

# Haggadah Highlights



How do we start the Maggid?

**בבהילו יצאנו ממצרים**

**We went out with haste!**

# Ha lachma anya, This is the bread of affliction we ate in Egypt

Rabbi Baruch Epstein: On the way out of Egypt. In Egypt we remember...

זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חֵמָּה אֶת הַקֶּשֶׂאִים וְאֶת הָאֲבֹטְחוֹת וְאