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Hear ten-minute insights into the Haggadah
and share them at your Seder!

with

Ezer Diena

Rabbi Alex Hecht

Netanel Klein

Rabbi Mordechai Torczyner

*This program is dedicated by Mervyn and Joyce Fried & Family
on the first yahrtzeit of their surrogate parent Marsha bat Moishe Zoltak z"l*

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**Beth Avraham Yoseph
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Mah Nishtanah: Predicting the Future?

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1. Haggadah Shel Pesach, Sefaria Edition

מה נִשְׁתַּנָּה הלילה הזה מכל הלילות? שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה – כָּלוּ מַצָּה. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלַּיְלָה הַזֶּה (כָּלוּ) מָרֹר. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְיֵלוּ פַּעַם אַחַת – הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין – הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.

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.**

2. The Order of the Pesach Seder, Chabad.org

Kadesh—Reciting Kiddush

U'Rechatz—Washing the hands

Karpas—Eating a vegetable dipped in salt-water

Yachatz—Breaking the middle matzah

Maggid—Reciting the Haggadah

Rachtzah—Washing the hands a second time

Motzi—Reciting the blessing HaMotzi

Matzah—Reciting the blessing al achilas matzah and eating the matzah

Maror—Eating the bitter herbs

Korech—Eating a sandwich of matzah and bitter herbs

Shulchan Orech—Eating the festive meal

Tzafun—Eating the afikoman

Beirach—Reciting grace

Hallel Nirtzah—Reciting Hallel, psalms of praise; the promise that G-d will accept our service

3. Rambam, Hilchot Chametz Umatzah 8:2 (Touger translation)

...ואחר כך עוקרין השלחן מלפני קורא ההגדה לבדו. ומוזגין הכוס השני וְכֵן הֵבֵן שׂוֹאֵל. וְאוֹמֵר הַקּוֹרֵא מֵהַ נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת...

Afterwards, the table is taken away from the person reciting the Haggadah alone. The second cup [of wine] is mixed. **Here is where the son asks, and the one reciting [the Haggadah] says:** Why is this night different from all other nights...

4. Haggadah Shel Pesach, Sefaria Edition

...וְאֶפְיֵלוּ כָּלְנוּ חֲכָמִים כָּלְנוּ גְבוּרִים כָּלְנוּ זְקֵנִים כָּלְנוּ יוֹדְעִים אֵת הַתּוֹרָה מִצְּנוּהָ עָלֵינוּ לְסַפֵּר בִּיצֵאת מִצְרַיִם. וְכֵן הַמְרַבֵּה לְסַפֵּר בִּיצֵאת מִצְרַיִם מִצְרַיִם הָרִי זֶה מְשֻׁבָּח.

...And even if **we were all sages, all discerning, all elders, all knowledgeable about the Torah,** it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.



