

בנה לנו את
בית הבחירה...
דיינו

Manhattan High School for Girls

HAGGADAH

תשפ"א

קרע לנו
את הים...
דיינו

Naomi Hymowitz

Message from the Menacheles

Klal Yisrael adapted to a life of servitude and endured, because they were dedicated to maintaining their identity. Today as well, we are confronted by a society in flux, one plagued by ebbing morals and foreign values. We must remember the timelessness and sanctity of our Torah, which can serve as a bulwark. We must never compromise on that which ennobles us. מלמד שהיו מצוינים שם. We must commit ourselves to remaining מצוינים, distinguished by the hallmarks of the Jewish nation, integrity, morality, and sanctity.

With gratitude to Rebbetzin Peshi Neuburger, our brilliant editor, Mrs. Dena Szpilzinger, our most gracious and gifted layout designer, Mrs. Sara Tandler, devoted faculty advisor, and to our talented writers and artists. Each of them is driven by the standard of our ancestors, שהיו מצוינים שם.

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ילכו מחיל אל חיל

We are grateful for the exceptional efforts of our Haggadah Editors

**Ariella Bennett, Mindy Bober, Chava Bamberger,
Emma Cohen, Yael Farkas, Zahava Schwartz**

Message from Rebbetzin Neuburger

It is well over three decades since I celebrated my first *Pesach* with my husband's family. I had never spent any part of the *Chag HaGeulah* away from my own parents and grandparents; their *minhagei Yerushalayim* were all that I knew, and very much what I loved. I could not imagine that my in-laws' *yekishe seder* would ever feel as comfortable or authentic. I need not have worried. Over the years, I enjoyed many beautiful, vibrant, and scholarly *sedarim* in their home. Yet when I think back to the depth of thought and creativity of ideas which permeated each *leil haseder*, I always return to the beginning. My father-in-law z"l began the *seder* by reminding everyone that just as we owe a debt of gratitude to the *n'shei Yisrael* in *Mitzrayim*, in whose merit we were redeemed, we can never adequately thank the women in our own lives who have invested every ounce of their energy to bring us to this night in splendor. Having already won me over, he continued with a short thought that has informed every *seder* I have made since then. 'Do you know,' he asked, 'why the *ba'al haggadah* arranged *maggid* in a question and answer motif? The Four Questions which start the ball rolling, the lengthy and well-developed answer, and then towards the end, three more central questions, *Pesach, matzah, marror... al shum mah?*' 'You see,' he continued, 'it is not the difficulty of the labor which differentiates the slave from the free man. There are many free people who work long and grueling hours. What makes them free, though, is their ability to ask questions. To seek to understand why it must be one way and not another. To question an idea or approach. This is a luxury not enjoyed by a slave, who must do as he is told and never challenge his master. And so, on *Pesach* night, we recline like kings and ask away, flaunting our delicious freedom of inquiry.'

It is in this spirit that we inaugurate our new *Pesach* format of *Moadim*. Every *d'var Torah* is presented in the Q and A format, and is concise enough to pepper the *seder* with quick points of curiosity. It is our hope that this endeavor will contribute to an effervescent *leil haseder* which bubbles over with penetrating questions, and invigorating answers.

P. Neuburger



Reggie Klein

קדש

Reggie

Q **What do the four לשונות of גאולה signify?**

Meiri (*Pesachim* 99b, s.v. *velo*) teaches that each of the four expressions, in and of itself, represents redemption. והוצאתי refers to the salvation from the actual slavery that בני ישראל endured in Egypt. והצלתי, the second expression, describes the redemption from a more ordinary sort of oppression, such as taxes to the king. וגאלתי points to the moment when Hashem will raise *B'nei Yisroel* to be supreme over their enemies. The fourth expression, ולקחתי, hints to the time when Hashem will give *B'nei Yisroel* the Torah, the ultimate purpose of everything. While these four expressions are recorded in the context of the slavery in and exodus from *Mitzrayim*, if you remove 'Egypt' and 'slavery' and replace them with COVID-19 or any particular country, these four *leshonos* of *geulah* become very realistic and relatable.

🕯️ *Mikaella Inzlicht*

Source: *Book- Days Of Freedom*

Q **What is the special connection between the גאולה של ארבע לשונות and the ארבע כוסות to which they correspond?**

The משך חכמה explains that the ארבע כוסות are tied to the four stages of redemption which are symbolized by each לשון of גאולה. מצריים treated the Jews inhumanely using both physical and psychological torture. The first step towards the גאולה was "והוצאתי," which was the fulfillment of ה' promise to release כלל ישראל from the unbearable suffering that they had endured at the hands of the Egyptians. This first expression of גאולה is appropriately linked to *Kiddush* during which we proclaim "ורוממתנו," and acknowledge that ה' raised us once again to a level of humanity. The next stage of the גאולה was "והצלתי," during which ה' saved us from hard labor. This was accomplished when כלל ישראל finally realized that they could not be slaves to Pharaoh because they were עבדי ה'. Accordingly, we drink the second כוס once we have recited the beginning of הלל and sung "הללו עבדי ה'" regarding which the גמרא adds "ולא עבדי פרעה". The third stage of גאולה was "וגאלתי," and was completed when ה' redeemed us with "an outstretched arm and great judgments." This culminated in קריעת ים סוף, when כלל ישראל attained complete faith in ה' and came to believe that nothing could stop them. This is what ברכת המזון is all about; in it we proclaim that the food which sustains us comes from ה' and express our ביטחון that He will provide it. Thus, the third כוס is linked to ברכת המזון. The fourth כוס is consumed upon completing הלל which contains the joyful declaration, "זה היום, עשה ה' נגילה ונשמחה בו" in reference to התורה. This was the purpose for which ה' redeemed us and, as such, the final phase of the redemption: "ולקחתי" - "and I took them to be My nation."

🕯️ *Chavi Weiner*

Adapted from the משך חכמה



Ellie Trapedo

Q Why do we wash our hands for vegetables, when we don't do it year round?

A The simple answer is that we want to pique the children's interest and have them ask why. But the real question is why don't we wash our hands for vegetables all year round, if it is appropriate to do so on *Pesach*? On a deeper level the *gemara* in *chagiga* says: if someone washes his hands to eat a wet fruit or vegetable during the year, he is considered among the *gasei ruach*, in other words, a *ba'al ga'avah*, and is frowned upon. If washing our hands for vegetables deems us *ba'alei ga'avah*, why do we do it on *Pesach*?

On *Pesach* we have a special *minhag* to bring out our best gold and silver. We are not worried about showing off because the *halachah* states that we are supposed to put out our finest tableware and clothing, in order to show that we are royalty and to demonstrate our freedom. Furthermore, we are not worried that a person will become a *ba'al ga'avah* on *Pesach* as a result of U'rchatz and the gold and silver being presented, because it is at this very same *seder* that we eat *matzah*. *Matzah* is *lechem oni* and it reflects a person's humility. Even if someone has all the riches in the world, when he eats *matzah* on *Pesach* night, he is reminded of the poor slaves we were in *Mitzrayim*, which immediately brings down his self-esteem and prevents him from becoming a *ba'al ga'avah*.

☺ Sarah Rubin

Q Why, on Pesach, are Chazal extra machmir on the mitzvah of Netilat Yadayim?

