



Congregation Ahawas Achim B'nai Jacob and David
A Shul, A Community, A Torah Way of Life In West Orange, New Jersey



Haggadah's Greatest Hits

5780/ 2020

Rabbi Yosef Sharbat

A collection of Divrei Torah and essays on the Haggadah to enhance your Pesach seder.

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1) Rabbi Sacks' Shiur for Shabbat Hagadol 5780¹

Ba'avur zeh: History exists so that we may learn from it. History exists so that we can avoid repeating it. That is what we went through all these sorrows for, so that we would be changed thereby, and that is what has to happen after this terrible pandemic. So let me suggest the way that I think we should be changed, and let me suggest what I think is the answer to Ishay Ribo's question "Umah ata rotzeh shenilmad mizeh?" (What do you want us to learn from what is happening to humanity?) Let



me answer this by asking you another strange question. **I ask you to tell me the biblical word for freedom. I guarantee that 99% of you will answer, "cherut". After all, we talk about, me'avdut le'cherut, from slavery to freedom, we call Pesach "zman cheruteinu", the season of our freedom.** We say right at the beginning of the Haggadah (at the end of the ha lachma anya paragraph), "leshana haba'ah bnei chorin". So the Hebrew for freedom is cherut. **Well, this answer is, in fact, wrong. The Tanach does not contain a single instance of the word cherut meaning freedom. In fact, only once do those same Hebrew letters appear in Tanach at all, and that's in a completely different context. When Moses takes the tablets from God on Mount Sinai and it says they were written on by God and the writing of God was charut, meaning "engraved" on the tablets (Ex. 32:16).** So that's the only time the word appears, punctuated with different vowels and with a completely different meaning. The biblical word for freedom is chofesh. See Exodus 21:2, when a slave is set free, because the word used comes from chofesh. "Yeitze la'chafshi chinam". Whereas cherut is a rabbinic word (not a biblical one). So I want to ask, why did the Rabbis coin this word? **What is the difference between chofesh and cherut? The answer is chofesh is individual freedom. A slave with chofesh is an individual who no longer has a master. A slave who goes to freedom can now do what they like, they have individual freedom. Cherut is different. It means collective freedom. Freedom that we share as a society.** What's the practical difference? Well, imagine a society in which everyone had chofesh, everyone was able to do whatever they liked. Would that be a society? The answer is that it would be anarchy and chaos. That is exactly the situation that Tanach describes in the last verse of the Book of Judges, Bayamim haheim ein melech b'yisrael, ish hayashar b'ainav ya'aseh, meaning "In those days there was no king of Israel. Everyone did whatever they liked" (Judges 21:25). That is anarchy. **Real freedom is law-governed liberty. It means caring for others, not just yourself. It means caring not just for self-interest, but for the common good. Now, the difference between chofesh and cherut could never have been more evident than in the last few weeks, certainly not in my lifetime.** We've seen chofesh, individual freedoms being exerted. We've seen people doing what they like. We've seen it in Israel, in the UK, in the USA, elsewhere. People who care only for themselves. They go panic-buying. They hoard food. They fail to follow government guidelines. They don't do social distancing. They don't observe self imposed isolation. The result is that everyone suffers and people die. We have also seen the opposite. Cherut. Collective freedom. People caring for the common good. **We've seen the heroism of doctors and nurses. We've seen the courage of people who keep our vital services going. We've seen the incredible number of volunteers.** We've seen extraordinarily good neighbourliness all over the place, and that is the difference between chofesh and cherut, between caring for "me" and caring for "all of us together". Out of all this suffering, we have to become less selfish as individuals, more caring as societies, more united as humanity, having discovered our collective vulnerability. And if we do that, we will have rescued blessing from this curse. So the Sages said about telling the story on Pesach, "Begin with the shame, end with the praise". Begin with the story of suffering, and end with the story of redemption.

¹ <http://rabbisacks.org/wp-content/uploads/2020/04/A-Dvar-Torah-by-Rabbi-Sacks-for-Shabbat-Hagadol-5780-1.pdf>

2) Talei Oros- Rabbi Yissachar Dov Rubin

Kadesh - Urchatz

In the exodus from Egypt there was great haste. As the Torah says, there was no time for the dough to rise, for we were hurried out of Egypt, by the native Egyptians who were anxious to be rid of us. Writes the Sukkas Dovid that in Kadesh-Urchatz – two successive steps of the *sefer* – we have a hint to another type of "rushing." In this instance, we rush and "jump" to a higher level of kedusha, before we have achieved the lower level.

