

**זמן חרותנו** – Why is the concept of *Cheirus* attached to Pesach? After all, Chazal tell us that there is no free person except one who delves into Torah. Doesn't that seem to be more applicable to Shavuot? Rav Aryeh Rottman<sup>1</sup> explained that the acceptance of *Oi Malchus Shomayim* is the mark of Freedom. That acceptance occurred when the Jews pointed at the time of Kriyas Yam Suf when they said *Zeh Keili V'Anveihu*. Until one accepts *Oi Malchus Shomayim* s/he is a slave to his *Yetzer HaRa*. That is still slavery. The Midrash Socher Tov notes that during Makas Bechoros Pharaoh went to Moshe and wanted to free the Jews right there in the middle of the night. However, Moshe told him that Hashem was going to effect Yetzias Mitzrayim in the middle of the day. Pharaoh feared that he might die so Moshe taught him the language of Shichrur Avadim – which included the language of *Harei Atem Avdei Hashem*. Rav Rottman explained that in order to be free, one needs to be able to be an Eved Hashem or else he is merely enslaved to the *Yetzer HaRa*. (Maybe this is why we take out all of our finery at the Seder. It reminds us that the worldly riches only serve to make us wealthy when we are not using them for Taava but rather to use them in the service of Hashem.)

**שהיינו** – Rav Meir Zlotowitz<sup>2</sup> would instruct his family before Yom Tov not to merely rush through the Beracha. Instead he reminded them to stop and look around the table before making the Beracha. While getting to the Mitzva opportunity was a great thing and the primary focus of the Beracha, it is also important to be Makir Tov to Hashem that we are **all** there. This does not happen all the time. We need to look at our families and thank Hashem for what He did for us bringing us all there.

**ורחץ** – Why is this Netila written as a command (Richatz) as opposed to the real obligatory one which is merely called Rachtza? Rav Shlomo Zalman Auerbach<sup>3</sup> explained that when something is well known, it does not need too much strengthening to do. Hence, since everyone knows we are going to wash, we should just do so. But things that aren't as well known often lead to laziness and thus the author of the Haggada had us go in the step of reminding us that we need more Zirizus here.

**כל דכפין** – Rabbi Ralph Pelcovitz<sup>4</sup> pointed out that this is the introduction to the Maggid and the formal component of the Seder because the test of a free man is the ability to engage in Chessed. Chessed means that I take from what I have and I give it to someone else. A slave has nothing to give. He cannot pass that test. Thus, we open the Haggada not just with the declaration of independence but rather with the awareness that we are indeed free because we have the ability to invite everyone in with us to celebrate.

**מה נשתנה** – Why do we start the Haggada with questions? Who needs questions? Rav Aaron Rakeffet Shlita<sup>5</sup> quoted in the name of Rav Soloveitchik that questions are the secret to Jewish continuity. We not

---

<sup>1</sup> Rosh Yeshivas Mercaz HaTorah who passed this past year

<sup>2</sup> Rabbi Meir Zlotowitz was an Orthodox Jewish rabbi, author, and founder of ArtScroll Publications.

<sup>3</sup> Rav Shlomo Zalman was the Rosh Yeshiva of Yeshivas Kol Torah yeshiva in Jerusalem, Israel. A world renowned Posek and model of Middos, Rav Shlomo Zalman's opinion and model for Jews everywhere was well known. The Jerusalem neighborhood Ramat Shlomo is named after him.

<sup>4</sup> Rabbi Ralph Pelcovitz was the Rav of the White Shul in Far Rockaway and a towering figure in the Five Towns/Far Rockaway community since 1951. He was the translator of the Sforino commentary to Chumash and Pirkei Avos.

