My master and teacher, Rabbi Israel Baal Shem Tov, wishes to see you, and he says you should come urgently.'

Suddenly the bishop's face became pale and his eyes opened wide as though he was afraid. 'Not now!' he whispered after a few seconds of confusion. 'Tell him that I can't come now. Later! Tell him later. Go away!'

Miraculously, the entire crowd was all still standing like statues as though hypnotized and noticed none of this. So the chassid backed his way out, and returned alone to the Besht, convinced that he had fulfilled his mission.

But the Besht wasn't pleased, 'Go back and tell the bishop that if he doesn't come now it will be too late.'

Without hesitation the chassid turned and did as he was told. He left the house, returned to the Town Square, pushed his way through the crowd, and pulled on the bishop's robe just as before.

But this time when the bishop heard the Besht's message, he was really stunned. He took a few steps back, put his head in his hands and then, turning his face to heaven he yelled to the crowd. 'I'm receiving a message from the Lord!! I must be alone!'

He motioned the chassid to leave, and then he himself descended from the back of the stage.

Minutes later he was standing with the chassid before the house in the Jewish quarter. As he entered the house and saw the face of the Baal Shem Tov he fell to the floor and began weeping like a baby!

The Baal Shem turned to the others and explained.

He had the end perfectly worked out, He took us out of Mitzrayim at

'This man was born a Jew. He even had a Bar Mitzvah. But shortly thereafter he was lured away and eventually became the anti-Semite he is today. I saw in heaven that now was a propitious time to bring him to his senses.'

After the bishop stopped weeping the Besht told him to stand and follow him into a side room where they closed the door and spoke for several minutes. No one knows what they said in there, but after a while the bishop came out dressed in different clothes, left the house and no one has seen him since. And that is the end of the story."

The chassid looked at the rich man and saw that he was smiling with contentment; he liked the story. He liked it so much that he put his hand over his eyes and tears began rolling down his face, he was crying, weeping from sheer happiness.

"That is the story I've been waiting for," he said.

He dried his eyes, looked at the chassid and continued. "I am the bishop in your story. The Baal Shem Tov told me in that side room to live a life of repentance until someone came and told me my own story. Now I know my prayers have been accepted by G-d."

In the same way, the people in Mitzrayim were at a very low level. But, as promised, Hashem appeared to us at the perfect time and sent us a message (through Moshe Rabeinu) that he had heard our cries and that we were ready to be redeemed.

55. *HASHEM TOOK US OUT of Mitzrayim at the last possible moment, if He would have waited one more moment we would have been impossible to rescue. This is a strange thing to praise. Why couldn't Hashem take us out earlier? We would never honor a lifeguard for waiting until the last possible moment before diving into the pool and saving a life.*

The answer is that we had a lot to gain through our suffering. We know that as

וַיֵּרַד מִצְרַיִם,
 He went down to Mitzrayim
 וַיֵּגֶר שָׁם בְּמֵתֵי מֵעוֹט.
 and dwelled there with few in
 number.
 וַיְהִי שָׁם לְגוֹי גָּדוֹל,
 There he became a great nation,
 עֲצוּם וָרַב:
 mighty and large."

2

OUR SUFFERING

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים
 "The Mitzrim were bad to us"⁶¹
 וַיַּעֲנוּנוּ.
 and they made us suffer;
 וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

Yiddishkeit:

ו = The Six books of Mishna

ה = The five books of the Torah

י = The Aseres Hadibros

א = One Hashem

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

59. צא ולמד literally means "go out and learn". The Hagada continues with the learning of some midrashim about Yetzias Mitzrayim. The Midrashim are based on four Pesukim in the Torah which deal with four subjects:

- How we got to Mitzrayim
- How we suffered
- How we cried out to Hashem
- How Hashem saved us

The Stoliner Rebbe explains צא ולמד as a lesson for life. If a person wants

Not only one enemy has risen
 against us to annihilate us.
 אֵלֶּא שְׁבִכָּל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ
 לְכָל־דּוֹר.
 In every generation people rise
 against us
 וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:
 and וְהַקְדוּשׁ בְּרוּךְ הוּא saves us from
 their hands.

• צא ולמד⁵⁹

1

OUR DESCENT TO MITZRAYIM

אַרְמֵי אֲבִי
 "The Arami - Lavan - tried to
 destroy my father - Yaakov"⁶⁰.

to learn he must first leave and forget about all of the distractions of this world, only then can he focus properly on Torah.

60. This Pasuk is said in the Bais Hamikdosh when bringing Bikurim - the first fruits,

The Vilna Gaon points out that it is not even clear from the Torah how or when Lavan tried to destroy us. We are reminded by this that Hashem also saves us from enemies and problems that we do not even know about.

61. Rav Shlomo Alkebatz, the author of Lecha Dodi, translates: "They made us bad". The Egyptians were a terrible influence on us. We had to get out of there.

"And Hashem took us out of
Mitzrayim

בְּיַד חֲזָקָה,

with a mighty hand

וּבְיָרֵעַ נְטוּיָהּ,

and an outstretched arm,

וּבִמְרָא גְדוֹל

and with great awe,

וּבְאֵתוֹת וּבְמוֹפְתִים:

and with miraculous signs and
miracles."

- וּבְמוֹפְתִים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר: וְנִתְּתִי מוֹפְתִים, בְּשָׁמַיִם וּבְאָרֶץ

דָּם. וְאֵשׁ. וְתִמְרוֹת עֵשֶׂן:⁶³

- דָּם. צִפְרֹדַע. כְּנִים. עָרוֹב. דְּבַר. שְׁחִין.

בָּרָד. אֲרָבָה. חֶשֶׁד. מַכַּת בְּכוֹרוֹת:

- רַבִּי יְהוּדָה הָיָה נוֹתֵן בְּהֵם סְמָנִים:

דְּצִ"ד עַד"ש בְּאֵח"ב:

they imposed upon us hard work."

3

WE CRIED OUT TO HASHEM

וַנִּצְעַק אֶל־יְיָ

"We cried to Hashem,

אֱלֹהֵי אֲבוֹתֵינוּ,

the G-d of our fathers;

וַיִּשְׁמַע יְיָ אֶת־קִלְנוּ,

He heard our cry

וַיִּרְא אֶת־עֲנִינוּ,

and saw our suffering,

וְאֶת־עֲמַלְנוּ,

and our hard work,

וְאֶת־לַחְצָנוּ:

and our oppression.⁶²"

4

HASHEM TOOK US OUT OF MITZRAYIM

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרָיִם,

62. When we cried out to Hashem we asked Him to help because of the Avos. When He answered us, he helped because He saw us and our suffering. The Avnei Nezer brings a proof from here to the Gemara in Brachos: If we are humble enough to depend on someone else for help, we will eventually be given all of the credit. On the other hand if we try to take credit for everything - we will get credit for nothing.

63. As we near the end of the Midrashim we mention the three

מִכּוֹת of the Ten main ingredients of the Ten. With each one, we remove a little bit of wine from our cups to show that we are not completely happy whenever human beings suffer. Although most remove the wine with their fingers, the Arizal writes that the wine should be poured from a complete cup into a broken one. Either way, the wine should not be drunk and the cups should be refilled.

• רבי יוסי הגלילי אומר⁶⁴:

מנין אתה אומר,

How do we Know

שלקו המצרים במצרים עשר מכות,
That the Mitzrim recieved ten Makos in
Mitzrayim

ועל הים, לקו חמשים מכות?

And fifty on the sea?

במצרים מה הוא אומר:

In Mitzrayim it says:

ויאמרו התרטמם אל-פרעה, **אצבע**⁶⁵

אלקים הוא.

ועל הים מה הוא אומר?

And on the sea it says:

וירא ישראל את-היד⁶⁶ הגדלה, אשר

עשה יי במצרים, וייראו העם את-יי.

ויאמינו בני, ובמשה עבדו.

כמה לקו באצבע?

עשר מכות:

אמור מעתה,

במצרים לקו עשר מכות,

ועל-הים, לקו חמשים מכות:

• רבי אליעזר אומר:

מנין שכל-מכה ומכה, שהביא הקדוש

ברוך הוא על המצרים במצרים, היתה

של **ארבע** מכות?

שנאמר:

ישלח-בם חרון אפו, עברה וזעם וצרה.

משלחת מלאכי רעים.

עברה אחת.

וזעם שתיים.

וצרה שלש.

משלחת מלאכי רעים ארבע:

64. THE HAGADA SPENDS a few paragraphs dealing with Mathematics, there are two possible reasons for this:

1. To grab the attention of people who are good at math.
2. The Gra writes that since we were promised that any מכה which afflicted the Mitzrim will not afflict us, we try to show that they had many מכות.

65. When Paraoth's sorcerers saw that they couldn't copy the Maka of כינים - lice, they admitted that it was אצבע אלקים - the finger of Hashem.

How does Reb Yosi Haglili bring a proof from here that all ten Makos were considered just one of Hashem's

fingers?

The Ben Ish Chai explains that the truth is that the sorcerers were not a match for any of the Makos. Until כינים, the sorcerers were able to say: "these מכות are nothing special, we could also make blood and frogs" (even though they couldn't). But when everyone saw that they couldn't match a little louse, they realized that all ten of the Makkos (and not just the lice) were the finger of Hashem.

66. When Hashem is upset he begins by scolding and waving one finger. If people still don't listen, הו, He gives a slap with His entire hand.

• דַּיְנוּ:

כָּמָה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:

If Hashem would have given us just one of the many gifts he gave us, it would have been enough. ק"ו now that He has given us all of these gifts, we must thank Him even more:

שְׁהוֹצִיאָנוּ מִמִּצְרַיִם,
וַעֲשֵׂה בָהֶם שְׂפָטִים,
וַעֲשֵׂה בְּאֱלֹהֵיהֶם,
וְהָרַג אֶת־בְּכוֹרֵיהֶם,
וְנָתַן לָנוּ אֶת־מָמוֹנָם,
וְקָרַע לָנוּ אֶת־הַיָּם,
וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ,
וְסִפַּק צָרְכָנוּ בְּמִדְבַר אַרְבָּעִים שָׁנָה,
וְהֶאֱכִילָנוּ אֶת־הַמָּן,
וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת,
וְקָרְבָנוּ לִפְנֵי הַר סִינַי,
וְנָתַן לָנוּ אֶת־הַתּוֹרָה,
וְהַכְנִיסָנוּ לְאַרְצֵי יִשְׂרָאֵל,
וּבָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה,
לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

אָמוֹר מַעֲתָה,

בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת,

וְעַל הַיָּם לָקוּ מֵאֲתָתִים מַכּוֹת:

• רַבִּי עֲקִיבָא אוֹמֵר:

מִנֵּיין שְׁכַל־מִכָּה וּמִכָּה, שְׁהִבִּיא הַקְּדוֹשׁ
בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם, הִיָּתָה

שֶׁל חֲמִשׁ⁶⁷ מַכּוֹת?

שְׁנֵאמַר:

יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה.

מִשְׁלַחַת מִלְּאֲכֵי רָעִים.

חֲרוֹן אַפּוֹ אַחַת.

עֲבָרָה שְׁתַּיִם.

וְזַעַם שְׁלֹשׁ.

וְצָרָה אַרְבַּע.

מִשְׁלַחַת מִלְּאֲכֵי רָעִים חֲמִשׁ:

אָמוֹר מַעֲתָה,

בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת,

וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמֵאֲתָתִים מַכּוֹת:

67. Rabi Akiva learned that there were five Makos contained in each מכה because he counted Hashem's anger as one of

the Makos. Rabi Eliezer held that Hashem's anger was just the cause of the Makos and not a מכה itself.

משנה:

ד מְזוּגוּ לֹא כּוּס שְׁנֵי, וְכֵאֵן הַבֵּן שׁוֹאֵל אָבִיו. וְאִם אִין דְּעַת בְּבֵן, אָבִיו מְלַמְדוֹ, מַה נְּשַׁתְּנָה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת, שְׁבִכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין חֵמִין וּמִצָּה, הַלֵּילָה הַזֶּה בְּלוֹ מִצָּה. שְׁבִכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מְרוֹר. שְׁבִכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין בְּשֵׁר צָלִי, שְׁלוּק, וּמִבְשָׁל, הַלֵּילָה הַזֶּה בְּלוֹ צָלִי. שְׁבִכָּל הַלֵּילוֹת אָנוּ מְטַבְּלִין פֶּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים. וְלִפִּי דְעַתוֹ שֶׁל בֵּן, אָבִיו מְלַמְדוֹ. מִתְחִיל בְּגִנּוֹת וּמְסִים בְּשִׁבְחָה, וְדוֹרֵשׁ מֵאֲרָמִי אוֹכֵד אָבִי, עַד שְׁיִגְמוֹר כָּל הַפְּרָשָׁה בְּלֵה⁶⁸:

ה רַבֵּן גְּמַלְיָאֵל הִיהָ אוֹמֵר,

כָּל שְׂאֵל אֵמֵר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפִסְתָּ,
 לֹא יֵצֵא יְדֵי חוֹבְתוֹ⁶⁹,
 וְאֵלוֹ הֵן,

פִּסְתָּ, מִצָּה, וּמְרוֹר.