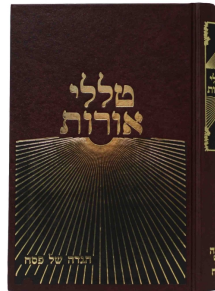
The first step in the *sefer* – Kadesh – represents achieving sanctity and holiness i.e. kedusha. That is, one separates oneself from mundane things, voluntarily abstaining from physical pleasures, even those that are permitted. Afterwards, urchatz – "washing" oneself of his sins – comes naturally. Once a person has become kadosh, he feels compelled to do tshuva, and rid himself of all his misdeeds, until he is completely "clean."

Normally, the order is the opposite, as the verse says, "Turn away from evil and do good." That is, one first has to cleanse oneself of one's sins. Afterwards he becomes kadosh. To progress into the "positive," one first has to remove what is "negative." First comes *tshuva* i.e. repentance and "washing." Only afterwards, having ridded himself of "blockage," can a person elevate himself to the level of kedusha through performance of positive good.

In Egypt, however, things went hastily, and the Jewish People were made to "jump" to higher levels of sanctity fast, without the prior steps that usually are necessary. For example, HaShem first sanctified the nation by giving them the mitzvah of Kiddush HaChodesh – sanctification of the new month (see Shlah HaKadosh). Then they were given the mitzvah of the Pesach offering. As Rashi says (Shemos 12:21), the Pesach offering was to help cleanse the nation of the sin of idol worship. This "opposite order" was due to an emergency situation, for our nation had been defiled by Egypt's impurity, and had to be spiritually elevated quickly to be saved from falling further.

At any rate, Kadesh-Urchatz alludes to this hasty "jumping" not in the ordinary order. On the *sefer* night, we are told to "jump" to Kadesh first, and do Urchatz = "washing" only afterwards, for so went the order in Egypt!

The Chiddushei HaRim writes that in difficult times, one cannot always proceed in the proper order. Sometimes, "Do good" has to come before "Turn away from evil." If a great amount of time is spent turning away from evil and cleansing oneself of it, maybe one never will get the chance to do positive good! True, the verse says that HaShem says to a sinner, "What right do you have to speak My Statutes?" How dare he occupy himself with the Holy Torah with sin on his hands! However, when times are rough, and the stains of sin are very deep, one cannot always wait to achieve complete cleanliness, and he must start learning Torah despite the "filth." After the Kadesh, the Urchatz will come automatically.



קדש ורחץ

רמז מרמז לנו בעל ההגדה, באיזו דרך עלינו ללכת בעבודת ה' – קודם קדש, דהיינו קדש את עצמך, וממילא אח"כ תבוא לידי רחץ, דהיינו רחץ את עצמך מעוונותיך.

דרך זו, של דילוג וקפיצה, היתה ביציאת מצרים, שקודם קדש ה' את ישראל במצות קידוש החודש, המקדשת את ישראל כמי"ש השל"ה (פי החדש),

ורק אח"כ נתן להם קרבן פסח שהוא סילוק העוונות, וכמי"ש רש"י (שמות כ, כא): "משכו ידיכם מעיז וקחו לכם צאן של מצות קרבן פסח".

לפיכך בליל הסדר מקדימים קדש לרחץ, והולכים בדרך של דילוג וקפיצה שלא כדרך הטבע, שקודם יקדש את עצמו ורק אח"כ יעזוב טטאיו.

ואע"פ שכתוב (תהלים לד, טו): "סור מרע ועשה טוב", אי"כ הסדר הוא קודם לעזוב את החטאים, מ"מ זאת היא הדרך הרגילה, אבל ישנם זמנים שבהם צריך להקדים את עשיית הטוב לפני סילוק הרע.

וכבר כתב החידושי הרי"ם שבזמננו שקשה להקדים סור מרע, צריך להקדים עשה טוב. כי אם נמשך להחזיק בדרך של דחיית הרע בראשונה, מי יודע אם נבוא פעם אל עשיית הטוב, כי אם יאמר אדם הרי כתוב: "ולרשע אמר אלקים מה לך לספר חוקי", אי"כ כל זמן שלא עקר ותיקן את רשעו לא ילמד ולעולם לא ילמד, ולכן העצה היא שקודם ילמד, ואח"כ ממילא יסור ממנו הרע.

(סוכת דוד)

3) Shirat Miriam by Rabbi Yosef Zvi Rimon

Why do we eat *karpas*?

Some say that we eat *karpas* so that the children will ask why there are two dippings, as we say in the *Mah Nishtanah*: "On all other nights we need not dip even once, but on this night we do so twice!" *Bach* explains that *karpas* signifies special freedom by stimulating one's appetite before the meal (see *Halachah MiMekorah – Kinor David, Karpas* p.68).

This explanation is profound. For *Am Yisrael*, food is a **means** and not merely an **end**. The only aim we have when eating is to strengthen our bodies, as *Tur* (155) and *Mishnah Berurah* (155:11) wrote regarding the morning meal: "It is a positive mitzvah to act properly (to eat breakfast) and to guard one's health, in order to be healthy and strong, in order to serve the Creator, may He be blessed."

Why, then, do we eat *karpas*? Why, at the *seder*, do we have an "appetizer," and attempt to whet our appetite? Is that proper behavior for a free person? Do truly free people enslave themselves to food and transform their enjoyment of food into an aim in itself by trying to whet their appetites?

We will see that this is indeed a case of true freedom. It is true that we eat "appetizers" – *karpas* is meant to whet our appetites – but we do not eat the meal immediately thereafter. We wait for a considerable period of time before we actually

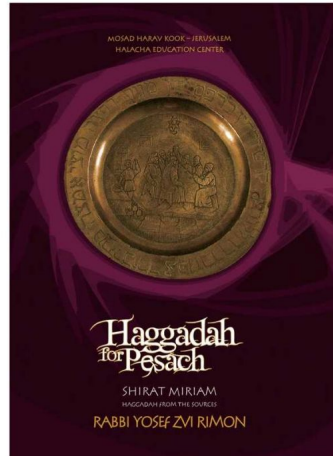
get to the meal. Meanwhile, we discuss Torah thoughts, read the haggadah, and tell of the Exodus from Egypt. That is true freedom! A free person is able to wait for his meal, even if he is hungry. **A free person can immerse himself in feelings of thanks to God and concentrate on the Exodus from Egypt, even after eating "appetizers" that whet the appetite.**

The commentators found an allusion to the slavery in Egypt in the word *karpas*; they rearranged the four letters, *chaf, resh, peh, samekh*, to stand for *samekh* (sixty) *ribo* (ten thousand = 600,000) who worked *befarech* (*peh, resh, chaf*), in

hard labor. When free people eat it, they declare: the spirit rules over the body.

Our spirits govern our bodies' courses. *Karpas* whets one's appetite, but – unlike slaves who devour everything they can when it becomes available – we, as free people, are not enticed by it. Although we can smell the food, we choose to engage in discussing Torah thoughts instead. We choose to be servants of God, nourishing our spirits, and only afterwards do we address our bodily needs.

"Only one who serves God is truly free"
(Rabbi Yehudah Halevi).



הָא לַחֲמַא עֲנִיא
This is the bread of affliction

☞ *Defiance Repelled*

The Chief Rabbi of Israel, Rabbi Yisroel Meir Lau, once hosted a Seder for Israeli soldiers. As Rabbi Lau and the assemblage completed the recitation of the *הָא לַחֲמַא עֲנִיא*, *This is the bread of affliction...*, one of the soldiers raised his hand to ask a question. His tone indicated that he was not seeking a response to his query but rather that he was challenging Rabbi Lau in a confrontational manner.

"How can I say these words, *לְשָׁנָה הַבְּאָה בְּאֶרֶץ אֲשֶׁר אֲנִי חֹרֵין* *הַשְּׁמָא הַכֹּא. לְשָׁנָה הַבְּאָה בְּאֶרֶץ אֲשֶׁר אֲנִי חֹרֵין* *הַשְּׁמָא הַכֹּא. לְשָׁנָה הַבְּאָה בְּאֶרֶץ אֲשֶׁר אֲנִי חֹרֵין* *'This year we are here, next*

year may we be in the Land of Israel. This year, we are slaves, next year may we be free men!' I am in Israel! I am a free man. Why should I say these words that are obviously untrue? If the Haggadah is not relevant to me, right at the start, why should I continue to read it?"