<sup>5</sup> Rabbi Aaron Rakeffet-Rothkoff is Rebbe & Professor of Rabbinic Literature at Yeshiva University's Caroline and Joseph S. Gruss Institute in Jerusalem. He is a noted scholar, author and teacher who has taught thousands of

only need to allow questions – we grow because we ENCOURAGE them. Rav Rakeffet added that on the Seder night we highlight the questions from EVERY child – not just the Chachamim because Leil HaSeder reminds us that our Torah (and our Yeshivot) are not just for the elite – they are for the masses and the masses need their questions addressed as well. Seder night reminds us of that opportunity.

**עבדים היינו** – Rav Schachter Shlita<sup>67</sup> would often remind us that true freedom is not that one is now able to do that which he pleases. Only one who is free to be Oived Hashem is considered free. This is the reason that Moshe told Pharaoh Shlach Es Ami V'Yaavdunee. Until Pesach night the Jews were slaves to Pharaoh but once he freed them – they were now servants to Hashem. This is the way we break the shackles that bind us to so many other things. Rav Schachter adds that when we get to serve as Avdei Hashem then everything we do is considered part of the service of Hashem. We are not dividing our day into holy and secular – we make even the secular – holy.

**בן זומא** – What is the basis of difference here? And what does the context have to do with it? Rav Yosef Wanefsky<sup>8</sup> suggested that the awareness of Yitzias Mitzrayim contains 2 aspects – Sippur and Hazkara. The mention of Yetzias Mitzrayim and the Geulah seems to suggest that it take place only at the end – they left by day so mention it in the day only. But the Mitzva of Sippur highlights a different type of responsibility – of explaining all of the steps in between. . Why? Because Pesach represent a redemption as a result of struggle. It is not a “clean break” but rather part of a longer process. One that began in the darkness and came with a tremendous cost at the end (shores of Yam Suf – Maaseh Yadai Toviim BaYam V'Atem omrim Shirah?). For that reason one should mention Yetzias Mitzrayim even at night – according to Ben Zoma and even in the meantime today according to the Chachamim.

This idea extends to the Korban Pesach as well. The Korban Pesach does not have the Gid HaNashe removed from it prior to roasting. Even a Korban olah has that. Why? The Pesach is the only Korban that is not Reiach Nichoach, Why? Based on this discussion, it is clear. This Korban comes out on top in the face of adversity. But the adversity cannot be denied. There was pain There was loss. These things are not easy. And so the Jew leaves the Gid in – the gid represents adversity and challenge. The Korban is not an obvious Reiach Nichoach – we need to DO it properly for it to bring the Nachas Ruach to Hashem.

**ברוך המקום** – Why do we say Baruch 4 times in this section? Rav Aharon Leib Shteinman<sup>9</sup> explained that the 4 “Baruch” statements refer to the 4 sons and how the Torah needs to be taught to each.

---

students throughout his over 55+ years of teaching. He spent four years studying under Rabbi Joseph B. Soloveitchik and remained very close to him afterwards.

<sup>6</sup> My great Rebbe, Rav Hershel Schachter Shlita is Rosh Yeshiva and Rosh Kollel at RIETS, Senior Posek at OU Kosher, noted author and Rebbe to tens of thousands of students.

<sup>7</sup> My dear friend and Rebbe Rav Shay Schachter Shlita, often comments that his father, our Rebbe was not a big fan of long-winded Divrei Torah during Maggid. Rebbe often focused Maggid to the story of the exodus and the responsibilities of Sippur Yetzias Mitzrayim. He felt that the children needed to be active and awake as much as possible for the elements of the Seder including the 4<sup>th</sup> cup. “Let the good vortelach be saved for later or for the other Seudos of Yom Tov.” A similar idea was expressed by the venerable Mechanech Rav Yaakov Bender – Rosh Yeshiva of Darchei Torah.

<sup>8</sup> Rav Yosef Wanefsky was a fixture in RIETS for over 50 years. Officially a research scholar and Shoel U'Mashiv, Rav Wanefsky's brilliance and his extremely jovial manner made him a magnet for many students. He was both scholar and master teacher. Though his ability to see this world was challenged and compromised, his understanding of it was rich and possessed an insight beyond sight.

<sup>9</sup> Rav Aharon Leib Shteinman ztl. was the Rosh Yeshiva of Ponoveizh L'Tzeirim and a major Gadol HaDor. His positions on Torah matters were quite nuanced and his sparse needs did not indicate that he was naïve – Rather it

**4 Sons** – I have often been taught to think of this section of the Seder as a call to us to remember how to transmit the Torah. In other words, it is less about the sons and more about the versatility that Torah generally and the story of Yetzias Mitzrayim in specific, gives the parent and the teacher of Torah to make impactful impressions on those in front of us. We have no one in the entire nation who cannot learn and appreciate and benefit from what Torah has to offer. It just needs to reach them at their level. Rav Ozer Glickman<sup>10</sup> appropriately demonstrated this concept in many ways – try this one:

*As I climbed down from the SUV (Uber cars can be difficult to exit), my stumbling caught the attention of passersby. One of them was also headed to the same lobby. It was the young man who has been emailing me. He called me "Rebbe" in the manner of b'nai yeshiva. He hadn't been in any of my classes and I think we had never actually met before. A YU student reached out to me for a summer chat over coffee and I happily accepted. That's all I needed to know.*

*He had issues, academic and otherwise. It sounded to me that the combination of character, a supportive family, and a good therapist have done their work and he is ready to succeed. Natively smart in the traditional ways, scores, performance in tough math courses, and his presentation told a very different story than the darker corners of his transcript.*

*I listened for an hour and we spent a second hour formulating a plan to get his academic life back in order. I held out the promise of connections in his chosen field of business if he succeeded as we both know he can. I had another meeting and had to call an end to our chat.*

***"Rebbe, I have to tell you one more thing. I can't be dishonest." I just listened. "I'm not from now. Do you still want to help me?"***

***Some will be critical of me but I cannot be something other than what I am. "Well, you just did a very frum thing. You honored me and yourself by telling the truth. A difficult truth."***

***"Rebbe, how can I repay you?" he asked. "Do acts of תּוֹנ. First to yourself, then to others."***

*He stood to leave. We hugged. He left my office to go home and I left to visit a client. My Torah u'Mada life, for what it's worth.*

**וְתָ** – Why offer such a deep explanation to a seemingly simple question? Rav Aharon Brafman<sup>11</sup> once noted that the Rambam at the end of Hilchos Temura states a fascinating characteristic of the human psyche. The Torah writes: "He shall not exchange it nor substitute it, whether good for bad or bad for good" (Vayikra 27, 10) The Rambam asks why not replace a bad animal with a better one? The Rambam answers that once you allow an individual to make changes, he will say that the inferior one is really better. For the human mind has the capacity to distort reality in its own self-interest. This is the basis for the morality crisis we see today where the most basic and supposedly ethical conducts need reclarification due to liberal, self-serving application. This is why we need the Torah as a guide. Hakadosh Baruch Hu granted us - and, through us, the rest of mankind - eternal truths and values, which should provide us with guidance despite the ever-changing values and mores of society. IT will help the

---

demonstrated his recognition of what was important in life. His Seforim, written as the Ayelet HaShachar alluded in the title to his initials and those of his wife, Tamar [AYeLeT = Aharon Yehuda Leib Tamar] in Hebrew, as well as the "morning star" of Psalms 22)

<sup>10</sup> Rabbi Glickman was a Rosh Yeshiva at Rabbi Isaac Elchanan Theological Seminary (RIETS) and taught at Sy Syms School of Business, Isaac Breuer College (IBC), and Benjamin N. Cardozo School of Law, where he served as senior resident rabbinic scholar, adjunct professor of law at the Center for the Study of Jewish Law and Contemporary Civilization and was affiliated with its Program in Jewish Law and Interdisciplinary Studies. He was a hero

<sup>11</sup> Rabbi Brafman was the longtime Menahel of Yeshiva of Far Rockaway. He was famous for taking chances on kids and having solid success with them.

