

K.I.N.S. ה'לל WORKSHOP



קדש

Unlocking the Haggadah by Rabbi Shmuel Goldin

C. By selecting the mitzva of Kiddush Hachodesh as the introduction to His body of law, God turns the Israelites' attention toward the precious commodity that will immediately become theirs as free people - the commodity of time. As we have already noted (see p. 14), no less a scholar than Rabbi Joseph Soloveitchik maintains that the fundamental distinction separating the free person from the slave is control of time: "Time-awareness is the singular faculty of the free man, who can use or abuse it. To a slave, it is a curse or a matter of indifference. It is not an instrument which he can harness to his purposes. The free man wants time to move slowly because, presumably, it is being employed for his purposes."

On the eve of their release from physical bondage, God prepares the Israelites for their spiritual transition to freedom: I grant you control over time itself. Your time will now be your own, to be used as you wish. Recognize the responsibility that such newfound control brings. As free people, endeavor to use your time wisely, filling your lives with meaning.

D. Through the recitation of Kiddush, we thus introduce our Seder journey as God introduced the Exodus to his nation. We ritually sanctify the moment before us and silently commit to the sanctification of all our moments, through the wise use of time in the fulfillment of God's will.

הגדה של פסח שירת מרים - מאת הרב יסף צבי רימון

קדש או קידוש?

סימני הסדר פותחים בציווי: קדש! מה משמעות לשון הציווי, והרי בכל שבת אנו עושים קידוש? שינוי זה מבואר בהבדל שבין סיום הקידוש בשבת וסיום הקידוש ביום טוב. בשבת אנו חותמים "מקדש השבת", ואילו ביום טוב אנו חותמים: "מקדש ישראל והזמנים". הגמרא במסכת ביצה (ז, מבאר שישאל האם המקדשים את הזמנים, ולכן חותמים באופן זה. עם ישראל קיבל קדושה מיוחדת, ומכוח קדושה זו הוא מצטווה לקדש את הזמנים (ע"פ מרן הרב קוק זצ"ל, עולת ראיה ח"ב, עמ' נד-רכה, וכן בשם הרצ"ה). בניגוד לשבת שהיא קבועה מימי בראשית, הרי שעל הזמנים יש השפעה ישירה של עם ישראל. עם ישראל מקדש את החודשים, ובעקבות כך משפיע על תאריך המועדים. על כן בקידוש של שבת אנו **מגלים** את קדושת השבת ומצטרפים אליה, ואילו בקידוש של יום טוב – אנו **יוצרים** את הקדושה..

קדש

קידוש

כרפס

יחץ

מגיד

רחצה

מוציא

מצה

מרח

בזך

שלחן עזר

צפון

בזך

הלל

נרצה

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הא לחמא עניא



אמת ליעקב - שולחן ערוך תעג:ו עמ' רז

שם: ויאמר הא לחמא עניא עד מה נשתנה ויאמר בלשון שמבינים הנשים והקטנים וכו'

עיין בהערה 448

448 עיקר מצות הלילה הוא ענין סיפור יציאת מצרים שהטילה התורה חיוב על האב לספר לבנו וכדביאר הרמב"ם בפ"ז מהל' חו"מ, ולכן אינו הגון מה שנוהגים היום שהמורים והמורות בבתי ספר מלמדים את כל סיפור ההגדה לכל פרטיה ודקדוקיה לתלמידים קודם החג, ואח"כ בשעת הסדר הבן מלמד ומסביר לאב, היפך כוונת התורה. ומה טוב היה אילו היו בתי הספר מלמדים לתלמידים רק את פירוש המלות של ההגדה וכל שאר הענינים היו האבות מספרים לבניהם בשעת אמירת ההגדה בליל הסדר, כפי שמחייב הדין [אבל קשה לשנות את מנהג העולם ואולי זה נכנס בגדר ואפילו כולנו חכמים וכו'] - מפי השמועה.

מה נשתנה

The Malbim Haggadah (by R' Naftali Maskil L'Eitan)

...Now that we understand the purpose of מה נשתנה, we can understand why its author selected these four specific features as the subjects of the Four Questions. Since the questions of מה נשתנה help us engender emotional enthusiasm and intellectual awareness in order to thank God, the author of the Haggadah chose the most effective way of activating emotional response to highlight those points that relate directly to slavery and those that relate directly to liberation.

- 1) Matzah. The matzah, called the "bread of affliction" (Devarim 16:3), is the food of slaves. The matzah reminds us of the slavery and subjugation we suffered.
 - 2) Maror. The maror, the bitter herbs, reminds us of the bitterness and affliction we endured.
 - 3) Dipping the Maror in Charoses. The dipping of the bitter maror in the sweet charoses to dilute its bitterness symbolizes freedom from enslavement. In addition, the act of dipping itself is a sign of freedom, because it is generally done with fine delicacies, the food of the free.
 - 4) Reclining, Reclining at one's leisure is a sign of freedom. In the time of the Talmud it was the manner of the wealthy to eat while reclining on couches.
- These four unique features of Pesach night remind us of our slavery, and then of our freedom. They influence our thoughts and emotions and awaken us to become ever more cognizant of the dramatic change which God introduced into the life of our nation.



קדש
זרח

כרפס
יחץ
מגיד

רחצה
מוציא
מצה

מרור

בזר

שלחן עזר

צפון

ברך

הלל

נרצה

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On the other hand, the four cups of wine do not commemorate any tangible manifestation of being enslaved or being freed. The four cups were instituted merely as an allusion to the four expressions of redemption God used when He assured the downtrodden Jewish people that He would redeem them (Shemos 6:6-7): I will bring you out, I will free you, I will redeem you, I will take you". Mentioning the four cups of wine in מה נשתנה would not achieve the emotional impact necessary to increase our thankfulness to God. They were, therefore, not included in the Four Questions...

Rav Schachter on the Haggadah

מסובין - WE RECLINE. Why is there no question about the arba kosos in the Mah Nishtanah?

Rav Soloveitchik explained that on seder night, there are two mitzvos that are closely related to each other one a mitzvah min baTorah and the other a mitzvah miderabbanan.

The Biblical mitzvah is dependent mitzvah on one's mindset: בכל דור ודור חייב אדם לראות - In every generation, one is obligated to regard himself as though he himself had gone out from Mitzrayim."

This mitzvah is derived from the passuk (Devarim 6:23), "ואותנו הוציא משם" - "And he took us out from there" (Pesachim 116b). The mitzvah is for every person to view himself as a slave who was taken out from Mitzrayim to freedom, to have the attitude and the feeling as if he just left Mitzrayim tonight. This is a very difficult mitzvah to fulfill. Indeed, it would seem that most people fail to fulfill this mitzvah properly.

As an extension of the mitzvah min haTorah, there is a mitzvah derabbanan that is much easier to fulfill. The Rambam (Hilchos Chametz U'Matzah 7:6) writes בכל דור ודור חייב אדם להראות את עצמו כאילו הוא יצא ממצרים - In every generation, one is obligated to personally demonstrate as though he himself had actually gone out from Mitzrayim."

How does one demonstrate that he just became a ben chorin?

The Rambam continues (7:7) that there are two parts to this mitzvah - heseibah and arba kosos. Slaves eat their meals in an upright posture, and they receive only basic nourishment. Only free men can recline during their meal or drink a toast. Thus, on seder night, we eat b'heseibah and we drink arba kosos to demonstrate that we are bnei chorin.

This is the reason, the Rav continued, that the mitzvah of arba kosos is not mentioned in Mah Nishtanah because it is subsumed under the question regarding the mitzvah of heseibah. Arba kosos and heseibah constitute two aspects of the same mitzvah; both are manifestations of the more general mitzvah of demonstrating cheirus that exists on this night. The question about heseibah is really a question about why we must demonstrate cheirus on this night. Since heseibah was included in Mah Nishtanah, there was no need to include a question about arba kosos as well, because it is essentially a fulfillment of the same takanah. [See MiPninei HaRav, 2001 ed., p. 89.]

קידוש

מגיד

כרפס

יחזק

מגיד

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הלל

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וְיִצְיָאֵנוּ



וְיִצְיָאֵנוּ ה' אֱלֹהֵינוּ The Haggadah uses the possessive case of *Elokeinu*, “our God,” in addition to *Hashem*, the Tetragrammaton. It could have said, “*Va-yozi'einu Hashem mi-sham*, Hashem took us out of there.” To understand what is achieved by adding “*Elokeinu*, our God” to this statement, we must understand the semantics of “*Elokeinu*” and that of the phrase “*Hashem Elokeinu*.”

In the verse “*Shema Yisra'el Hashem Elokeinu Hashem ehad*, Hear O Israel, *Hashem Elokeinu*, God is one” (Deut. 6:4), the phrase *Hashem Elokeinu* expresses the idea that Hashem has been accepted as our God, our Master, our Lawgiver, our King, and our Ruler – He to whom we are committed, to whom we are obedient, and whose laws and commands we are duty-bound to implement.

Contemporary man is an unfree being because he is insecure; he is tied to the moment, never knowing whether disaster will strike the next second. There is only one way for man to free himself from all his restrictions, from all his fears, from all his phobias. Surrender to God frees man from his serfdom to his fellow man. Man rids himself of his fright by faith in God and surrender to Him. It is a great price, of course. One must fear God. This surrender to God is very hard; the biological pressures push, and nature summons action – often an action that has been prohibited by the law, be it in the realm of dietary law, be it in the realm of sexual morality. All man has to do is to exert his ability to give up pleasure for a few seconds, and the next hour he will find freedom at a higher level; he will be more of a free man than he was before.

If we had been taken out of Egypt without *Elokeinu*, without accepting His code, without surrendering to His authority, without reaching a covenant with Him, without obligating ourselves to surrender freedom in order to gain a higher form of freedom – then we would have been in bondage again. Instead of bondage to Pharaoh, it would have been bondage to our own fears, to our own phobias, to nature, to society, to slogans. On Passover, we celebrate our freedom.
(Festival of Freedom)

קדש

זרח

כרפס

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שלחן עזר

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נרצה

מעשה בבני ברק

שמן הטוב

מעשה ברבי אליעזר וגו' עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריאת שמע

בטרם אבאר מעשה של התנאים, רצוני מקודם להביא את דברים הנפלאים של השפת אמת (פסח, תר"מ ד"ה כל המרבה), דתמה מה החידוש כאן. שנראה שבעל ההגדה חישוב זאת כמעשה של התפעלות, ומהו החידוש הלא אצל כמה מגדולי הדור של דורינו עובר כל ליל הסדר בסיפור יציאת מצרים ובשיר השירים. והלא קדושי עליון כהתנאים האלו מהו החידוש של עד שבאו תלמידיהם ואמרו הגיע זמן קריאת שמע של שחרית, דמסתמא הם בני ותיקין והגיעו לזמן של וגומרה עם השמש דהיינו נץ החמה.

ואומר השפת אמת דהתנאים האלו התעמקו כל כך בסיפור יציאת מצרים עד שלא הגיעו אפילו ל'רחצה' ו'מוציא מצה' ולא אכלו השני כזיתים מצה שחייבים וגם המרור. ויתכן דסברי כרב אחא בר יעקב (פסחים קכ.) דפליג ארבא וסובר דאחד זה ואחד זה דרבנן, בין מצה ובין מרור בזמן הזה מדרבנן, משא"כ מצות סיפור יציאת מצרים מדאורייתא לכולי עלמא. ואף דהלכה הוא כרבא דסבר מצה בזמן הזה דאורייתא ורק מרור הוא מדרבנן, מ"מ מצות סיפור יציאת מצרים הוא מדאורייתא לכו"ע (ועיין תוס' שם דמשמע דר"י מצריך קרא לטמא ושהיה בדרך רחוקה, וזהו לכאורה רק אם פוסקין כרב אחא, א"כ יש שיטה שסובר דהלכה הוא כרב אחא ויל"ע).



קדש
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רחצה
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שלחן עזר

צפון
ברר

הלל
נרצה

עבדים לפרעה



Exalted Evening, Rabbi Joseph Soloveitchik on the Haggadah

We were slaves to Pharaoh, not Pharaoh's slaves. The former would be only a juridic-social description; the Jews belonged to Pharaoh legally, but spiritually were free people with their own minds and an independent approach to reality. However, when we state that someone is "Pharaoh's slave," we identify his whole personality with Pharaoh. Serving Pharaoh is not just incidental; it is the whole purpose of his life. Pharaoh's Egyptian slaves are called "*avdei Far'oh*" (Gen 50:7; Ex. 10:7, 11:3). Our service to the Almighty is not something foreign and incidental, but rather something indispensable to our existence, something intrinsic and inseparable from our ontological awareness. That is why the term "*eved Hashem*, God's servant" is used in the Bible. We are just servants of God, and nothing else.

The Jews in Egypt were slaves only in a political-economic sense. Had they been slaves existentially, had they lost their love of freedom and their spiritual heritage, had they been "Pharaoh's slaves" and not just "slaves to Pharaoh," they never would have been liberated. They would have lost their personality and their quest for freedom. For the Jews, slavery was extrinsic, not intrinsic. It did not destroy their inner personality. Even in the crucible of slavery and oppression, the Jews had not forfeited their dignity and sense of loyalty. They remained the children of the patriarchs, hoping and praying for a better future. Since slavery had not corrupted them fully, and since they remained spiritually free, the great miracle of the Exodus took place.

Moses had doubts about the Jews' eligibility for freedom. He thought of them as slaves, especially after his very unpleasant experience with the two Hebrew slaves who were fighting. Moses was in despair, wondering whether the Jews were worthy of redemption. Therefore, God presented him with the

very strange revelation of the burning bush. In its middle was a fire, while its outside was cold and dark. From the outside, it looked just like any other thorn bush in the desert; but inside that bush, in its hidden center, there was a fire burning. The ecstasy of the Jews for God, their commitment to His path, had never been extinguished in Egypt. It was rather invisible, covered up. God told him, "*Raboh ra'iti*, I have surely seen the wretchedness of My people who are in Egypt" (Ex. 3:7). Our Sages say, "*Atah ro'eh re'iyah ahat*" – meaning, you see only My people in Egypt – "*va-Ani ro'eh shetei re'iyot*" – whereas I penetrate into the depths (Ex. *Rabbah* 3). And once we penetrate into the depth of a Jew, no matter how repugnant his exterior, no matter how subservient he is to the taskmaster, we will find him questing for freedom and searching for God. Within every Jew, there is a burning bush. The Jew himself has never become Pharaoh's slave, but only a slave to Pharaoh. "We were slaves to Pharaoh in Egypt," but we remained free, even during the time of oppression.

קדש
זרח

כרפס
יחז
מגיד

רחצה
מוציא
מצה

מרור
בזר
שלחן עזר

צפון
בדר

הלל
נדרה

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הגיע זמן

Faith and Freedom Passover Haggadah with commentary from the writings of Rabbi Eliezer Berkovits

The time has come

הגיע זמן

The Talmud (Brachot 61b) introduces the story of Rabbi Akiva's martyrdom with the words: "The hour when they took Rabbi Akiva to his death, was the time for the recitation of the *Shema*." In our opinion these laconic words hide the true greatness of Rabbi Akiva's deed. We

usually imagine an act of *Kiddush haShem* as the stirring drama of the soul as it reacts to an extraordinary situation. This is how Jewish martyrs through the ages gave their lives and breathed their last with the words of the *Shema* on their lips. It was an affirmation, an "acceptance of the Kingdom of Heaven," brought about by the extraordinary nature of the challenge; specific acceptance, meeting a specific hour. Not so in the case of Rabbi Akiva: it was the hour of the daily recitation of the *Shema*. Accepting "the yoke of the Kingdom," Rabbi Akiva was doing what he had been doing every day of his life. It was, one might say, routine. The extraordinary situation invested the routine with extraordinary meaning and dignity. But Rabbi Akiva was not responding to a situation; he ignored it. The Roman soldiers came to fetch him; they abused his body. It happened to be the time of the day when a Jew recites the *Shema*. Let the Romans do to him whatever they please; Rabbi Akiva could not be concerned with it. He had more important things to which to turn his attention – it was time for the saying of the *Shema*. What did it matter what Rome did to him! He went about his business of living the daily life of a Jew. Continuing with "the routine" of Jewish existence and ignoring the world that is bent on crushing the Jew is one of the marks of *Kiddush haShem*. Often it is practiced long before the hour of radical abandonment arrives. *Kiddush haShem* in this sense is not one final heroic act of affirmation. It may be a form of behavior and daily conduct. Numberless are the instances which show how widely this form of *Kiddush haShem* was extant in the ghettos and in the death camps.

Faith After the Holocaust, pages 82–83

קדש

זמן

כרפס

יחז

מגיד

רחה

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מזה

מרוז

בזר

שלחן עזר

צפון

ברך

הלל

נרצה

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ברוך המקום

The Rav Schwab Haggadah

ברוך המקום / Baruch HaMakom

Following the general outline of the order of the Haggadah (as explained in our introduction), we now proceed to the וְהַגִּדְתָּ לְבִנְךָ, *And you shall tell your son*, section of the Haggadah. In this section, we detail the methods that a father is to use in dealing with the אַרְבָּעָה בָּנִים, *four sons*, the four different types of children as delineated by the Torah.

However, before beginning this section, the *Baal Haggadah* introduces it with: בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּרוּךְ הוּא, *Blessed is HaMakom [Hashem], blessed is He; blessed is the One Who gave the Torah to His nation Israel, blessed is He*. It is important for us to understand the significance of this introduction.

The Name used here for Hakadosh Baruch Hu is מקום, which actually means *place*. This Name is usually reserved for sad occasions, as in הַמָּקוֹם יְנַחֵם אֶתְכֶם, *May HaMakom comfort you*, or הַמָּקוֹם יְרַחֵם עֲלֵיהֶם, *may HaMakom have mercy on them*, where it is meant to

convey the thought that in times of trouble and difficulties it may appear to those affected by such difficulties that Hakadosh Baruch Hu is absent. So we give them encouragement and hope by reaffirming our faith in the Omnipresence of Hakadosh Baruch Hu and tell them that there is no empty place: Hakadosh Baruch Hu is the מקומו של עולם, *the "Place" of the world*. He is המקום, *the Place*. He is with us here, בכל מקום, even in times of difficulty and sadness, just as surely as *place* is here with us.

Before beginning the section dealing with the *arbaah banim*, the *Baal Haggadah*, too, envisions people who may be sitting at their Seder tables in circumstances that are less than joyous. This may be because Hakadosh Baruch Hu has not blessed them with children, and there is no child present to ask נְשִׂאָה, and no one with whom to be *mekayelm* the mitzvah of וְהַגִּדְתָּ לְבִנְךָ. In such circumstances, one is to be מצדיק עליו את הדין, *accepting of God's judgment*, when he says the words בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא, *Blessed is HaMakom, blessed is He*, with which he accepts the will of Hakadosh Baruch Hu in not yet granting him children.

