

Manhattan High School for Girls

Haggadah
ה"ת

Becky Brall

שנה הבאה בירושלים

Message from the Menacheles

The nation of Israel has always been characterized, from their humble beginnings until the present day, by their *emunah*, their faith in G-d. It is this faith that is at the heart of our relationship. The *Navi Yirmiyahu* delivered to us the Divine oath of everlasting commitment, "*Zacharti lach chessed ne'urayich ahavas kelulosayich*", a statement that has become a source of comfort and a point of Jewish pride even in the bitter exile. It is this merit that will stand us in good stead until eternity.

The deepest wellspring of *emunah*, one which we revisit annually and mention daily, is the faith demonstrated at *Yetzias Mitzrayim*. Today the *ananei hakavod* continue to follow us, enveloping us in their protection. At this point in our odyssey, as we hurtle toward *Yemos Hamashiach*, we have encountered a formidable challenge - coronavirus. Deep concern has morphed into raw fear. Lives are at stake. The virus has reached every corner of the economy. The pain is acute. But on some glorious day in the future, it will be time to hand out trophies. Our students will be among the recipients. They have risen to the occasion, attended classes, mandatory as well as voluntary, engaged in acts of *chesed* and loving-kindness, and maintained their spirits and good cheer. At the root of their *כוחות הנפש* is a deep and abiding faith in *HaKadosh Baruch Hu* who is with us always. Throughout the most harrowing pages of the annals of our history, it is this faith that has propelled us forward and sustained us. Today, we must connect ourselves to our glorious past. Even if we cannot achieve the level of our forebears, they must be our beacon of light as we traverse the darkness of our current exile. We have to understand that Hashem is beside us at all times and in all places. It is our prayer that we have the wisdom to help our students and children connect to the live chain of history in which they see themselves as part of the miracle of survival.

We are always very grateful to our esteemed editorial body for producing quality publications that enhance our *yom tov*. This edition is especially remarkable, considering the current climate. Kudos as well to Rebbetzin Peshi Neuburger and Mrs. Sara Tandler for their indomitable spirit and unceasing devotion. We are very proud of our talented and creative student body whose *Divrei Torah* and artwork grace the pages of this prestigious publication, and will surely enhance our *yom tov*.

ברכת חג כשר ושמח,

Mrs. Tsvia Yanofsky



Ayelet Hirsch

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ילנו מחיל אל חיל

We are grateful for the exceptional efforts of our Haggadah Editors

**Tamar Dan — Ilana Katzenstein — Musia Kirschenbaum
Tova Schwartz — Daniella Zlotnick**

Matzah Memories of a French Lady

Ms. Rochel Licht

*Many of us approach Pesach 5780 with a sense of uncertainty, and having to rethink and rearrange our carefully thought-out and much-anticipated Pesach plans. While this is a challenging time for all of us, we are grateful for the numerous brachos we continue to enjoy, and are humbled by the memories of Jews who endured hardships we can barely imagine, and still embraced Chag HaPesach with passion. In some instances, those Pesachs were the ones that remained most precious in the hearts of the individuals who experienced them. The story which follows took place in southern France, in the spring of 5701/1941, and is a glimpse of the breathtaking commitment of a young Jewess, Amelie Munk, who together with a small group of Jewish peers made Pesach happen in the darkest times. **We are very grateful to Ms. Rochel Licht, our beloved and scholarly Holocaust Studies teacher, for compiling a number of inspirational Holocaust Pesach Stories for her students, and for sharing this one with us.***

Amelie Munk was born in Ansbach, Germany in 1928. She was the eldest daughter of Rabbi Eli and Frumit Munk. In 1936, the family left Nazi Germany and settled in Paris. In June 1940, Amelie's mother and her siblings fled to southern France. Months later in another escape, Amelie, age 13, was separated from her family. She wandered around the countryside, and one night she happened upon a farm. The kind farmer gave her refuge in his cellar where he had already concealed four other Jewish children.

"One day we noticed a streak of sunlight in the blue sky. A few days later, we saw blades of grass. We had no calendar or clocks but we concluded that spring was on the way, maybe we were nearing *Pesach*. Each of us came from different Jewish backgrounds, yet we shared a strong desire to do something to celebrate *Pesach*.

When the farmer appeared with our food the next morning, we asked if tomorrow he could send us a little flour, a bottle of water, a newspaper and a match. Two days later we received a small bottle of water, but we had to wait several days for the flour. The entire region was drained of provisions...Our host had barely anything to eat himself.

A newspaper came through and then a match. When we saw a full



day of sunshine and blue skies ... in order to cultivate a festive spirit we switched clothing with one another as if we were wearing new clothes. Before evening we baked our matzah, though we hadn't a clue how to do so. We poured water into the flour and held the dough in our bare hands over the burning newspaper on the floor. We produced something which resembled matzah and, whatever it was

provided enough for the five of us.

That night we celebrated Passover. One of us recalled by heart the *kid-dush* -- the blessing that sanctifies the Passover night. Another remembered the Four Questions - the part of the *Seder* the young children recite. We told a few stories of the Exodus that we remembered having heard from our parents. Finally, we managed to reconstruct "*Chad Gadya*," the song which typically ends the evening.

We had a Passover to remember. With no festive food, no silver candlesticks and no wine, with only our simple desire to connect with G-d, we had a holiday more profound than any we have known since. I thank G-d for allowing me to live to be able to tell my children and grandchildren about it. Even more, I feel obligated to the younger generations of my family, who never experienced what I did, to pass on the clarity it gave me -- the vivid appreciation of G-d's presence in my life, of His constant blessings, wonders and teachings...and of His commitment to the survival of the Jewish people."

Lady Ameile Jakobovits was the wife of the former Chief Rabbi of the UK, Lord Immanuel Jakobovits. Affectionately known as Lady J., she was admired both by the Anglo-Jewish community and the British people, for her charity work and support of many Jewish and medical causes. She passed away on May 7, 2010.

Rabbi Elie Munk was a German-born French rabbi and scholar in a long and distinguished line of German rabbinic leaders and scholars. Rabbi Munk, authored a number of books on a variety of Judaic topics, and served as a rav in Ansbach (Bavaria), Germany for a decade, after which he moved to a prestigious rabbinic post in Paris, France. After the Nazi invasion, he moved to Switzerland, and remained there until Paris was liberated.

This article originally appeared in The Jewish Women's Journal of the Jewish Renaissance Center.

ה ד ש

Ahuva Horowitz

It's All in the Name

Frieda Bamberger

The great champion of the Jewish people, Rabbi Levi Yitzchok of Berditchev, sheds beautiful light on the *Yom Tov* of *Pesach*. He points out that this festival has two names. The first, *Chag HaPesach*, refers to the event of *HaKadosh Baruch Hu* passing over the Jewish homes in Egypt, and lovingly sparing the lives of the Jewish firstborn. The second name, and the Torah-given one, is *Chag HaMatzos*, and is a tribute to *Klal Yisrael* for their devotion to HaShem, and the trust which they displayed as they hastily left Egypt before their dough could rise. These two names showcase the mutual love that exists between *Klal Yisrael* and their Creator. The Jewish people call this holiday *Chag HaPesach*, as an expression of their love for and appreciation to Hashem for skipping over their homes and saving them. On the other hand, Hashem refers to this *chag* in the Torah as *Chag HaMatzos*, conveying His love for and appreciation to *Klal Yisroel* for their devotion and *emunah*.

It may be added that on *Pesach*, we read *Shir Hashirim*, the song of Divine love between HaShem and *B'nei Yisrael*, further underscoring the reciprocal affection that exists between us.

Kedushas Levi, Parshas Bo.

Kadeish

Adielle Rosenblum

We start off the Haggadah with the two Simanim of וְרַחֵץ וּשְׂדֵה. It is interesting to note that between וּשְׂדֵה and וְרַחֵץ, there is a vav. Even the *simanim* of *Motzi Matza* which are connected do not have a vav! Rabbi Chagai Vilosky (The Question and Answer Haggadah,) offers a profound insight into this phenomenon - one which is cited every year at my family seder, as it is a favorite of both my father and my grandfather.

My father explains to me that *Kadeish U'rechatz* has a much deeper meaning than meets the eye. Normally, if one wants to become clean he should first rid himself of the most obvious dirt and then scrub himself clean. Why then, if a person wants to achieve holiness, does he first engage in *Kadeish* and only afterwards in *U'rechatz*? It would seem that the order should be reversed to read, *Rechatz Ve'kadesh*. A *Kohen Gadol* first goes to the *Mikvah* and rinses himself off and only then, does he go into the most *kadosh* place in the world. Why, then, at the *seder* do we say *Kadeish* first do *Rechatz* second?

My grandfather quotes the insights of the saintly Opter Rav. Most people think that if they want to reach levels of *kedushah* they have to free themselves of the *yeitzer ha'ra* and all of the things that bring them down. On *Pesach*, we say no! Just jump into the *kedushah*! Even if you feel unworthy, and perhaps dragged down by the *yeitzer ha'ra*, *Kadeish* comes first. Why is this the case?

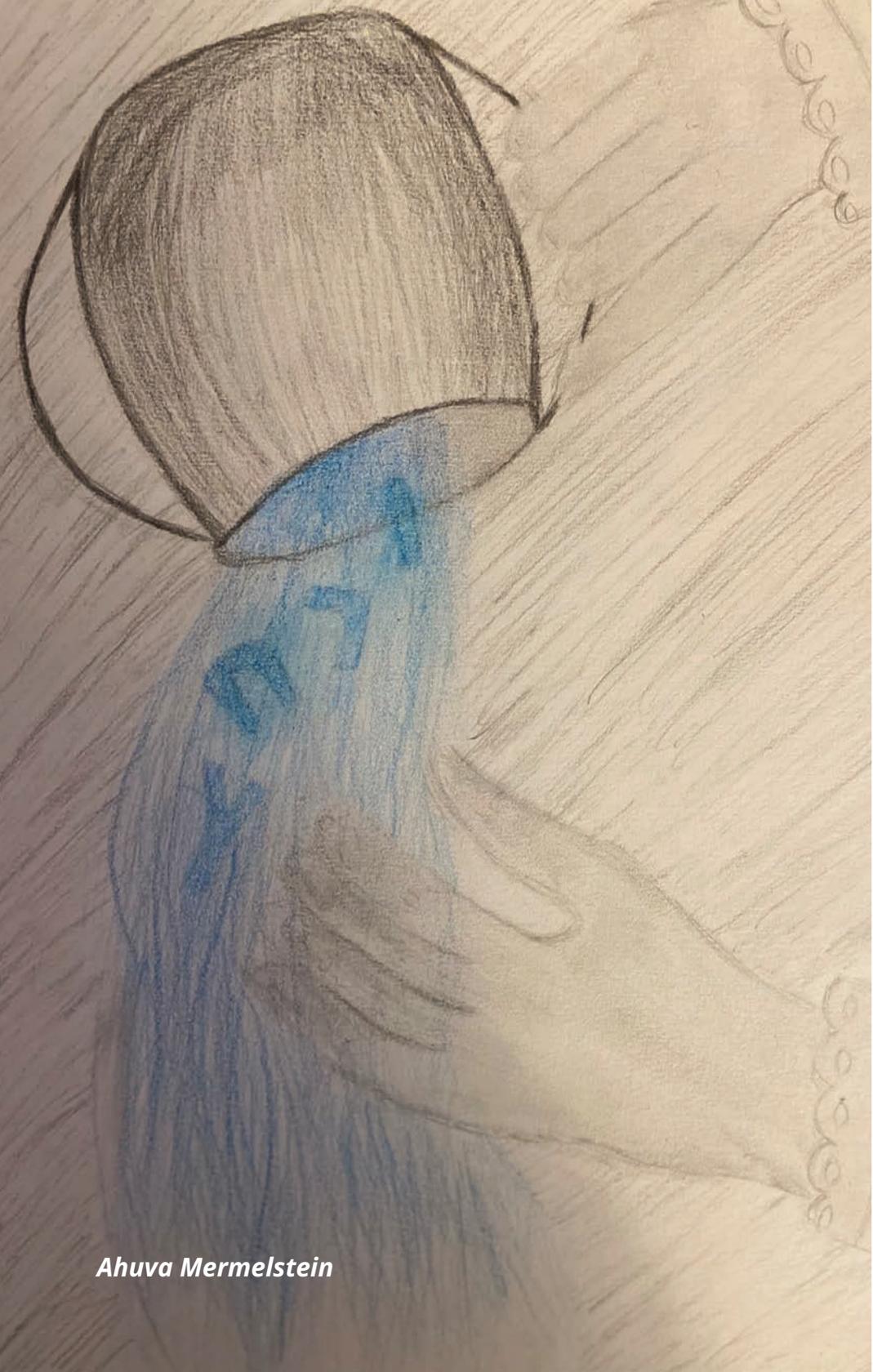
This is the story of the original *Pesach*. *Klal Yisroel*, who were still entrenched in the 49th gate of *tum'ah*, jumped into *kedushah*. There was no big *teshuvah* movement that prepared them for the moment. Indeed, our Sages tell us that at the *Yam Suf* the *mal'achim* wondered why: והללו עובדי ע"ז והללו עובדי ע"ז! People on both sides of the *Yam Suf* were the same; in the fact that they both were serving *avodah zarah*.

Pesach is the time that we tell everyone to do what our ancestors did and just jump into the *kedushah*. Afterwards, we can worry about *U'rechatz* and clean up all of our *aveiros*.

Most *mitzvos* in the Torah are performed during the daytime. For example, *lulav*, *shofar*, and *hallel* are all done my day. *Mitzvos* that can be done by day or night are *sukkah* and *kiddush*. Where in the Torah do we find *mitzvos* which must be done specifically at night? We only find this

with *Leil HaSeder*. On the night of the *seder*, we fulfill the *mitzvos* of *sipur Yetzias Mitzrayim*, *matzah*, *marror*, and *Korbon Pesach*.

In *Tanach*, לילה is often used as a metaphor and represents a period of darkness, difficulty, and imperfection; a time when one must call upon his *Eemunah* in order to survive. It is a time replete with כוחות הטומאה. Daytime represents טהרה, and appropriately the *Bais Hamikdash* was only open by day. Since night time represents the כח הטומאה, most of the *mitzvos* are performed during the day. The exception to this, *Hakadosh Baruch Hu* says, is *Pesach* night. Within your weaknesses, under that dirt and notwithstanding your *yeitzer ha'ra*, comes *Pesach*. We are not afraid of weaknesses and we are not afraid of dirt and we are not afraid of night. On the night of *Pesach*, *Kadeish U'rechatz* allows us to sanctify ourselves even before the *rechitzah*, and while it is still dark. So let's not wait. Jump into the *kedushah* right away!



Ahuva Mermelstein

Urchatz

Shira Zelefsky

We wash our hands before *karpas* because of the *halachah* cited in the *Gemara* (*Pesachim* 115a) instructing us to wash our hands before eating any food which is dipped in water. Throughout the year, however, we are not careful to wash our hands before eating dipped food! Why is it that we are *makpid* on this only at the *Seder*?

One possible reason is that by changing the way we do things at the *Seder*, it gives children more opportunities to ask questions. We want kids to ask questions which we can use as opportunities to teach them about all the miracles *Hashem* performed for us at *Yetzias Mitzrayim*.

Another explanation can be derived from the writings of the *Arizal*. On *Pesach*, the *issur* of *chametz* is extraordinarily strict with two distinct prohibitions of *בל יראה* and *בל יתצא*. This level of strictness is unparalleled in *Torah*; usually it wouldn't matter if one were to find something *assur*, perhaps a fruit that was *orlah* or *basar b'chalav*, in his possession. On *Pesach*, though, we have to be more stringent because the days of *Pesach* are uniquely and supremely elevated in spirituality. Because of this higher level of *kedushah*, even the slightest taint of something *assur* makes a big difference; it is much more offensive than it would be on a regular day. For this reason, even the sight or possession of *chametz* is unacceptable on these *kedushah*-filled days. This idea of the *Arizal* can be extended to *u'rechatz*. While on every other day of the year we are not required to be *makpid* on washing our hands before eating dipped foods, on *Pesach* night, which is imbued with a higher concentration of *kedushah*, we must be careful to follow the *mitzvot* with the utmost stringency.

Taken from Haggadah Ahalei Yaakov by R' Yaakov Unsdrofer



Abby Harris

Abby

Karpas

Chani Shulman

The *Tosfos* in *Pesachim* write that if someone has only enough greens for either *karpas* or *maror* at the *Pesach Seder*, he should use them for *karpas*. The reason for this is that the curiosity of *karpas* (in regard to its purpose at the *seder* and to its being dipped) prompts children to ask questions. Why, though, is it so important to have the children ask questions, that one must sacrifice the *mitzvah* of *maror* in the event that there are not enough greens for both components of the *seder*?

The question-answer format of the *seder* differentiates the obligation of *sippur yetziat Mitzrayim* of *Pesach* from our daily requirement of *zecher le'yetziat Mitzrayim*. The *Rosh* maintains that one only fulfills the obligation of *sippur yetziat mitzrayim* by answering questions that are posed. Therefore, it is important to involve oneself in actions that will pique the children's interest and promote inquiry.

Source: Rabbi Yaakov Neuburger



Tziporah Braun

Yachatz

Musia Kirschenbaum

Yachatz, the fourth step of the *seder*, is the part where we break the middle *matzah* and put the bigger piece away. This may seem odd: why are we breaking and hiding things on a night meant to symbolize our redemption and our return to *Hashem*, the ultimate Oneness?

This portion of the *Seder* is an allusion to both our past and our future. The arrangement of our *matzos* on the *ke'arah* mimics Avraham Avinu's setup of the animals during the *bris bein habesarim*, when he was first notified about the *galus Mitzrayim*. Just as Avraham Avinu split his animals at the time when Hashem spoke of *galus Mitzrayim*, we split our *matzah* in half on the night when we commemorate *galus Mitzrayim* and our redemption from it. However, as the *Sfas Emes* writes, the redemption is not yet complete, and our awareness of that is represented by hiding the bigger *matzah* piece. The larger segment of the *matzah* symbolizes *Moshiach* and the ultimate *geulah*. Even though we were freed from *Mitzrayim*, we are still in *galus* today and the clarity and complete *kedushah* that will be pervasive *b'zman haMoshiach* is currently hidden from us. We break and hide the *matzah* as a reminder that true *geulah* is yet to come. May each of us have the *zechus* to not only find the bigger *matzah* pieces at our *seder*, but, as well, to experience the ultimate redemption which it symbolizes in our own lifetimes.



מגיד

ארבעה בנים



The Essence of Maggid

Elky Schwartz

The *mitzvah* of יציאת מצרים at the *seder* is referred to as *maggid* and involves reading a set text from the *Haggadah*. Why is the *lashon* of *maggid*, as opposed to סיפור, used to describe the most essential part of *leil haseder*? In addition to this, the text of *maggid* is derived primarily from the *pesukim* in פרשת הביכורים which describe יציאת מצרים. Why does the *Ba'al Haggadah* seemingly ignore the primary source of the Exodus story, which appears in ספר שמות?

We can connect the *shoresh* of *maggid* to the *pasuk* והגדת לבניך ביום ההוא. However, on closer examination, we discover that the word והגדת is used only once, but the word ואמרת is used many times in the *Torah* in the context of סיפור יציאת מצרים. This begs the question: why did והגדת (as compared to ואמרת) have such disproportionate influence in determining the *shoresh* for the entire *mitzvah*?

Rav Tzaddok Hacohen from Lublin teaches that if a person wants to understand the meaning of a word, he should go back to the first time that word is mentioned in the *Torah*. The first time the *shoresh* of והגדת appears in the *Torah* (in any context) is in יא בראשית, where the *pasuk* records the question which Hashem posed to Adam *HaRishon*, ויאמר מי הגיד לך כי ערם אתה. As Rashi understands it, this means, "how did you become aware that you are unclothed?" It seems, according to Rashi, that *haggadah* causes one to experience an epiphany, to discover a new insight. Similarly we find that the *Shמות* יט: ט on חזקוני comments, "שכן כל לשון הגדה נופל על דבר שלא הזכר לשמוע". Again we see that *haggadah* is meant to help us discover something unknown until that point. In this vein, we can explain that the *mitzvah* of והגדת לבניך is not simply to recite the story of יציאת מצרים, but rather to be *mechadesh*, to incorporate new elements with every recitation, every year. This is really a core belief of *yiddishkeit*; as Jews we are supposed to continually elevate our spiritual level.

Perhaps this hints at the connection between סיפור יציאת מצרים and פרשת הביכורים. When a person brings ביכורים, he recites the *pesukim* ארמי אבד אבי... which are written in the first person, as if he himself was redeemed from *Mitzrayim*, and not his ancestors. This is consistent with *Chazal's* mandate, אתם לראות את עצמו כאילו הוא יצא ממצרים, in each and every generation a man is obligated to see himself as if he left *Mitzrayim*. This *halachah* is compelled

by the personal nature of the *viduy bikkurim*.

The nexus between these ideas is that the only way one can approach such venerable and well-trodden ground as the סיפור יציאת מצרים and experience the Exodus through a personal (rather than national or historical) lens is by seeking to infuse it with an element of *chiddush*. If סיפור יציאת מצרים is performed formulaically, it becomes a mundane practice carried out by rote. In contrast, by performing the *mitzvah* with an element of novelty, in a different way than last year, noticing new layers of nuance and detail, the lines of millenia blur, and we come to feel as if we, ourselves, were redeemed from the Egyptian bondage.

This Dvar Torah is adapted from Rav Yehoshua Dick's Dvar Torah on Maggid.

הא לחמא עניא

Emma Cohen

The first thing that we recite at the beginning of תניד, the story of the greatest liberation that כלל ישראל has ever experienced, is הא לחמא עניא. We declare that whoever is hungry should come and eat, and whoever is needy should come and celebrate פסח. However, the obvious question is why? How could declaring this even be effective if we are only declaring this to the family and friends around us who are neither needy nor hungry, ברוך ה' ? The truly starving and needy will not be able to hear this invitation, so what exactly is the point in making this grand invitation?

We all have our own personal slaveries, עבדות, that hold us back from achieving freedom, חירות. We all have insecurities. We all have bad habits. We all have addictions. We all have traumas. We all have fears. We all have negative mindsets of complacency in regards to our growth. All of this prevents us from becoming who we are supposed to be and being ממלא our תכלית בבריאה. They make us slaves, עבדים, to our very own bodies and minds; we are slaves to our very own selves. Each and every one of us yearns to have our own personal יציאת מצרים.

Even though we are all physically present at the סדר, we all arrive with our “baggage”, our insecurities, bad habits, addictions, traumas, fears, and negative mindsets. We declare that whoever is hungry or needy should come and celebrate פסח. This is not only a declaration to outsiders or street beggars, but rather, it is a declaration to us, those who

are already physically present, to also be spiritually present, to really be present. **הא לחמא עניא** is a declaration that we make to ensure that we really utilise this beautiful **סדר** that we all worked so hard to prepare for, to better ourselves. Hopefully, through telling over **ישראל** story of **חירות** from **מצרים**, **שעבוד מצרים**, we too will be able to tell our own story of our own **חירות** from whatever our personal **מצרים** may be.

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ארבע בנים

Tova Schwartz

In *Maggid*, we speak about the four sons, their questions, and what to respond to each of them. Interestingly, before each of them, the word "echad" is written- **אחד חכם ואחד רשע ואחד תם ואחד שאינו יודע לשאול**. The *sefer Hameor She'baTorah* explains that every son has a part of Hashem in him, even if he is a *rasha*. Therefore, 'echad,' referring to "Hashem Echad" is attached to each of them.

The *Hameor She'baTorah* is puzzled by another question: Why are the *chacham* and *rasha* directly juxtaposed to each other? Why are they specifically placed side by side when they are so different? He offers a beautiful answer which emphasizes how each person can bring out the *chelek Hashem* in his/her friend. The *chacham's* job is to bring out the spirituality and *tzidkus* of the *rasha*. For example, Rabbi Akiva was a shepherd who did not know any *Torah*, but Rachel, a *tzadikes* who took it upon herself to transform him into a *tzadik* and *gadol*, pushed R' Akiva to learn, and he ultimately became the *tanna* whom we revere, and so often quote. Similarly, Rabbi Yochanan convinced Reish Lakish to study *Torah*, and in time the latter became a formidable *amora*. Thus, the *rasha* is highlighted immediately after the *chacham*, to instruct us that the righteous one must influence the evil one to become a *tzadik*.

To further this idea, there is a famous *gematria* that a *rasha* (570) minus his teeth, *shinav* (366), equals *tzadik* (204). In other words, a *rasha* has the potential to become a *tzadik* if you 'knock out his teeth', or the arguments he presents through his speech. And it is the *chachamim* and *tzadikim* who are expected to do so, and bring back those who have strayed.

My great-grandfather, Rabbi Zalman Adleman, understood the responsibility of *Torah* Jews to identify those who have lost their way, and

help them to return. He was a founder of NCSY, an organization that focuses on *kiruv* for young people. He knew that as a *frum* Jew living in America during a time when people compromised their *yiddishkeit* and worked on *shabbos*, it was important for him to keep Judaism alive in the hearts of all Jews. As we think about the *chacham* and the *rasha*, we should remember that each person has a *chelek Elokim* within him, and that we, as *frum* Jews, have the power to bring out the *yiddishkeit* in others.

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מה נשתנה

Ilana Katzenstein

Rav S. R. Hirsch explains that basic to human nature is the desire to know what is going on around us. Therefore, the first thought that arises in a child's mind, even before he can articulate the words, is "what is this?" Asking questions is instinctive to a child, and it is because his soul craves answers that he learns so much in his early years. We begin to tell the story of *Yetzias Mitzrayim* with the youngest child asking a series of questions. We ought not feel annoyed when a child asks questions; we must take the time to answer him carefully, for the knowledge we impart in response to his queries will nourish both his mind and his soul. This is especially important when it comes to a child's Jewish education because knowledge of Hashem is the foundation of our lives. The *seder* is conducted specifically in this way to give the child a chance to ask his questions and to hear the answers from his father, who models for his son the joy of fulfilling *retzon* Hashem. Furthermore, Rav Soloveitchik points out that it is so crucial to educate children to ask questions because spiritual inquiry is a fundamental part of being a Jew, and ultimately of coming close to Hashem. In *Sefer Devarim* we are told "ובקשתם משם את ה' אלקיך ומצאת כי תדרשנו בכל לבבך", *if you search for Hashem then you will find Him, if only you will seek Him with your heart and your soul*. We want to instill into young children the most precious value of a Jew, to be *mevakesh* Hashem.

Adapted from The Hirsch Haggadah, and The Night That Unites

עבדים היינו

Mindy Weiss

Regarding the phrase, "מִשְׁעַבְדִּים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם," R' Aharon Kotler inquires, "How can we say with such certainty that if not for Hashem's deliverance we would still be slaves to Pharaoh today? Is it not likely that over the thousands of years of history that have passed since then the Jews would have somehow rebelled or been emancipated, or extricated themselves from slavery in some other, natural way?" R' Aharon answers by examining the change in diction between the beginning and end of עבדים היינו. The phrase "עֲבָדִים הָיִינוּ" means "we were slaves." "מִשְׁעַבְדִּים הָיִינוּ" means "we would still be enslaved." The word "enslaved" has an additional connotation.

Yes, it's probable that at this time, thousands of years later, we would no longer be physically "slaves" in Egypt. But, *spiritually* "enslaved," on the other hand-- we would have been on the 49th level of *tuma*, we would have never received the *Torah*, and we would have been immersed in centuries' and millennia's worth of Egyptian culture. We wouldn't stand a chance of being *spiritually* free from Egypt.

Source: Artscrolls' *The Haggadah of the Roshei Yeshivah*

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ברוך המקום ברוך הוא

Michal Englander

In ברוך המקום ברוך הוא, the term that is used to refer to Hashem is המקום. This is strange. Why do we refer to Hashem in this way? Each of Hashem's names refers to different attributes of His, and throughout the *Torah*, different names are used for Him depending on which attribute is being portrayed. The name "המקום" suggests that Hashem is truly everywhere, even when we might not think He is. It is specifically in those hard times that we may not see Hashem and may think He is far away and has even abandoned us. However, by using this name, we realize that Hashem is truly close to us and in our midst.

Similarly, someone who is sitting *shiva* may not see Hashem's presence in his life, but by saying "*HaMakom Yenachem eschem...*" to him, we comfort him and help him realize that Hashem is truly in his life. Further-

more, on the holiest night of the year, *Yom Kippur*, when we recount all our sins, we may feel far from Hashem. However, we remind ourselves that we are davening “*al da’as HaMakom*.” On the *seder* night, when we are about to talk about the *arba banim*, who all have such different relationships with Hashem, we may think that it is only the *Chacham*, the wise son, who understands the complexity of *Sippur Yetzias Mitzrayim*. Therefore, others who are not on that level may feel as though they can’t partake in this special night, so we say בְּרוּךְ הַמְקוּמָה, to emphasize the fact that Hashem revealed Himself to every single Jew. Therefore, every single Jew has to remember *Yetzias Mitzrayim* and play a role in their own *seder* based on his or her ability, because Hashem is truly close to everyone.

Adapted from Rabbi Michael Taubes

וְהִיא שְׁעֵמֶדָה

Chedva Levine

The passage in the *Haggadah* which begins with the words וְהִיא שְׁעֵמֶדָה is one which has served as a mantra throughout Jewish history, and with which we have become familiar through popular songs and lyrics. If we take a closer look into this classic text, though, we can find new and deeper meanings.

The *Haggadah* states that threats to the Jewish people have arisen throughout the ages, וְדוֹר וָדוֹר, אֲלֵא נִשְׁבְּחֶל דוֹר וָדוֹר, not once, but rather in every generation. It seems like a gross understatement to categorize antisemitism throughout the ages as “not just once.” Rabbi Frand explains that “not once” is not describing the *number of incidents*, but rather the *range of antisemites*. Antisemitism isn’t confined to just one ideology; somehow it adapts to fit into even directly oppositional cultures throughout the ages. We were stigmatized and oppressed countless times in *Tanach*: by the Egyptians, the Babylonians, the Persians and others. Since the destruction of the *Beis Hamikdash*, this persecution has only been amplified. In every generation and in every country, Jews have been hunted and vilified, hated and murdered. When we try to combat antisemitism with superficial solutions, we become distracted by our own perception of reality and forget what this statement in the *Haggadah* seeks to remind us: inevitably, we will always be persecuted and Hashem will always save us.

When we live with this level of *bitachon*, we can learn to view not just antisemitism through a G-dly lens, but other events and phenomena in this world, such as epidemics, as well.

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ונצעק

Shani Brody

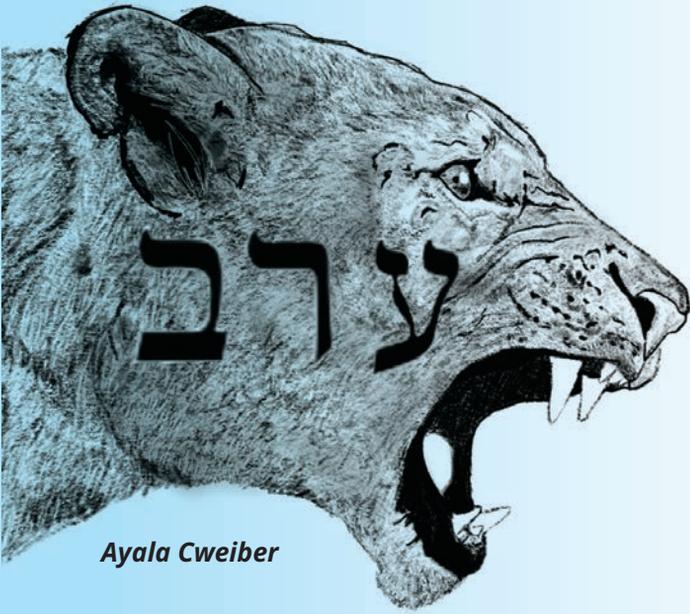
The passage of ונצעק in תנייד describes how בני ישראל beseeched Hashem during their suffering in *Mitzrayim*. It lists many terms such as ויאנחו, ויצעקו, ונצעקו, ויאנחו, ויאנחו, ויאנחו that describes how בני ישראל did so. However, it leaves out the most common form of beseeching, בַּכִּיָּה, crying. Why did *Bnei Yisroel* never cry in *Mitzrayim*?

Psychologists say that as long as a person is in a problem-solving phase, working towards a goal, he will never cry. It is only when he is no longer in a state of trying to accomplish a goal and has given up hope that he will cry.

We can now understand why the *Torah* describes some people as having cried, but not others. Hagar, who was lost in a desert with no water, cried because her situation was hopeless; “And she raised her voice and wept” (*Bereishis* 21:15). Eisav cried when his father told him there was no blessing left for him. Yaakov cried when he saw in a prophecy that he would not be buried with Rachel, because he understood there was nothing he could do to change the prophecy.

The Jewish people in *Mitzrayim* did not cry because they never gave up hope. Their hope dwelled in Hashem’s promise that they would be redeemed: “פִּקּוּד פִּקּוּדֵי תִי.” They knew that Hashem would keep His promise, and that is why they never cried or lost hope in *Mitzrayim*. They performed every other form of beseeching to Hashem except for בַּכִּיָּה because they had never lost hope in Hashem and His promise for redemption.

Adapted from “The Medieval Haggadah Anthology”



Ayala Cweiber



Reggie Klein



Sara Sash

מכת ברד

Avigael Hammer

The *pasuk* says in regard to the plague of hail "וַיִּךְ הַבָּרָד בְּכָל-אֶרֶץ מִצְרַיִם אֶת" כָּל-אֲשֶׁר בַּשָּׂדֶה מֵאֲדָם וְעַד-בְּהֵמָה וְאֶת כָּל-עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת-כָּל-עֵץ הַשָּׂדֶה וַיִּשְׁבֶּר" (Shemos 9:25), meaning the hail struck the entire land of Egypt. The *pasuk* then continues, saying "וַיֵּצֵא מֹשֶׁה מִמָּעַם פְּרַעֲהוֹ אֶת-יָדָיו וַיִּפְרָשׂ כַּפָּיו אֶל" (Shemos 9:33), "and Moshe went out of the city from Pharaoh, and he spread his hands to Hashem, and the thunder and hail ceased and the rain did not reach the earth." Our Chazal teach us in the *Midrash* that the hail did not reach the ground but rather hung in midair. It only descended during the time of Yehoshua, when it was brought upon the Emori, as the *pasuk* says, "And Hashem threw up large stones from heaven" (Yehoshua 10:11). The rest of the hail is destined to descend at the time of the war of Gog u'Magog. This *Midrash* requires some explanation. Did Hashem not have enough stones to throw at the enemy such that he had to suspend the stones midair for later use?

The *meforshim* answer as follows: These stones were created from the tears of men, women, and children who were subjected to the most



horrific labor in Egypt. Those tears did not go to waste, but were used to produce weapons that would be able to destroy future enemies of Klal Yisroel. Additionally, the screams and cries of Klal Yisroel produced the thunder that accompanied the hail.

Hashem showed us there is a tremendous storehouse of tears and cries of Bnei Yisrael that never go to waste. Rather, they are stored in Hashem's treasure house until the appropriate time that Hashem will use them to bring punishment upon the wicked.

Rav Yitzchak Zilberstein

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

Zahava Giloni

These three abbreviations which R' Yehuda formulated for the *makkos* remind us of three different lessons that Pharaoh learned about Hashem. The *Ritva* offers the following suggestions as to what lesson was imparted by each group of *makkos*. *D'tzach* includes those plagues which brought proof of Hashem's existence. That is why, in conjunction with the first *makkah* of this group, the *pasuk* says, "בזאת תדע כי אני ה'", "with this you will know that I am Hashem." The section called *Adash* alludes to the plagues which were intended to prove Hashem's *hashgachah*, supervision and direction, of the world. Accordingly, there is a *pasuk* in this section which tells us "למען תדע כי אני ה' בקרב הארץ", "so that you will know that I am Hashem, [specifically] in the midst of the land." And finally, the *B'achav* grouping is a mnemonic for those plagues which proved the existence of נבואה. This is highlighted at the *makkah* of *barad* where the Torah speaks of the "וירא את דבר ה'", those who feared Hashem and in accordance with the *nevua* of Moshe, brought in their animals. The animals that were not brought in were afflicted, just as Moshe had warned.

The *Kli Yakar* offers a slightly different understanding of the lessons for Pharaoh that are encompassed by each of the abbreviations of the *makkos*. He explains that the plagues of the *D'tzach* acronym, as suggested by their *pasuk* "בזאת תדע כי אני ה'", were intended to show Pharaoh that Hashem is real. In these *makkos*, the deity of the *Mitzriyim* was hit first with *dam* and then *tzefardeya*. Notably, faced with the third *makkah* of *kinim*, the *chartumim* proclaimed, "אצבע אלוקים היא", "this is the finger of G-d," recognizing Hashem's existence. The *Adash* group, explains the *Kli Yakar*, sought to teach Hashem's Divine Providence, *hashgachah*, by pointing to the differences between *Klal Yisrael* in Goshen and the *Mitzriyim*. With respect to each of these *makkos*, the *Torah* explicitly states that it affected the Egyptians but not *Klal Yisrael*. From the final group, *B'Achav*, Pharaoh learned that Hashem uses messengers to perform His will. He saw that the world continued to exist even when the stars, which they typically worshipped, were not visible. In fact, in the first three of these *makkos*, either the stars or sky became agents of Hashem; they ceased to function normally in order to fulfill the *ratzon Hashem*. Clearly, these abbreviations are tools to help us remember not only the list of the ten *makkos*, but also the deeper messages of the fundamentals of our *Emunah* which were embodied within them.

Source: Rabbi Chagai Vilosky's "The Answer Is... Pesach Haggadah"



Rena Kutner



Leah Harris



Tziporah Pinczower

ובנה לנו את בית הבחירה... דינו

Yael Yaish

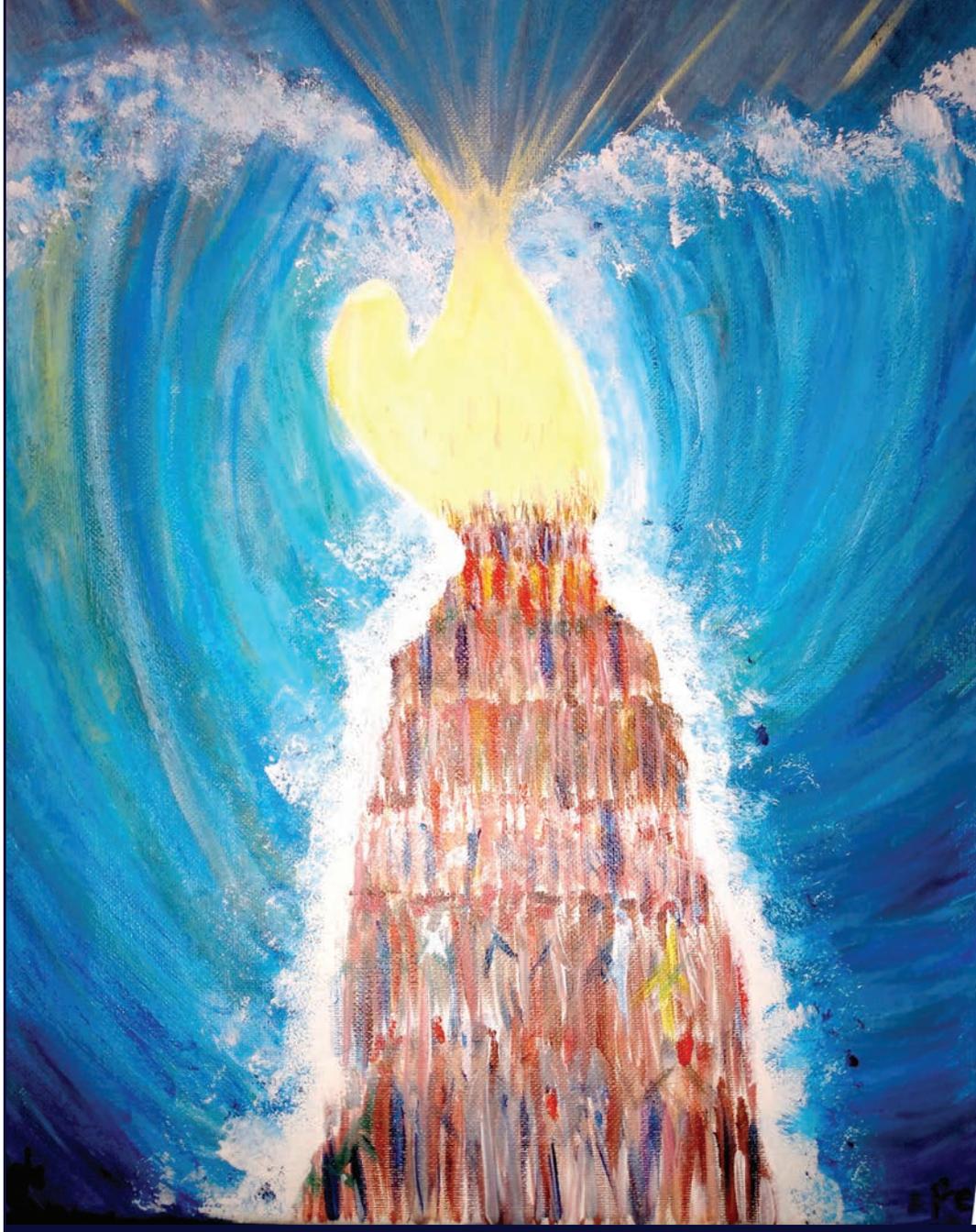
The *Mah Nishtanah* questions seem out of place. For example, how do we ask about dipping twice at a point in the *seder* when we have only dipped once? In addition, how can we ask about *Matzah* and *Maror* when we haven't even eaten them yet? This is especially puzzling when we realize that the whole exercise is geared towards little children who may never have seen (or perhaps don't recall) a *seder* before. It is almost as if the questions are rhetorical in nature. In his *Haggadah*, my great-grandfather, Rav Moshe ben Amram Greenwald (known by the name of his sefer "Arugas Habosem,") notes a *Gemara* in *Maseches Pesachim* (116) which sheds light on the *Mah Nishtanah*: Rav Nachman asked his servant: "If a master frees his slave and gives him gold and silver, what should the slave do?" "Thank and praise his master," replied the servant. "You have relieved us of the duty to say *Mah Nishtanah*," exclaimed Rav Nachman. This story raises some questions. First, how is the servant's answer tied to the story of *Pesach* and the obligation to recite the *Mah Nishtanah* obligation? In addition, why is it necessary to state that the master gave the slave gold and silver, wouldn't freeing him suffice for gratitude and praise (as we note in "*Dayeinu*")?

The *Ramban's* introduction to *Sefer Shemos* provides some insight into the *gemara*. The goal of *Yetzias Mitzrayim*, says *Ramban*, was to reach the level of the *Avos* - upon whom the *Shechinah* rested in *Eretz Yisrael*. This was achieved at *Matan Torah* when *Am Yisrael* reached the highest level of *kedushah* and the *Shechinah* dwelled directly among them. *Sefer Shemos* culminates with the establishment of the *Mishkan*, and illuminates the *sefer's* entire's purpose: the *Shechinah* dwelling within *Klal Yisrael*. The *Ramban's* idea is encapsulated at the conclusion of *Shiras Hayam*: מִכּוֹן לְשִׁבְתֶּךָ פְּעֻלַת ה', מִקְדֵּשׁ, ה' כּוֹנֵן יָדֶיךָ: which refers to the *Mikdash* built in *Yerushalayim* on the land guaranteed to the *Avos*, and corresponds to the final promise of והבאתי.

The *Sifrei Kabalah* note, however, that there was an essential difference between the level of our forefathers at *Matan Torah* and the one reached by *Klal Yisroel* at the end of *Sefer Shemos*. The *tum'ah* injected into humanity by the *nachash* was removed at *Matan Torah*. It returned, however, after the *cheit ha'eigel*. When *Klal Yisrael* built the *Mishkan*, the *Shechinah* returned to dwell among *Klal Yisroel* but the *tum'ah* of the snake remained.

Applying his theory to the *seder*, note that that the *Haggadah's* climactic moment occurs after the *Dayeinu* recitation and the statements of *Pesach*, *Matzah* and *Maror*, with the pronouncement: "אנו חייבים, לפיכך, אנו חייבים". "להודות, להלל, לשבח... ונאמר לפניו שירה חדשה, הללויה". The goal, then, of the

אין אחת נכחה ורפה טרבה נפרזה לרקוס עלינו



א.פ.

Haggadah is to arrive at a feeling that inspires *Hallel* - praising Hashem. And this is preceded by the conclusion of *Dayeinu*, which is: "בנה לנו" - "בית הבחירה" - *Binyan Hamikdash!* And for what purpose? For *kapparah*, because the *tum'ah* of the *nachash* remains and causes us to sin. And where does it occur? "...הארץ אשר נשבע לאבותינו". The *kapparah* of the *Mikdash* resets the stage to the level of our *Avos* and *Matan Torah*, thereby allowing the *Shechinah* to dwell among *Klal Yisrael*. The *Ramban's* theory illuminates an odd statement in the *Haggadah*: יכול מראש חדש. Why on earth would we have thought that the mitzvah of והגדתם begins on *Rosh Chodesh*?! The *Arugas Habosem* answers this by noting that *Rosh Chodesh Nissan* was the date the *Mishkan* was erected. Based on the *Ramban* this is now clear, since the entire purpose of the *geulah* was *Binyan Hamikdash!*

How did the *Mishkan* achieve this *kapparah*? *Chazal* tell us that *Moshe Rabbeinu* defended *Klal Yisrael* by blaming the *Ribono Shel Olam*, so to speak, and stated: "it was the gold and silver that you gave them when they left *Mitzrayim* that caused them to sin". Yet, it was that same gold and silver that was used to build the *Mishkan*! Thus, the negative impact of *cheit ha'eigel* is transformed to something immensely more positive. The *Arugas Habosem* notes that the name of the month of *Nissan* has a gematria of 170, or ten times the word "tov". Expanding on this, we can note that Creation concludes with the pasuk "and Hashem saw all that he made and it was "tov meod". *Chazal* point out that "tov" refers to the *yeitzer ha'tov*, and "meod" refers to the *yeitzer ha'ra*. In other words, the Creation concludes with the *yetzer Hara!* which is not just "GOOD", but "VERY" good. Likewise, *cheit ha'eigel* is converted to something greater – something VERY good.

Rav Nachman's statement can now be understood. The apex of the *Haggadah* is the *Binyan Hamikdash* in *Eretz Yisrael*, which is referred to at the end of "*Dayeinu*," and which leads to the desire to thank and praise Hashem; to the *shirah* sung in the *Mikdash* as they brought the *Korban Pesach* and other *korbanos*, which served as a *kapparah* for *Klal Yisrael*. Freeing the slave is insufficient. One must provide the gold and silver because the purpose of the emancipation is to convert the servitude from serving a human master, to serving *Hakadosh Baruch Hu*. The negative turns positive. *Rav Nachman* thus highlights that the *Mah Nishtanah* is not really so much a series of questions that require a response, as it is part and parcel of the story telling. He gets right to the crux of the *Haggadah* in the most poignant way: asking an actual slave the feeling HE would feel. "What should a slave do? Praise and thank his Master." Boom! "לפיך...". And we are now *peturim* from *Mah Nishtanah*, because the entire *Haggadah* is meant to get us to this emotional point of *shirah*, songs of praise to *Hakadosh Baruch Hu*.

Often, we view our personal character flaws as things we must not

just overcome, but totally defeat and cast away. The Torah teaches us, though, that it is those perceived flaws that serve as untapped potential which, when harnessed properly, can impel us to become and achieve something greater, so long as we focus on being *Avdei Hashem* and praising the *Ribbono Shel Olam*. We live in trying times. But these times may, in a bizarre way, help us connect to feeling the crux of *Yetzias Mitzrayim*, for *Chazal* teach us in *Maseches Bava Kama* (60b) דבר בעיר: "כנס רגליך, שנאמר ואתם לא תצאו איש מפתח ביתו". The Jews were huddled and confined to their homes during *Makas Bechoros*, which *Chazal* describe as a plague (in fact, the Yemenite Siddur I use concludes the *brachah* before *Shemoneh Esrei*: "כל בכורי מצרים 'בדבר' הרגת"). As difficult as it seems, by coming together to say *Hallel* in these trying times, each in his and her own home just as they did in *Mitzrayim*, we can better understand the wonderful blessings Hashem has bestowed upon us and merit the *Geulah Sheleimah*, just as *Klal Yisrael* merited their redemption immediately after that moment in history. That same *Gemara* is preceded with the statement: אמר רב יהודה אמר רב, לעולם יכנס אדם בכי טוב ויצא: "בכי טוב, שנאמר ואתם לא תצאו... עד בקר".

May we all be *zocheh* to celebrate this *Pesach* in *Yerushlayim*, in the *Mikdash* to be rebuilt quickly, where we can once again offer *Shirah* and praise Hashem for all that is not just good, but very good.

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מצה זו שאנו אוכלים, על שום מה?

Yael Mehlman

The *Maharam M'Lublin* expounds on these words and asks why we don't instead formulate the question in a more straightforward way, asking "מצה זו, על שום מה אנו אוכלים?" The literal translation of the query in the *Haggadah* is, "This *matzah* we eat, what for?" The latter option would mean: "This *matzah*, why do we eat it?" The difference is in the syntax. The *Maharam* explains that the inquiry is structured this way to show that we are *mikayem* the *mitzvah* of *matzah* whether we know the reason behind it or not. The *ta'am hamitzvah* is extra--for the sake of intellectual curiosity and clarification, but what's most important is the action. We believe that, in a way we are not fully able to understand, our *neshamos* are elevated simply by eating *matzah* on *Pesach*. This confidence, characteristic of the Jewish people ever since we committed ourselves to Torah with the proclamation of *na'aseh ve'nishma*, is highlighted as we first say "מצה זו שאנו אוכלים" and only after we have observed the *mitzvah*, we ask "על שום מה?".



Tamar Dan

Rachtza

Bruria Schwartz and Tova Berger

We wash our hands twice at the *Seder*. The first *siman* of washing is *urechatz*, meaning, "Wash." The second time, however, the *lashon* changes from command form to a gerund. It's called *rachtzah*, meaning, "Washing". Why, if we are essentially doing the same thing, do we change the formulation of the word?

The Lubavitcher Rebbe explains that although we wash twice, only one washing is really necessary. We could technically make a *brachah* at *urechatz*, and as long as there is no *heseich hada'as* and our attention remains on our hands, that *brachah* would cover the *mitzvah* to wash before eating the *matzah*.

We don't rely on this, because we know that it would be impossible to avoid any *heseich hada'as*, or distraction, throughout the entire *karpas*, *yachatz*, and *maggid*. It is important, though, to note that *rachtzah* is not actually required. That's why, whereas *urechatz* is expressed as a *tzivui*, a command, *rachtzah* is not, and is formulated as a gerund instead.

מוציא

מצה



Simi Spitzer

Matzi Matzah

Nava Schwalb

It is written in the *sefarim hakedoshim* that the *matzah* represents the *yetzer hatov* and the *chametz* represents the *yetzer hara*. This is related to the fact that *chametz* is puffed up, which represents *gaavah*- haughtiness, while *matzah* is flat, which represents *anavah*- humility.

The difference between the *matzah* and *chametz* lies in the *pesach katan*, the small space that determines whether an *os* will be a *ches* or a *hey*. *Chazal* tell us that the difference between committing an *aveirah* and performing a *mitzvah* is as fine and thin as a tiny hair off the top of one's head. It's such a small difference that we could be doing the absolute right thing, and in a split second something very small changes, and we are confronted with an *aveirah*.

There is a well-known idea explained by Rav Dessler that the *nisyonos* we face do not usually involve the temptation to kill someone, but rather, they concern smaller day to day things, such as speaking *lashon ha'ra*. In these areas there is a very fine line between right and wrong, and that line is what separates the *yetzer ha'tov* from the *yetzer ha'ra*. That's the meaning of the suggestion that the difference between *chametz* and *matzah* (which lies only in the *ches* and *hey* of the two words, respectively,) is the *pesach katan*; it's a hint to the smallest changes and the little things that make all the difference between good and bad.

When eating the *matzah* on *Pesach*, one should keep in mind that almost negligible space of the *pesach katan*. Oftentimes, we look at the big picture as most important and we ignore the little things. However, from the *matzah* we learn that the little things are what can transform us from people of *gaavah* to people of *anavah*.

*The idea of the pesach katan was developed by
Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe zt"l*



Sara Sash

Marror

Ilana Katzenstein

The *mitzvah* of eating the *marror* is the second *mitzvah* of the *seder*, the first being the *matzah*. Reb Moshe Feinstein said that one must approach the second *mitzvah* with fear and reverence as though it were the first *mitzvah* he was performing. He derived this from the way Moshe had summoned Aharon and his sons on the eighth day of the inauguration of the *mishkan*. Aharon and his sons had been in the courtyard of the *mishkan* all seven days of the inauguration. Why, then, did Moshe have to summon them on the eighth day if they were already there? The reason for this is to teach that the preparation and excitement for the new *mitzvah* had to be as if they had just come from their homes and this was the first *mitzvah* they were going to perform in the *mishkan*. Moshe had summoned them so that they would rejoice now just as they had when they received the first *mitzvah* and when the Torah was given. The *mitzvah* to eat *matzah* at the *seder* is a Torah obligation, while the *mitzvah* to eat *marror* is a rabbinic obligation. The *matzah* commemorates freedom, while the *marror* commemorates slavery. Yet, the *matzah's* superior stature does not diminish the need to prepare for the *mitzvah* of eating *marror*. This teaches us that every *mitzvah* requires the same preparation and excitement even if it is not as significant as the one preceding it. Why? Because they are both fulfillments of Hashem's will!

Adapted from The Reb Moshe Haggadah



Ayala Cweiber

Korech

Rivka Notkin

There is no distinct mitzvah of *Korech*. The source for the practice of *Korech* is *Bamidbar* 9:11, where it says “עַל מַצּוֹת וּמַרְרִים יֹאכְלֶהוּ”, “with matzah and maror they shall eat it”. This verse is confusing, as the exact meaning of the words is ambiguous, making the commandment open to interpretation. During the time of the *Beit Hamikdash*, and after, there were different customs on how to fulfil this mitzvah. According to the Rambam, in *Hilchot Chametz U'Matzah* (8:6), there were two common ways of fulfilling this mitzvah. Either one could “נֹרֵךְ מַצָּה וּמְרֹר כְּאַחַת וּמִטְבֵּל” “בְּחֶרֶסֶת”, wrap the *matzah* and *maror* together and then dip into *charoset*, which is what Hillel did, or he could “אָכַל מַצָּה בְּפִנֵי עֲצָמָה וּמְרֹר בְּפִנֵי עֲצָמוֹ”, eat both the *matzah* and *maror* as separate entities, which is what the Sages did.

The *passuk* quoted in the Haggadah is actually the source for *Pesach Sheini*. Regarding *Pesach Rishon*, the *passuk* describes the mitzvah differently. It says “וְאָכְלוּ אֶת־הַבֶּשֶׂר בְּלֵילָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מַרְרִים יֹאכְלֶהוּ” (*Shemot* 12:8). This wording implies that the *matzah* was eaten with the *Korban*, and the *maror* was joined subordinately with the *matzah*. This contrasts with the wording above, which implies that both *matzah* and *maror* were equal accompaniments to the *Korban*.

Due to the difference in wording, without the *Korban Pesach* in our times, the exact mitzvah is slightly different. Unlike during the times of the *Beit Hamikdash*, the *maror* is only a mitzvah *d'rabanan*. The taste of *maror* is extremely potent. It has the power to overshadow the *matzah*, which is a mitzvah from the Torah. Eating the two in a sandwich would nullify the mitzvah of *mazah*, since the taste of *matzah* is negligible. Therefore, we first eat *matzah*, and *maror* on their own to fulfil the mitzvah to the proper extent. We then have a *korech*, as a remembrance to the custom during the times of the *Beit Hamikdash*. Through this we remember both practises of this mitzvah.

If the act of *Korech* isn't a remembrance to an actual mitzvah, but instead the custom of Hillel, why is it remembered as “זִכָּר לְמִקְדָּשׁ”? From here we see that there are mitzvot that have no halachic basis other than their memorial function. The Rambam in *Hilchot Lulav* reminds us that after *Mashiach*, mitzvot that are “זִכָּר לְמִקְדָּשׁ” will no longer be kept, as the *Beit Hamikdash* will be rebuilt. The Rambam emphasizes this fact

in order to make the point that our situation in *Galut* is only temporary. It is important to remember that we shouldn't accustom ourselves to our temporary situation. Additionally, we should be conscious of the thought behind each and every *mitzvah*.

*Naftali Sheva Ratzon commentary on haggadah
Rabbi Yitzchak Sender "The Commentators Seder"
Rambam Hilchot Chametz U'Matzah (8:6)
Rambam Hilchot Lulav (7:15)*



Sara Dan

Shulchan Orech

Aviva Notkin

The Maharil, who lived in Germany from 1365-1427, is the earliest source in Ashkenaz for the custom to begin the *seder* meal by eating eggs. The Rema (*Orech Chaim* 466,2) gives two reasons for this. First, because the first night of Pesach always falls on the same day of the week as *Tisha B'Av*, and eating eggs is a sign of mourning. Secondly, we eat to commemorate that the *Beis HaMikdash* was destroyed, and we no longer bring a *Korban Pesach*. The Mishna Berura provides a practical distinction between the reasons. If it is a sign of mourning, we eat only on the first night when the days of the week align. If it is to remember the Beit HaMikdash, we eat on both nights. Following this reasoning, Rabbi Yishmael HaKohen explains that we eat eggs right after *korech* as both are *zecher l'mikdash*. The Vilna Gaon, in *Maaseh Rav*, rejects any notion of mourning on Pesach and says that we eat eggs in commemoration of the festival offering eaten prior to the Pesach sacrifice.

Rabbi Mordechai Yosef Leiner, an *Acharon* from Izhbita, explains that while most creatures are born in a single stage, eggs represent a two-stage process of laying and hatching. On *Pesach*, the Jewish people were imbued with form but not spirit; the Midrash compares the nation to a baby being born from the womb. On *Shavuot*, upon receiving the Torah at *Har Sinai*, *Bnei Yisroel* received their spirit, completing the birth process initiated seven weeks earlier.

הגדת הגיוני הלכה (152-155) Adapted from

צפון



Tamar Eberstark

Tzafun

Nechama Mandel

Tzafun is one of the final parts of the *Pesach seder*, and it is in place to commemorate the *korban Pesach* that was eaten before the Jews left *Mitzrayim*. During *Tzafun*, the *afikoman*, which was hidden by the children of the family, is eaten, and it is the last food we eat all night. This custom is also to commemorate the *korban Pesach*, as the Jews were not supposed to eat anything following the *korban*.

We know that the children steal and hide the *afikoman* during the *seder*, but why?

The *Haggadah Otzar Divrei HaMeforshim* brings a few reasons for why the *afikoman* is stolen. The first is to show how much the children love the *mitzvah*. Another reason is that the children should steal the *afikoman* so that they stay awake throughout the *seder*. The final reason for stealing the *afikoman* is traced back to *Yaakov* and *Eisav*. When *Yaakov* stole the *brachos* from *Eisav*, *Yitzchak* told him that *Yaakov* came with trickery. The *Medrash Pila* adds that he also “took out the *afikoman*”, as the *brachos* were given on *Pesach*. Therefore, on *Pesach* the children steal the *afikoman* to get the *brachos* (which are the presents that they ask for).

Stealing the *afikoman* is one of the highlights of the *seder* for young children, especially when it comes to finding it and getting presents. This part of the *seder* is not only great for the enjoyment of children, but it also keeps them awake and excited throughout the entire *seder*. Keeping the children awake is one of the most important parts of the *Pesach seder*, as they should be excited and involved when we tell the story of *yetzias Mitzrayim*.

Leora Wisnicki



Bareich

Dina Rothman

During *Bareich*, we pour the *kos shel* Eliyahu, a fifth cup of wine for Eliyahu *Hanavi*. There is a *machlokes* among the *Tannaim* as to whether or not we should drink a fifth cup of wine on *Pesach* night. The four cups of wine correspond to the four *leshonos of geulah*. The fifth cup corresponds to ‘*Ve’heiveisi*’, ‘and I shall bring you.’ This is a promise of *geulah*, and since we are still in *galus*, it is argued, we cannot drink it yet. The opposing view maintains, though, that the cup signifies that we are “believers and children of believers.” We intrinsically believe in and wait for the coming of *Mashiach*. Therefore it is appropriate to drink the cup of *geulah*, even though it has not yet arrived.

Additionally, the *Lubavitcher Rebbe* taught that the expression “to pour an additional cup — one more than for those seated,” hints to the idea that Eliyahu becomes one of those who are seated at our *Seder* table. On this night, when Hashem revealed Himself in His full glory, we exhibit our *emunah* in a tangible way, by pouring the fifth cup. In so doing, we attest to the fact that we are able to see Eliyahu *Ha’navi* as truly at our doorstep, and can actually make him a participant at our *seder*.

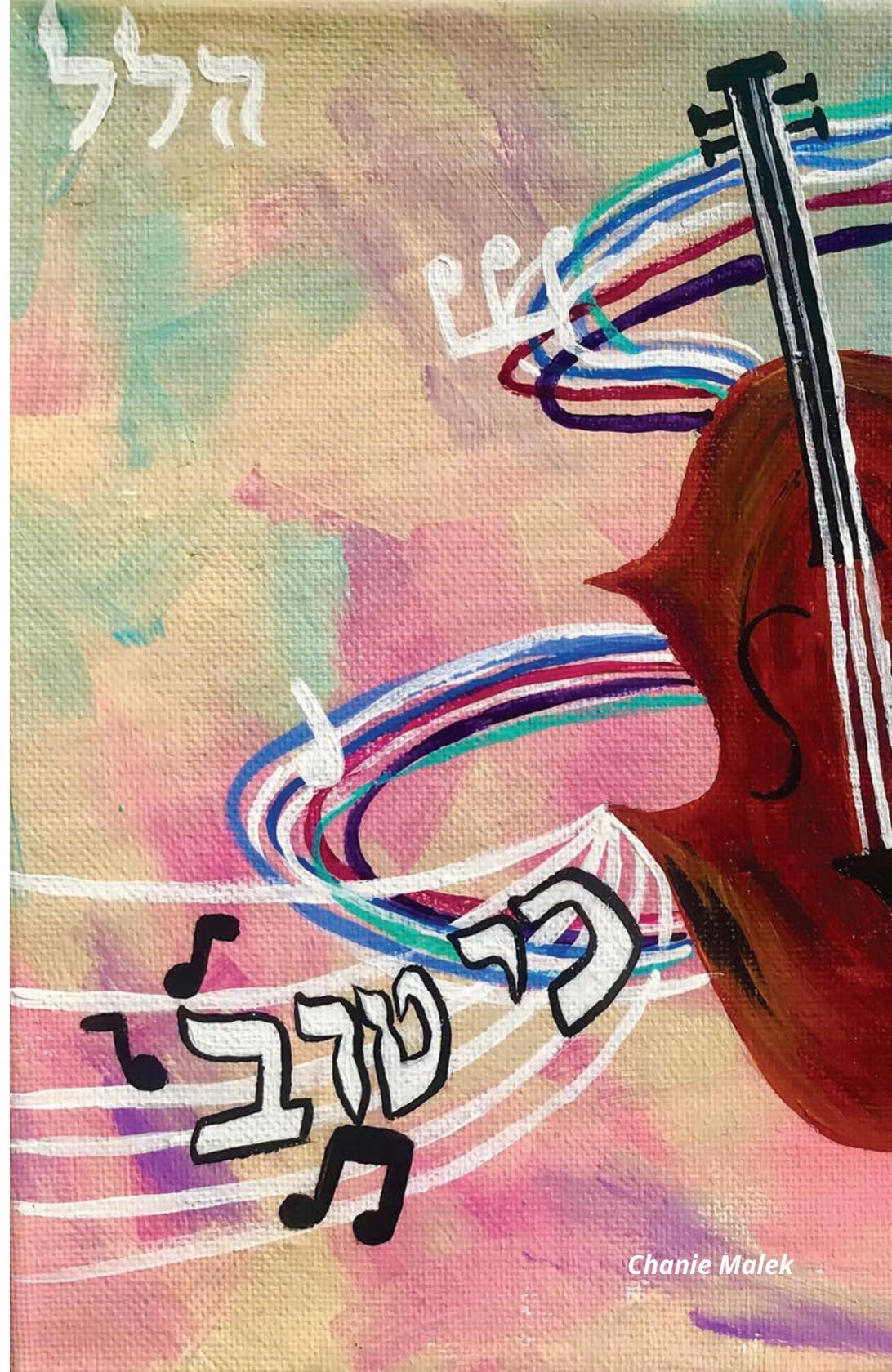
Adapted from the Rav Shlomo Zalman Haggadah

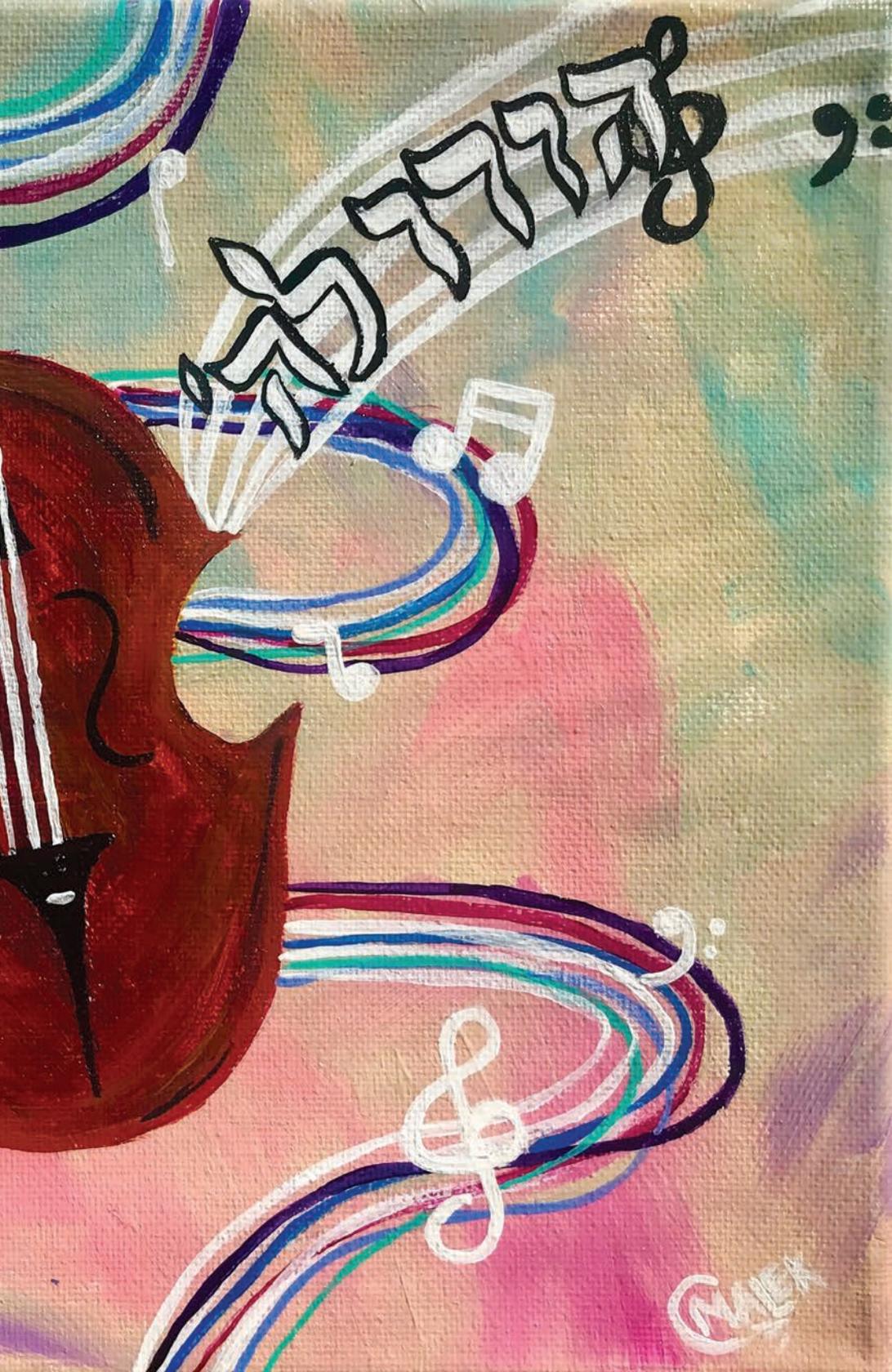
הלל

עצמ

כחול
עצמ
הלל

Chanie Malek





Hallel

Becky Bral

Why is *Hallel* so close to the end of the *Seder*? Shouldn't it be towards the beginning, so we can start the *Seder* with connection to Hashem? Connection to Hashem is so crucial that a lack of it can bring *Bnei Yisroel* to the 49th level of *tumah*, according to Rav Hirsch. He explains that the reason *Bnei Yisroel* declined to such a level was not because of their *aveiros*, but rather a poor connection to Hashem. In fact, *Bnei Yisroel* did not even get the *mitzvos* yet, so what *aveirah* could they have done to bring them to such a low level? Conversely, it seems that *Bnei Yisroel* were doing many upright things in *Mitzrayim*. They kept their Jewish names, clothing, and language to preserve their identity. In many instances, they were *moser nefesh* and risked their own lives for the sake of Hashem. For example, the Jews took a sheep as a *korban*, despite threats from the Egyptians, who worshipped those sheep. Many women continued having children despite Pharaoh's decree to throw their babies into the water, also displaying tremendous *mesiras nefesh*. Additionally, despite the prevalent immorality and adultery in *Mitzrayim*, not a single Jew did *znus*. So what was the problem that brought them to the 49th level of *tumah*? While, culturally and morally, *Bnei Yisroel* were doing the right things, they lacked a spiritual connection to Hashem. There's a difference between a commitment to tradition and a spiritual connection to Hashem. The *seder* is called "*seder*" because there is an order, a process of how to get close to Hashem. One can only say *Hallel* once he went through a process of preparing to connect to Hashem, and, therefore, *Hallel* is placed towards the end of the *seder*.

Adapted from Rabbi Gelley

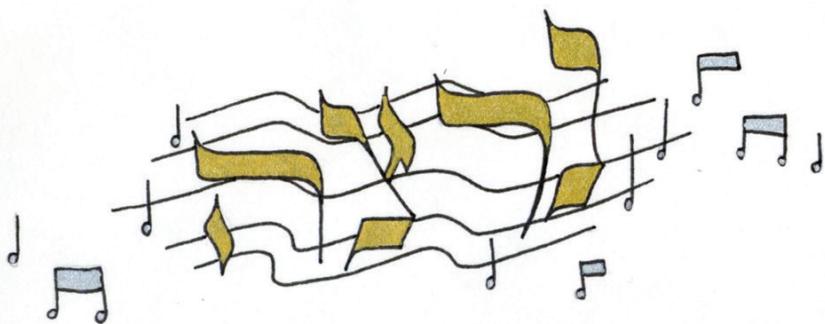
Sarala Levy

לְמָה יֵאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ בְּשֵׁמִים, כָּל אִשָּׁר
חִפְּץ עֲשֵׂה. עֲצַבְיָהֶם כְּסָף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.

The nations of the world don't understand that our Hashem is above the material world. Many doubt His existence, since they can't see or hear Him. Whereas their idols are made of silver and gold, which can be seen but can't *do* anything, our Hashem can do as He wishes and give to whomever He chooses.

A story is told about Rav Dov Ber Schneerson when he was a young boy. He saw two of his father's (Reb Shneur Zalman of Liadi, the first Lubavitcher Rebbe) *chassidim* looking very upset. Reb Shmuel Munkes, a good friend of his father's, approached them and asked why they were so sad. One replied, "I am having some financial difficulties". The six-year-old Dov Ber asked Reb Shmuel in surprise, "Why would you ask such a question? It says very clearly, "עצביהם כסף וזהב,".

The child was making a clever pun. The literal meaning of "עצביהם" is "their idols," but it can also be translated as "their sadness." Thus, the phrase would mean "their sadness is (because of) silver and gold". It continues with "they have eyes but cannot see," meaning they don't appreciate the Divine providence in their everyday lives. We must learn to appreciate Hashem's presence in everything we do and in all aspects of our daily lives. We must open our eyes to "*gadlus Hashem*" in good times and bad.



הַמִּצְוָה הַזֹּאת