1. Devarim 26:1-10 (Chabad fr.)

וְהָיָה כִּי-תָבֹא אֶל-הָאָרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה וְיָרַשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ:
וְלָקַחְתָּ מֵרֵאשִׁית הַכֹּל־פְּרִי הָאֲדָמָה אֲשֶׁר תִּבְרֵא מֵאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ וְשָׂמְתָּ בַטֵּנָא וְהִלַּכְתָּ אֶל-הַמְּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם:
וּבָאתָ אֶל-הַכֹּהֵן אֲשֶׁר יִהְיֶה בַיָּמִים הַהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַה' אֱלֹהֶיךָ כִּי-בָאתִי אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאַבְתָּרִינוּ לָתֵת לָנוּ:
וְלָקַח הַכֹּהֵן הַטֵּנָא מִיָּדְךָ וְהֵנִיחֹ לִפְנֵי מִזְבֵּחַ ה' אֱלֹהֶיךָ:
וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ אֲרָמִי אֲבִד אֲבִי וַיֵּרֵד מִצְרַיִםה וַיִּגַּר שָׁם בְּמִתֵּי מַעֲטָ וַיְהִי-שָׁם לִגְוִי גָדוֹל עַצוֹם וְרַב:
וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲבֹדוּנוּ וַיִּתְּנוּ עֲלֵינוּ עֲבָדָה קָשָׁה:
וַנַּעֲלֶק אֶל-ה' אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע ה' אֶת-קִלְנוּ וַיֵּרָא אֶת-עַבְדֵינוּ וְאֶת-עַמְלָנוּ וְאֶת-לַחְצָנוּ:
וַיִּצְאָנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמַרְא גָדֹל וּבְאִתּוֹת וּבְמִפְתִּיּוֹת:
וַיִּבְאָנוּ אֶל-הַמְּקוֹם הַזֶּה וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:
וְעַתָּה הִנֵּה הַבָּאתִי אֶת-רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר-נָתַתָּה לִּי ה' וְהִנְחִיתוּ לִפְנֵי ה' אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי ה' אֱלֹהֶיךָ:
וְשָׂמַחְתָּ בְּכָל-הַטוֹב אֲשֶׁר נָתַן-לָךְ ה', אֱלֹהֶיךָ וּלְבִיתְךָ אֶתְּה וְהָלוּ וְהִגִּיר אֲשֶׁר בְּקִרְבְּךָ:

- 1 And it will be, when you come into the land which the Lord, your G-d, gives you for an inheritance, and you possess it and settle in it,
- 2 that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your G-d, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your G-d, will choose to have His Name dwell there.
- 3 And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your G-d, that I have come to the land which the Lord swore to our forefathers to give us."
- 4 And the kohen will take the basket from your hand, laying it before the altar of the Lord, your G-d.
- 5 And you shall call out and say before the Lord, your G-d, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation.
- 6 And the Egyptians treated us cruelly and afflicted us, and they imposed hard labor upon us.
- 7 So we cried out to the Lord, G-d of our fathers, and the Lord heard our voice and saw our affliction, our toil, and our oppression.
- 8 And the Lord brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders.
- 9 And He brought us to this place, and He gave us this land, a land flowing with milk and honey.
- 10 And now, behold, I have brought the first of the fruit of the ground which you, O Lord, have given to me." Then, you shall lay it before the Lord, your G-d, and prostrate yourself before the Lord, your G-d.

2. Sefer HaMitzvot, Positive Commandment 132 (Berel Bell fr.)

היא שצונו לספר טובותיו אשר היטיב לנו והצילנו. ומתחיל בענין יעקב אבינו ומסיים בעבודת המצריים וענותם אותנו ולשבחו על כל זה ולבקש ממנו להתמיד הברכה

We are commanded that when bringing *bikkurim*, one must make **a proclamation of the kindness G-d has bestowed upon us**: how He saved us from the early difficulties of our patriarch Ya'akov and from the slavery and affliction of the Egyptians; **to thank Him for all this and to ask that He continue His blessings forever.**

3. Sefer HaMitzvot, Positive Commandment 157 (Berel Bell fr.)

וכל מי שיוסיף במאמר ויאריך הדברים בהגדלת מה שעשה לנו השם ומה שעשו לנו המצרים מעול וחמס ואיך לקח השם נקמתנו מהם ולהודות לו יתעלה על כל טוב שגמלו יהיה יותר טוב

Praiseworthy is the person who gives lengthy discussion and description to the subject: how the Egyptians sinned against us, and what they subjected us to; how G-d took revenge upon them; **thanking G-d (exalted be He) for all the kindness he has bestowed upon us.**

4. Or L'Yesharim, Commentary on the Haggadah, Page 21

והנה גלגולי הדברים להביא כאן (בהגדה) פרשת מקרא ביכורים, כי היא קשורה בענינה לסיפור יציאת מצרים...
יש קשר מהותי בין יציאת מצרים להבאת הביכורים. היציאה ממצרים היא תחילתו של תהליך, וסימומו הוא עם הבאת הביכורים לכהן.
בשניהם אנו מצווים לחוות את חווית היציאה ממצרים והכניסה לארץ בזמן העכשווי.