Jew deal with challenges even with those that might be “parve” in application. Perhaps<sup>12</sup> this is the reason why the Tam in particular who seems more “Parve” as a child is given such a strong answer -- with a reminder about the strong hand of Hashem – to show him that even things in life that appear “Parve” can become excessive and dangerous when living life. Rabbi Brafman would often add that a major error in general society is that its leaders seem to focus their concern exclusively on minors. All talk of restrictions refers to children. The reality - and the Torah view - is that anyone, including mature adults, can be negatively affected by destructive influences. – We need to look at the Tam not as a child but as ourselves.

**שאינו יודע לשאול** – Rav Yechiel Yitzchock Perr Shlita<sup>13</sup> noted that the Sheino Yodeiya L’Shoel gets the full possuk of V’Heegadita. It sounds as if he is the primary one we direct our Seder toward. Why? Rav Perr answered that truthfully, all of our sons do not know how to ask insofar as we tend to have closed hearts. The goal of the Seder is to open closed hearts by demonstrating that the Geulah of the past directly impacts our Geulah of the present and future as well.

**והגדת לבנך** – Rav Mordechai Willig Shlita<sup>14</sup> pointed out that this Possuk teaches a crucial lesson of Chinuch. The Possuk begins with the word “V’Heegadita” implying a harsh series of words and ends with “Leimor” or saying softly. When it comes to teaching kids, boundaries and discipline need to be established at the outset. Limits need to be set notwithstanding the cut into their freedom but at the same time, once the children learn the limits, a relationship cannot be built on discipline alone – there needs to be encouragement and love at the same time.

**יכול מראש חודש** – Why? Rav Moshe Dovid Tandler Shlita<sup>15</sup> points out that Rosh Chodesh is the opportunity to demonstrate allegiance to the Torah system. This was the freedom of Rosh Chodesh. The message of Freedom of Rosh Chodesh was lost by Rav Elazar Ben Arach (See Shabbos 147b) who misread the words HaChodesh Hazeh Lachem as HaCheiresh Haya Leebam – that we do not get the message of freedom if we think it the opportunity to cast off rules.

**מתחילה ע"ז היו אבותינו** – Even in Mitzrayim they couldn’t hear Moshe קשה רוח ומעבודה Is this one or 2 things? Many of the French Mifarshim thought that it was one thing but the Mechilta explained that Avoda Kasha refers to the Avoda Zara that they served. This idea is brought by Targum Yonasan as well. Rav Rafi Pozen<sup>16</sup> pointed out that Onkelos does not explicitly note the Avodah Kasha as Avoda Zara since he never wants to add sins that are not stated in the Torah.

---

<sup>12</sup> The application is mine – you are welcome to disagree with it

<sup>13</sup> Rabbi Yechiel Yitzchok Perr (born 1935)[1] is the founder and rosh yeshiva of Yeshiva Derech Ayson (Yeshiva of Far Rockaway) in Far Rockaway, New York.

<sup>14</sup> Rav Willig is Rosh Yeshiva and Rosh kollel Elyon at Riets – Sgan Av Beth Din at the BDA, Rav of the Young Israel of Riverdale and writer and teacher of thousands.

<sup>15</sup> Rav Moshe Dovid Tandler Shlita, Son in law of Rav Moshe Feinstein is the rabbi of the Community Synagogue of Monsey, senior Rosh Yeshiva at RIETS and Professor of Jewish Medical Ethics and Professor of Biology at Yeshiva College. He is noted as an expert on Jewish medical ethics and their relationship to Halakha.

<sup>16</sup> Rav Posen was a well-known professor of Targumim in Bar Ilan and the prolific Baal Tefillah in Kerem B’Yavne for many years.