פִּסְתָּ. עַל שׁוּם שְׁפִסְחָ הַמְּקוּם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם⁷⁰.
מִצָּה, עַל שׁוּם שְׁנַגְּאָלוֹ אֲבוֹתֵינוּ מִמִּצְרַיִם⁷¹.

68. All of the components of this Mishna have been included in the preceding portion of Magid.

69. רַבֵּן גְּמַלְיָאֵל used to say: Anyone who has not discussed these three things on פִּסְתָּ has not fulfilled his Mitzva. Which Mitzvah? The Rambam (quoted earlier by R' Chaim Soleveitchik) holds that we are not יֵצֵא the mitzva of יציאת מצרים without these three details. Tosafos learns that Raban Gamliel was referring to the three mitzvos: in order to do them properly we need to talk about them.

70. Hashem passed through Mitzrayim at Midnight to strike the first born Egyptians. Why did Hashem see fit to "pass" through Mitzrayim as if in a wave, Couldn't He just strike all the first-born at once and have them all die at midnight? The answer is simple:

midnight is not the same everywhere. For example, midnight in New York is considerably earlier than midnight in Los Angeles. Even from one house to the house next-door midnight is off by a fraction of a second. Hashem said that He would kill the first-borns at midnight and midnight cannot be the same everywhere. Thus the sweeping motion, "passing through Mitzrayim"!

71. Even though מצה was a sign of poverty, לחם עוני, it became a sign of חירות as well. We say in the Hagada:

Why do we eat this מצה? It is because the הַקְּדוּשׁ - the King of Kings, מֶלֶךְ מְלָכֵי הַמְּלָכִים בְּרִדָּה הוּא, revealed Himself to our fathers and redeemed them before their dough had time to rise, as it is written: "They baked the dough which they had brought out of מִצְרַיִם into מצות ; for

מרור, על שום שמררו המצרים את חיי אבותינו במצרים.

קצור שולחן ערוך:

• כשמיגיע ל'מצה זו', נוטל את המחצית המצה שבקערה ומראה לבני ביתו ואומר מצה זו וכו'. וכן ב'מרור זה', מגביה את המרור. אבל כשאומר "פסח שהיו אבותינו אוכלים וכו'" לא גביה את הזרוע שהוא זכר לפסח, שלא יהא נראה כאלו הקדישו לכך.

בן איש חי:

• כשאומר אין מפטירין אחר הפסח אפיקומן מנהג יפה לאחוז חצי המצה הטמונה לאפיקומן להראות לבני המסיבה שהוא זכר לפסח וכו' בספר תניא.

• כשמגיע למצה זו, יגביה המצה השלימה העליונה שלפניו לחבוב מצוה, וכן ה"ה כשיגיע למרור זה, אבל כשאומר פסח שהיו אבותינו אוכלין לא יאחוז הזרוע בידו אלא יראנו בלבד:

משנה:

בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר (שמות יג). והנדה לבנדף ביום שהוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים.

לפיכך אנחנו חייבין להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה, ולקלם, למי שעשה לאבותינו ולנו את כל הנסים האלו, הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו, תלוייה:

קצור שולחן ערוך:

• וכשמגיע ללפיכך, מכסה את המצות, ונוטל כל אחד את הכוס בידו ומגביהו עד שחותם גאל ישראל, ומברכין על הכוס בורא פרי הגפן, ושותין בהסתבת שמאל.

they were driven out of מצרים and could not delay, nor had they prepared any

provision for their journey."

משנה:

ו עד היכן הוא אומר, בית שמאי אומרים, עד אם תבגים שמחה. ובית הלל אומרים, עד חלמיש למעינו מים.⁷²

והזאתם בגאולה. רבי טרפון אומר, אשר גאלנו וגאל את אבותינו ממצרים, ולא תיה חזתם. רבי עקיבא אומר, בן ה' אלקינו ואלקי אבותינו יגיענו למועדים ולרגלים אחרים תבאים לקראתנו לשלום, שמחים בבגן עירך וששים בעבודתך, ונאכל שם מן הזבחים ומן הפסחים⁷³ אשר יגיע דמם, על קיר מזבחה לרצון, ונודה לך שיר חדש על גאלתנו, ועל פדות נפשנו, עד ברוך אתה ה', גאל ישראל:



72. There are two types of Hallel: Sometimes there is a Mitzvah to say Hallel to mark an occasion; sometimes we are so overflowing with joy that Hallel just - pops out. It is part of regular routine. Hallel at the Seder is this second type of Hallel. We say this Hallel together with other expressions of joy such as a cup of wine and the eating of Shulchan Orech. We will not finish this Hallel until after Barech.

73. "We will eat from the Zevachim (Korban Chagigah) and the Pesachim (Korban Pesach)". We bring both of these

korbanos on Erev Pesach. The Chagigah is eaten for the meal and the Pesach was eaten for dessert. If Pesach begins on Motzei Shabbos the Chagigah is pushed off until the next day, after the seder. On these years, some poskim change the order in the bracha to מן הפסחים ומן הזבחים putting the pesach first. However, this is strange because the bracha itself does not seem to be talking about this year, but rather next year.

רחיצה⁷⁴

קצור שולחן ערוך:

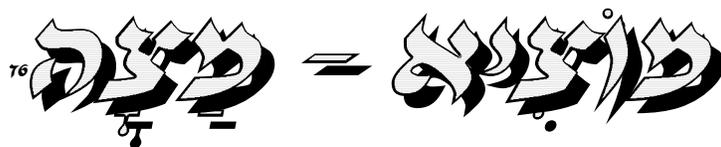
- אחר ק"ך רוחצין ידיהם ומברכין על נטילת ידים.⁷⁵



74. Some old Hagados say 'Rachatz', to rhyme with Yachatz. We say Rachtzah to rhyme with Motzi Matzah.

75. If one has made sure that, from the time he washed for karpas, he has not touched anything dirty, he should now

make sure to touch something that requires one to wash afterward, such as his leather shoe. In this way one can make sure that his bracha is not a bracha l'vatolo.