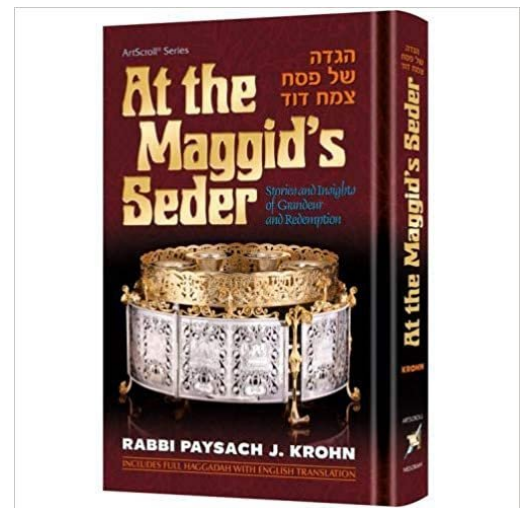
There was a strained silence as all eyes were on the dignified and composed Rabbi Lau. What would he say to the defiant soldier?

He began softly, "Over the years I have had the very special opportunity to pray near some of the greatest rabbis on the holiest night of the year, Yom Kippur. I have prayed near Rabbi Shlomo Zalman Auerbach and Rabbi Leizer Shach. I saw and heard them cry, shedding copious tears as they recited the *Ashamnu* and *Al Cheit* prayers. And I saw them cry when they heard that our soldiers had been killed. These great men certainly never committed many of the sins listed in those prayers and probably never even dreamt of committing them. They were men of truth, so how could they confess to things they never did?"

"The answer is that they were not praying only for themselves; they were praying on behalf of the Jewish nation. They felt anguish for fellow Jews who violated Torah principles. It is the same with the Haggadah. You," he said, looking directly at the soldier, "are among the fortunate ones; you were born and live in Israel, but there are millions of Jews who do not have that privilege. Tonight, we recite the Haggadah as one nation.

"At Mount Sinai we received the Torah as one nation, we walked through the Sea of Reeds as one people, we entered the Promised Land as one people. Until all Jewish people are living in Israel, each individual, even in Israel, will recite the verse, *'This year I am in the diaspora, next year may I be in the Land of Israel.'*"

In regard to being a slave, Rabbi Lau explained that although we may not be bound in chains working as slaves for a human master, how can we claim that we, as a nation, are free? In our present society, even in Israel, there are influences pulling at our hearts and minds, keeping us distracted from a life of service to God. We must take an honest look at ourselves and declare, "This year we are slaves to distractions, addictions, and temptations that keep us from living a life according to the Torah. We pray that by next year at this time, with the coming of Mashiach and the rebuilding of the Holy Temple, we will be truly free."





הגדה של פסח

קבר

**בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא בְּרוּךְ שָׁנָתָן
תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּרוּךְ הוּא.**

מתנת חיים

ברוך המקום ברוך הוא וכו'. כאן מכנים להקב"ה בשם מקום, וכן להלן - כמה מעלות טובות למקום עלינו. והדבר צריך ביאור למה השתמש בעל ההגדה בכינוי זה שאינו לשון הרגיל. ויש לבאר, דהנה אמרו חז"ל דמה שקוראים להקב"ה מקום, הוא משום שהוא מקומו של עולם ואין העולם מקומו (עי' רש"י כי תשא ל"ג, כ"א), והיינו שלא רק שהקב"ה כוחו גדול, אלא הקב"ה הוא הכל, אין עוד מלבדו, וכל מה שנמצא הוא רק אצלו, ומאתו, ואין דבר חוץ ממנו. דבר זה למדנו מיציאת מצרים, ששם הראה הקב"ה באותות ומופתים שכל הבריאה שייכת לו, ואין דבר חוץ ממנו. ולכן בנוסח ההגדה שבא לחזק אותנו ביסודות האמונה שלומדים ושואפים מיציאת מצרים, מכנים להקב"ה בנוסח זה - שהוא המקום.

עוד יש לומר דבליל הסדר שאדם רוצה להשריש אמונה בלב בנו, ולספר לו כל הדברים שעשה ה' במצרים, צריך לפני זה להקדים ולבאר לבנו מי הוא הקב"ה. דאיך ידבר על מה שעשה לנו ה' אם עדיין לא לימד אותו מי הוא ה'. והנה אם יאמר לו שד' הוא בשמים, לא יקבל בזה הרושם הנכון, שע"ז נראה כמצמצם ה' להשמים. לכן בא בעל ההגדה ולימד אותנו הדרך הנכון לבאר לבנו מי הוא ה' ואיה מקומו, והוא שהקב"ה הוא "המקום" - נמצא בכל מקום, ומלא כל הארץ כבודו(א).