**תרח אבי אברהם ואבי נחור**– Why not the father of Haran? Rav Shteinman<sup>17</sup> explained that the goal here is not to teach history but rather to demonstrate contrasts. Avraham recognized Hashem and went in one direction. Nachor was an idol worshipper. Haran sat on the fence. He does not deserve a mention.

**הקב"ה חשב את הקץ**– The Ari HaKadosh notes that the Jews had to leave Mitzrayim so as not to become stuck at the 50<sup>th</sup> level of Tumah and be unable to leave. Rav Dov Yaffe<sup>18</sup> added that this was part of Yaakov's fear but why would that fear be apparent if Hashem had promised Avraham that he would take them out of Mitzrayim? Rav Dov cited the Beis HaLevi who explained that the promised was for an exile to a place where they would not be in charge. It never stated where or to whom that enslavement would happen. When Yaakov saw that his children were going down, he feared that the environment of licentiousness would affect his kids and they would wind up leaving the fold – remaining enslaved to Egyptian culture forever. Yosef responded that he was there L'Michya – he was pre-tested on their behalf with the wife of Potiphar and had emerged victorious. Thus, Yosef told him that Hashem had been with Yosef and would be with the people even in Egypt. It would be possible to live in Egypt and have a Yad Hashem that would protect the people from slipping into the entirety of moral depravity. Hashem makes himself apparent in the world only for the benefit of the Jewish salvation and survival and he did so in Egypt.

**וגם את הגוי אשר יעבדו דן אנכי**– Ramban asks why the Egyptians were punished if they were just following the word of Hashem? Rav Nisson Alpert<sup>19</sup> pointed out that there were 3 parts to the exile – being strangers, being enslaved and being pained. It was not necessary to make all of the Jews serve all three parts. When Pharaoh did so, he demonstrated his Achzariyus.

**והקב"ה מצילנו מידם**– How does Hashem save us from their hands? Rav Ovadiah Yosef<sup>20</sup> explains that Hashem does not only save us, he twists the situation so that our enemies are directly responsible for our salvation. Pharaoh raised Moshe who saved us from him. Haman set the stage for Vashti's demise that ultimately led to his own downfall. The same is true today...

---

<sup>17</sup> Rav Aharon Leib Shteinman ztl. was the Rosh Yeshiva of Ponovezh L'Tzeirim and a major Gadol HaDor. His positions on Torah matters were quite nuanced and his sparse needs did not indicate that he was naïve – Rather it demonstrated his recognition of what was important in life. His Seforim, written as the Ayelet HaShachar alluded in the title to his initials and those of his wife, Tamar [AYeLeT = Aharon Yehuda Leib Tamar] in Hebrew, as well as the "morning star" of Psalms 22)

<sup>18</sup> Rav Dov Yaffe, Mashgiach of Knessess Chizkiyahu and Kol Yaakov in Israel passed away this year at the age of 89. A man of truth and ethics, he told his students that to be successful in life they needed to spend quality time studying Mussar. He himself, was a devotee to the writings of Rav Kook despite their general acceptance in the Chareidi world. His positions and thoughts continue to be disseminated widely in the Yeshiva world and beyond.

<sup>19</sup> Rav Nisson Alpert, prime Talmid of Rav Moshe Feinstein was appointed as a Rosh Yeshiva at the Rabbi Isaac Elchanan Theological Seminary, and later became the first Rosh Kollel of its Kollel L'Horaah— Yadin-Yadin. He was a great Torah scholar and author of Limudei Nissan.

<sup>20</sup> Rav Ovadiah Yosef was an Iraqi-born Talmudic scholar, a posek, the Sephardi Chief Rabbi of Israel from 1973 to 1983, and the founder and long-time spiritual leader of Israel's ultra-Orthodox Shas party. His Psak on so many issues was ground breaking and his ability to teach the masses and bring them close to Hashem was magnificent.