Or, one may have children, but either one or more have not followed in the parents' path, and ridicule their parents as "old-fashioned" or superstitious in their "rigid" observance of *Torah u'mitzvos*. For this situation, the *Baal Haggadah* prescribes the words: בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּרוּךְ הוּא, *Blessed is the One Who gave the Torah to His nation Israel, blessed is He*. God gave the Torah for all of Yisrael; it has an answer even for the *rasha*, and a method that can bring him back on the proper path.

The Torah has answers for any person, regardless of whether he is a *chacham*, *rasha*, *tam*, or *she'eino yodei'a lishol*. Rav Samson Raphael Hirsch translates the verse, תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ, as, *The Torah of Hashem is all-encompassing; it answers the questions asked by the soul* (*Tehillim* 19:8). מְשִׁיבַת נֶפֶשׁ here is used in the sense of *she'ellah u'teshuvah*, questions and answers. If questions of religion torment one's soul, it will be satisfied and refreshed by the answers found in a proper understanding of the Torah, which directs man in every aspect of his existence.



קדש

יחד

ברפס

יחז

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שלחן עזר

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נדרה

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יכול מראש חודש

• יכול מראש חודש •

סיפר החסיד רבי מרדכי מיירנץ שליט"א, שבליל הסדר בשנה הראשונה אחר המלחמה זכה להיות סמוך על שלחנו של הרה"ק בעל ה'בית ישראל' מגור זי"ע, ואמר לדרוש בדרך רמז את מאמרם (מכילתא פרשת בא סימן יז) "והגדת לבנך ביום ההוא לאמר - שומע אני מראש חודש, תלמוד לומר 'ביום ההוא', אי ביום ההוא יכול מבעוד יום, תלמוד לומר 'בעבור זה' בשעה שיש מצה ומרור מונחים לפניך על שולחןך", דהנה ישנם אנשים הסוברים שרק "מראש חודש", דהיינו זמן של

התחדשות וגוטע זמנים' צריך לעבוד את הקב"ה, לזאת אמרה תורה "ביום ההוא", שבכל יום ויום ימלא חובתו בעולמו, אך אכתי ישנם החושבים דרך כאשר הכל מאיר לפניהם בבחינת "ביום ההוא" אז יעבדו את בוראם, וזה הסלקא דעתא של "יכול מבעוד יום" כאשר הכל מאיר כאור היום, אך האמת אינה כן אלא "בשעה שיש מצה ומרור מונחים לפניך", בין בעת שמחה ובין בעת צר ומצוק כפי שמרמזים המצה [שהיא לחם עוני] והמרור, גם אז חובת כל אדם לעשות נחת רוח לבורא יתב"ש.



ארבע בנים

A Letter from the Lubavitcher Rebbe 11th of Nissan, 5717

Greeting and Blessing:

The Festival of Pesach is inaugurated by the central theme: "When thy son will ask thee," and the Haggadah is based on the commandment of the Torah: "Then shalt thou tell thy son."

There are various ways of asking questions and formulating the answers, depending upon whether the son belongs to the category of the "Wise," the "Wicked," the "Simple," or "The One Who Knows Not How to Ask."

While the "Four Sons" differ from one another in their reaction to the Seder service, they have one thing in common: they are all present at the Seder service. Even the so-called "Wicked" son is there, taking an active, though rebellious, interest in what is going on in Jewish life around him. This, at least, justifies the hope that someday also the "Wicked" one will become wise, and all Jewish children attending the Seder will become conscientious, Torah-and-Mitzvot-observing Jews.

Unfortunately, there is, in our time of confusion and obscurity, another kind of a Jewish child: the child who is conspicuous by his absence from the Seder service; the one who has no interest whatsoever in Torah and Mitzvot, laws and customs; who is not even aware of the Seder-Shel-Pesach, of the Exodus from Egypt and the subsequent Revelation at Sinai.



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שלחן עזר

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נרצה

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This presents a grave challenge, which should command our attention long before Passover and the Seder night. For no Jewish child should be forgotten and given up. We must make every effort to save also that "lost" child, and bring the absentee to the Seder table. Determined to do so, and driven by a deep sense of compassion and responsibility, we need have no fear of failure...

The event of the Exodus from Egypt and the Festival of Passover are timely reminders, among other things, that not in an attempt to imitate the environment lies the hope for survival, deliverance and freedom, but rather in the unswerving loyalty to our traditions and true Jewish way of life.

Our ancestors in Egypt were a small minority, and lived in the most difficult circumstances. Yet, as our Sages relate, they preserved their identity and, with pride and dignity, tenaciously clung to their way of life, traditions and distinct uniqueness; precisely in this way was their existence assured, as also their true deliverance from slavery, physical and spiritual...

There is no room for hopelessness in Jewish life, and no Jew should ever be given up as a lost cause. Through the proper compassionate approach of Ahavas Yisroel, even those of the "lost" generation can be brought back to the love of G-d (Ahavas HaShem) and love of the Torah (Ahavas HaTorah), and not only be included in the community of the "Four Sons," but in due course be elevated to the rank of the "Wise" son.

May G-d grant that all sons and daughters of Israel be gathered together at the same table of the Seder service, to celebrate the Festival of Passover in its true spirit and manner, in accordance with "the testimonies, statutes, and laws which G-d our G-d commanded us."

May the gathering also of those "lost tribes of Israel," and their assembly at the Seder table, hasten the beginning of the true and complete Redemption of our people, through our righteous Moshiach, speedily in our time.

With the blessing of a Kosher and Happy Pesach,

Rabbi Menachem M. Schneerson

The Missing Fifth: Rabbi Sacks' Pesach Haggadah

Many commentators, among them the Vilna Gaon, have drawn attention to the influence of the number four in connection with the Haggadah. There are four fours: The four questions; The four children; The four cups of wine; The four expressions of redemption: 'I will *bring you out* from under the yoke of the Egyptians and *free* you from their slavery. I will *deliver* you with a demonstration of My power and with great acts of judgment. I will *take* you to Me as a nation.' (Ex.6:6-7)...