קצור שולחן ערוך:

- מברך המוציא על המצות.
- לפי שביום-טוב צריך לבצוע על שתי פירות שלמות, ומצות אכילת מצה היא מן הפרוסה, לפי שהמצה נקראת לחם עני, ודרך של עני בפרוסה, על כן בשעה שהוא מברך המוציא, אוחז שתי המצות השלמות בגדיו והפרוסה ביניהן, ומברך המוציא,⁷⁷ ומניח את המצה התחתונה מגדיו, ואוחז רק בעליונה⁷⁸ וגם בפרוסה ומברך על אכילת מצה⁷⁹, ובצוע מן העליונה וגם מן הפרוסה מכל אחת כזית⁸⁰, וכן הוא נותן לכל אחד

76. According to Hillel, we will not be doing the mitzvah of matzah properly until we get to Koraich. Therefore, during the ברכות, the מצה of פירך should be kept in mind as well. There should be no talking until after פירך. (Ideally, there should be no talking until after the Afikoman, but that would be very difficult).

77. Generally, when we make a bracha or do a mitzvah we should beautify it by using a שלם, something complete. We hold all three matzos because both complete matzos are needed for Lechem Mishna. This is based on Rashi. The Gra, based on Rabeinu Chananel, writes that on Pesach we beautify the mitzvah by using a broken matzah - true Lechem Oni - instead of a complete one for Lechem Mishna. Therefore, one should not hold the third matzah. Actually, the Gra did not even have a third matzah. According to the חיי אדם, there should be no separation between the Matzos. The Brisker Rav would put a cloth between the second and third matzos.

78. We break the top and middle matzah, saving the bottom one for Koreich. What about on shabbos when the minhag is to cut the bottom challah? The halachah is not clear.

79. After Hamotzi we drop the bottom matzah and make the bracha of 'al achilas matzah' on the top 1 1/2 matzos.

80. We need to eat a Kezayis of each one of the top two Matzos. There are two reasons for this:

1. Only the top, complete, matzah was part of our Lechem Mishna so we need to eat it.
2. According to some poskim the bracha of 'al achilas matzah' applied to the complete Matzah because it was complete; according to other poskim the bracha applies to the broken matzah because it was broken. We eat both.

According to the Gra, both brachos applied to the middle broken matzah. The Gra ate only one Kezayis. However, both matzos need to be eaten during

- מִבְּנֵי בֵיתוֹ⁸¹ וְאוֹכֵל שְׁנֵיהֶם יַחַד בְּהִסְבָּה שְׁמֵאלִית.
- אִם קָשָׁה לוֹ לְאָכְלָם בְּפַעַם אַחַת, אוֹכֵל תְּחִלָּה אֶת הַכֶּזַיִת הַמוֹצֵיא, וְאַחַר כֵּן הַכֶּזַיִת מִן הַפְּרוּסָה, רַק שְׁלֹא יִשְׁהָה (wait) בֵּינֵיהֶם כָּלֵל, וְיֹאכֵל שְׁתֵּיהֶן בְּהִסְבָּה.
- נוֹהֲגִין בְּמַדִּינוֹת אֵלוֹ, שֶׁבְּלִילֵי פֶסַח אֵין טוֹבְלִין אֶת הַמֶּצֶה בְּמַלַּח לֹא שֶׁל הַמוֹצֵיא וְלֹא שֶׁל מֶצֶה⁸².

בן איש חי:

- יקח המצות שלשתם ביחד משום לחם משנה, ויברך המוציא וישמיט השלישית וישאר בידו מצה העליונה והפרוסה, ויברך על אכילת מצה ויבצע מהעליונה והפרוסה כזית מזו וכזית מזו, וכל כזית הוא תשעה דרה"ם, ויטבלם במלח ג"פ⁸³ ויאכלם בהסיבה, ויכניס שתי כזייתות אלו בפיו ביחד, כדי שיאכל משניהם בבת אחת.
- אם יש לו אונס שאינו יכול לעשות כן וירצה לפרר כל כזית פרווין קטנים להכניסם בפיו, אז יכניס פרווי כזית השלמה תחלה וכנז' באחרונים.

קצור שולחן ערוך:

- מִי שְׁאֵינוֹ יָכוֹל לְלַעַס (to chew) מֶצֶה, מְתַר לְשֵׁרוֹתָהּ בְּמִים לְרַפְּכָה (to soften it), וּבִלְבַד שְׁלֹא תִהְיֶה נִמְחָה (mashed) לְגִמְרִי. וּמִי שֶׁהוּא זָקֵן אוֹ חוֹלָה וְאֵינוֹ יָכוֹל לְאָכְלָה שְׁרוּיָה בְּמִים, יָכוֹל לְשֵׁרוֹתָהּ בַּיִן אוֹ בְּשֶׁאֵר מְשֻׁקִים. כְּשֶׁשׁוֹרִין אֶת הַמֶּצֶה לְצֵאת בָּהּ, צָרִיכִין לְזַהֵר שְׁלֹא לְשֵׁרוֹתָהּ מֵעַת-לְעַת (24 hours) כִּי אֵז נַחֲשֶׁבֶת כְּמִבְשֶׁלֶת וְאֵין יוֹצֵאִין בָּהּ.

the meal.

81. Practically it is usually not possible for everyone at the seder to eat from just two matzos. Other matzos should be used. The person who made the bracha should eat his Kezaisim from the two main matzos.

82. According to the Ramah, We do not dip the Matzah in salt because poor people

cannot afford salt (Levush). The Maharil writes that we do not use salt because we love the mitzvah of Matzah and want to eat it in its purest form.

83. The Shulchan Aruch, based on the Yerushalmi, writes that the Matzah should be dipped in salt. This was also the opinion of the Aruch Hashulchan and Rav Moshe Feinstein.

מרור

קצור שולחן ערוך:

• אחר כך נוטל פזית מרור⁸⁴, וכן הוא נותן לכל אחד מבני ביתו, וטובלו בחרסת ומנער (& to shake it off) את החרסת מעליו, שלא יתבטל המרור⁸⁵, ומברך על אכילת מרור, ואוכלו בלא הסבה.

בן איש חי:

• ואח"כ יקח כזית מרור וישקענו בחרוסת, וינער מעט מן החרוסת דבעי טעם מרור, ויברך על אכילת מרור ואין צריך הסיבה.