**ארמי אובד אבי** – Why do we use the Mitzva of Mikra Bikkurim instead of the Yetzias Mitzrayim story as the backbone for Seder Night? Rav Dovid Grossman<sup>21</sup> explained that the main Mitzva of the Sippur is not simply to say over the miracles we need to thank Hashem for the miracles. The Yesod of Hakaras HaTov is here in the story of Bikkurim. This is especially so AFTER you have achieved the successes. We need to thank Hashem because everything comes from Hashem. Rav Shneur Kotler ztl<sup>22</sup> added that even a K'Zayis of bread requires the long Beracha of Birkas Hamazon. Why? Rav Shneur explained that for any small amount of Hanaah we get from Hashem in this world requires the major thank you. This is the reason we get Eretz Yisrael too – to be able to give Him.

**במורא גדול זו גילוי שכינה** – Usually one would expect great terror to be a time where the Shechina would NOT be realized? Rabbi Dr. Norman Lamm Shlita<sup>23</sup> uses this and other examples to highlight many of the “ironies” of the Pesach Seder. The ironies remind us that when man confronts his own limitations finitiudes and inadequacies – when he sees how weak he is – that is when he discovers his greatest blessing and strength and hope – in Hashem.

**על אחת כמה וכמה** – It is well known that Moshe did not start the first few Makos because of the sense of Hakaras HaTov he felt to the Nile and the ground that he could not strike either one. Of course what Hakaras HaTov does one owe an inanimate object? Rav Dessler explained that it was not the object but rather the subject that was Moshe’s concern. It was not the ground or the Nile Moshe needed to be concerned with, it was himself. He did not want to take anything – or anyone – for granted. For when one thinks about all of the great gifts one has – primarily when he sees how easy that they can be lost – one becomes filled with Hakaras HaTov in exponential proportions. Rav Yaakov Edelstein ztl<sup>24</sup> adds that this is the reason we are not responsible merely to be Oseh Chessed but Gomer Chessed – that we need to fill in our obligation to Hashem because it is the least we can do for all of the things He does for us in the world constantly.

**מצה זו** – Rav Shmuel Auerbach<sup>25</sup> understood the speed of Yetzias Mitzrayim here not to be a panicked push but rather a critical statement about the relationship the Jews have with Hashem – that we are not bound to the rules of time. If time demands a measured pace, Jews can leave whenever Hashem wants.

---

<sup>21</sup> Rabbi Dovid Grossman (1946 – 5 February 2018) was a well-known Talmudic lecturer and talmid Chacham who had disseminated Torah worldwide. His Chumash and Daf Yomi shiurim were famous and are on dafyomi.org. He was Rebbe and Rosh Yeshiva in Yeshiva Gedolah of Los Angeles.

<sup>22</sup> Rav Yosef Chaim Shneur Kotler (1918 – 24 June 1982) was an Orthodox rabbi and rosh yeshiva of Beth Medrash Govoha (also known as the Lakewood Yeshiva) in Lakewood, New Jersey from 1962 to 1982. During his tenure, he developed the Lithuanian-style, Haredi but non-Hasidic yeshiva into the largest post-graduate Torah institution in the world. He also established Lakewood-style kollels in 30 cities, and pioneered the establishment of community kollels in which Torah scholars study during the morning and afternoon hours and engage in community outreach during the evenings. Upon his death, he had served as the Lakewood rosh yeshiva for exactly the same amount of time as had his father, Rabbi Aharon Kotler, the founding rosh yeshiva of Beth Medrash Govoha: nineteen years, seven months, and one day

<sup>23</sup> For Rosh HaYeshiva, President and chancellor of Yeshiva University & RIETS.

<sup>24</sup> Rabbi Yaakov Edelstein was the chief rabbi of Ramat Hasharon near Tel Aviv. An old time, original student of the Ponhevzh Yeshiva (run today by his brother), Rav Edelstein was anything but divisive. He would visit each of the Shuls in the predominantly modern community and each Shul claimed him as THEIR own.