Here are the reasons to bring in here (the Haggadah) the Mikra Bikkurim, because it's related to the story of Yetziat Mitzrayim...

There is a fundamental connection between Yetziat Mitzrayim and bringing the Bikkurim. The Exodus was the beginning of a process and it ends with bringing the first fruits to the Kohen. In both we're commanded to experience the experience of leaving Egypt and the entrance to the land, in current times.

5. Asufat Ma'arachot, Purim, Page 285-286

עומד אדם לפני המזבח... עם מתנת ידו, וחוזר על אותה מטבע לשון: "הגדתי היום לה' אלוקיך כי באתי אל הארץ"... הוא שב וחש את ההרגשה המלאה והשלימה של "באתי אל הארץ". זוהי ההרגשה שתורה תובעת מאדם הניצב לפני מזבח ה' עם מתנת ידו. לחוש מחדש בכל עצמותיו את כובד העול של השעבוד "ארמי אובד אבי", ותמצית פרשת סבלות מצרים, ורק מכך ההרגשה הזו הוא עשוי להרגיש בחלבו ודמו את כל הטוב הצפון "ויביאנו אל המקום הזה ויתן לנו את הארץ הזאת ארץ זבת חלב".
זהו המצב שעלינו לכסוף אליו, גם בליל פסחים וגם בעת הבאת הביכורים. **לראות את עצמנו עתה כאילו יצאנו ממצרים.** וכדי לבסס את ההרגשה הזו בתוכנו, נתקנה פרשת הביכורים בליל הסדר, ופרשת מצרים בעת הבאת הביכורים.

One stands before the Altar... with gifts of his labor, and he repeats the phrase "I declare this day to the Lord, your G-d, that I have come to the land" ... He senses the complete feeling of "I have come to the land". This is the feeling the Torah demands from one who stands before G-d's altar with his gifts. To have a renewed sense, in all his bones, the weight of the enslavement "An Aramean [sought to] destroy my forefather", and the essence of the Egyptian slavery, and only from that feeling one might feel in his blood all the hidden good "And He brought us to this place, and He gave us this land, a land flowing with milk and honey" ...

That is the feeling one must yearn for, both on Passover eve and while bringing the first fruits. **To see ourselves as if we just left Egypt now,** and to concretize that feeling within oneself, the story of the Bikkurim was instituted at the Seder, and the story of Egypt at the time of bringing the first fruits.



Location in the Seder: Maggid, describing how we initially thrived in Egypt (Yechezkel 16:6)

וְאָעֲבַר עָלֶיךָ וְאָרְאֶה מִתְבּוֹסֶסֶת בְּדַמֶּיךָ וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי:

And I passed over you, and I saw you immersed in your blood. And I said to you, "Even in your blood you shall live."
And I said to you, "Even in your blood you shall live."

Question: Why is this sentence included here? What is this blood? And what does it teach us?

Circumcision and Korban Pesach – Individual and Community

1. Midrash, Shemot Rabbah 17:3

ובב' דמים ניצולו ישראל ממצרים בדם פסח ובדם מילה, שנא' (יחזקאל טז) "ואומר לך בדמיך חיי ואומר לך בדמיך חיי", בדם פסח ובדם מילה.

With two bloods Israel was saved from Egypt: the blood of Pesach and the blood of circumcision. As Yechezkel 16:6 says, "And I said to you, 'By your blood shall you live,' and I said to you, 'By your blood shall you live.'" The blood of Pesach and the blood of circumcision.

2. Rabbi Michael Rosensweig, *Korban Pesach: A Symbol of Faith and Commitment*

https://www.torahweb.org/torah/2010/parsha/rros_bo.html

Elsewhere we have elaborated other unique facets of *korban Pesach*, suggesting that it constitutes an expression of national identification in a manner that is parallel to *brit milah* on the individual plane.

3. Rabbi Aharon Lichtenstein, *Leaves of Faith* Vol. 2, pg. 64

The term employed in Scriptures to refer to an apostate is *ben nekhar*, an alien, and the essence of apostasy is indeed estrangement and dissociation. This alienation may take two forms, however. There is, first, an apostasy of action, a *ben nekhar* described by the phrase *she-nitnaku ma'asav le-aviv she-ba-shamayim*, "one whose actions have become alien to his Father in Heaven."... There is, however, a second *ben nekhar*. There is an apostasy not of action but of person, an estrangement manifested not merely by the commission of various sins but by the complete severance of personal bonds with Jewry; by total alienation from the Jewish people and its history as a spiritual and physical community; and finally, by thorough assimilation into the mainstream of Gentile society.

4. Talmud, Yevamot 47b

גר שבא להתגייר בזמן הזה, אומרים לו: מה ראית שבאת להתגייר? אי אתה יודע שישראל בזמן הזה דוויים, דחופים, סחופים ומטורפין, ויסורין באין עליהם? אם אומר: יודע אני ואיני כדאי, מקבלין אותו מיד. ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות...

If someone comes to convert today, we say to him: What caused you to come convert? Do you not know that Israel today are grieving, pushed around, dragged around and torn, and they suffer? If he says, "I know and I am unworthy," we accept him immediately. We inform him of some of the light and severe mitzvot...

Adding depth: Individual and Community in the Korban Pesach

5. Mixed messages in Halachah – Communal

- Not alone, ideally (Pesachim 91a; Mishneh Torah, Hilchot Korban Pesach 2:2, Kesef Mishneh there)
- Brought en masse (Yoma 51a, and see Rashi Pesachim 70b)
- Even when the community is tamei (Pesachim 95b, and see Pesachim 79a)
- Even on Shabbat (Mishnah Pesachim 6:1 (65b-66a))

6. Mixed messages in Halachah – Personal

- Only in your house, in Egypt (Shemot 12:22)
- Only for the members of the korban (Mishnah Pesachim 5:3, 6:6 (61a, 71b))
- We wouldn't share one communal korban, even if that were possible (Tosafot Yoma 6b אמר)

7. Mishnah, Pesachim 8:7 (91a)

אין שוחטין את הפסח על היחיד, דברי רבי יהודה. ורבי יוסי מתיר.

We do not slaughter the korban pesach for an individual, per Rabbi Yehudah. Rabbi Yosi permits.

8. Rambam, Mishneh Torah, Hilchot Korban Pesach 2:2

יחיד ששחט את הפסח לעצמו כשר, והוא שיהיה ראוי לאכול את כולו, ומשתדלין שלא ישחט לכתחלה על יחיד שנאמר יעשו אותו.

If an individual slaughters the korban pesach for himself, it is kosher, so long as he can eat all of it. We work to avoid slaughtering the korban pesach for an individual ideally, as Shemot 12:47 says, "They shall do it."

9. Talmud, Yoma 51a

מאי שנא פסח דקרי ליה קרבן יחיד ומאי שנא חגיגה דקרי לה קרבן ציבור? אי משום דאתי בכנופיא, פסח נמי אתי בכנופיא! איכא פסח שני דלא אתי בכנופיא.

Why is the Pesach different, to be called a "personal korban," and why is the Chagigah different, to be called a "communal korban"? If it's because [the Chagigah] is brought en masse, the Pesach is also brought en masse! Yes, but Pesach Sheni is not brought en masse.

10. Talmud, Pesachim 79a

תנו רבנן: "הרי שהיו ישראל טמאין וכהנים וכלי שרת טהורין, או שהיו ישראל טהורין וכהנים וכלי שרת טמאין, או שהיו ישראל וכהנים וכלי שרת טמאין, ואפילו ישראל וכהנים טהורין וכלי שרת טמאין, יעשו בטומאה, שאין קרבן ציבור חלוק."

Our sages learned: If all Israel is impure, but the kohanim and Temple vessels are pure; or all Israel is pure, but the kohanim and Temple vessels are impure; or even if all Israel and the kohanim are pure, but the Temple vessels are impure – they perform [the Pesach] in impurity, because a communal korban is not to be divided.

11. Tosafot to Yoma 6b אמר

נהי דפסח כיון דאתי בכינופיא חשיב כקרבן ציבור ודוחה את השבת ואת הטומאה, מ"מ כיון דלאו כל ישראל מייתו חד פסח בשותפות מהדרינן אטהורין...

Granted that the Pesach is viewed like a communal korban because it is brought en masse, and so it pushes off concerns for Shabbat and impurity, still, since all Israel would not be permitted to bring one Pesach as partners, we try to bring it in purity...

12. Rambam, Commentary to Mishnah, Introduction to Zevachim

והסוג הרביעי קרבן יחיד כעין קרבן צבור. והוא קרבן פסח ששוחט כל אדם ביום ארבעה עשר בניסן...

The fourth kind is a personal korban which is like a communal korban. This includes the korban pesach, which each person slaughters on the 14th of Nisan...

Our Pesach Seder: Individual and Communal

13. Rabbi Menachem M. Schneerson, A Passover Message: The Individual and Society

https://www.chabad.org/therebbe/letters/default_cdo/aid/2185979/jewish/A-Passover-Message-The-Individual-and-Society.htm

How is unity between one individual and another, and between an individual and the collective, achieved? This, too, is indicated in the name "Pesach," one meaning of which is to "pass over," more precisely to "leap over," indicating, among other things, leaping over partitions separating Jew from Jew and individual from community, until all are united and merged into the single organic entity that constitutes the Jewish nation...

In practical terms this means that every Jew has been given the capacity, and is expected, to rise above his narrow personal interests for the sake of the overriding interests of the community in which he lives and of Klal Yisroel. On their part, the Tzibbur and Klal Yisroel intervene in behalf of each individual, so that not a single Jew should be lost G-d forbid, helping each and all to free themselves from their l'Mitzraim, in whatever form it may be. And the Geuloh of the Klal is contingent upon the Geuloh of the individual as an individual.

Our Sages declare that the Geuloh from the present Golus will be in the manner of the Geuloh from Egypt...

Does Eliyahu Really Come to Our Seder?

Alex Hecht ahlecht@torontotorah.com

1. Pesach Haggadah (Sefaria Edition)

מוזגים כוס של אליהו ופותחים את הדלת.

We pour the Cup of Eliyahu and open the door.

Questions

- What is the “Cup of Eliyahu?”
- Does Eliyahu actually show up to our Seder?
- If he does, does he have a drink?

- **The mysterious fifth cup**

2. Talmud, Pesachim 118a

ת"ר רביעי גומר עליו את ההלל ואומר הלל הגדול דברי רבי טרפון.

The Sages taught in a *baraita*: With regard to the fourth cup, one completes Hallel over it and says the Great Hallel; these are the words of Rabbi Tarfon

3. Rabbi Yitzchak Alfasi (11th century Spain), Pesachim 26b (*Dapei haRif*)

חמישי אומר עליו הלל הגדול דברי רבי טרפון...

On the fifth cup [of wine] one says the Great Hallel. This is the opinion of Rabbi Tarfon....

4. Rambam (12th century Spain, Egypt), Laws of Chametz and Matzah 8:10 (adapted chabad.org translation)

וְיֵשׁ לוֹ לְמִזְגַּת כּוֹס חֲמִישִׁי, וְלוֹמֵר עָלָיו הַלֵּל הַגָּדוֹל--וְהוּא מִ"הוֹדוּ לַה' פִּי-טוֹב" (תהילים קלו,א), עַד "עַל נִקְרוֹת בְּכָל" (תהילים קלז,א); וְכּוֹס זֶה אֵינוֹ חוֹבָה, כְּמוֹ אַרְבַּע הַכּוֹסוֹת. וְיֵשׁ לוֹ לְגַמֵּר אֶת הַהֵלֵל בְּכָל מְקוֹם שֶׁיִּרְצֶה, אִף עַל פִּי שֶׁאֵינוֹ מְקוֹם סְעוּדָה.

It is permissible to mix a fifth cup and recite upon it "the Great Hallel"... This cup is not an obligation like the other cups. One may complete the Hallel wherever one desires, even though it is not the place where one ate.

5. Rabbi Yosef Karo (16th century Israel), Shulchan Aruch, Orach Chaim 481:1

אַחַר אַרְבַּע כּוֹסוֹת אֵינוֹ רִשְׁאֵי לְשִׁתּוֹת יַיִן, אֶלָּא מַיִם.

After the four cups, one is not allowed to drink wine; only water.

6. Rabbi Moshe Isserles (16th century Poland), Orach Chaim 481:1

וְכָל הַמְשָׁקִין דִּינָן כְּיַיִן (בֵּית יוֹסֵף). וְיֵמִי שֶׁהוּא אִיִּסְטֵנִים אוֹ תֶּאֱבֵב הַרְבֵּה לְשִׁתּוֹת, יְכוּל לְשִׁתּוֹת כּוֹס חֲמִישִׁי וְיֹאמֵר עָלָיו הַלֵּל הַגָּדוֹל (מְרַדְכֵי).

And all drinks [are prohibited] like wine (Beit Yosef). And one who is sensitive, or greatly desires to drink, may drink a fifth cup [of wine] and recite the Great Hallel upon it (Mordechai).

7. Rabbi Yehudah ben Shimon Ashkenazi (18th century Germany), Ba'er Hetev, Orach Chaim 481

וְחָק יַעֲקֹב כָּתוּב...נוֹהֲגִין בְּאֵלֵינוּ הַמְדִינּוֹת לְמִזְגַּג כּוֹס א' יוֹתֵר מִהַמְסוּבִין וְקוֹרִין אוֹתוֹ כּוֹס שֶׁל אֵלִיָּהוּ הַנְּבִיא.

And the *Chok Ya'akov* [Rabbi Yaakov Reischer] wrote, "...In these countries, an additional cup is poured, and [this additional cup] is called the “Cup of Eliyahu the Prophet.”

- **What does Eliyahu have to do with the Passover Seder?**

8. Zohar, Lech Lecha (Hebrew translation; Encyclopedia Judaica)

אָמַר לוֹ הַקַּב"ה לְאֵלִיָּהוּ, חֵייד בְּכָל מְקוֹם שֶׁבָּנוּ יִרְשָׁמוּ בְּנֵי בְּבִשְׂרָם בְּרִית מִלָּה, אֵתָה תִּהְיֶה שֵׁם, וְהַפֶּה שֶׁהַעִיד שִׁישְׂרָאֵל עֲזָבוּ אֶת הַבְּרִית, הוּא יַעֲדֵד שִׁישְׂרָאֵל מִקִּימֵם אוֹתוֹ.

The Holy One, blessed be He, said to Eliyahu, “By your life, in every place where my sons mark in their flesh a *Brit Milah*, you will be there, and the mouth that testified that Israel abandoned the covenant, it shall testify that Israel are upholding it.”

9. Ezekiel 16:6 (chabad.org translation)

וְאָעָבַר עָלֶיךָ וְאָרְאֶה מִתְבוֹסֶסֶת בְּדַמֶּיךָ וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי.

And I passed by you and saw you downtrodden with your blood, and I said to you, 'In your blood, live,' and I said to you, 'In your blood, live.'

10. Rashi (11th century France) to Ezekiel 16:16

בדמך חיי. אף בנוולך זה לא תמותי. וששינה לומר שני פעמים לפי שבדם פסח ודם מילה נגאלו.

“In your blood, live.” That even in your degradation, you will not die. It is said twice to say, “it is because of the blood of the *Korban Pesach* and the blood of circumcision that they were redeemed.