The first thing to note is that there is, in fact, another 'four' on the seder night, namely the four biblical verses whose exposition forms an important part of the Haggadah: 'An Aramean tried to destroy my father . . .' 'And the Egyptians ill-treated us and afflicted us . . .' 'And we cried to the Lord, the God of our fathers . . .' 'And the Lord brought us out of Egypt . . .' (Deut. 26:5-8) There are, then, not four fours, but five.

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In early editions of the Talmud tractate *Pesachim* (118a) there is a passage that perplexed the medieval commentators. It reads: 'Rabbi Tarfon says: over the *fifth* cup we recite the great Hallel.'...How then are we to understand the statement of Rabbi Tarfon that there is a fifth cup?

Among the commentators three views emerged. The first was that of Rashi and the Tosafists. According to them, there are only four cups on the seder night, and it is forbidden to drink a fifth. The statement of Rabbi Tarfon must therefore be a misprint, and the texts of the Talmud should be amended accordingly.

The second was that of Maimonides. He holds that there is a fifth cup, but unlike the other four, it is optional rather than obligatory...

The third view, that of Ravad of Posquières, a contemporary of Maimonides, is that one should drink a fifth cup. There is a difference in Jewish law between an obligation, *hovah*, and a religiously significant good deed, *mitzvah*. The first four cups are obligatory. The fifth is a *mitzvah*, meaning, not obligatory but still praiseworthy and not merely, as Maimonides taught, optional.

...Jewish law tries wherever possible to propose a solution that pays respect to all views, especially when they are held by great halachic authorities. The solution in the present case was simple. A fifth cup is poured (out of respect for Ravad and Maimonides) but not drunk (out of respect for Rashi)... This therefore is the history behind 'the cup of Elijah' – the cup we fill after the meal but do not drink. It represents the 'fifth cup' mentioned in the Talmud.

According to the Jerusalem Talmud, the reason we have four cups of wine is because of the four expressions of redemption in God's promise to Moses. How then could Rabbi Tarfon suggest that there are not four cups but five? *The fascinating fact is that if we look at the biblical passage there are not four expressions of redemption but five.* The passage continues: 'And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord.' (Exodus 6:8)

There is a further missing fifth. As mentioned above, during the course of reciting the Haggadah we expound four biblical verses, beginning with, 'An Aramean tried to destroy my father.' In biblical times, this was the declaration made by someone bringing first-fruits to Jerusalem. However, if we turn to the source we discover that there is a fifth verse to this passage: 'He brought us to this place [the land of Israel] and gave us this land, a land flowing with milk and honey' (Deuteronomy. 26: 9)...

What, though, of the four questions and the four sons? There was a fifth question. The Mishnah states that a child should ask: 'On all other nights we eat meat that is cooked, boiled or roasted; but this night only roasted meat.'...

Was there a fifth child? The late Lubavitcher Rebbe suggested that there is a fifth child on Pesach. The four children of the Haggadah are all present, sitting round the table. The fifth child is the one who is not there, the child lost through outmarriage and assimilation. Rabbinic tradition tells us that in Egypt, many Jews assimilated and did not want to leave...

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ברד

הלל

נדצה

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So the beneath the surface of the Haggadah we find, not four fours, but five fives. In each case there is a missing fifth – a cup, an expression of deliverance, a verse, a question and a child. Each points to something incomplete in our present situation... Israel is not yet at peace. In the Diaspora assimilation continues apace. Many Jews are estranged from their people and their faith. Something is missing from our celebration – the fifth cup, the fifth deliverance, the fifth verse, the fifth question and the fifth child. That is a measure of what is still to be achieved. We have not yet reached our destination. The missing fifths remind us of work still to be done, a journey not yet complete.

רשע



הגדה של פסח שי"ח הגרי"ד

ל') ואמר לו בעבור זה עשה ה' לי בצאתי ממצרים - בפרשה של הבן הרשע התשובה אליו היא (שמות י"ב, כ"ז), ואמרתם זבח פסח הוא לה' אשר פסח על בתי בני ישראל בנגפו את מצרים ואת בתיהם הציל. ואילו בעבור זה עשה ה' לי בצאתי ממצרים הוא מה שאומרים לבן שאינו יודע לשאול, וגם בהגדה אומרים כן לשאינו יודע לשאול את פתח לו וכו' בעבור זה וגו'. וצ"ע למה בעל ההגדה כתב שמשיבים לבן הרשע את התשובה של הבן שאינו יודע לשאול, ואין משיבים את התשובה האמורה בתורה לבן הרשע.

ותירץ הגר"א בפירושו להגדה דבאמת אין עונים לבן הרשע כלל, דכתוב בכל הבנים והגדת לבנך ואמרת לבנך, ואילו בבן הרשע כתיב ואמרתם ולא כתוב למי אומרים, והיינו משום דאין עונים לבן הרשע כלל אלא דאומר לשאר הבנים המוסבים ליד שלחנו של האב זבח פסח הוא וגו'. ולכן איתא בהגדה אילו הי' שם לא הי' נגאל בלשון נסתר, ואין אומרים אילו היית שם לא היית נגאל בלשון נוכח, דאין עונים לבן הרשע כלל אלא לשאר הבנים שליד השלחן. ומה דאיתא בהגדה שכששואל הבן הרשע דאומרים בעבור זה, אין זו תשובה לרשע אלא לשאר הבנים המוסבים ליד השלחן, ואומרים להם את התשובה של הבן שאינו יודע לשאול, משום שהם לא שאלו, דרך הבן הרשע שאל, ולכך אומר להם האב את התשובה של זה שאינו יודע לשאול.

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רשע

R' Chaim Kanievsky Haggadah

לָכֶם וְלֹא לִי — He says *"To you," thereby excluding himself*

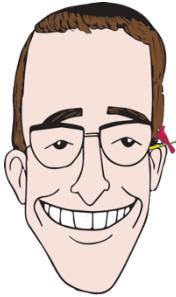
We interpret the wicked son's choice of the word לָכֶם, *to you*, as excluding himself. However, the wise son used a similar word: אֲתֶם, *you*. Why do we not see the same implication in the wise son's words as we do in the wicked son's?

We are not judging the wicked son based on the implication of only one word. The wise son began by asking a question that showed that he was interested in the mitzvos we are fulfilling at the Seder; as such, we interpret the end of his sentence, the word אֲתֶם, *you*, to be a respectful way of speaking. The word אֲתֶם is a plural of "you" used when talking to a group. He thus means, "You, the special group who received the Torah."