<sup>25</sup> Rav Shmuel Auerbach, Rosh Yeshivas Maalos HaTorah and the Nasi of Midrash Shmuel and Toras Simcha passed away last month prior to Purim at the age of 86. The Bechor of Rav Shlomo Zalman Auerbach ztl. Rav Shmuel’s influence on Israel and particularly some of the stronger elements of Yirushalayim/Bnei Brak/Modiin Illit Chareidi Jewry was very strong. His positions on many issues were sought by thousands.

He utilizes this to note a comparison between two disparate but often connected ideas: מצוה הבאה לידיך מצוה תחמיצנה אל and the concept of Chometz and Matza. In the same way one cannot have Chometz in his Matza because it shows that the Matza has been ruined due to the constraints of time, Mitzvos too, cannot be allowed to be bogged down by the drag of time. Rav Shmuel adds that when one is weighed down by time obligations s/he is still in Shibbud Mitzrayim and this prevents one from being Oived Hashem in the way that one should. By suspending non-Avodas Hashem obligations in favor of service to Hashem, one is able to really experience freedom in his life.

**מצה** – Rav Yehoshua Maman<sup>26</sup> tried to explain why we refer to the holiday as Chag Hapesach and Hashem calls it Chag HaMatzos. He explained that when you want to consolidate a relationship and mutual commitment with someone, you must look for the good points in them. Therefore in the Torah, G-d calls Passover "The Holiday of Matza", in order to publicize our walking after Him in the desert out of great faith with only Matzas, without having prepared food for the road. But in the Oral Torah, our Sages already call this holiday Passover, to remind us of the fact that G-d passed over the homes of the Israelites in Egypt. It is as if both sides remind each other of the kindness that they did to each other.

**לפיכך** – Maggid ends not with the end of the story but with the praises that we offer as Hallel to Hashem because he took us from Avdus into Cheirus. Why is the fitting end of the story the recitation of Shirah? Daily, Rav Itamar Ben Gal z"l HY"D<sup>27</sup> would begin his classes singing songs in order to enter learning from a perspective of Shirah. One of his favorites was a song based on the poetry of Rav Kook ztl. that was [popularized](#) after the Purim massacre in Merkaz HaRav 10 years ago. The poetry read:

בְּנֵי אָדָם, עֲלֵה לְמַעְלָה עֲלֵה.  
כִּי כַח עַד לְךָ! יֵשׁ לְךָ בְּנֵפִי רוּחַ, בְּנֵפִי נְשָׁרִים אֲבִירִים.  
אֵל תִּכְחַשׁ בָּם פֶּן יִכְחֲשׂוּ לְךָ.  
דְּרוֹשׁ אוֹתָם – וַיִּמְצְאוּ לְךָ מִיד

"Son of man, strive to move upward and keep moving, you have special talents and strength, you have wings! Do not fail them lest they fail you – seek them and they will become apparent to you immediately."  
I believe that this is the secret of the Seder night. We need to understand that the ultimate goal of the Seder night is for us to realize that we need to grow from the Seder experience – and that Hashem believes we can – so should we.

**מוציא מצה מרור** – Shouldn't the order be Marror and then Matza? Why is it the opposite? Rav Soloveitchik<sup>28</sup> noted that first we need to extol the good. Only then do we tell the person to go back and go over the negative.

<sup>26</sup> Rav Yehoshua Maman was the leader of Moroccan Jewry who passed this year at the age of 100 this year.

<sup>27</sup> Rav Itamar Ben Gal HY"D was a beloved husband, father and teacher who was murdered by terrorists while on his way to a Bris. An inspiring educator he was known for loving his students and wanting the best for them. He would not refer to them as students but rather as Banai – my sons.

<sup>28</sup> The famed doctoral dissertation "Blowing the glass" discusses this as part of post trauma recovery.