קעד אור פרק טו - דיני ליל הסדר לציון

כג. שאלה. האם מותר לשתות תה או קפה או שאר משקאות לאחר אפיקומן. תשובה. יין ושאר משקאות משכרים אסור לשתות לאחר אפיקומן. ומים וכן תה ללא סוכר מותר לשתות. ותה וקפה עם סוכר ושאר משקאות מתוקים, ראוי להמנע מהם, אלא אם כן יש צורך גדול לשתותם שאז מותר לשתותם.



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ואגב דאירינן בדין אין מפטירין אחר הפסח אפיקומן, יש לבאר מימרא זו המחכרת בהגדה אצל הבן החכם, שאמרו שם, אף אתה אמור לו כהלכות הפסח אין מפטירין אחר הפסח אפיקומן, שכבר עמדו המפרשים בשאלה מה המיוחד בהלכה זו אצל הבן החכם, הרי רבות הן הלכות הפסח, ומדוע פרט המגיד דוקא הלכה זו. וכבר עמדו על כך הראשונים, וביארו שילמד אותו עד ההלכה האחרונה של ליל הסדר, שהיא אין מפטירין אחר הפסח, וכאלו אמרו, אמור לו כהלכות הפסח עד אין מפטירין אחר הפסח אפיקומן.

ונראה לבאר באופן נוסף, דכיון דמיירי בבן חכם, הרי לא צריך ללמד אותו כל דבר, שכן החכם לכד רואה מה שאביו עושה, ולומד לעשות כן, וכשרואה

שאביו אוכל מצה, אוכל מרור, שותה כוסות, מיסב ועוד, יודע שכן יש לנהוג. אולם שאין לאכול ולשתות אחר אפיקומן אינו יכול לדעת בלא שילמדו אותו, שכן יסבור שאביו אינו אוכל כיון שכבר שבע, ולכן זה דבר שצריך לומר לו מפורש שאין מפטירין אחר הפסח אפיקומן.

7) Matnat Chayim

תם מהו הוא אומר מה זאת, ואמרת אליו בחזק יד הוציאנו ה' ממצרים מבית עבדים. שאלת התם היא כעין שאלת החכם, למה צריך מעשה מצות, הלא די באמונה לחוד, ועל זה משיבין לו בחזק יד הוציאנו ה' ממצרים מבית עבדים, דכמו ביציאת מצרים לא הספיק ה' בהציאה לחודה, אלא כדי ללמד אותנו ענין האמונה היה צורך גם להחזוק יד, שיראו הכל גבורותיו ונפלאותיו, ורק בזה נשרשה בנו האמונה, כמו כן לענין קיום האמונה אצלינו הוא דבר הצריך חיזוק תמיד, ורק עם סיוע העבודה ומעשה המצות אפשר שתתקיים האמונה בידינו. (עי' מדריגת האדם תיקון המדות פרק ה')



8) Rabbi Amnon Bazak

The Meaning of the Korban Pesach - Translated by David Silveberg²



We read in the Exodus narrative of God's command to Bnei Yisrael concerning the pesach, the paschal ritual, which required taking a sheep, slaughtering it and partaking of its meat in accordance with certain laws ([Shemot, chapter 12](#)). When celebrated in Egypt, was this paschal ritual a sort of festive meal, or was it perhaps a type of sacrifice? On the one hand, the main features that characterize the realm of korbanot are absent from this ritual: the animal is not placed upon the altar, there is no requirement to dismember and skin the animal after slaughtering, no blood is sprinkled, and no kohanim are involved. The central idea in korbanot is that of netina (giving), whether of the meat or of the blood. The absence of these components seemingly indicates that we are not dealing here with a sacrifice, but rather with a command to conduct a special celebration.

On the other hand, however, we indeed find a number of aspects of the paschal offering that it shares with other sacrifices:

1. God presents the following qualifications for the animal chosen for this purpose: "It shall be for you an unblemished, male yearling sheep; you shall take from among the sheep or goats" (12:5). These qualifications bear considerable resemblance to the conditions that apply to other sacrifices, particularly the korban ola – "If his sacrifice comes from the sheep, from among sheep or goats as a burnt-offering, he shall offer an unblemished male" ([Vayikra 1:10](#)).
2. Likewise, the prohibition against leaving over some of the animal's meat – "Do not leave over any of it until morning; and that which is left over from it by morning you shall burn in fire" ([Shemot 12:10](#)) – brings to mind the corresponding prohibition familiar to us from the realm of korbanot: "The meat of his thanksgiving peace-offering shall be eaten on the day of its offering – he shall not leave any of it until morning... That which is left over from the meat of the offering on the third day shall be burnt in fire" ([Vayikra 7:15-17](#)).
3. Moreover, the requirement to prepare the paschal offering "roasted over the fire, its head together with its legs and entrails" ([Shemot 12:9](#)) is formulated similarly to the laws that apply to korbanot. Regarding the korban ola, for example, the Torah instructs, "Aharon's sons, the kohanim, shall arrange the sections [of the animal], the head and the suet on the wood that is upon the fire on the altar. He shall wash its entrails and legs in water, and the kohen shall then offer everything on the altar as a burnt-offering upon the fire, a pleasing fragrance to the Lord" ([Vayikra 1:8-9](#); see also 4:11).

.....

These aspects of the paschal offering reinforce our original question as to the fundamental nature of the paschal ritual. How might we explain the fact that it resembles sacrifices in some respects, while differing from sacrifices in several other important respects?

The key to understanding the nature of the pesach lies in another unique feature of this ritual: "They shall take some of the blood and place [it] upon the two doorposts and the lintel, on the homes in which they will partake of it" (12:7). It appears from this verse that the pesach ritual indeed featured an

² <https://www.etzion.org.il/en/meaning-korban-pesach>

aspect of netina, the “giving” of sacrificial blood, like sacrifices. This giving of blood may be compared to the placing of sacrificial blood on the corners of the altar, and indeed the Sages comment regarding the paschal ritual in Egypt, “There were three altars there [in Egypt] – on the lintel and on the two doorposts” ([Pesachim 96a](#)). In particular, we may compare the formulation, “You shall take a bundle of hyssop and dip it in the blood in the doorstep and apply some of the blood in the doorstep onto the lintel and both doorposts” (12:22) with the ritual conducted on the eighth day of the Mishkan’s inauguration: “He [Aharon] dipped his finger in the blood and placed it on the corners of the altar; he then poured the blood on the altar’s foundation” ([Vayikra 9:9](#)).

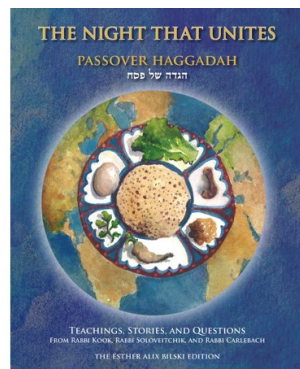
The paschal offering transformed the entire house into an altar, a place that is entirely consecrated to God and under His protection. The notion of the altar as a place of protection, which belongs to the Almighty such that one has no right to harm somebody at that site, emerges clearly from the fact that the Torah had to specifically allow seizing a murderer from the altar to execute him: “If a person deviously schemes against his fellow to kill him, you shall take him even from My altar to put him to death” ([Shemot 21:14](#)). We indeed find two occasions in Tanakh where somebody attempted to save himself from execution by clinging to the corners of the altar, both of whom fled from King Shlomo: “And Adoniyahu feared Shlomo; he arose and went and grabbed the corners of the altar” ([I Melakhim 1:50](#)); “Yoav fled to the tent of the Lord and grabbed the corners of the altar” ([I Melakhim 2:28](#)). Had the Torah not issued this special provision, it would have been forbidden to seize a murderer from the altar, as the altar is perceived as extra-territorial space that grants asylum to people at the site. Similarly, transforming the house into an altar affords protection to Bnei Yisrael who, in essence, become like the kohanim as they partake of the meat of the pesach. Thus, this ritual indeed constitutes a sacrifice, in the sense that it features the aspect of netina, but this is a unique type of korban that transforms the home into an altar and the people partaking of the sacrifice into “a kingdom of priests and a sacred nation.”

....

Conceptually, the notion discussed earlier of the house transforming into an altar bears great meaning and significance. The night of the Exodus is one of the most pivotal events in the history of Am Yisrael, and we are thus naturally inclined to focus on its significance for the nation generally, rather than looking from the perspective of the individual. Yet, specifically on this night, Am Yisrael did not assemble as a single entity, as they did at Ma’amad Har Sinai, for example, but rather remained in their homes, with each household standing alone and independent.