קצור שולחן ערוך:

- לצרף מרור, נוהגין לקח תמכא (קרייו) וכיון שהוא חריף (sharp) מאד, יכולין לפררו במגרת, רק שיזהרו שלא יפוג (become weak tasting) לגמרי. ויש לפררו כשבאין מבית-הפנסת. ובשבת, אסורין לפררו, אלא שצריכין לפררו קדם הלילה, ויכסהו עד הלילה.
- אבל יותר טוב לקחת "חזרת" שהיא חסה (lettuce) שנוח לאכלה, ונקראת מרור, לפי שפששהוה בקרקע, נעשה הקלח (stem) מר...
- כל המינים שיוצאין בהם מצטרפין (can be combined) זה עם זה לכזית. ויוצאין בין בעלים (the leaves) בין בקלחין, אבל לא בשרשים, דהינו שרשים הקטנים המתפצלים לכאן ולכאן. אבל השרש הגדול שבו גדלים העלים, אף שהוא טמון (hidden) בקרקע, הרי הוא בכלל קלח. ומכל מקום טוב יותר לטול העלים, והקלח היוצא חוץ לקרקע,

84. We eat the Maror after the Matzah to follow the order of the pasuk 'על מצות ומרורים'.

85. We dip the Maror in Charoses to subdue its sharpness. We then shake off at least some of the Charoses so that the

Maror does not completely lose its' sharpness.

The Maharal writes that we dip the Maror in Charoses to recall bitter labor in the mud.

כי יש אומרים, שמה שהוא בקרקע נקרא שרש. העלים אין יוצאין בהם אלא אם כן הם לחים (wet/ moisture in them), אבל הקלחים יוצאין בהן, בין הם לחים בין יבשים, אך לא במבשלין או פבושין (pickled).

בן איש חי:

- יזהרו הנשים בבדיקת החזרת והכרפס, דכל תולע יש בו חיוב חמשה מלקיות, והדבר הזה תלוי בצואר האשה בעלת הבית דכל בני הבית סומכין עליה בזה, ואם מקילה בבדיקה אפשר שיהיה תלוי בצוארה חיוב מלקות יותר משערות ראשה, בפרט בהיות בני הבית מרובין ובמקומות אלו שהתולעים קטנים מצויים הרבה בירקות.
- מעשה בחכם אחד שנכנס בערב פסח לחצר אחד, וראה את האשה בעה"ב לפניו שני סלים גדולים מלאים חזרת, והיא רוחצת העלים של החזרת ורואה אותם במהירות כלאחר יד ומנחת בסל לפניו ויאמר לה החכם כמה שערות יש בראשך, א"ל לא מניתי אותם ולפי דעתי א"א למנותם, א"ל שערות ראשך אפשר להמנות, אך חיוב המלקיות אשר בצוארך א"א להמנות, א"ל מה אעשה בני הבית מרובין ורוצין לאכול חזרת הרבה כי ערב להם, א"ל תשובה זו לא תצילך ביום הדין, על כן שמעי לעצתי ותשליכי העלין שצריך להם בדיקה מרובה, ותקחי הקלחים דוקא וכן הכרפס תבדקי להם שיעור מועט לצאת י"ח דוקא על כן בית שאוכליו מרובין ולא יש בודקים הרבה יעשו כן.
- נוהגים שלא לאכול חזרת בערב פסח, וכן בחו"ל אין אוכלים חזרת ביום ראשון של פסח:

משנה:

הביאו לפניו מצה וחזרת וחרסת ושני תבשילין, אף על פי שאין חרסת מצוה. רבי אליעזר ברבי צדוק אומר, מצוה.⁸⁶

86. Rabbi Eliezer ben Tzaddok in the Gemara (Pesachim 116a) proves his opinion that charoses is a Mitzva by telling us that the shopkeepers of Jerusalem used to call out, "Come get spices for the Mitzva (of charoses)." This shows us that the charoses is a Mitzva. Tosafos ask, "How can we learn that it is a mitzvah based on what the shopkeepers used to call out? How can we make a Halacha based on them?" They answer that we are learning it this way

because the story shows that the fact that charoses was a Mitzva was such common knowledge that even the shopkeepers knew about it (Brachos 43a and Eiruvim 14b). In the Gemara there is an argument over the reason for charoses. R' Levi says that it is in commemoration of the apples.

The Rashbam, in explaining R' Levi, quotes the Gemara in Sota that records that the Jewish women in Mitzrayim (due to Paroh's decree) were not allowed to have baby boys,

קצור שולחן ערוך:

• החרסת צריך שתהיה עבה (thick) זכר לטיט (tar). ובשעה שהוא צריך לטבל את המרור, ישפך לתוכה יין או חמץ (vinegar), שתהיה רכה (soft or thin), זכר לדם, וגם שתהא ראויה לטבל בה. יש לעשות את החרסת מפרות שנמשלה בהם כנסת ישראל, כגון תאנים (fig), שנאמר, "התאנה חנטה פגיה" (the small dates) (שיר השירים ב,ג). ואגוזים, שנאמר, "אל-גנת אגוז" (שיר השירים ו,יא). ותמרים, שנאמר, "אעלה בתמר" (שיר השירים ז,ט). ורמונים). שנאמר, "כפלח הרמון" (שיר השירים ו,ז). ותפוחים, זכר למה שכתוב, "תחת התפוח עוררתיך" (שיר השירים ח,ה). שהיו הנשים יולדות שם בנייהן בלא עצב (pain). וישקדים (almonds) על שם ששקד (diligently watched) הקדוש-ברוך-הוא על הקץ לעשות (to end our slavery). וצריך לתן בתוכה תבלין (spices) הדומין לתבן, כגון קנמון (cinnamon) וזנגביל (ginger), שאינן נדוכין הדק היטב (are not finely ground). ויש בהן חוטיין (strands) כמו תבן, זכר לתבן שהיו מגבלין בתוך הטיט (mortar).

they would go into the apple orchards and, through a miracle, were able to have an easy (and noiseless) childbirth there. R' Yochanan offers another reason for charoses. He suggests that charoses is in commemoration of the mortar that the Jewish people were forced to build with when they were slaves in Mitzrayim. The Gemara then cites a Braisa that seems to prove that Rabbi Yochanan is correct. It says, "the spices are as a remembrance for the straw and the charoses is a remembrance of the mortar." According to this Braisa, we also have a new ingredient to add to our charoses, the spices. We are supposed to use spices like cinnamon that are long and stringy to remind us of the straw that we collected as slaves.

Tosafos says that the Talmud Yerushalmi mentions another purpose for charoses. It is in commemoration of blood. There is a Midrash that says that Paroh had leprosy, killed 300 Jewish babies, and in bathed in their blood to cure himself. The practice to add red wine to our charoses comes from, the need to remember the blood (the wine has a red color like blood). Tosafos

citing the Teshuvos Hageonim notes that in Shir Hashirim, Shlomo Hamelech compares Am Yisrael to many fruit, one of which is Shkadim, almonds. This word has the same root as Shakad "faster." He mentions Shkadim because Hashem took us out of Mitzrayim faster than He was supposed to. Rather than following the original plan of 400 years, Hashem took us out of in 210 years. As a commemoration to this great deed almonds get added into the charoses.

How about adding clay into our charoses? That is what a 13th century Italian Rav did. Why? He felt it would help to commemorate the mortar even more by having the actual substance within the charoses. However, the Maharam de Delonzano, a late 16th century Rabbi (who wrote Shtei Yadus and Yad Ani) insisted that this was foolish. He asks, "Do these people wound themselves on Purim to remind themselves of Haman's decree to wipe out the Jewish people?". (The Making of charoses by Simcha Haber)

פּוֹרֵךְ

קצור שולחן ערוך:

אחר כך נוטל מן המצה התחתונה גם כן פזית⁸⁷, וגם פזית מרור, ונכון לטבולו גם כן בחרסת ולנערז מעליו, ומניח את המרור תוך המצה ואומר:

לְזַכֵּר לְמִקְדָּשׁ כְּהַלְלֵי: כֵּן עָשָׂה הַלֵּל בְּזַמַּן שְׁבִיט הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ פֶּסַח
מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקָיָם מָה שֶׁנֶּאֱמַר: עַל-מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.⁸⁸
• אוֹכֵל בְּהִסְבָּה.⁸⁹

בן איש חי:

- ... אח"כ תכף נוטל מצה השלישית ובוצע כזית ממנה וכורכו עם כזית מרור ומטבל בחרוסת, ואומר זכר למקדש כהלל הזקן וכו' ויאכלם בהסיבה.
- יזהר שלא ידבר דברים חיצוניים בין אכילת מצה לאכילת הכורך, ולכן יאכלם בזא"ז תכף בלא עיכוב.

87. Since the bottom Matzah was already used for one mitzvah (Lechem Mishna), we use it for another.

88. Translation: This is to remind us of a special Mitzvah in the בית המקדש according to הַלֵּל. This is what הַלֵּל did during the time that the בית המקדש was standing: he would wrap together - כּוֹרֵךְ - the Korban פֶּסַח and מִצָּה and eat them together. This was to fulfill (very literally) what is written in the Torah: "They should eat it with מרור and מצה."
Rashi holds that the Korban Pesach was also part of the wrap. The Rambam disagrees.

The other chachamim disagreed with Hillel and said that the Matzah and Maror should be eaten separately.

Today, the Mitzvah of Maror is דרבנן (because we have no Korban Pesach) and the Mitzvah of Matzah is from the Torah. Even Hillel would be careful to first eat the Matzah without the Maror so that the Maror will not drown out or interfere with the taste of the Matzah. In the times of the Bais Hamikdash both Matzah and Maror were דאורייתא and we have a rule that מצוות אין מבטלות זו - Mitzvos cannot nullify each other.

89. We recline because of the Matzah, even though we do not recline for Maror.

שולחן ערוך

קצור שולחן ערוך:

- אחר כך אוכלין הסעודה.
- יש לאכול כל הסעודה בהסבה.
- נוהגין לאכל ביצים⁹⁰.
- החכם עיניו בראשו, שלא למלאת פֶּרְסוֹ (his stomach), למען יוכל לאכול את האפיקומן כמצותו, ולא לאכילה גסה.⁹¹
- אין אוכלין בֶּשֶׂר צָלִי בְּשֵׁתֵי הַלֵּילוֹת, אֶפְלוֹ שֶׁל עוֹף. וְאֶפְלוֹ בְּשֵׁלוֹהוּ וְאַחַר כֵּן צְלוּהוּ בְּקִדְרָה (pan roasted), אין אוכלין.
- יש נוהגין שלא לאכול בלילות אלו שום טבול, חוץ משני טבולים של מצוה, כדי שיהא נכר שאלו הם לשם מצוה⁹².

בן איש חי:

- ואח"כ סועד וגומר סעודתו בשמחה ובטוב לבב:

90. Many people have a minhag to eat a hard boiled egg on Pesach. The Kol Bo writes that the egg is eaten by אבלים and we are mourning the fact that we can not eat the Korban Pesach. (There is a connection between the first seder and Tisha B'av: Tisha B'av will always be on the same day of the week as the first Seder).

The Mishna Berurah, based on the Gra, writes that it is proper to eat the egg which is on the Seder Plate to symbolize the Korban Chagiga. There is no problem of מראית עין because an egg can not be brought as a Korban.

Other Poskim write that since the egg is roasted, it should not be eaten.

The Chasam Sofer explains that just as

an egg gets harder the more it is boiled, we also become stronger and stronger by being in the worst kinds of situations.

91. Ideally, a person should have an appetite for the afikoman. It is possible to fulfill the Mitzvah even without an appetite. However, stuffing oneself to the point that the body actually loathes the food is not considered eating; the Mitzvah can not be performed in this way. (Kol Dodi)

92. For example, according to this Minhag carrots should not be dipped in salad dressing.



קצור שולחן ערוך:

- לאחר גמר הסעודה אוכלין אפיחון, זכר לקרבן פסח, שהיה נאכל בסוף הסעודה שיהא גמר כל השביעה.
- יש לאכול כשני זיתים, אחד זכר לפסח ואחד זכר למצה, שהיתה נאכלת עם הפסח. ועל-כל-פנים לא יפחות מפזית, ואוכלו בהסבה.
- אחר האפיחון, אסור לאכול שום דבר.

בן איש חי:

- אחר שגמר סעודתו יאכל בשמחה את האפיחון השמור בתוך המפה זכר לפסח הנאכל על השבע, ולכן יזהר שלא יאכל הרבה בתוך הסעודה כדי שיאכל האפיחון לתאבון.
- יאכל ממנו שתי כזייתות למצוה מן המובחר, שהם כזית אחד זכר לפסח וכזית אחד זכר למצה הנאכלת עם הפסח, ואם הוא זקן או חלוש מאד וקשה עליו לאכול שתי כזייתות יאכל כזית אחד דוקא זכר לפסח.
- צריך לאכול אותו במקום אחד, ולא בשתי מקומות, ואפילו בחדר אחד בשתי שלחנות אסור.
- יזהר לאכול קודם חצות⁹³, וטוב שגם ההלל יאמר קודם חצות.

93.Regarding the Korban Pesach, the Torah tells us: "ולא־תותרו ממנו עד־בקר". We should not have any leftovers in the morning. To make sure that people would stay far away from this Aveirah, the Chachamim made a Gezeirah that

the Korban Pesach should be eaten before Chatzos.

Since the Afikoman is in place of the Korban Pesach, it too should be eaten before Chatzos.

The Gemara (Pesachim 120b), quotes a

• ולא יתנמנם באמצע אכילת האפיקומן.

• אחר האפיקומן אין לאכול שום דבר, משום דבעינן שיהיה טעם האפיקומן בפיו עד שישן, ורק מים מותר לשתות, ויש מתירין בקהו"א ויש לסמוך עליהם לצורך גדול, ושתייט עשן הסכים הר' חיים פלאגי ב"חיים לראש" להזהיר בליל ראשון, אבל בליל שני התיר, ומה שקורין אותו אפיקומן הוא נטריקון אפיקו מיני שלא יאכלו עוד. ועט"ר הרב מו"ר אבי זלה"ה פירש אפיקו מ"ן ר"ת מיין נוקבין העולין מן מצות אכילת מצה ואכילה זו היא מצוה אחרונה ודפח"ח:

machlokes between R. Elazar Ben Azariah and R. Akiva regarding the final time to eat the korban pesach. R. Elazar Ben Azariah is of the opinion that the final time is midnight. R. Akiva is of the opinion that the final time is sunrise. Rava adds that according to R. Elazar Ben Azariah, if someone does not eat matzah until after midnight he has not fulfilled the mitzvah of matzah. The Rosh writes that since it is possible that the main mitzvah דאורייתא of matzah is performed through eating the afikoman, we should be machmir like R. Elazar ben Azariah.

For this reason, Rabbeinu Tam was particularly careful to eat the afikoman before midnight.

R. Avraham Borenstein, in Teshuvos Avnei Nezer (Orach Chaim 381) writes that R. Elazar Ben Azariah's opinion that the korban pesach must be eaten before midnight is derived from makkas bechoros, which was exactly at midnight. In fact, according to R. Elazar Ben Azariah, the korban pesach should ideally be eaten exactly at midnight. Since this is difficult, the chachamim said that at least the taste of korban pesach should be in our mouths at Chatzos. Therefore, R' Elazar ben Azariah

said that the korban pesach must be eaten before midnight, and nothing else should be eaten after the korban pesach. Based on this understanding of R. Elazar Ben Azariah's opinion, the Avnei Nezer provides a simple solution for those who cannot finish the seder before midnight. Since the main point is for the taste of the Afikoman to be in our mouths at midnight, it is enough to eat matzah immediately before midnight and then not to eat anything else until midnight. In this way, a person can be Yotzei according to R. Elazar Ben Azariah. Once midnight arrives, even R. Elazar Ben Azariah agrees that we are allowed to continue eating. After finishing the meal, we can then eat matzah again to be fulfill the opinion of R. Akiva that the afikoman should be the last thing eaten before sunrise. Nothing else should be eaten after eating this second afikoman.

According to the Avnei Nezer, a person doing the above and planning to continue eating after the 'first' Afikoman needs to say: "This is the Afikoman according to Rabi Elazar only". The Brisker Rav writes that this statement is unnecessary.

פיר

משנה:

• מִזְגוּ לֹו כּוֹס שְׁלִישִׁי, מְבָרְךְ עַל מִזְזוֹנוֹ:

קצור שולחן ערוך:

- אַחַר כֶּךָ מוֹזְגִין כּוֹס שְׁלִישִׁי לְבִרְכַּת-הַמִּזְזוֹן. וְצָרִיךְ לְדַקְדֵּק בּוֹ אִם הוּא נָקִי מִשִּׁיּוּרֵי כּוֹסוֹת, דִּהְיֵנוּ אִם אֵין בּוֹ שִׁיּוּרֵי יַיִן שֶׁשָּׂרָה בּוֹ מִצָּה בְּשַׁעַת הַסְּעוּדָה. כִּי אִם אֵינוּ נָקִי, צָרִיךְ שְׂטֵפָה וְהַדְּחָה.
- מִצָּה לְהִדָּר שֶׁיִּבְרְכוּ בְּזִמּוֹן. אֲבָל לֹא יִלְכוּ מִבֵּית לְבֵית לְצָרֶךְ זִמּוֹן, כִּי כָּל אֶחָד צָרִיךְ לְבָרְךְ בְּרִכַּת-הַמִּזְזוֹן בְּמָקוֹם שֶׁאֵכָל. וְנוֹהֲגִין שְׁבַע-הַבַּיִת מְבָרְךְ בְּזִמּוֹן, שֶׁנֶּאֱמַר, טוֹב עֵין הוּא יְבָרְךְ, וְהוּא מְקַרֵי טוֹב עֵין, שֶׁאֶמַר, כָּל דְּכַפֵּין יֵיתִי וַיִּיכּוֹל וכו'.
- אַחַר כֶּךָ מְבָרְכִין עַל הַכּוֹס וְשׁוֹתִין בְּהַסְבָּה.
- אָסוּר לְשַׁתּוֹת בֵּין כּוֹס זֶה לְכוֹס רַבִּיעִי.
- אַחַר בְּרִכַּת-הַמִּזְזוֹן מוֹזְגִין כּוֹס רַבִּיעִי.
- נוֹהֲגִין לְפַתּוֹחַ אֶת הַדֶּלֶת, לְזָכֵר שֶׁהוּא לֵיל שְׁמוֹרִים, וְאֵין מוֹתֵירָאִין מִשׁוּם דְּבַר. וּבְזִכּוֹת הָאֶמוּנָה, יָבֹא מְשִׁיחַ צְדִקְנוֹ, וְהַקְדוּשׁ-בְּרוּךְ-הוּא יִשְׁפֹּךְ חֲמַתּוֹ עַל עוֹבְדֵי כּוֹכָבִים, וְלָכוֹן אוֹמְרִים:

שְׁפֹךְ-עֲלֵיהֶם זַעֲמָךְ, וַחֲרוֹן אַפֶּךָ
 יִשִּׁיגֶם: תִּרְדֹּף בָּאֵף וְתִשְׁמִידֶם,
 מִתַּחַת שָׁמַיִם יִי: ⁹⁴

שְׁפֹךְ חֲמַתְךָ (your anger) אֶל-הַגּוֹיִם,
 אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר
 בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אֲכַל אֶת-יַעֲקֹב.
 וְאֶת-נְגְהוֹ (His home) הַשָּׁמַיִם:

94. The Maharal writes that we open the door to welcome Eliyahu Hanavi. We mention Hashem pouring out his anger before Hallel as an introduction to לא לנו, which discusses the times

immediately prior to Moshiach. There is a Minhag to have an extra cup poured in honor of Eliyahu Hanavi, who will bring the news of Moshiach. According to many Sefarim their are five



משנה:

• רביעי, גומר עליו את ההלל⁹⁵, ואומר עליו ברכת השיר⁹⁶. בין הכוסות הללו, אם רוצה לשנות, ישנה. בין שלשי לרביעי, לא ישנה⁹⁷.

קצור שולחן ערוך:

- אחר כך מתחילין לא לנו, ואומרים פסדר.
- כשפגיע להודו, אם הם שלשה, אפלו עם אשתו ובניו שהגיעו לחנוך, לאמר הודו, והשנים יענו (respond/answer), כמו שאומרים בצבור.
- מן הכוס הרביעי, צריכין לשנות רביעית שלמה, ומברכים אחריו ברכה אחרונה.

והצלתי, והוצאתי The first four: גאולה of לשונות, והבאתי, ולקחתי, וגאלתי, and a fifth, "And I will bring you". Not only will Hashem take us out of Mitzrayim; he will also make sure to bring us to our land. The first four cups represent the first four parts of freedom. The fifth part of freedom - Moshiach and entering Eretz Yisroel - is the כוס של אליהו. In Radzhin and Izhbitz the minhag was to drink this fifth cup at the seder.

95. After the regular Hallel we add הודו לה' כי טוב, which is called Hallel Hagadol.
96. There is a Machlokes in the Gemara: R' Yehuda holds that ברכת השיר is the bracha of והללונו בכל מעשיך which we usually say at the end of Hallel. R' Yochanan holds that נשמת is ברכת השיר and ישבת which we say on shabbos and

Yom Tov. we say both. Some end with the bracha of מלך מהלל בתשבות from Hallel and some end with the bracha from Yishtabach.

97. We say Hallel over the fourth cup of wine. At the end of Hallel we make a ברכה אחרונה and בורא פרי הגפן towards the end of the Seder we recite Hallel over the fourth and final cup of wine. The minhag of Sephardim is to rely on the Beracha recited before drinking the third cup of wine and not to recite the Beracha of "Borei Peri Ha'gefen" before drinking the fourth cup. (When reciting "Borei Peri Ha'gefen", before drinking the third cup of wine, he must have in mind that it should apply to the fourth cup that he will drink after Hallel as well.) Ideally, Hallel and all Four Cups should be completed before Chatzos.

נרצ'ה

קצור שולחן ערוך:

- ואחר כך גומרין כסדר ההגדה.
- אחר ארבעת הכוסות אסור לשנות שום משקה רק מים.⁹⁸
- אם אין שנה חוטפתו (very sleepy), לאמר אחר ההגדה שיר השירים.
- ונהגין שאין קורין קריאת-שמע שעל המטה, רק פרשת שמע וברכת המפיל, להורות ש'הוא ליל שמורים מן המזיקין ואינו צריך שמירה.

בן איש חי:

- חייב אדם לספר בנסים ונפלאות שעשה השי"ת לנו ולאבותינו עד שתכרחנו השינה לישן, ואיתא בזוה"ק פקודא לספר ביצ"מ וכו' וקב"ה חדי בהאי סיפורא וכנש לכל פמלייא של מעלה, ואמר להון זילו שמעו האי שבחא דלתתא, ובהאי סיפורא בקעי רקיעייתא ויהבי חילא למאריהון, ובזה כלל המרבה לספר ביצ"מ ה"ז משובח בפמלייא של מעלה שקב"ה משתבח בו כדכתיב ישראל אשר בך אתפאר.⁹⁹

98. There are several reasons why we do not drink after the fourth cup of wine: The Rosh writes that a person who drinks might fall sleep and not be able to continue discussing Yetzias Mitzrayim. This reason only applies to intoxicating drinks.

The Ran writes that if we drink more we will be adding (or look like we are adding) to the four Kosos. This would only apply to drinks that could be used for the Arbah Kosos.

The Darchei Moshe writes that it is important for the taste of Matzah to

remain in our mouths.

Practically, according to all of these reasons, it would seem OK to drink water, tea, or seltzer. (based on Kol Dodi)

99. Translation: It is written in the zohar that Hashem Himself experiences immense joy, so to speak, upon hearing the Jewish people telling this story, and He summons the Heavenly angels to come and listen to the story. The angels assemble to hear the story of the Exodus and rejoice over the great wonders and miracles performed by the Almighty in redeeming Am

• צריך לומר ק"ש על המטה עם הפסוקים הנוהגים בכל לילה כסדר רבינו האר"י ז"ל, ואם הוא ניעור עד אחר חצות יאמר אותה מעט קודם חצות.

<p>מְעוֹנָה, קוֹמִים קָהֵל עֲדַת מִי מְנָה. בְּקָרוֹב נִהַל נְטָעֵי כְּנָה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.¹⁰⁰</p>	<p>חֲסֵל סִדּוֹר פָּסַח כְּהִלְכָתוֹ, כָּכֵל מְשַׁפֵּטוֹ וְחִקְתּוֹ. כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זָדָּ שׁוֹכֵן</p>
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לְשִׁנָּה הַבָּאָה בִּירוֹשָׁלַיִם:

Yisrael, and they give praise to God for His great nation on earth that so joyfully celebrates His redemption.

100. Translation: The Seder now concludes according to Halacha, with all of it's חֲקִים and מְשַׁפְּטִים.

Just as we were privileged to arrange it tonight, So may we be זוכה to perform it again.

Pure One (Hashem) who dwells in the heights above, Raise up the people who cannot be counted, Speedily guide your plants (Bnai Yisroel) as a redeemed people, To the land of צִיּוֹן with song.

Credits: Echinuch, Menachem Lowenbraun, Noam Itzhak, Moshe Edery. Compiled by S. Haber.