A The *Maharal* explains that our hands are the beginning of ourselves. And if one would argue that the head is the beginning, the *Maharal* points out that if you were to raise your hands, they would be higher than your head! We are extra *machmir* with our hands precisely because they are 'the beginning' and if, G-d forbid, we desecrate them by using them inappropriately, more desecration will follow. This is why we wash them a second time. Why, though, are we extra *machmir* regarding this *mitzvah* on *Pesach*? Because *Yetziat Mitzrayim* was the beginning of *B'nei Yisroel's* salvation and nationhood, and it initiated a connection with *Hashem* which continues to be passed on to every generation! We have to be very careful with the beginning because it determines our end. We need to purify our hands and use them *l'tova* so that be"H this year, we can see the ultimate *geulah sheleimah!*

☺ Yael Farkas

Source: *Haggadah Hegyonei Halacha* by Rabbi Mirsky



Tamar Eberstark

Why do we begin our night of *emunah* by reliving our tears of misery?

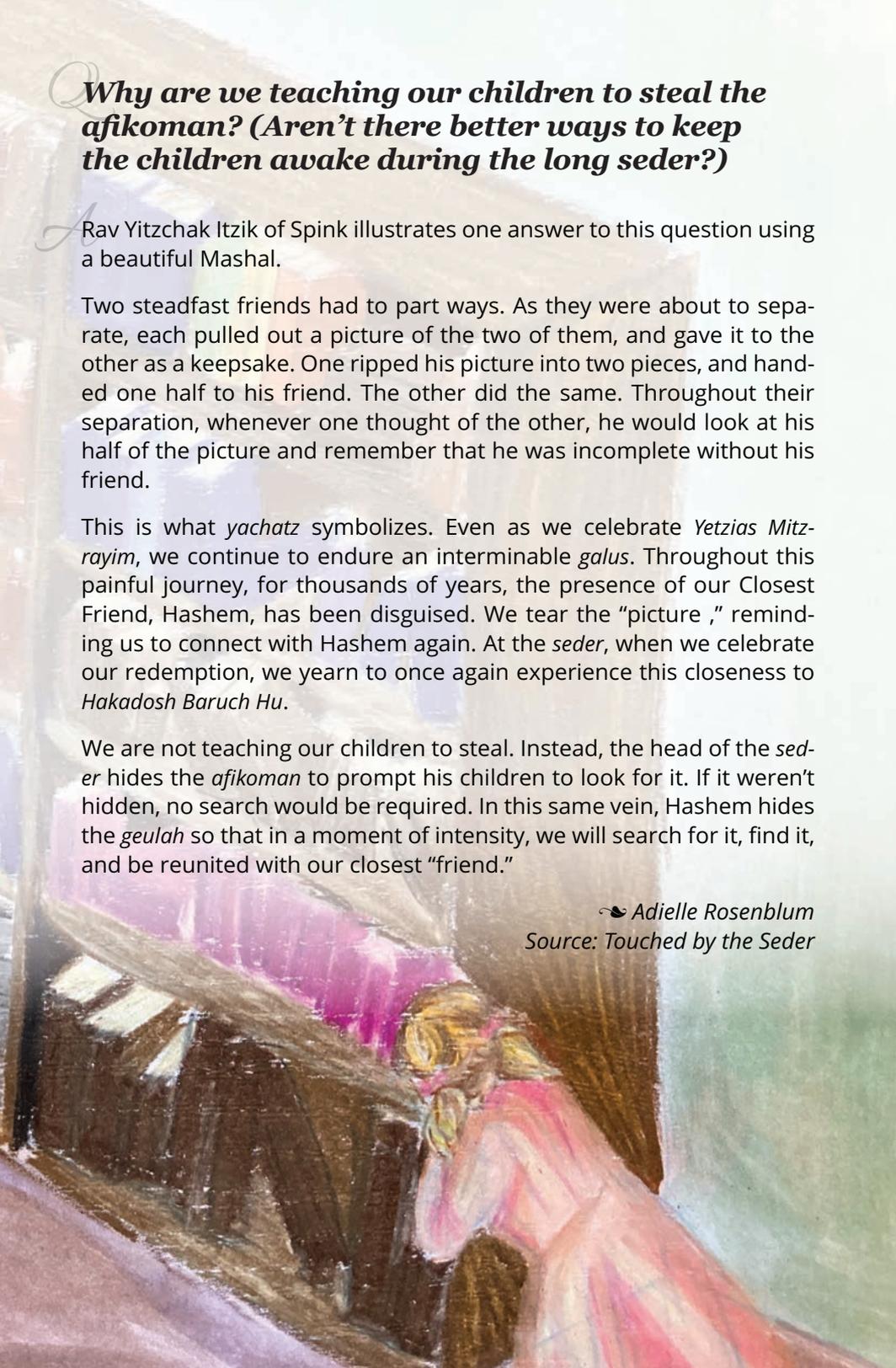
During *karpas*, the vegetable is dipped into the salt water which represents the tears cried during גלות מצרים. These are not tears of sadness, rather, they are tears of *emunah*. The more pain a Jew is experiencing, the more tightly he clings to הקב"ה, and the more tears he cries, the more he expresses his belief that הקב"ה will be with him through his pain. The salt water we use represents not only the tears cried during our years of oppression in מצרים; it also recalls the tears shed throughout our history. They are the banner which proclaims our everlasting hope that הקב"ה will save us. Those same tears will be the ones which fall when our final גאולה arrives, at which time we will know that all our cries have been heard, and our tears of *emunah* have done their job, במהרה בימינו אמן.

☞ Frieda Bamberger

Source: Adapted from R' Michoel Pruzansky's *Night of Emunah*



Cherri Citron

A painting of a woman with blonde hair, wearing a pink and white striped dress, looking down at a book on a table. The scene is dimly lit, with a pinkish glow from the book. The background is dark and textured.

Why are we teaching our children to steal the afikoman? (Aren't there better ways to keep the children awake during the long seder?)

Rav Yitzchak Itzik of Spink illustrates one answer to this question using a beautiful Mashal.

Two steadfast friends had to part ways. As they were about to separate, each pulled out a picture of the two of them, and gave it to the other as a keepsake. One ripped his picture into two pieces, and handed one half to his friend. The other did the same. Throughout their separation, whenever one thought of the other, he would look at his half of the picture and remember that he was incomplete without his friend.

This is what *yachatz* symbolizes. Even as we celebrate *Yetzias Mitzrayim*, we continue to endure an interminable *galus*. Throughout this painful journey, for thousands of years, the presence of our Closest Friend, Hashem, has been disguised. We tear the "picture," reminding us to connect with Hashem again. At the *seder*, when we celebrate our redemption, we yearn to once again experience this closeness to *Hakadosh Baruch Hu*.

We are not teaching our children to steal. Instead, the head of the *seder* hides the *afikoman* to prompt his children to look for it. If it weren't hidden, no search would be required. In this same vein, Hashem hides the *geulah* so that in a moment of intensity, we will search for it, find it, and be reunited with our closest "friend."

~ Adielle Rosenblum
Source: *Touched by the Seder*

Leah Harris



וישבע ה'קבא א'ינו: שבבל תלילות אנו אוכלין תמין או פקוד
תלילות תלילות מלל מ'מדה: אלע נעבט פון א נאנין יאר עסן מיר
א'יער קבא א'ינו: שבבל תלילות אנו אוכלין שאר תלילות
א'יער קבא א'ינו: אלע נעבט פון א נאנין יאר עסן מיר
א'יער קבא א'ינו: שבבל תלילות אנו אוכלין שאר תלילות
א'יער קבא א'ינו: אלע נעבט פון א נאנין יאר עסן מיר



מצה

די קיינעם קעגן און עסן
עסן און וועלן זיין שני

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים

מצה זו שאנו אוכלים, על שום מה? על שום שלא
הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם
מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם

Q At the beginning of Maggid, we declare that this matzah that is in front of us is poor man's bread which we eat to symbolize our avdus to Paraoth in Mitzrayim. However, at the end of Maggid, we recall the teaching of Rabban Gamliel, which maintains that we eat matzah to remember that when our ancestors left Mitzrayim there wasn't even enough time for the dough to rise. Such was the swiftness with which Hashem revealed Himself and redeemed us. According to this view, the matzah symbolizes our freedom from shibbud Mitzrayim. So, which one is it? Is matzah a symbol of avdus or cheirus?

A Rav Shimon Shwab *zt"l* explains that *Pesach* is not a celebration of being delivered from servitude to liberation; rather, it is a celebration of moving from one servitude to another. On *Pesach* we mark the moment when we went from being slaves of Paraoh to being servants of Hashem. Proving our commitment to this transfer, we begin *Hallel HaMitzri* with the words, 'הללו עבדי ה', and announce that we are servants of Hashem, ולא עבדי פרעה, and not servants of Paraoh. There is nothing more restrictive than being a slave to Paraoh and, in contrast, there is nothing more liberating than being an *eved* Hashem; "אין בן חורין" אין בן חורין". At the *seder*, where we re-enact the saga of our *geulah*, we start off as Pharaoh's slaves and feel held back, but by the end, we graduate to being servants of *HaKadosh Baruch Hu*, and are thereby liberated and free. And so, *matzah* is the food of slaves. Whether it represents *avdus* or *cheirus* depends entirely on whom we are serving.

🕊️ Emma Cohen

Source: Adapted from a Shiur by Rav Daniel Staum

כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח

Q Why is this invitation to the less fortunate not extended in the same way on any of the other of the Yomim Tovim?

A To fully understand the answer we must begin by realizing that on *leil Pesach* we are recreating our journey from *Galus* to *Geulah*. The process of redemption began when Moshe left the palace to see his brothers' pain and suffering. Rav Simcha Zissel Ziv explains that this act of removing himself from his own personal comfort to help out those who had less was the basis of Moshe's greatness. This moment of kindness and concern was the starting point which led to *Geulas Mitzrayim*. On *Seder* night we work on emulating the characteristics of Moshe *Rabbeinu*, and so we extend the comfort of our homes to those in need. We daven that in this way we can come one step closer to the ultimate *Geulah*.

🕊️ Rachel Diamond

Source: "Night of Emunah" by Rabbi Binyoman Pruzansky

מה נשתנה הלילה הזה מכל הלילות

The gender of the word לילה has been the subject of scholarly debate for hundreds of years. While it almost always appears as a masculine noun in Tanach, with barely any exceptions, there are several instances of its being qualified as feminine in rabbinic literature. The question and answer which follow reflect the position of the Gra.

Why does the Mah Nishtanah use the masculine adjective “זה” rather than the feminine “זאת” in reference to the noun “לילה”, which is feminine?

The Vilna Gaon notes that the fulfillment of *mitzvot* is generally day-bound. The *mitzvah* of *Sipur Yetziat Mitzrayim*, however, is among the few that are performed only at night. The GR”A explains that whereas kabbalistically daytime denotes אדם, nighttime symbolizes חוה (interestingly, the English translation “Eve” corresponds nicely to this thought.) Women are thus often exempt from *mitzvot*, which are largely relegated to the daytime sphere. The word “מה” is numerically equal to 45, which has the same value as the word אדם. Hence, “מה נשתנה”: the night is נשתנה – changed – from all other nights, by morphing into, and taking on the sphere אדם, which is equal to “מה”. Similarly, Rabbi Aryeh Leib Tzintz notes that the story of the five sages engaged in the *mitzvah* of *sipur yetziat Mitzrayim* utilizes the masculine “כל אותו הלילה” because the nighttime *mitzvah*, which ought to be associated with the feminine domain, converts to the masculine sphere. He compares this to the usage of ‘zeh’ in the *Mah Nishtanah*. It is interesting to note that *Sippur Yetziat Mitzrayim*, *Neir Chanukkah*, and *Mikra Megillah* are all performed at night, and that women are equally obligated in all three because they were integral to the miracle.

Yael Yaish

Source: *Hagadas Harav Aryeh Leib Tzintz: “Birkas Hashir”*

ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי
אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים

Q *Why do we proclaim that had Hashem not taken us out of Mitzrayim we would still be slaves to Pharaoh, when we know full well that Pharaoh and those Egyptians do not exist anymore?*

A We begin *Avadim Hayinu* with these words in order to highlight the significance of the supernatural course of events which led to our *geulah*. Had Hashem not taken us out of *Mitzrayim* with *nissim* and *makos*, but rather through more natural means, we would have forever felt indebted to Pharaoh for freeing us. In this sense we would have been eternally '*meshubadim*' to him. Because Hashem redeemed us in a way that only He could, we praise Him - and only Him - for our exodus from Egypt.

☺ *Dina Rothman*
Source: *Haggadah of the Roshei Yeshivos*

בניִים



דבר



דם

ברד

צפרדע



ערוב

ארבה



שחין



חושך



מכת
בבורות

**וְאֵלֹהֵי לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אַבְוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי
אֲנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעַבְדִּים הֵינּוּ לַפְּרַעַה בְּמִצְרַיִם**

Why, as we begin to tell the story of our redemption, do we proclaim that had Hashem not brought us out of Egypt we would have remained in servitude to this day, when, in fact, no other nation has ever been enslaved for that long?

Yetzias Mitzrayim was a miraculous redemption, both physically and spiritually. In the normal course of events, no slave could ever have entirely escaped *Mitzrayim*. Even if, somehow, he would have managed to free himself physically, he would have been unable to escape the spiritual contamination which had become a part of him. On *Pesach* night we celebrate the extraordinary double redemption we experienced. Had Hashem not been our Redeemer, we would have

**מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה
וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵית בְּרַק**

Why did Rabbi Elazar Ben Azaryah, a Rebbe of Rabbi Akiva, go to Bnei Brak, the home of his student?

The Aruch HaShulchan answers by citing the famous story recorded at the end of Makkot 24b, which describes a conversation that took place when Rabbi Gamliel, Rabbi Elazar ben Azaryah, Rabbi Yehoshua and Rabbi Akiva were walking in ירושלים. They reached the הר הבית and saw a fox exiting the קִדְשׁ קִדְשִׁים, a painful insinuation that they were in the midst of a tragic חורבן. They began to cry at this appalling site, and strangely, Rabbi Akiva began to laugh. Puzzled by Rabbi Akiva's laughter, they asked him, "Why are you laughing?" He answered their question with one of his own, "Why are you crying?" They responded, "The קִדְשׁ קִדְשִׁים, about which it says, "The stranger who enters it shall be put to death" (Bamidbar 3:10), and now we see foxes wandering there! Should we not cry at this devastating sight?"

In response, Rabbi Akiva juxtaposed verses referring to the first and second בתי המקדש. One pasuk, from the prophet Michah, refers to the destruction of צִיּוֹן, while the other prophecy, from Zechariah, speaks of

forever remained slaves to an immoral culture. That is why we say that “we, our children, and our children’s children” would still, in a sense, be slaves in Egypt today.”

On *Leil Haseder*, in gratitude for this dual *geulah*, we ought to resolve to become better people, both physically and spiritually. Physically, in the actual activities in which we engage, we should re-commit ourselves to refraining from listening to *lashon hara*, and to creating kind and positive relationships. Spiritually, in our relationship with Hashem, we should focus on His presence in our lives when we *daven* and perform *mitzvos*. Every year, usually as *Yom Kippur* approaches, we focus on working on ourselves to become better people. Little did we know that the inspiration to do so lies inside the *haggadah*.

🕊️ Chana Schwartz

Source: Rabbi Yechiel Spero, *Touched by a Seder*

Quotes: Rav Gedalyah Schorr, *Ohr Gedalyahu*

the days following Geulah, when once again the elderly will sit peacefully in the streets of ירושלים. “Until the first tragic verse was fulfilled, I could not take comfort that the second would be as well. Once I saw that the בית המקדש would be destroyed, as demonstrated by the fox exiting the קדש הקדשים, I realized that the second prophecy about the ימי גאולה and the glory of ירושלים would also come to fruition.” Rabbi Akiva laughed out of joy and comfort in knowing that although they found themselves in midst of destruction, a glorious גאולה was also on its way.

These great Sages lived in the time of חורבן. They, like Jews around the world, were commanded to sit at the seder, and learn their lessons of freedom. “How,” they thought, “can we speak of redemption when the painful images of חורבן are etched onto our very souls?”

Unable to fathom the messages of freedom in the shadow of the destroyed בית המקדש, they turned to the student of R' Elazar ben Azaryah who was able to see building and vitality where others saw devastation. Together with Rabbi Akiva, they celebrated Pesach with an exalted vision, one that could peer through the destruction and see a future of redemption. The seder is a glorious opportunity for everyone to forget his or her hardships of the present, and embrace the hopeful mindset of Rabbi Akiva which remembers and trusts that a wonderful גאולה is in store for us, and will come very soon, במהרה בימינו אמן!

🕊️ Shani Brody

אָמַר רַבִּי אֱלֶעָזֶר בֶּן עֲזַרְיָה: הֲרִי אֲנִי כֶּבֶן שְׂבָעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת עַד שֶׁדָּרְשָׁה בֶּן זוּמָא

Q If the central miracles of Yetzias Mitzrayim happened at night, why was there such reluctance to accept the notion that Yetzias Mitzrayim should be spoken about at night until Ben Zoma said so?

A There are two *midrashim* which explain why we were able to leave *Mitzrayim*. One says that our *emunah* and *bitachon* in Hashem brought us out of *Mitzrayim*, while another attributes *Geulas Mitzrayim* to *zechus avos*. Isn't this a contradiction? How can both reasons be true? In fact, we didn't leave *Mitzrayim* in the merit of our *emunah*; on the contrary, we were in the lowest spiritual place. But when we were told that we were leaving *Mitzrayim*, we had nothing to lose by believing. It can be compared to a prisoner of the Nazis being told that he would leave Auschwitz tomorrow; there is nothing lost in believing that. *B'nei Yisrael* were redeemed because of *zechus avos*. The *midrash* that speaks about *emunah* refers to the many trials we endured in the *midbar*. "*Lechteich acharai bamidbar b'erez lo zeruah.*" Hashem told *B'nei Yisrael* to follow him in the desert, a land that wasn't planted. Rashi teaches that one may not sing *Shirah* at night about a *neis* that didn't happen because of his own actions. Had Ben Zoma not found a *pasuk* suggesting that we should talk about *Yetzias Mitzrayim* at night, we would have been unable to do so because the *neis* occurred because of *zechus avos*, and not because of the *zechuyos* of that *dor*.

☞ *Adi Hacker*
Source *K'sav Sofer*

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתֵּן
תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.
כְּנִגְדַּ אַרְבַּעַה בְּנִים דְּבָרָה תּוֹרָה...

Q *What is the connection between these juxtaposed statements? Why do we thank Hashem for the Torah and then immediately talk about the four sons?*

A Rav Chaim Brisker explains that there is a difference between the Torah and any other wisdom or discipline in the world. When it comes to a subject like math, the curriculum and textbook one uses to teach a fifth grader are vastly different from those used to educate a first grader. In the case of *Torah*, however, a first grader and an eighth grader can learn the same *perek* or *pasuk* in *chumash*. The eighth grader has a deeper understanding, but the material is identical. The *sugya* of *gemara* studied by a *talmid* in the *Yeshivah* is identical to the one being learned by his *rebbe* or the *gadol hadar*. Torah is singular in this way. Hence, the juxtaposition. We thank Hashem for the *Torah* he gave us, which contains so many different layers of understanding. "*K'neged arba banim dibrah Torah.*" Amazingly, the Torah, its text and content, speaks to all four sons, each on his own level. It is relevant to the *rasha* and the *chacham*, to the *tam* and the *she'eino yodeya lish'ol*, and helps each of them grow. We are grateful to Hashem for the gift of one Torah that speaks to all of us, no matter our level, age or station in life. It is that quality of Torah which contributes to our unity.

🕊️ *Nava Stefansky*

**תם מה הוא אומר? מה זאת? ואמרת אליו: בחזק
יד הוציאנו !! ממצרים, מבית עבדים.
ושאינו יודע לשאול - את פתח לו, שנאמר: והגדת לבנך
ביום ההוא לאמר, בעבור זה עשה יי לי בצאתי ממצרים.**

It would seem that the answer to the תם would be more appropriate for the שאינו יודע לשאול, and that, in turn, the response to the שאינו יודע לשאול would be better for the תם.

The clueless son, *she'eino yodei'a lishol*, is the most challenging of the four. He is further from redemption than all of them, because he is ignorant and unengaged. The *rasha*, we know, is wicked, but when he ultimately does *teshuvah* and reconnects, he may very well be good. The clueless son is different because he simply has no interest in the Jewish religion. He can't think of what to ask because he just doesn't care. By placing him last in the line-up we indicate that he is in the worst position; our only hope is to say to him that Hashem took *us* out of *Mitzrayim* and now it's time for *him* to leave. We need to jumpstart the שאינו יודע לשאול into religion and *yetzias Mitzrayim*, unlike the תם who is somewhat engaged and needs no proof or convincing of the necessity to leave Egypt. It is important to never be disturbed by people who question Judaism, even when they appear to be *resha'im* because they care, and may eventually be redirected for the good, unlike the clueless ones who are completely detached from Judaism.