It would seem that the idea behind this phenomenon is the need to maintain proper balance between the individual family unit and the nation as a whole. Excessive preoccupation with the national perspective could repress the fact that the nation consists of individuals, and that Am Yisrael is based upon, first and foremost, the family units that together comprise the nation. On this historic night, a one-time phenomenon occurred in that each family transformed its house into an altar. Conceptually, however, this event did not occur only once. Am Yisrael’s existence has continued to be based upon the perspective of the house as a sacred site, which does not allow for the presence of “chametz.” Preserving the sanctity of the home, even within the perspective of the nation as a whole, remains for all generations as a central theme of the festival of Pesach.

9) The Night That Unites by Rabbi Aaron Goldscheider



EATING FOR THE SAKE OF THE MITZVAH

Rav Kook taught that the first time we eat matzah at the Seder we do so to satisfy our hunger. The mitzvah of eating matzah *must* take place when we are hungry. The second time we eat matzah is unrelated to our physical needs or nutrition. This second and final time we eat matzah at the Seder, we are eating what is called the *afikomen*, which concludes the meal. It commemorates the Passover sacrifice, which was eaten only after a satisfying meal.

The last lingering taste of the night is a taste of serving God for no other reason than to fulfill the Almighty's will. The eating of the *afikomen* is unique in that it represents the freedom to do as God asks. It is as an act that is all "for the sake of Heaven," *l'shem Shamayim*. As we reach the conclusion of the Seder we hope we have attained a higher spiritual awareness.

This step of the Seder is known as *Tzafun*, which means "hidden." This alludes to an act of serving God from a "hidden place," from the depths of our souls.



ד כוסות

כתבו רש"י והרשב"ם בר"פ ערבי פסחים (ל"ט ע"ג) ד' כוסות הם כנגד ד' לשונות של גאולה והוצאתי, והצלתי, וגאלתי, ולקחתי (שמות י' ו-ז), והנה בין כוס ראשון לשני מותר לשתות, וכן בין שני לשלישי, אך בין שלישי לרביעי אסור להפסיק באכילה או בשתיה, ויש בזה רמז, רבים האנשים החושבים שעיקר הגאולה גאולת הגוף הוא חרות וחופש ופריקת עול זרים, לדידם די בשלש לשונות של גאולה והוצאתי והצלתי וגאלתי, על הלשון הרביעית "ולקחתי אתכם לי לעם והייתי לכם לאלקים" הם מוכנים לותר.

הנפש וקרבת אלקים, בית המקדש והשראת השכינה, הן הם הגאולה המיוחלת "עד אשר אל מעלת אבותם ישובון" (לשון הרמז"ן נפמיסה לספר שמות).

באו חז"ל ללמדנו, דוקא בין שלשת הראשונים אפשר להפסיק אבל בין השלישי לרביעי אין להפסיק! כי עיקר הגאולה גאולת נפש היא, על גאולתנו ועל פדות נפשנו, גאולת



שמחה כימי החג הסוכות שעליהם כתב הרמב"ם (סוף הלכות לולב ה"ג) "אף על פי שבכל המועדות מצוה לשמוח בהן, בחג הסוכות היתה שם במקדש שמחה יתירה" הרי שימי החג הם ימים של "שמחה יתירה", והגדרה זו של "שמחה יתירה" מצינו שוב בדברי הרמב"ם לגבי אמירת ההלל (פ"ג ממטוה ה"ו) "אבל ראש השנה ויום הכפורים אין בהן הלל לפי שהן ימי תשובה ויראה ופחד, לא ימי שמחה יתירה". נמצא אפוא דההלל בחג הסוכות הרי הוא מתוך שמחה יתירה וכאשר בשעה נשגבה זו אומר אדם מישראל, "אנה ה' כי אני עבדך" ומקבל עבדות מתוך שמחה, לא יפלא, שאפשר לפעול את הדברים הנשגבים ביותר.

ובאמת אין פירוש "אנה ה' כי אני עבדך" כפירוש "אנה ה' הושיעה נא והצליחה נא" דאנא בא' פירושו לשון תפילה ובקשה, אבל אנה בה' אינו לשון בקשה אלא לשון הודיה ושמחה כמו שפירש במצודות "הנני

אנא ה' כי אני עבדך

שמעתי מכ"ק האדמו"ר בעל "לב שמחה" זצ"ל ששמע מפיו של אביו הגדול בעל "אמרי אמת" זצ"ל, מעשה שהיה, שפעם אחת בימי חג הסוכות אמר מרן ה"שפת אמת" שכאשר אומרים בהלל "אנה ה'" אפשר לפעול את הדברים הנשגבים ביותר.