The wicked son, though, began by asking a disrespectful question: *Of what purpose is this work?* We therefore interpret his next words to be the natural conclusion of such a statement: לָכֶם, *to you*; i.e., *to you and not to me* — excluding himself from the mitzvos.

On the eve of their release from physical bondage, God prepares the Israelites for their spiritual transition to freedom: I grant you control over time itself. Your time will now be your own, to be used as you wish. Recognize the responsibility that such newfound control brings. As free people, endeavor to use your time wisely, filling your lives with meaning.

D. Through the recitation of Kiddush, we thus introduce our Seder journey as God introduced the Exodus to his nation. We ritually sanctify the moment before us and silently commit to the sanctification of all our moments, through the wise use of time in the fulfillment of God's will.



קדש

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נדרה

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רשע

מה העבדה הזאת לכם? — *Of what purpose is this work to you?*

The source of the wicked son's question is *Shemos* 12:26, where Moshe tells the Jews that their children will one day ask them this question. Verse 27 continues: *וַיִּקְדוּ הָעָם וַיִּשְׁתַּחֲווּ*, and the people bowed their heads and prostrated themselves [after hearing this news]. *Rashi* explains that the Jews bowed their heads in gratitude at the news that they would have children, and that there would be future generations of Jews.

Rav Chaim was asked: Is this good news — the news that their children will be “the wicked son”? Did they bow in thanks for such news?

“Yes,” Rav Chaim answered. “The news that they would have children and future generations is itself good news and necessitates thanking Hashem. If the children will be wicked — well, wicked children can always repent. We cannot look into the future and determine whether our yet-unborn children will be good or wicked (see

קדש

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הלל

נרצה

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ארמי אבד אבי



Rav Druck on the Haggadah

Another way of explaining how Lavan sought to destroy Yaakov emerges from the answer to a different question, one that is asked by R' Chaim Kanievsky. What is the connection between the two clauses of the verse, וַיֵּרֶד מִצְרָיִם, אֲרָמִי אֲבִד אָבִי, An Aramean attempted to destroy my father, and then he descended to Egypt? These two clauses seem to be expressing disparate ideas, so why are they juxtaposed?

He answers that the reason Yitzchak and Rivkah sent Yaakov to the house of Lavan was so that he would be saved from his brother Eisav, who wished to kill him. Chazal teach that during all the ensuing years, Eisav wanted to kill Yaakov, but he was afraid of Lavan. In truth, however, Lavan himself wanted to kill Yaakov, as Rashi comments on the cept that Hashem warned him, in a dream, not to harm Yaakov. What did Lavan do? He sent a message to Eisav notifying him that Yaakov had taken leave of him, and that he no longer needed him, so from now on, Eisav was free to kill him. Although Lavan himself refrained from killing Yaakov, he tipped off Eisav to do the work for him.

Chazal teach that when Eisav and Yaakov subsequently met, Yaakov convinced Eisav not to kill him, using the following argument: "Hashem promised Avraham Avinu during the Bris Bein HaBesarim that his descendants would be strangers in a foreign land, where they would be enslaved and oppressed for 400 years. If you kill me, you will have to take this terrible decree upon yourself and your children, so it is better for you to leave me alive and I will take the decree upon myself."

We can now understand the juxtaposition of the two clauses: " אֲרָמִי אֲבִד אָבִי, וַיֵּרֶד מִצְרָיִם, An Aramean attempted to destroy my father, and he descended to Egypt. Lavan attempted to destroy my father by telling Eisav to kill Yaakov, and the reason Yaakov was spared from this fate was that he descended to Egypt, meaning that Eisav left him alive due to the decree of the enslavement in Egypt, so that he would not have to take it upon himself.

This idea also answers the question of how Lavan attempted to uproot everything: He did so by notifying Eisav that he could kill Yaakov. His desire to kill Yaakov did not remain in the realm of thought alone, for he actually requested that Eisav bring this evil desire to fruition.

We can also explain now why Amalek attacked the Jewish people immediately after they left Egypt. In Eisav's will, he left instructions to Amalek, his descendant, that he could not touch Yaakov's descendants as long as they had not completed the decree of enslavement, for if they would annihilate the Jewish people before the decree had been carried out fully, they themselves would have to be enslaved in their stead. But once the Jewish people left Egypt, having fulfilled the decree of enslavement in its entirety, Amalek was no longer afraid to attack and annihilate them.

קדש

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צפון

קרר

הלל

נדרה

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והיא שעמדה



Unlocking the Haggadah by Rabbi Shmuel Goldin

A. The first section of the Maggid, the section of historical awareness, closes with this emphatic declaration: "Vhi she'amda la'avoteinu v'lanu" (And this is what has stood by our ancestors and us), we proclaim. Reflecting back on the previous paragraph, we declare that God's promise of redemption to Avraham, at the dawn of our history, has stood us in good stead across the centuries. In each generation, our enemies have struggled to halt our inexorable historical passage. And, in each generation, with God's help, we have triumphed.

B. We thus fulfill the Mishnaic mandate that shapes the first section of Maggid: "Matchil b'genut u'mesayeim b'shevach" (One opens with shame and closes with praise), 82

We announce that we have reached the stage of historical awareness as we proclaim: "She'b'chol dor va'dor (in each generation), they rise against us to destroy us, and the Holy One, Blessed Be He, saves us from their hand."

God continually redeems us from our enemies as we travel toward the ultimate realization of our national destiny. Just as the Exodus story describes a journey from servitude to redemption, so too, Jewish history in its entirety can be viewed as a continuing journey from darkness to light; an ultimate passage from shame to praise.

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והיא שעמדה



LEHMAN HAGGADA

And it is this (the Torah, the most valuable possession, רכוש גדול) that has stood by our fathers and us; for not one alone has risen up against us to destroy us, but in all generations do they rise up against us to destroy us; but the Holy One, blessed be He, delivers us from their hands. According to a neat explanation the word והיא contains the content of our life and being. The letter ו which has the numerical value of six, indicates the six orders of the Mishnah, the oral teaching. This takes pride of place because tradition reveals to us the meaning of the written teachings. The letter ה which has the value of five, indicates the five books of the Torah. The letter י, with the numerical equivalent of ten, indicates the Ten Commandments which are the essence of the moral teachings of Judaism. The letter א, with the numerical equivalent of one, indicates the One God, whose unity it is the high mission of our people to declare. If we abide by the oral teaching, study the written teaching in its light, base our code of conduct on the Ten Commandments, and cleave to the One God in faithful love, we need fear no antagonist and Almighty God will protect us from all foes.