🌸 Lily Perl

Source: Lubavitcher Rebbe Haggadah

The ארבע בניים

There will always be the smarter one
With the top questions
And lengthy answers

There will always be the wicked one
With spiteful questions
And spiteful answers

There will always be the uneducated one
With simple questions
and short answers

There will also be the quiet one
Who doesn't ask
And just listens

And then there's you
At times you will be smart
And at times you will make mistakes
But no matter what
You will get an answer
Because you want to learn
So we will teach you

מתחילה עובדי עבודה זרה היו אבותנו

Q **The Gemara states in regard to the haggadah: “מתחיל בגנות ומסיים בשבח,” we must begin with something negative, genus, and end off with on a positive note. What exactly is the negative thought that we begin with?**

A There is a dispute in the *Gemara* between Rav and Shmuel regarding this topic. Rav teaches that the *genus* refers to the fact that our forefathers served idols, while Shmuel believes that it refers to the fact that they were slaves. The core of this dispute, however, relates to the two aspects of *yetzias Mitzrayim*, physical redemption and spiritual redemption. The primary goal of the *geulah* was, of course, spiritual, since that was eternal, while the physical *geulah* was only temporary. Therefore, Rav explains that the *genus* is idolatry, because if the primary goal of the *geulah* was spiritual, then we should begin with the spiritual *genus*, that our forefathers served *avodah zarah*. Shmuel, of course agrees that the essential objective of the *geulah* was spiritual, but understands that it is easier for most of us to relate to the physical aspect. It is for this reason that Shmuel feels that we should emphasize the fact that our forefathers were slaves in *Mitzrayim*, something we can picture more clearly in our minds, and for which we can consequently wholeheartedly thank Hashem. We, therefore, begin with *Avadim Hayinu* so that we can more readily understand the terrible place we came from, in order to appreciate the miracles that Hashem brought about for us.

🕊 Ilana Katzenstein

Source: *The Rav Pam Haggadah*

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֹא אֶחָד בְּלֶבֶד עֵמֶד
עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכֵל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

“And it is this...which has stood for our fathers and for us; for in each and every generation they stand against us to destroy us, and Hakadosh Baruch Hu rescues us from their hand.”

Q To what, exactly, does ‘this’ refer? Is it the promise made to Avraham, mentioned previously? Is it that “Hakadosh Baruch Hu always rescues us from their hand?” Or is it something else?

A Here is a third possibility, and an important insight into the phenomenon of anti-Semitism. This, the fact that “in each and every generation they stand against us to exterminate us,” this is what has stood for us. Hard as we may try to forget our Jewishness and adopt the ways of our host nations, sooner or later they rise against us, remind us of our uniqueness, and re-awaken our commitment to Judaism.

Ilana Dinkevich

Source: Rav Shlomo Zweig, in the name of his father's father



Naomi Hymowitz

אלו ... ולא ... דיינו.

Q *Is enough really enough?*

Dayeinu, perhaps the most popular song of the entire *leil haseder*, highlights every blessing, physical and spiritual, that Hashem gave us along the journey to complete *geulah*. After each one, we say *dayeinu* - it would have been enough for us. But would it? For example, if Hashem had given us wealth but not split the sea for us, or if He had fed us *man* but not given us *Shabbos*, would it really have been enough? The Malbim argues that, in fact, everything for which we praise Hashem in *Dayeinu* is essential for our identity as the Jewish people. However, the Malbim explains, even if *HaKadosh Baruch Hu* had done any one of those things without the next, it would have been reason enough for us to praise and thank Him for His kindness. While we sing *Dayeinu* and recall all the miracles that Hashem performed for us as a nation, we should really think about how fortunate and grateful we must be to *HaKadosh Baruch Hu* for all that he has done and continues to do for us as individuals, every single second of every single day.

🕊️ *Basya Lynn*
Source: Malbim

אַרְמֵי אֲבָד אָבִי, וַיֵּרֶד מִצְרַיִם, וַיִּגְרֶם שָׁם בְּמַתִּי
מֵעַט, וַיְהִי שָׁם לְגוֹי גָּדוֹל עַצוּם וָרַב.
”וָרַב” - רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךְ ... וְאֵת עֵרֹם וְעָרְיָה.

Q *What is Hashem conveying when He tells B’nei Yisroel that they are “rav,” as numerous as the plants of the field, yet “eirom v’eryah,” naked and bare?*

A Rashi and Avudraham explain that this ‘nakedness’ symbolizes *B’nei Yisroel* who were bare of the *mitzvos* which would have made them worthy of redemption. “*B’damayich chayi*,” “through your blood shall you live,” alludes to the two *mitzvos* associated with blood which Hashem gave to them so that they would deserve to be freed: the *Pesach* offering, and circumcision. The Malbim supports this understanding of nakedness with the following story. Once, when Dovid *Hamelech* came to the bathhouse, he found himself filled with grief by the thought that when he was unclothed, he stood without *mitzvos*. However, when he remembered the *mitzvah* of *bris milah*, which accompanied him even there, he was content. Malbim explains that there are two kinds of *mitzvos*. There are external *mitzvos*, which are performed through contact with an object outside of oneself, such as *tzitzis* and *mezuzah*, and there is the *mitzvah* of *bris milah*, which is a part of the body itself. When Dovid was unclothed, he was bare of external *mitzvos*, but he was still performing the *mitzvah* of *bris milah*. ‘Nakedness,’ therefore, can mean bare of external *mitzvos* or bare of a *bris milah*. The redundancy of the verse “*v’at eirom v’eryah*,” you are naked AND bare, teaches us that not only were *B’nei Yisroel* lacking in external *mitzvos*, but they had also not observed the *mitzvah* of *milah*.

🕊️ Yehudis Kundin

Source: “*The Haggadah with Answers*” by Rabbi Yaakov Wehl

כָּל שְׁלֵא אָמַר שְׁלֵשָׁה דְּבָרִים אֱלוֹ בְּפֶסַח, לֹא יֵצֵא
יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר

Q One would expect the hagaddah to speak first of maror which represents the bitterness of slavery, then of the korban Pesach which offered protection from makas bechoros, and finally about matzah which is the symbol of liberation. Why, instead, is the order Pesach, matzah, maror?

A The Abarbanel explains: The *korban Pesach* is of greater Halachic significance because it is one of the two *mitzvos aseih* in the Torah associated with the punishment of *kareis*. *Matzah* comes before *maror* because the Torah commands us to eat it even when the *korban Pesach* can no longer be brought. On the other hand, the Torah commands us to eat *maror* only with the *korban Pesach*. Now that we unfortunately cannot offer the *korban*, it is only a *derabanan* to eat *maror*. As a result, this is the order listed in the *Haggadah*.

It has further been suggested that the placement of *maror* at the end of the list teaches us a very valuable lesson. Even after one's situation in life improves, one should never forget the bitterness of the past. The bitter taste in one's mouth reminds us to appreciate and thank Hashem for all the good that we have. Rabbi Berel Wein adds that the fact that we even make a *brachah* on the *maror* reflects our unique ability to accept the difficult times while maintaining our *emunah* in Hashem.

🕊️ *Miriam Landau*

Source: Abarbanel, Rabbi Berel Wein



Tamar Newhouse

Q Why do we refer to this part of the seder as רחצה and not נטילת ידים?

A Normally, before we eat bread, whether it is *challah* on *shabbos* or a sandwich for lunch, we wash our hands and fulfill the *mitzvah* of נטילת ידים. On *leil haseder*, however, we first wash our hands without a *bracha* right before eating נרפס. Once we have completed *maggid*, we wash our hands a second time, because we are about to eat *matzah*, לחם עני, a poor man's bread. Why, though, is this step in the *seder* called רחצה and not נטילת ידים, which is the usual name for the *mitzvah* we fulfill when we wash our hands before eating bread?

