

Who invited the Rasha to the Seder?¹

1) Pesach Haggadah²:

The wicked son, what does he say? "What is this service to you?" (Shemot 12:26) [By saying,] "to you," [he implies]: "but not to himself." Since he has excluded himself from the people at large, he denies the foundation of our faith. Therefore, you should blunt his teeth and tell him: "It is because of this, what God did for me when I went out of Egypt" (Shemot 13:8). [By saying] "for me," [you imply]: "but not him." Had he been there, he would not have been redeemed.

רָשָׁע מָה הוּא אוֹמֵר? "מָה הָעֲבוּדָה
הַזֹּאת לָכֶם" (שְׁמוֹת יב). "לָכֶם" - וְלֹא
לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל
כִּפְר בְּעֵקֶר. אִף אֶתֶּה הִקְהִה אֶת שְׂנִי
וְאָמַר לוֹ (שְׁמוֹת יג): "בְּעִבּוּר זֶה עָשָׂה
ה' לִי בְּצֵאתִי מִמִּצְרַיִם." "לִי" וְלֹא-לוֹ.
אֵלּוּ הֵיחָד שָׁם, לֹא הֵיחָד נִגְאָל:

2) Mishneh Torah (R. Moshe b. Maimon, Egypt, 1135-1204), Chametz uMatzah Ch. 7-2

It is a mitzvah to inform one's sons *even though they do not ask*, as [Exodus 13:8] states: "You shall tell your son."

A father should teach his son according to the son's knowledge: How is this applied? *If the son is young or foolish*, he should tell him: "My son, in Egypt, we were all slaves like this maidservant or this slave. On this night, the Holy One, Blessed be He, redeemed us and took us out to freedom."

If the son is older and wise, he should inform him what happened to us in Egypt and the miracles wrought for us by Moses, our teacher; everything according to the son's knowledge.

3) Shemot Ch. 12

43 The Lord said to Moses and Aaron, "This [זאת] is the statute of the Passover sacrifice: No estranged one [בן נכר] may partake of it.

4) Mishneh Torah (R. Moshe b. Maimon, Egypt, 1135-1204), Korban Pesach, Ch. 9, Law 7

One who gives an olive-sized portion of a Paschal sacrifice - whether the first Paschal sacrifice or the second - to an apostate who worships false deities, to a resident alien, or a gentile worker, violates a negative commandment, but is not liable for lashes. He is, however, liable for stripes for rebellious conduct.

5) Mishneh Torah (R. Moshe b. Maimon, Egypt, 1135-1204), Teshuva, Ch. 3, Laws 9, 11

An example of an apostate in regard to the entire Torah is one who turns to the faith of the gentiles when they enact [harsh] decrees [against the Jews] and clings to them, saying: "What value do I have in clinging to Israel while they are debased and pursued. It's better to cling to those who have the upper hand." ... A person who separates himself from the congregation of Israel and does not fulfill mitzvot together with them, does not take part in their hardships, or

¹ credit to Rabbi Taub in his *גדולה תשובה*, pgs. 125-138 for inspiration and מראה מקומות

² Mishneh Torah, Laws of Chametz uMatzah Ch. 9, Halakha 1

join in their [communal] fasts, but rather goes on his own individual path as if he is from another nation and not [Israel], does not have a portion in the world to come.

6) Mechilta d'Rabbi Shimon b. Yochai, Ch. 12

One would have thought that he [the בן נכר] would invalidate the חבורה that comes with him, therefore it was written, "זאת" (Shemot 12:43), he does not invalidate the חבורה that comes with him. "He should not partake of it", if he cannot eat, but he can eat of the *matzah* and *maror*.

7) Mechilta, Masechet D'Pischa, Ch. 17

ואמור לו- בעבור זה עשה ה' לי בצאתי ממצרים (שמות יב). לי ולא לך אילו היית שם, לא היית נגאל.

8) GR"A (R. Eliyahu b. Shlomo, Lithuania, 1720-1797), Haggadah shel Pesach

לא תשיב לו כלל ולא תדבר עמו רק עם האחר היושב אתך, כי מסתמא יש לו עוד בני בית, וזה האחר לא שאל כלל, לכן משיב לו תירוץ על שאינו יודע לשאול כלומר להאחר שיושב אתך.. לי ולא לו כלשון נסתר כלומר על הרשע, ואם היה מדבר עם הרשע היה צריך לומר לי ולא לך.

9) Shemot Ch. 13, Rashi (R. Shlomo b. Yitzchak, France, 1040-1105)

יח ויִסֹב אֱלֵקִים | אֶת הָעַם דֶּרֶךְ הַמִּדְבָּר יָם סוּף וְחֲמִשִּׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם:

armed: Heb. חֲמִשִּׁים וְחֲמִשִּׁים [in this context] can only mean "armed."... Another interpretation: חֲמִשִּׁים means "divided by five," [meaning] that one out of five (חֲמִשָּׁה) [Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness [see Rashi on [Exod. 10:22](#)].

10) Mishneh Torah (R. Moshe b. Maimon, Egypt, 1135-1204), Chametz uMatzah Ch. 7-6

In each and every generation, a person must present [להראות] himself as if he, himself, has now left the slavery of Egypt

11) Mishneh Torah (R. Moshe b. Maimon, Egypt, 1135-1204), Talmud Torah Ch. 4-1

Torah should be taught only to a proper student.. However, [a potential student] who follows bad ways should be influenced to correct his behavior and trained to follow a straight path. [After he repents, his deeds] are examined and he is allowed to enter the house of study to be instructed.

12) Talmud Bavli, Berakhot 10a

There was a certain group of criminals who lived in Rabbi Meir's neighborhood who were tormenting him excessively, to the extent that he was praying that they should die. Said Bruriah, his wife, to him, "What is your rationale? Is it because the verse (Tehillim 104) says: יתמו חוטאים - Let sin cease from the world? Does the verse say חוטאים - sinners? It says חטאים --sins! Rather, pray for them that they should repent," Rabbi Meir prayed for this, and indeed they repented.

13) The Jonathan Sacks Haggadah (Lord Rabbi Jonathan Sacks, UK, 1948-present)

We need to find ways of showing how Judaism lifts us to greatness. When that happens people will not ask, Mah ha-avodah ha-zot lakhem, "Why all the hard work?" Neither an athlete going for an Olympic gold medal nor a scientist trying a new line of research ever asks that question; nor did Steve Jobs at Apple or Jeff Bezos at Amazon. The pursuit of greatness always involves hard work. The real challenge of our time is to rediscover why Judaism, because it asks great things from us, lifts us to greatness.

14) The Passover Haggadah (R. Shlomo Riskin, Israel, 1940-present)

We must embrace them as part of our family, love them because we are part of them and they are part of us, regale them with the stories, songs and special foods which are expressed in our biblical and national literature that emerged from our challenging fate and our unique destiny, share with them our vision and dreams of human freedom and peace, and accept them wholeheartedly no matter what³.

³ <https://ots.org.il/shabbat-shalom-pesach-5775/>