למחרת באמירת ההלל נפלה מחלוקת בין זקני החסידים, חלקם סברו שכוונת האדמו"ר ל"אנה ה' הושיעה נא", וכשאמרו כן זעקו בקול גדול "אנה ה' הושיעה נא", וחלקם נקטו שכוונת האדמו"ר ל"אנה ה' הצליחה נא", וכאשר הגיע תור אמירה זו רעמו בקולם. אך אני ידעתי, אמר האמרי אמת שהכוונה ל"אנה ה' כי אני עבדך"!

ונראה בעומק הדברים, דכבר הארכתי במק"א לבאר דהמדריגה הנעלה ביותר אליו יכול בן ישראל להעפיל היא עבדות מתוך שמחה, משה רבינו מבחר המין האנושי, שלא קם כמוהו בישראל נקרא בכל מקום "עבד ה'", משום שקיבל על עצמו עבודתו של מלך מלכי המלכים בשמחה ובטוב לבב, וכאשר אדם ממליך את הקב"ה על עצמו בשמחה זוכה הוא, מדה כנגד מדה לכתר מלכות, ומזה הטעם מצינו (שנת פ"ט) דבשעה שבני ישראל הקדימו נעשה לנשמע, ובכך קיבלו עליהם עול מלכותו באהבה ובשמחה, ירדו ס' רבוא מלאכי השרת והלבישו להם שני כתרים דהיינו כתרי מלכות. וזה שאומרים "ישמח משה במתנת חלקו, כי עבד נאמן קראת לו, כליל תפארת בראשו נתת לו, בעמדו לפניך על הר סיני", דכיון שמשה שמח בחלקו, כשנקרא עבד נאמן, בדין הוא שיטול שכרו וכליל תפארת בראשו נתת לו! **ובדרך** זה מובנים דברי האמרי אמת בביאור דברי אביו דאין לך

אֶחָד מִי יוֹדֵעַ אֶחָד אֲנִי יוֹדֵעַ אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

*Who knows one? I know one:
One is our God, in heaven and on earth.*

12) Rabbi
Yissachar Frand
on the Haggadah

§ Number Association

The final segment of the Seder is called Nirtzah, which comprises poems and songs of praise to Hashem.

The last two songs — *Echad Mi Yodei'a* and *Chad Gadya* — appear to be out of place, until we learn the hidden depth of these songs in the commentaries.

Chad Gadya, a perplexing composition about a cycle of violence that eventually results in Hashem slaughtering the Angel of Death, has been explained by many commentators over the years, including the Vilna Gaon.

But the penultimate song, *Echad Mi Yodei'a*, is no less puzzling not because of its complexity, but because it seems so simple. We list the numbers from 1-13 and mention a concept that corresponds to each number. In addition, almost as though we might forget it, as we ascend from 1-13, we repeat each preceding number and what it represents, so that at the conclusion, we have sung the words “אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ”, *One is our God, in heaven and on earth* no less than 13 times. What is the purpose of this song, and why repeat each number over and over?

The answer is closely intertwined with the theme we have discussed several times throughout this Haggadah: the Seder is not merely commemorative; the purpose of this night is to emerge from the Seder with stronger and deeper *emunah* in Hashem.

The hour is late, and the participants are often bleary eyed, some from exhaustion and some because they are not accustomed to imbibing four cups of wine in one sitting. Nonetheless, at this point in the Seder, we seek to ensure that we have achieved what we set out to accomplish.

There is a strategy that psychologists will sometimes use as a diagnostic tool called word association. The therapist says “day,” and the client has to respond immediately. Usually they will say something like “night.” “Black,” would often be associated with “white” and “fork” with “food” or “knife.”

A person whose *emunah* in Hashem and whose sense of connection to Yiddishkeit is strong should have certain associations as well: number associations.

When we hear the word “*Echad*” (One), our automatic reaction should be: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ. When the number two is mentioned, we should automatically think of the *Luchos*. Three? The *Avos*. And so on.

By the time the Seder is coming to a close, a Jew’s mind should be hardwired to automatically associate each number with a *ruchniyus* concept.

And no *ruchniyus* concept is as important as the one we have spent the entire night bolstering in our minds, reminding ourselves that, as Hashem proved through the entire process of *Yetzias Mitzrayim*, He — and only He — controls everything that goes on in the world. And so as the night draws to a close, we repeat the most significant phrase over and over 13 times to cement it into our minds: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ, *One is our God, in heaven and on earth*.