Rav Yerachmiel points out that the word רחצה can be broken down into two words: רחץ ה', Hashem washes. By using the name רחצה to represent this stage of the *seder*, we allude to the fact that Hashem washes and cleanses us throughout the *seder*, and specifically at this time. Although we sometimes make mistakes and taint ourselves with sins, by purifying us during the *seder*, Hashem gives us another opportunity to improve ourselves, learn from our mistakes and rise spiritually higher.

 Zahava Schwartz

Source: Adapted from *The Chassidic Haggadah*

מוציא מצה



Q Why did the Jews eat matza when they left Mitzraim? They knew they were going to be saved. Why didn't they prepare fresh bread for the journey but rather they were rushed and had to eat matza which did not have time to rise?

A Time after time the Jews must have expected to be saved. Each time another plague was brought on the Egyptians, it must have seemed as if the end of the Egyptian experience had finally arrived. But, each time, their hopes were dashed. Yet, in the blink of an eye, their salvation had finally arrived. They needed to rush to leave as their whole world was about to change. As a result, they had no time to prepare and had to eat bread that did not have time to rise - *matzah*. Many times, in our own lives, we get our hopes up, only to see them dashed. Yet, we have to know that just as redemption could come to our ancestors in the blink of an eye, so our problems too can vanish quickly. We can never give up and must hope and daven for our personal and national redemption daily.

Adina Hoffman

Based on Rav Avraham Pam, Rav Moshe Feinstein and Rav Y. Frand

Abby Harris



Abby

Q On שבת and all other ימים טובים, the meal is served right away. Why on פסח is there such a long delay before we finally eat the meal?

A Once there was a beggar who was told by a Jew that if he pretended to be Jewish the Jews would have pity on him and invite him to their *seder*. The Jew taught the beggar how to behave and what to expect at a *seder*, but forgot to mention the *maror*.

Sure enough, the gentile got invited and was looking forward to enjoying the meal. After all the talking and singing, the *matzah* was distributed. This made the beggar happy because the Jew had told him that the meal would come right after the *matzah*, but he was surprised when all he got was *maror*! He promptly left, muttering "Jews! After all that ceremony, that's all they serve!" and went to sleep. Later, his Jewish friend arrived, full from a good meal, and asked "How was your *seder*?" The gentile told him what had happened. "Fool!" replied the Jew. "If you had waited longer, you would have had a fine meal."

Often we put extreme effort into building a relationship with Hashem, yet we only receive bitterness. This bitterness is what we need to purify us before we can have a proper connection with הַקִּבְּ"ה. Unfortunately, so many people run away as soon as they receive the bitterness. If only they would wait a little longer, and let the bitterness purify them, they would be served the "delicious meal" of finally becoming closer to Hashem.

☞ Golda Schuster & Mali Epstein

Source: Rav Nachman of Breslov, *The Breslov Haggadah*



Noa Benhamo

***Q* If the berachah on the matzah and maror extends to korech, shouldn't it be a hefsek to pause in the middle and recite Zecher l'mikdash k'Hillel?**

A There is a halachic discussion about how the *mitzvos* of *achilas matzah* and *maror* on *seder* night are fulfilled. Most opinions maintain that they are fulfilled during the *simanim* of *matzah* and *maror*. However, Hillel *HaZaken*, and others, believe that we have not fully satisfied our obligation until *korech*, since *matzah* and *maror* must be eaten together. Building on this, the *Mishnah Berurah* points out that the *berachos* recited on the *matzah* and *maror* include *korech* as well. Therefore, the Chofetz Chaim raises the question as to whether the paragraph of *zecher l'mikdash k'Hillel* should be considered a *hefsek*, an unallowed interruption between the recitation of a *berachah* and the completion of a *mitzvah*. He concludes that it is, indeed, a *hefsek* and should not be recited until after the *korech* sandwich is eaten.

🕊️ *Bruria Schwartz and Tova Berger*
Source: *Mishnah Berurah*

***Q* Why do we combine the מצה and כורך in מרור together?**

A Life may not always be sweet like roses and sometimes it can actually be very bitter. If we would solely focus on the negative, we would drown in our sorrows. We would never accomplish anything at all. We need to be able to recognize that even in bad times we still are blessed with many good things. Therefore, says Rabbi Weinberg, we take the bitter מרור and wrap it up with the Charoses and מצה, to remind us that we shouldn't only look at the negative. Wrap up the bad with all the good you have in life and look at the overall picture. If someone is going through a difficult period, we should take the lesson of כורך to heart. True, things may appear tough now, but we shouldn't lose focus on the positives, be it your health, family, פרנסה, etc. Never lose focus of the bigger picture. This is the true lesson of the כורך.

🕊️ *Ruki Schwartz*

Racheli Gelbtuch



R.G.21

Q On the seder night we recite a full Hallel. It is, however, broken up, as we stop in the middle in order to partake of the yom tov seudah. How, asks the Netziv, is this permissible?

A He explains as follows. The sole purpose of *yetzias Mitzrayim* was to allow *B'nei Yisrael* to receive the *Torah*. This was so crucial because with *Torah* we gain the ability to serve Hashem not only through spiritual means such as *talmud Torah* and *tefillah*, but also through physical *mitzvos* such as *oneg Shabbos*, eating the *matzah* and *maror*, as well as the *Korban Pesach* when it applies. Eating the *yom tov* meal in the middle of *Hallel* is not an interruption; it is, rather, an extension of *Hallel* and a way to praise and thank *Hashem* for giving us the ability to elevate our physical existence through these *mitzvos*. Even things that are usually considered mundane become holy when one does them as part of their *avodas Hashem*. Our very participation in these activities is a form of *Hallel*!

☞ Elky Schwartz

Source: Adapted from a *dvar Torah* by Rabbi Mordechai Perlman

הַשְׁמֵן



Q It's a classic Jewish tradition to allow the children to steal the Afikoman. But how can we be encouraging our children to do something that goes directly against the Torah?

A In order to understand this contradiction, let's take a look at how the *navi* Malachi describes *Eliyahu Hanavi*.

וְהָשִׁיב לֵב אֲבוֹת עַל בְּנֵיהֶם וְלֵב בְּנֵיהֶם עַל אֲבוֹתָם (מלאכי ג:כ"ד)

"And he will return the hearts of the fathers to their sons and the hearts of the sons to their fathers."

Through these words, Malachi conveys that *Eliyahu HaNavi* has the unique ability to unite generations, and the *mefarshim* explain that what allows the generations to cling together is *Torah*. Furthermore, each generation has a mission to accomplish and with their strengths (and struggles) they can achieve their potential. What is most disappointing, however, is a generation which fails to fulfill its mission, thereby stealing our hope. No parent wants his child to be a failure, so instead of having them steal his hope, he encourages them to steal the *afikoman*, which represents the *Geulah Shleimah*. We want our children to enjoy the thrilling journey of *Torah* and to emphasize this we allow them to "steal" the *matzah* of the *afikoman*, which represents *Torah*, in order to merit the ultimate *Geulah*. May we have the *zechus* of greeting *Eliyahu HaNavi* this year with the coming of *Mashiach*!

🕊️ Chana Guelfgat

Source: Adapted from Rabbi Milevsky

Why is the part of the seder during which we eat the afikoman called tzafun, which means hidden?