11. Rambam (12th century Spain, Egypt), Mishneh Torah, Laws of Kings and Wars 12:2

וְשִׁקְדָם מִלְחָמַת גּוֹג וּמָגוֹג, יַעֲמֵד נָבִיא לְיִשְׂרָאֵל לְיִשְׂרָאֵל לְיִשְׂרָאֵל וְלִהְיוֹת לְפָנֶיךָ שְׂנֵאָמֶר "הִנֵּה אֲנִי שֹׁלֵחַ לְכֶם, אֵת אֱלֹהֵי הַנְּבִיא" (מלאכי ג, כג)... וְיִישׁ מִן הַחֲכָמִים שְׂאוּמְרִים שִׁקְדָם בִּיאַת הַמֶּלֶךְ הַמְּשִׁיחַ, יְבוֹא אֱלֹהֵי. וְכָל אֱלֹהֵי הַדְּבָרִים וְכִיּוֹצֵא בָהֶן--לֹא יֵדַע אֶדָם הַיָּאֵר יְהוָה, עַד שְׂיִהְיוּ.

Before the war of Gog and Magog, a prophet will arise to inspire Israel to be upright and prepare their hearts, as Malachi 3:22 states: 'Behold, I am sending you Eliyahu...' ... There are some Sages who say that Eliyahu's coming will precede the coming of the Mashiach. All these and similar matters cannot be definitely known by man until they occur.

12. Rabbi Yisrael Meir Kagan (19th-20th century Belarus), Mishnah Berurah 480:10

וְנוֹהֵגִין בָּאֵלֶּיךָ מְדִינֹת לְמִזְוֵג כּוֹס אֶחָד יוֹתֵר מִהַמְּסוּבִין וְקוֹרִין אוֹתוֹ כּוֹס שֶׁל אֱלֹהֵי הַנְּבִיא (לְרַמֵּז שֶׁאֵנוּ מֵאֲמִינִים שְׂכַשְׁמֵנוּ שְׂגָאֵלְנוּ הַש"י מִמִּצְרַיִם הוּא יִגְאֵלְנוּ עוֹד וְיִשְׁלַח לָנוּ אֵת אֱלֹהֵינוּ לְבִשְׂרָנוּ).

We are accustomed in these countries to pour an additional cup, called the “Cup of Eliyahu the Prophet.” (To allude to the fact that we are believers that just as G-d redeemed us from Egypt, He will redeem us again, and will send Eliyahu the Prophet to inform us).

- **But does Eliyahu himself actually come to our Seder? If so, does he help himself to a drink?**

13. R' Ari Z. Zivotofsky, “What’s the Truth about...Eliyahu HaNavi at the Seder?” Jewish Action, Spring '12

The Nodeh B'Yehudah used to “escort” Eliyahu down the steps of his house after the Seder, and the custom among Belz Chassidim is to accompany Eliyahu until the nearest shul (see Moshe Yaakov Weingarten, *HaSeder HaAruch* [5750], 577).

Perhaps the most extreme proponent of this idea was Rabbi Sholom Dov Ber Schneersohn (the fifth Lubavitcher Rebbe) who, before pouring wine from Eliyahu’s Cup back into the wine bottle, would add additional wine because he was concerned that the wine in the cup was *pagum* (i.e., the cup had been drunk from, rendering the wine unusable for other *mitzvot* unless additional wine is added) (Rabbi Yehoshua Mundshine, *Otzar Minhagei Chabad* 175:3[5755], 202).

The late Lubavitcher Rebbe stated that when the Admor HaZaken [Rabbi Schneur Zalman of Liadi] wrote that there is a custom “to pour one cup more than the number of people present ...,” he was alluding to Eliyahu’s visit to the Seder. “Eliyahu,” he says, “becomes one of those seated at the Seder table, because the faith of the Jewish people on this night, the night in which the King of Kings, G-d in all His glory, fully revealed Himself, this in and of itself, brings . . . Eliyahu to every Seder” (*Haggadah shel Pesach im Likutei Ta’amim, Minhagim, u’Biurim* 2 [Brooklyn, NY, 5755], 440).

14. Listen to my longer shiur on this topic (29 minutes) – <https://www.yutorah.org/lectures/lecture.cfm/921464/>



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