

Kadesh

We pour the first cup. The matsos are covered.

On Shabbat, begin here

And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all their host. And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day, and sanctified it; because He rested on it from all of His work which God created in doing (Genesis 1:31-2:3).

On weekdays, begin here

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, [Sabbaths for rest], appointed times for happiness, holidays and special times for joy, [this Sabbath day, and] this Festival of Matsot, our season of freedom [in love] a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy. Blessed are You, O Lord, who sanctifies [the Sabbath,] Israel, and the appointed times.

Importance of Kadesh

Koby Seewald, age 3 (2015)

(In song) "Kadesh- When the tatty comes home from shul, he puts on his white kittel, he makes kiddush very quickly so the little kinderlach shouldn't fall asleep!" (Learned from Toiv Pre-Nursery)

Kiddush - Blessing God?

Leah Berger - 5th Grade (2016)

As we begin the Seder with Kiddush, we say, "Baruch Atah Hashem"- "Blessed are You G-d". Are we to take these words literally? Is it possible for us, G-d's creations, to actually bless Him? Rabbi Samson Raphael Hirsch explores the possibility for us.

קִדְשׁ

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On Shabbat, begin here

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אוֹתוֹ כִּי בּו שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On weekdays, begin here

סִבְרֵי מִרְנֵנוּ וּרְבִנְנוּ וְרַבּוֹתֵי. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וַיְקַדְּשֵׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׁבֻתוֹת לְמִנוּחָה ו) מוֹ-עֲדִים לְשִׁמְחָה, חֲגִים וְזִמְנִים לְשִׁשׁוֹן, (לשבת: אֶת יוֹם הַשְּׁבֻתָה הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (לשבת: בְּאַהֲבָה) מִקְרָא קִדְשׁ זָכָר לִיְצִיאַת מִצְרַיִם. כִּי בְנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְשֵׁת מִכָּל הָעַמִּים, (לשבת: וְשֻׁבַת) וּמוֹעֲדֵי קִדְשֶׁךָ (לשבת: בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׁמְחָה וּבְשִׁשׁוֹן הַנְּחֻלָּתָנוּ. בְּרוּךְ אַתָּה ה', מִקְדֵּשׁ (לשבת: הַשְּׁבֻתָה ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

In the beginning of the Haggada, we recall how Hashem instructed Avram to leave all that he knew to be blessings in his life (his homeland, his birthplace....) and instead, "I will bless you.....and you will be a blessing" (Bereishit 12:2). Avram was instructed to leave the way of those who pray to idols for blessing: become not a seeker but a source of blessing. Whatever G-d has given you or denied you is a

blessing and must be used in His service. By serving Hashem and following His commandments, you fulfill His will and subsequently bring blessing to G-d. Hashem told Avram his mission and this mission was passed down to us, his children.

As we near the end of the Seder with "The soul of every living thing shall bless Your Name", in Nishmat of Hallel, we joyfully affirm that we, the beings created in the image of G-d, can actually bless our Creator! We must acknowledge the blessings and the glorious heritage that we have been granted and use these gifts as G-d has intended so that we can bring His will into the realm of our world and be a source of blessing now and always.

On Saturday night add the following two paragraphs:

Blessed are You, Lord our God, King of the universe, who creates the light of the fire. Blessed are You, Lord our God, King of the universe, who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath and the holiness of the Festival, and You have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, O Lord, who distinguishes between the holy and the holy.

Blessed are You, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

***Drink while reclining to the left
and do not recite a blessing after drinking.***

Kadesh: A Special Pesach Joy

Rabbi Etan Tokayer (2017)

The Beginning of the Seder begins as does any other holy night, with Kiddush. Yet Kadesh of the Seder is singularly connected to Pesach, more so than the Kiddush that begins the other chagim. Explains Rav Soloveitchik, Kiddush is the act of sanctifying TIME. We consecrate the time period of Shabbos, and especially the period of Yom Tov. For Yom Tov is created by consequence of the Sanhedrin declaring the beginning of the month, which in turn establishes which day initiates the Holiday. Human intervention plays a critical role in establishing these Holy Days. To reflect that contribution, we actively sanctify the day with Kiddush.

Yet with Pesach there is an added dimension. We celebrate freedom from bondage. Slaves have no control over their time. They cannot sanctify time for time is not a commodity in which they can trade. Their time belongs to their master. So on Pesach, we begin the Seder with Kadesh, celebrating our newfound ability to engage time. It is ours to use. It is ours to waste. Hopefully, it is ours to sanctify.

During Kiddush, we declare this day to be a day of joy, zman simcha-seinu. The Rav notes that Simcha in Judaism always connotes shar-

On Saturday night add the following two paragraphs:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ. בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת-יוֹם הַשְּׁבִיעִי מִשִּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקֹדֶשֶׁת אֵת-עַמּוֹךְ יִשְׂרָאֵל בְּקֹדֶשֶׁתָּךְ. בָּרוּךְ אַתָּה ה', הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנוּ הַזֶּה.

***Drink while reclining to the left
and do not recite a blessing after drinking.***

ing. That is why the Rambam declares that he who does not share his or her holiday bread with the poor, that is to make sure the poor are taken care of, cannot be said to be experiencing joy. His or her holiday meal is nothing more than quieting the urge of a physical desire.

Indeed this notion originates with our foremother Sarah. When she heard the news that she would soon bear a child, barren no longer, she declared G-d has made me rejoice, all who hear will rejoice with me. Sarah teaches us that there is no joy without sharing. Sharing deepens our life experience and transforms physical lusts into spiritual joy.

Red or White Wine?

Julian Seewald (2018)

It is a tradition among some Jews of German origin to drink only white wines at the Pesach Seder even though the tradition among many other Jews is to drink only red wines. This custom was instituted because of the blood libel which started many a pogrom in German Jewish history.

The Arba Kosot...wine, grape juice, or boiled grape beverage?

Gary Landsman (2018)

We all know that we drink Arba Kosot (4 cups) of a drink made from grapes at the Pesach Seder. Some people drink red wine, some prefer white. Some people drink grape juice while others drink low alcohol wine. And yet others drink mevushal wine...which some say isn't really even wine at all.

Urchatz

***Wash your hands but do not say the blessing
"on the washing of the hands."***

So which grape product is best? Are all allowed? Here are some wine related customs concerning the Arba Kosot.

- Your wine cup should hold at least 3.3 ounces, though some say 4.5 ounces
- There is a custom to have someone else pour your cup of wine for you
- Many people hold that you should drink the entire cup...
- ...but if you can't finish the entire cup, you should try to drink a "rov" or majority of the cup
- Red wine is preferable to white wine
- Non-mevushal wine is preferable to mevushal wine
- Wine is preferable over grape juice
- Blending wine & grape juice is preferable over grape juice

Why is red, non-mevushal wine the most preferred grape beverage? Whereas grape juice has always been allowed, our grape juice today is not freshly pressed grape juice, but instead something that has been processed and pasteurized. This process makes it, much like wine that undergoes a pasteurization (cooking/boiling), inferior to fresh grape juice or unpasteurized wine. And there are even those who say that one would not recite Hagafen on these, but rather shehakol.

But is that true? Are these wines that undergo this pasteurization process in fact inferior? There are those who say that as long as the final product is similar in taste, smell and appearance to regular wine, then we do still say Hagafen on them, making them acceptable for the Arba Kosot.

OK, so items which closely enough resemble wine (or freshly pressed grape juice) can be used for the Arba Kosot. Right? Then why are there those who say that wine is preferable to grape juice?

The Gemara in Berachot says that wine was assigned the bracha of hagafen because it has the capacity to "satisfy and gladden". So from this we can learn that to qualify as wine, the beverage must "satisfy and gladden". And while many kids are certainly gladdened by grape

ורחץ

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juice, satisfy and gladden relates to its ability to intoxicate. Therefore, it is best for the beverage to possess the ability to intoxicate. So from here we would think that mevushal is just as good as non-mevushal.

A final issue to consider is the concept of expressing cheirut, or freedom on Pesach in connection with the Arba Kosot. To properly express this freedom there are those who say it must be wine, as grape juice is not a dignified beverage expressing freedom.

There is an opposing position here though that states to express freedom actually means to drink what one enjoys. And if one doesn't enjoy wine, or prefers grape juice, then maybe grape juice should be preferable over wine for that person. TEIKU :)

A quick modern spin. Whereas mevushal wine was once literally boiled, most wines that today qualify as mevushal undergo a quick and gentle flash pasteurization. But the wines are still inferior, right? Well, if you still believe that all kosher wine tastes like Manishevitz, then sure, all mevushal wine is boiled and bad.

The reality though is in some cases the opposite. Some of the top wines in the world are put through a gentle flash pasteurization process. This process rids the wine of some of its impurities which often enables the wine to age longer and in some cases allows the winemaker to skip the addition of sulfites as the impurities that might lead to premature spoiling have been removed and the wine is now more stable than before undergoing the pasteurization process.

*Source: Rabbi Ari Enkin "The Four Cups of Wine"

*Source: Rabbi Michael Taubes "Grape Juice for the Arba Kosot"

Urchatz - Verbal or Non-Verbal Blessing

By Aliza Tokayer and Aviva Dashiff (2017)

The Harry Potter series is about a young man who is released from the life he endured with his aunt and uncle as an unwanted border to find himself facing evil and challenges that would dwarf most

Karpas

Take from the greens less than a kazayit - so that you will not need to say the blessing after eating it; dip it into the salt water; say the blessing "who creates the fruit of the earth;" and have in mind that this blessing will also be for the bitter herbs. Eat without reclining.

Blessed are you, Lord our God, King of the universe, who creates the fruit of the earth.

people. Harry's newfound freedom at Hogwarts comes with many new things to learn about himself and the world he now inhabits. There are so many parallel themes to the holiday of Pesach that Rabbi Moshe Rosenberg wrote an unofficial Hogwarts Haggadah.

Here is one insight: It is hard not to compare the act of washing without saying the regular blessing to casting a spell without saying the incantation but both of them are really different. While the ability to do non-verbal magic, in the Harry Potter series, shows a more advanced branch of magic, not saying the blessing at this time of the seder shows that the obligation is actually a smaller one, an echo of the past. During the time of the Beit HaMikdash one needed to wash his or her hands before eating foods that were dipped in certain liquids. Unfortunately, this is no longer true on a daily basis. On Pesach, when we remember that Hashem redeemed us from slavery and look forward to future redemption, we wash our hands without a blessing - hoping for the time when this unfamiliar act will become the norm and no longer signifying an echo of a past honored.

Urchatz Kadesh?

Mitchell Blitman (2015)

In his work on Pesach, Halekach Vehalubav, Rav Avraham Schorr asks, why does the Seder start off with Kadesh and then go to Urchatz? Usually we are supposed to Sur Mei'ra Ve'aseh Tov, remove the bad and then do good. Usually one has to wash in order to be considered kadosh, so why is it opposite at the Seder?

He answers, that moving away from the bad is done before the holiday, when we search for our chametz and burn it, essentially we are taking all the bad that is within us and all that the yetzer hara entices us to do and we are completely nullifying it and removing ourselves from any bad. Once we've done that we can come into the holiday ready to

כָּרְפָס

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start the realm of doing good. In Avodas Hashem, there are two types of Sur Mei'ra. The first is leaving the sin that one did. However, even after leaving the sin, there's still an indentation from the badness that one did within him. The second is recognition that there's still sin that's lingering within oneself and trying to rectify it. Through this process, one is putting his mindset in a mindset of kedusha. Once he has achieved this level, he can come to the Urchatz, to wash all of his sins away and to come in front of Hashem on the night of Pesach as a clean vessel.

May we all come out of Mitzrayim this Pesach and leave all of the things that have been holding us back from fulfilling our fullest potential and to be Sur Mei'ra Ve'aseh Tov and through that, Be'ezras Hashem, we shall reach the ultimate redemption when Moshiach comes, Bimheira Beyameinu.

Why Karpas?

Kayla Zeitz (2015)

The Bach says that Karpas is an appetizer which symbolizes something fancy, showing Cheirut. The Maharal says that Karpas is there to add strangeness to the meal. The Pri Chadash says that there is no real reason for Karpas; it's just there for the kids to ask questions. Rav Zvi Rimon comments on the Bach and says that Karpas is the epitome of Cheirut - freedom. When we eat the Karpas, we whet our appetite and then stop. We say I've eaten something and now I'm going to go back and focus on Hashem, which is only something that can be done if you are free.

Karpas – Whetting our Appetite for Redemption

Jonathan Yousefzadeh (2014)

The Talilay Orot quotes the Sokotchover Rebbe who explains the reason we dip the Karpas at the beginning of the meal. The Rambam, in Hilchot Deot Perek 4, explains that people ate an appetizer before they actually

YACHATZ

Split the middle matsah in two, and conceal the larger piece to use it for the afikoman.

had their meal. The point of this was to whet their appetite and make them look forward to the meal that was to come. The Talilay Orot explains how this connects to our redemption from Egypt.

Right after Moshe revealed to the Jews that they will be redeemed, he disappeared for six months. Why would Moshe do such a strange thing? Was he just teasing the Jews? Of course not! The Jews were on the lowest level of impurity when they were working in Egypt and the idea of redemption was totally lost from their thoughts.

Once Moshe told them about the redemption, the Jews began to think about and look forward to it. Moshe hid from the Jews for six months so they would begin to yearn for the redemption.

The longer we have to wait in between the appetizer and the main dish, the more we will look forward to the main dish. For example, if after the appetizer we had a two hour break before the main dish, our longing for the main dish will grow the longer we have to wait; so too by the Jews in Egypt. If the Jews were to be redeemed right after Moshe told them about the redemption, their desire to be redeemed wouldn't have been so great. However, since the Jews had six months after Moshe spoke to them, their desire grew. The Jews looked forward to the redemption, similar to people looking forward to their main dish.

This is the point of the Seder - we are supposed to feel the redemption. The Seder isn't meant to tell us a story; it is meant for us to live the redemption over again. That is why we dip the karpas and then have the main dish two hours later. It is meant to whet our appetite –just like we desire the main dish, so too we should desire the redemption.

YachatZ

Benji Elman (2018)

Strange Minhag? Why are we starting off Sippur Yetziat Mitzrayim with this 'Breaking the Matzah'? What does it represent?

יָחַץ

Split the middle matsah in two, and conceal the larger piece to use it for the afikoman.

A famous story is recounted about a man who used to be a member of the "Hells Angels" biking group. Travelling across America with his group for about a decade, until he reacquainted himself with his Jewish roots, married a frum girl and settled down within the tri-state area. He loved everything about his newfound Judaism, except for one thing: Erev Yom Kippur. Going to the mikva would mean exposing the embarrassing tattoos covering his body and revealing his very different (embarrassing) past. He devised a plan: He would visit the mikva at a less busy time and would cover himself with his extra-large towel... The plan work for the first and second year, but the third Erev Yom Kippur all went pear-shaped. He missed the less busy time, and arrived at a packed mikva. He started his usual ritual of undressing in a modest or secretive way, but when he walked out of the mikva towards his stand, he slipped on the floor, and exposed his upper body for all to see. Silence deafened in this crowded room as everyone was shocked at this gallery of unsavoury tattoos. The man turned all colors of the rainbow and laid there paralysed... until one elderly gentleman walked up to him and gently said "My son, I see that you have been through your gehinnom..." He rolled up his sleeve and showed a tattoo of a number branded into his arm by some animal in Auschwitz, and continued "... I too have been through my gehinnom. Come let us leave the mikva together."

I love this story. I feel it to be iconic of our generation. It reminds me of the famous Passuk in Yeshayahu (27:13) which we read as part of our Rosh Hashana mussaf (and of course a famous song): "And it will come to be on 'That Day' a great shofar blast will be blown, and those lost in the Land of Ashur will come, as will those oppressed in the Land of Egypt, and will bow down to Hashem on the Har HaKodesh in Yerushalayim." Those lost in the Land of Ashur. Those crushed in the Land of Egypt. The Ba'al Shem Tov teaches, that in fact we are speaking about two lots of contemporary Jews. Some are "Lost in the Land of Happiness" ("Ashur" related to the word 'Ashrei' means happiness), while others are "Crushed in the Land of Constraints"

MAGID

The leader uncovers the matsot, raises the Seder plate, and says out loud:

HA LACHMA ANYA - This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

("Mitzrayim" is related to the word 'Meitzar', which means a narrow strait. "Min HaMeitzar Karati Kah". The Nile Delta narrows into a strait). Both are equally damaging. Both are equal threats to our Emunah. In either, people can become estranged to our history and our mission. One through persecution, the other through assimilation. The nevuah is that they will come back "on that Day", and together bow down to Hashem in Yerushalayim. They will meet in a mikvah, and together identify themselves as Jews.

Yachatz breaks the middle matzah. The first half is the first bite we eat (after the long hagaddah on seder night), and the second half is the last bite we eat ("ain maftirin achar hapesach afikoman"). The halacha states that the first half has to be eaten "bete'avon" (when you have an appetite and are eagerly awaiting the matzah). The second half has to be eaten "Al HaSovah" (when we are satisfied, and have eaten a full Shulchan Orech). The first half is our emunah despite poverty and hardships, despite hunger. The second half is our emunah despite affluence. The two halves of Yachatz have never been so pertinent to us as we look through history, realise what tonight is about, and understand how these two halves are so necessary at framing the special 'order' of Seder Night.

Why Don't we Say a Bracha on Maggid?

Kayla Zeitz (2015)

The Meiri says you are Yotzei the Bracha for Maggid in Maariv when we say Ga'al Yisrael. Rabbeinu Yerucham says you are Yotzei when you say Kiddush zecher leyetizyas mitzrayim. The Shiblei Haleket says the Bracha is at the end of Maggid when we say Shegal Osanu Vegaal Avoseinu. The Maharal says this is a Mizvah Shebalev and that does not require a Bracha. The Sfat Emet says that we don't need to say a Bracha because saying the story is a Mizvah Sichlis, which means an obvious Mizvah and on Mizvot Sichlios we don't say a Bracha.

מַגִּיד

The leader uncovers the matsot, raises the Seder plate, and says out loud:

הָא לַחְמַא עֲנִיָא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִתְּי וְיִיכֹל, כָּל דְּצָרִיךְ יִתְּי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין.

The Bread of Affliction

Yoram Nachimovsky (2015)

The Maharal of Prague in his Haggada on Pesach says that we need to clean ourselves of Chometz and see ourselves much more simply, without the puffery. Matza is called Lechem Oni (Bread of Poverty) because freedom requires us to become as the poor in the sense that they are not in bondage to things, to property, and as a result are more free to resituate themselves at will than those who are attached to much property and belongings.

Matzah and the Tattered Old Coat

Yosef Seewald (2015)

There are two textual versions of the Hagaddah at the beginning of Maggid. One version says "Ha'Lachma Anya." Another version says Kiha'Lachma Anya." This is the bread of our affliction versus this is like the bread of our affliction. What is the meaning of this discrepancy? Rabbi Yaakov of Dubno presents a parable to answer this question.

A poor beggar was roaming the streets one day when he suddenly stumbled over a loose rock in the middle of the road. He examined the broken cobblestone and discovered something buried under the road. After much effort, he proceeded to unearth a large chest filled with precious gems. Fearing being robbed on the road, he quickly covered the chest with his tattered overcoat and ran away with it. The no-longer poor man invested his new-found wealth wisely and eventually amassed a huge wealth. He married and had many children.

Despite his wealth, every year on the anniversary of the day he found the chest, the man brought out his old tattered coat and wore it in the house around his children. He handed out gifts and candy and celebrated the twist his life had taken. One year, unfortunately, he heavily invested in a business deal that went sour. His creditors took everything from him, his money, house, even the clothes off his back. The only thing he could find

**Remove the plate from the table. We pour a second cup of wine.
The youngest child then asks:**

MA NISHTANA - What differentiates this night from all [other] nights?

On all [other] nights we eat chamets and matsa; this night, only matsa?

On all [other] nights we eat other vegetables; tonight (only) marror.

On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice.

On [all] other nights, we eat either sitting or reclining; tonight we all recline.

was his old tattered coat. He came home to tell his wife and children the terrible news. They immediately saw the old coat and became very excited, hoping for gifts and candy. No, my children, he said, this is no longer a reminder of my past but of my current desperate situation.

Ha Lachma Anya: True Freedom is about Giving

Goldie Fridman (2017)

The Seder begins with this declaration in which we invite anyone who does not have a Seder to join. Commentators are puzzled as to why this invitation is the introduction when surely we aren't actually extending an invitation while we sit in the comfort of our home, where no one who is in need of a meal can hear us. So then why is this "invitation" the introduction to the Passover Seder?

Passover is the holiday for celebrating freedom. True freedom requires a purpose, not just fulfilling our desires. This invitation to others to partake in the meal serves as a reminder that true freedom requires responsibility, namely, the responsibility to give. The greatest expression of freedom is the ability to give and to assist other.

The Dual Invitation of Ha Lachma Anya

Malka Marmer (2017)

When saying *Ha Lachma Anya* one may notice "Let all who are hungry enter and eat; let all who are in need come and celebrate the Pesach" seems a bit redundant, although in reality it isn't. Rather it is answering to each person's specific 'need'. Whoever is "*dichphin*", is in need of bread and is hungry, therefore we offer the invitation of "*yeisei veyeichal*" - to enter and eat." On the other hand, "*kol ditzrich*" refers to one who is

**Remove the plate from the table. We pour a second cup of wine.
The youngest child then asks**

מה נִשְׁתַּנָּה הלילה הזה מכל הלילות?

שֶׁבָּכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלֵּילָה הַזֶּה - בְּלוֹ מִצָּה.

שֶׁבָּכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת - הַלֵּילָה הַזֶּה (בְּלוֹ) מָרוֹר.

שֶׁבָּכֵל הַלֵּילוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פֶּעַם אַחַת - הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.

שֶׁבָּכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵיין וּבֵין מְסֻבֵּין - הַלֵּילָה הַזֶּה בְּלָנוּ מְסֻבֵּין.

alone, in fact he has a lot of matza and wine but no home or family to celebrate with, therefore we offer him the invitation of "*yeisei veyifsach*" to spend Pesach with us and celebrate with us. This invitation is for the lonely, they may own all the money in the world, but that's irrelevant. Whoever is in need should come and celebrate.

The *Ha Lachma Anya* is a renewal of the pledge of solidarity among the Jewish people. It is a declaration that we are one people and we are ready to help each other. To tend to each persons' individual need. Pesach night is a time of sharing; without showing unity and responsibility for others, our Seder becomes meaningless. May be all be sure to remember the needs of others and continue to reestablish the unity of Am Yisrael. Have a meaningful Pesach!

Let All Who Are Hungry

Norm Lerner(2018)

"All," such a wonderfully inclusive word. It's totally unambiguous—It doesn't say "All Except this person or that group." It says "All;" The only requirement for 'them' being a physical need—and the corollary requirement for us is to do what we can to lessen another's hurt.

Another Set of Four Questions

Dr. Julian Seewald (2014)

Where in the Haggadah is there another instance of four questions and one answer, the question starts with Mah but is not the Mah Nishtanah? Hint: it is said after dayeinu and before the second cup of wine is drunk.