We have said that the word והיא refers to the Torah. However this is to be taken in a figurative sense rather than literally, since the word רכוש which refers to the Torah, is masculine and accordingly it should be והוא and not והיא. Don Yitzhak Abarbanel refers the word to the promise given to our father Abraham and indicated in the words: "And also that nation, whom they shall serve, will I judge". This promise, that no one may attack Israel with impunity, has comforted our fathers and consoles us too. Abarbanel relates this to the Midrash Rabbah on Genesis, XV, 9, according to which God revealed to our father Abraham all the future sufferings of the people of Israel at the Covenant between the sacrificial pieces. The beasts sacrificed and dismembered by Abraham at God's command, indicate the enemies of Israel, whereas the doves, which were not dismembered, refer to Israel...

...Midrash to the Song of Songs, Chap. II, verse 8: "The voice of my beloved, behold, He cometh, leaping over the mountains, skipping over the hills." The sages interpret this verse to mean that at the redemption from Egypt, God leaped over the many years that reared like mountain and hills before the possibility of redemption. They add: "When Moses came and said to Israel: 'ye shall be redeemed in this month', they replied to him: 'Moses our teacher, how can you say so? Did not God lay down a term of 400 years to our father Abraham, whereas our stay in Egypt at present only amounts to 210 years?' And Moses replied to them: 'Since He desires your redemption, He pays no regard to your reckoning'. God redeemed Israel from Egypt before the period had expired, for the sake of His great name, because the existence of Israel and their fitness to be God's people are absolutely necessary for the universal rule of the most-High. והיא, and this is the great truth that sustained our ancestors in Egypt, that they were redeemed at the right moment and before the allotted term, and this is the great truth which sustains us throughout the centuries, and because of which we shall be saved from all persecution, oppression and temptation.

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Rav Asher Weiss Haggadah

צא ולמד מה קשש לבן הארמי

Go and learn what Lavan the Aramean attempted

Why do we mention Lavan in the Haggadah, which focuses primarily on the Exodus?

This passage expands on a statement made in the previous one: "In every generation they rise against us to annihilate us."

We mention Lavan here to indicate that throughout our history, two forms of destruction threaten our existence: physical annihilation and spiritual destruction.

Pharaoh subjected us to both threats. He decreed that all male children be drowned, thus threatening our physical existence, and he also wanted to prevent us from serving Hashem. This is why we conclude *Maggid* with a blessing, in which we thank Hashem "for our redemption and for the liberation of our souls."

Lavan tried to uproot us, not by trying to annihilate us in a physical sense, but by attempting to influence Yaakov and his children to become idolaters.

We find these two threats reappearing time and again throughout our history. Haman tried to eradicate the Jewish nation in a physical sense. The Greeks tried to put an end to our spiritual existence by preventing us from learning Torah and fulfilling Hashem's mitzvos.

When Yaakov's sons asked him to send Binyamin to Egypt with them, Yaakov cried, "I am the one whom you bereaved! Yosef is gone, Shimon is gone, and now you would take away Binyamin? **עלי** עלי, Upon me has it all fallen!" (Bereishis 42:36).

The Vilna Gaon notes that years earlier, when Yaakov was afraid to pose as Eisav to claim his father's blessings lest his father curse him instead of blessing him, Rivkah assured him, **עלי קללקך בני**, Your curse be upon me, my son" (Bereishis 27:13).

The word **עלי** is an acronym for Eisav, Lavan, and Yosef (ויסף). Rivkah foresaw that there was an unavoidable Heavenly decree that Yaakov would have to deal with three difficulties in life — those of Eisav, Lavan, and Yosef.

When the tribes wanted to take Binyamin to Egypt, Yaakov ex-

claimed, "**עלי קללקך בני**!" I have already suffered through the difficulties of Eisav, Lavan, and Yosef. I don't have to face the trial of being bereft of Binyamin. (Yaakov did not realize that this was not a trial, but a salvation from the loss of Yosef.)

Ramban (Introduction to *Shemos*) writes that the events in the lives of our forefathers are symbolic; they foretell the future of the Jewish people.

Yaakov had to face the tests of Eisav, Lavan, and Yosef, and so must we. Eisav wanted to murder Yaakov, and we have faced similar threats from various nations in the course of history. Lavan tried to sever our connection to the Torah and mitzvos, and several nations have tried to follow his lead.

The trial of Yosef is even worse than those of Eisav and Lavan. Yosef was sold as a result of strife and baseless hatred between brothers. The conflicts that tear our nation apart are more destructive than the harshest decrees that others can impose upon us.

We witness manifestations of these three trials in our own times, as well. First came Hitler and the Nazis *ym"s*. Like Pharaoh and Eisav, they sought to obliterate our nation. When they were defeated, Stalin and the Bolsheviks followed in the footsteps of Lavan and the Greeks by trying to prevent us from studying Torah and observing mitzvos.

Thanks to Hashem's infinite mercy, we have survived both of these trials. The Jewish nation lives on and prevails, battered but enduring.

We are now in the midst of facing the most difficult challenge of all, a trial similar to the trial of Yosef. The baseless hatred that caused the destruction of the Beis Hamikdash and brought untold suffering upon us continues to plague us. Hashem does not save us from the battle against inner conflict, for it is our task to defeat it. When we succeed in uprooting this terrible trait from our nation and leave no trace of it behind, we will be able to come together in love and unity, and then our enemies will have no power over us.



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ברד

Chashukei Chemed Haggadah

ברד

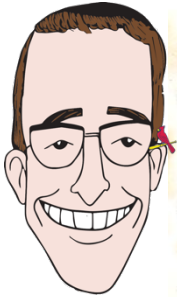
במפת ברד נאמר (שמות ט, לג): "ויהי הברד בכל ארץ מצרים... ויצא משה מעם פרעה את העיר ויפרש כפיו אל ה' ויחדלו הקולות והברד ומטר לא נתה ארצה", ואמרו חז"ל (שמות רבה יב): "ומטר לא נתה ארצה - תלאן ברפיון. ואימתי ירדו? בימי יהושע, על האמוראים, שנאמר: 'ויהי בנוסם מפני בני ישראל, וה' השליך עליהם אבנים גדולות מן השמים', והשאר עתידין לירד בימי גוג ומגוג". ורבענו בחיי מוסיף, שגם הקולות נותרו תלויים, כמו שנאמר: "וה' נתן קולות וברד". ואימתי ירדו? בימי אלישע, שנאמר: "וה' השמיע את מחנה ארם קול רכב קול סוס קול חיל גדול".