The basic answer, cited by the *Bach* (*siman* 473), is that up until this point in the *seder*, we have hidden the *matzah* of the *afikoman* in a pouch, awaiting this special moment to eat it at last.

Perhaps another meaning of the word *tzafun* is that there is a hidden secret of successful *chinuch* to be revealed now at the *seder*. The motivation for waiting until dessert to eat the *afikoman* is to have the taste of *matzah* linger in our mouths, allowing us to savor its holiness for the rest of the night. On a deeper level, if the *seder* has been conducted properly, if the narrative and *mitzvos* of the night have been conveyed as they should, the children will enjoy it far beyond the moment. The taste of the *seder* will remain with them forever, the memories sweet and profound. It is this that we tell the wise son: אין מפטירין אחר הפסח ואפיקומן. This is a secret lesson for teaching the next generation - it is indeed צפון, hidden. Now let the secret be known!

🕊️ Chava Bamberger

Source: אבי מורי

R' Yerucham Levovitz once said, אוי לו לאדם שאינו מכיר חסרונותיו שאינו יודע, מנה לתקן, meaning, woe is to the person who does not recognize his faults because he does not know what to fix. According to the Rebbe Maharash these faults that would be unrecognizable to a person are considered the hidden evil within a person. The Rebbe continued and explained that because *tzafun* means hidden, by eating the *afikomen* during the *tzafon* section of the *Seder* night, we are instilling the power to rid ourselves of this hidden evil within us. He explains that the *afikoman* is what ultimately empowers us to destroy the hidden inner faults that we may have never noticed (but would certainly have still been prevalent) had we not participated in this important part of the *Seder*.

🕊️ Ruthi Gerber

Q Why do we eat the afikoman during the late hours of the night? Why can't we eat the afikomen earlier in the seder?

A Rav Avroham Elimelech Biederman, *shlita*, in his *Haggadah Shel Pesach, "Bear Chaim,"* explains why the *afikomen* is eaten *b'chazi halayla* by citing Rav Menachem Mendal M'Riminov. He explains that at that exact moment, in the middle of the night, it was the time of change from *galus* to *charus*, and from *avodah* to *geulah*. The point of *Chazi Halayla* signified not only the exact moment of change for the Yidden in their circumstance, but also the feelings of *emunah* were instilled in them at this very moment. Therefore, we eat the *afikomen* in the middle of the night to ignite within us the feeling of this moment.

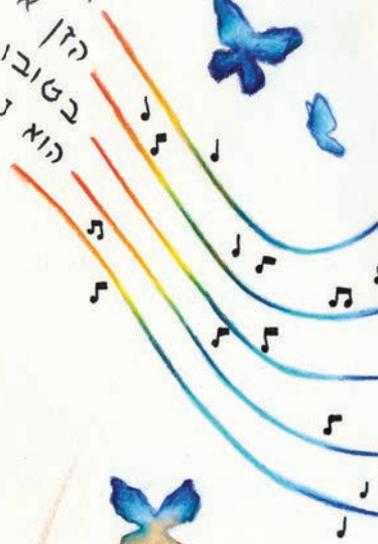
Rav Biederman further suggests that this *emunah* and change occurs within us each year during Tzafun. Therefore, we must strive to control our thoughts and concentrate on the *kedusha* and purity of the moment of *Chazi Halayla*. We should use this time to daven for *geulah*, strengthen our *emunah*, and understand that Hashem can change the circumstance in just one minute. In this way, we will *B'ezras Hashem* be *zoche* to the *yeshuah*, and have the same change of *galus* to *charus* that the Yidden in *Mitzrayim* had so many years ago at this exact moment of time.

☺ Tova Schwartz

Source: Rav Avroham Elimelech Biederman, *shlita*,
in his *Haggadah Shel Pesach, "Bear Chaim"*

בְּהַרְרֵי

אתה ה' אלוקינו מלך העולם
הזן את העולם כולו,
בטובו, בחן בחסד וברחמים
הוא נתן לחם לכל בשר
כי לעולם חסדו



CHAVI

Why do we open the door when reciting Shefoch Chamascha?

In *Mitzrayim*, Bnei Yisroel were commanded to stay inside their homes, so that they wouldn't see the downfall of the *Mitzriyim*. In contrast to this, in the future redemption Hashem will allow us to witness the punishment of the wicked. Therefore, we open our doors as we request that Hashem direct His anger toward those who deny Him.

An additional explanation for this custom is based on the rabbinic teaching that Yitzchak *Avinu* blessed Yaakov on *Leil Haseder*. According to the *midrash*, Eisav opened the door to receive his *berachah*, and Yaakov slipped out unnoticed behind the open door. To commemorate this event, we open our doors at the *seder*.

A third explanation is that when we had the *Beis Hamikdash*, the *halachah* was that every person was supposed to eat a certain amount of the *Korban Pesach*, and that none of it could be left over. To ensure that everyone would receive his portion, and that there would be no extra, individuals registered in advance. Many families locked their doors on *seder* night, to prevent strangers who hadn't 'signed up' for that *korban* from coming. Once the members of the household had completely consumed the *korban*, though, they would open the door. In commemoration of that custom, we, too, open our doors after partaking of the afikoman, which is eaten in lieu of the *Korban Pesach*.

☞ Shirel Rosenblum
Source: *Sfas Emes*

ה ל ל



Rina Szpilzinger

הללו את ה' כל גוים, שבחוהו כל האמים כי גבר עלינו חסדו

Why should the גוים praise Hashem for His mercy towards us, בני ישראל?

R' Aharon Kotler relates a story from the Chofetz Chaim: "R' Avraham the Ger," accused of who-knows-what, was tragically burnt alive. The priests executing him were petrified that he would take revenge on them in the next world. R' Avraham responded: "הללו את ה' כל גוים, שבחוהו" "כל האמים כי גבר עלינו חסדו" He offered the *mashal* of a village boy who accidentally injured a prince. The prince resolved that he would exact punishment from him once he became king. Yet years later, when the prince finally rose to the throne, he explained to the villager that living as he now does in the splendor of royalty, he is no longer interested in petty revenge. R' Avraham explained, when the nations of the world experience the final redemption, they will be petrified of the revenge of *Klal Yisrael*, after the centuries of torment they caused us. When, however, they see Hashem's tremendous kindness towards us, כי גבר עלינו חסדו, they'll feel relieved by the knowledge that our tremendous prosperity must surely make revenge seem unimportant. And so, R' Avraham assured the priests, no matter how much physical torture a person experiences in this world, after death those matters seem insignificant, as his soul enters "a state of supernal bliss."

☞ Mindy Weiss

Source: *The Haggadah of the Roshei Yeshiva* (Artscroll)

Chanie Malek

בִּירוּשָׁלַיִם

What is the purpose of this short paragraph, attesting to the fact that the Seder has been completed according to all its laws and in the proper order?

