

1. **מתחיל בגנות ומסיים בשבח - Rav Yaakov Moshe Charlop (הגדה מי מרום)** – Difference between *anticipating* something and *wanting* something. We start with גנות of being slaves, to transform our desire for geulah from ציפיה to רצון . Story of talmidim who had to speak with their wives first before agreeing to go to Israel when Moshiach came.
2. **הא לחמא עניא – (The Night That Unites Haggadah p.70) Rav Soloveitchik** – Inviting people to the seder is not just inviting the physical person to fulfill their physical needs, but also inviting in ideas of other people different than our own, much like Avraham.
3. **מעשה ברבי אלעזר – (The Night That Unites Haggadah p.92) Rav Kook** – Why did they get together to learn? Learning in a group enables one to develop appreciation for other opinions, producing more enlightened understanding of Torah.
4. **Rav Dovid Lau** – Story of bereaved IDF families' Seder and השתא הכא -הא לחמא עניא
5. **4 Sons – Rav Yaakov Charlop (הגדה מי מרום) – Chacham**: The only one to recognize the importance of the mitzvos in Israel before actually arriving there, but doesn't understand value of doing mitzvos in Chu"l. We tell him just like the Jews of Mitzrayim ate the Pesach and gave them a "taste" of Israel, and don't want to eat after so as to protect that "taste", so too do mitzvos in chu"l so have a "taste" of mitzvos.  
**Rasha**: So wicked that even though he is in Israel he still doesn't recognize the need for the mitzvos. We tell him if you were in Mitzrayim you wouldn't have been redeemed, but now that you are in Israel, even if you are a rasha, just being in Israel will have an effect on you and eventually help you find your way.
6. **Appendix- תורה שלימה (וארא 6:12) – ויהי שם לגוי... היו מצוינים שם** Midrash lists several ways Jews were distinct (clothing, language, names, etc.) and therefore merited to be redeemed. **Pnei Moshe on Yerushalmi** - the slaves had slaves, and by freeing them they merited freedom. **Rav Menachem Kasher** explains that we learn an important musar from here. You can only merit true freedom if you are willing to provide it to others. The torah teaches us a person can't merit freedom if they themselves still act as masters over people. Perhaps that's also why we start Maggid with כל דכפין, there aren't differences of classes tonight (poor/rich), we are all equal and eating together.
7. **בכל דור ודור – NL** – 3 places in the Haggadah it uses this expression. Perhaps refers to transmission of Mesorah for 3 cornerstones of Judaism: 1) Hashem will always save us 2) Yetzias Mitzrayim 3) Hakaras HaTov and thanking Hashem. And the mesorah of Torah is an underlying foundation that does not need to be included (much like Rambam's not listing a mitzvah of Yishuv Eretz Yisrael).
8. **אז ישיר – (The Night That Unites Haggadah p.148) Rav Soloveitchik** – The empty spaces in the words of Az Yashir in the Torah remind us that sometimes there are no words capable of expressing our emotions and thanks. (See Rav Soloveitchik in *The Seder Night* for discussion why no Az Yashir in Haggdah).
9. **Rav Moshe Weinberger** - All the avodah of this time of year, (ie cleaning, bitul chametz, matzah, 4 cups, sipur yitzias mitzrayim) is meant to achieve at the end of the seder when say Echad Ani Yodeah Yodeah – Echad Elokeinu, both get to a point to say Hashem is one and know what that means that Hashem is one.  
**Gateshead Rosh Yeshiva, Rav Avrohom Gurwicz**, - word associations – the avodah of leil pesach is to purify our minds to such a degree that when someone says to you 1 – you jump up and say 1 is Hashem, 2 -2 is torah, the 2 luchos.  
Famous story of the Bnei Yissaschar and the simple Jew's seder, saying "Echaddddd Chacham, Echadddddddd, Rasha..." And the Rebbe's response to the talmidim – look at this father who is able to infuse even in the Rasha that on the night of seder he is able to recognize Hashem's oneness.
10. **לשנה הבא בירושלים – NL** 1) Custom of Jews from Djerba to sing Hatikva after L'Shana haba.  
2) What about for Jews who live in Israel or Yerushalayim already? Add הבנויה, and it's not just a factual statement but as Rav Kook says, a hope and prayer for the geulah.