וכל זה צריך באור. וכי אין להשי"ת די אבנים כדי להשליך על אויבי עמו, עד שהוא נזקק להותיר אבנים ממפת הברד?

ומובא במפרשים שהענין הוא, שאבנים אלו נוצרו מדמעותיהם של ישראל, אנשים נשים וטף, ששעבדו במצרים בצורה אכזרית מאד, והורידו הרבה דמעות, והקב"ה הוכיח לעם ישראל שאף דמעה אינה הולכת ריקם.

הפך הקב"ה את דמעותיהם של הנאנקים לברד, וימ"אנחו בני ישראל - דהינו הקולות - הפך להיות "ותעל שועתם אל ה'" - משועתם זו נוצרו הקולות של הברד. הוי אומר: המפעיל של הברד הוא הדמע, יוצרי הקולות אלו הן השועות והתפללות.

הקב"ה הוכיח לנו שהאוצר הבלום הזה של דמעות ואנחות, שהיה טבול בייסורים רבים, אינו הולך לאבוד. לכן נטלו הקב"ה לאותו אוצר והחביאו בבית גנזיו, עד בוא-היום, שבו ישליך אותו על ראשם של הרשעים.



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דע"ך עד"ש באח"ב

הגדה אמרי שפר - נצי"ב

רבי יהודה היה נותן בהם סימנים דע"ך עד"ש באח"ב, לא בחינם הורכבו התיבות הללו חס ושלום, אלא להבדיל בין פעולת מכות דע"ך לפעולת מכות עד"ש ולפעולת מכות באח"ב, ודוק במקרא ותראה" אשר במכות דע"ך כתיב "ויחזק לב פרעה ולא שמע אליהם", ובמכות עד"ש כתיב "ולא שלח את העם", ובמכת שחין כתיב (שמות ט, יב) "ולא שמע אליהם", ובמכות באח"ב כתיב "ולא שלח את בני ישראל". והענין, דבד' לשונות של גאולה כתיב (שם ו:ו) "והוצאתי אתכם מתחת סבלות מצרים" - היינו עבודה קשה של חומר ולבנים, ועדיין היה שעבוד ועבודה', ואחר כך בא הלשון השני "והצלת אתכם מעבודתם" (שם) - היינו הצלה מכל עבודה, ועדיין היו בעול המלכות של מצרים, על כן בא הלשון השלישי "וגאלתי אתכם וכו'" (שם)

ושינוי האופנים היה במשך המכות שהתחילו בניסן, שהרי משפט המצרים היה י"ב חודש כדתנן בעדויות (בי), והיו ישראל במשך מכות דם צפרדע כינים עדיין בסבלות מצרים כפי שהיה, וכמבואר בראש-השנה (יא, א) שיצאו מסבלות מצרים בחודש תשרי, ומשום הכי כתיב בהן "ולא שמע אליהם" - היינו שלא שם לב כלל אליהם. וכיון שהגיעו למכת ערוב, וזה היה בתשרי, החל לשמוע ולהבין כי הוא נענש בשביל ישראל, ואז החל להניחם מקושר עבודתם, וכסבור שרק בשביל זה הוא נענש, ומשום הכי כתיב במכת ערוב "ולא שלח את העם" (שם ח, כח), אבל עדיין היו בתורת עבדים. ובמכת דבר הניח עוד מעט מעבודתם, אבל עדיין כתיב "ולא שלח את העם" (שם טז), ומשום הכי כתיב אחר כך במכת ברד "עודך מסתולל בעמי לבלתי שלחם" (שם פסוק י"ז), פירוש, אתה עושה מסילות חדשות - אולי בזה האופן ינוח לך מן המכות, רק לבלתי שלחם". והנה, במכת שחין לא נעשה חדשות מאשר היה במכה שלפניה, משום הכי כתיב בה "ולא שמע אליהם" (שם פסוק י"ב). אבל במכת ברד הוסיף להכיר את ישראל, והחל להחשיבם הרבה, והניח להם מכל עבודה, רק לא רצה שיצאו ממלכותו, ומשום הכי כתיב משם ואילך "ולא שלח את בני ישראל", ובמכת ארבה אמר משה לפרעה "עד מתי מאנת לענות מפני" (שם יג), פירוש, הנך נענה מפני ישראל להניח להם כל רצונם, אבל אתה ממאן לענות מפני הקב"ה שרוצה שיעבדו אותו.

מעתה מבואר הסימן שנתן ר' יהודה לאיזה תועלת הוא בא - לבאר בקיצור את הבדל משך המכות במה פעלו על פרעה, והאיך נתקיימו הלשונות שבסדר המכות.

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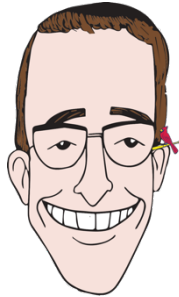
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מכות

frog expelled swarms of frogs (Rashi 8:2). What would have happened to Egypt if the huge frog would not have been hit?

Nothing. They brought this plague on themselves. We learn an important lesson from this: One should not publicly dispute and attack other groups (“hit the frog”) that have false philosophies even if one has the best of intentions. Fighting and protesting leads to a lot more problems (“swarms of frogs”), whereas simply remaining quiet saves a person from a lot of trouble (Rav Itzeleh Volozhiner, son of Rav Chaim Volozhiner, *Sefer Techeles Mordechai*).

What did we do to deserve נסים גלויים—revealed miracles?

If a person does mitzvos with *mesirus nefesh* (self-sacrifice) and goes against his own nature to perform them, Hashem will in turn change the nature of the world for him. Therefore, Hashem gave the Jews two mitzvos with which to merit the *geulah*: *Korban Pesach* and *bris milah*. Sacrificing the *Korban Pesach* was done with great self-sacrifice—since sheep were worshipped by the Egyptians—and performing *bris milah* on oneself also demands a lot of courage, as it is not easy to wound oneself in such a manner. Those two mitzvos performed with *mesirus nefesh* would be the catalysts to allow *Bnei Yisrael* to leave Mitzrayim as free people (Rav Shlomo Zalman Auerbach in *Haggadas Arzei Levanon*).

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