"לשנה הבאה"

Order is vital in Jewish life. So many things we do have the word *seder* – order – as their root. The *Siddur* is so called because it organizes everything we need to *daven*. In a *Yeshivah*, the organized learning session is called a *seder*. At a wedding, the rabbi who officiates is called the "*Mesader Kiddushin*" – the arranger of the marriage ceremony. And, of course, the most eagerly awaited meal of the year, the *Pesach Seder*, is named so because it follows a very specific table of contents. Rabbi Shlomo Wolbe, the famous *mussar* personality, insists that "the greater the person is, the more organized is his life." (*Alei Shur*, p. 68) Therefore, as we conclude the *Pesach Seder*, we declare that we have followed the night's precise order. We then end with a prayer: "Just as we have merited to arrange it, so, too, may we merit to do [its sacrifice]." The worship in the *Beis HaMikdash* was called the "*Seder Ha'Avodah*" – the Order of the Service, for every single detail needed to be arranged perfectly. By learning to be structured on the *Seder* night, we come closer to the rebuilding of the *Beis HaMikdash*, at which time our skills of orderliness will be used for their highest calling... *Leshanah Haba'ah B'Yerushalayim!*

🕊️ Golda Bamberger
Source: Rav Shlomo Wolbe

Q לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

This year, once again, we are without the Korban Pesach or the Beis Hamikdash, and will conclude our seder with these words. Our chachamim teach us that the second Beis Hamikdash was destroyed because of sin'as chinam and that it will not be rebuilt until we somehow rectify this sin. Why, then, are we not prompted somewhere during the seder to address the sin of sin'as chinam? Why are we not explicitly instructed to take corrective action so that next year, indeed, we can celebrate Pesach in a rebuilt Yerushalayim?

The Ben Ish Chai maintains that there is, in fact, such a reference in the *hagaddah*. It is alluded to, he believes, in the question, “why is it that on all other nights we do not dip even once...?” The Ben Ish Chai suggests that the first dipping of the *seder* (vegetables into salt water) ought to remind us of the first place that ‘dipping’ is mentioned in Jewish history: “and they dipped Yosef’s coat into blood.” (*Bereishis* 37:31) This is the prototype of *sin’as chinam* that has plagued us through the generations. The second dipping at the *seder* (*maror* into *charoses*) corresponds to a second dipping that we find mentioned in the Torah: “and you shall take the bundle of hyssop and dip it into the blood.” (*Shmos* 12:22) This *pasuk* refers to the dipping into the blood of the *korban Pesach*, which was the first step in painting the doorposts to save Jews from *makas bechoros*. It is no coincidence, says the Ben Ish Chai, that the Torah uses the language of *agudah* (bundle of hyssop) regarding the second dipping. The word *agudah* comes from the root word *igud*, meaning unity. Thus, the dipping of unity, which took place at the end of the *avdus*, was a remedy for the dipping of *sin’as chinam* which had triggered their descent into Egypt. The two dippings at the *seder* symbolize that we, too, can emerge from our current *galus*, which was triggered by *sin’as chinam*, by promoting unity amongst ourselves.

A further association can be made, when we note that the first night of *Pesach* always falls on the same day of the week as the following *Tisha B’av*. The Rama traces the minhag of dipping an egg in salt water on *leil ha’seder* to this phenomenon of the calendar. We dip an egg, the traditional food of mourning, at the *seder*, to bring to mind *Tisha B’av* and the destruction of the *Beis Hamikdash*. Why? Because in exactly 5 months, we may have another *Tisha B’av* if we forget the lesson of *Pesach* and the two dippings. We can only remedy the sin of *sin’as chinam*, symbolized by the dipping in salt water, through the unity symbolized by the dipping in *charoses*.

☺ Lizzie Boczeko
Source: Rabbi Frand

Chavi Golding





Tamar Eberstark

Afikoman: Reflections to Savor



"This is what has stood by our forefathers and us." The Torah. "In every generation powers rise up against us, and Hashem saves us from their hands." We recite *וְהָיָה שְׁעַתְּךָ* every year at the *Pesach seder*. We marvel at the dramatic Haggadah illustrations, the sublime stories of our miraculous Jewish heritage, or a particularly insightful thought a teacher shared. But I think of my grandparents. Dr. Elizabeth (Tzirel) and Rabbi Harry (Tzvi) Rieder who were taken from this world six years ago, though it seems like yesterday. Grandma was

nifteres on *Leil Haseder* and Zeide on *Shvi'i Shel Pesach* of the same year. As Holocaust survivors, they had witnessed *עָלִינוּ לְכַלּוֹתֵנוּ* all too vividly.

Family lore has it that my great-grandfather, Shmuel Yosef Rieder, received a letter from the Kerester *Rebbe*, Reb Shayele, warning of hard times coming for the Jews. The rebbe assured him that while he himself wouldn't live to see them, he would have 'his hand over the family,' and all the children living at home would survive the war. Later, in a letter from the Kemana Rebbe, Shmuel Yosef was told that the coming *Pesach* would be his last.

Hungarian Jewry was rounded up at *Pesach* time. Because my great-grandfather had been a war hero during WWI he was permitted to stay while the majority of Jews were taken to the ghetto. The Rieders remained in their home but after two weeks Shmuel Yosef could not bear to be apart from his people and said, "I am a *Yid* like all the other *Yidden* and I want to be with them and share their fate." When he told the family of his decision, they all decided to join him in the ghetto. As conditions worsened, some began to entertain the idea of moving to America, but Shmuel Yosef was strongly opposed because, as was rumored in Europe, even the stones in America are *treif*.

In time, the predictions of both *rebbeim* came true. All the children at home and my great-grandmother, Chaya Babi, survived. The eldest married daughter, Ruchsha, was killed with her husband and children, and my great-grandfather, Shmuel Yosef, died *al kiddush Hashem* upon arrival in Auschwitz, on *Shabbos*.

When asked what kept them going through horrific times Zeide responded that they had wanted to survive in order to raise families that would serve Hashem. My great-grandfather was *moseir nefesh* and sacrificed his physical well-being for the spiritual survival of his descendants. Today, he can peer down from *shamayim* and see hundreds of offspring, all Torah-observant Jews bearing his name and the names of his family members, following in his footsteps and serving the *Ribono Shel Olam*. This was his triumph of spirit.

In a poem found after my grandparents' passing, Grandma writes that "as the future became more and more dark, the past became a path of light. Centuries of Jewish suffering and faithfulness, men of integrity and women of valor, wise men and saintly men, heroes and martyrs. Their spirit flowed into my veins and gave me strength. So I did not ask in this terrible time where are you God, but could say in this terrible time I can/want to prove myself to Him."



Pesach is a time of *cheirus*, freedom. We recognize the hardships our people have suffered, but more importantly we look at our triumphs over our enemies gloriously proven through the many generations that followed. For years, I was privileged to spend every Sunday and many *Shabbosim* and *Yomim Tovim* with my grandparents, the triumphant heroes of mind, body, and soul in my life. I remember them vividly, and with the hope and determination that I can carry their torch, still burning brilliantly, and pass it on to future generations. Generations that will bear testimony to *וְהָיָא נִשְׁעָמְדָה* and never let that torch dwindle or fall so that it may pass from hand to hand until we no longer need to hold our own light, as the light of Hashem will shine blindingly with the arrival of Mashiach.

🕊️ *Fayga Tziporah Pinczower*

A Haggadah Postscript

The most commonly asked question on the mornings following the *sedarim* is, 'how long did your *seder* last?' Hopefully, by utilizing the upcoming *seder* to afford us the greatest level of *ruchnius*, we will be *zocheh* to respond by perfecting the question, "it's not, 'how long did your *seder* last,' it's 'how long will your *seder* last?'"!

☺ Emma Cohen





Baila Deutsch

בניִים



דבר



דם

ברד

צפרדע



ערוב

ארבה



שחית



חושך



מכת
בבורות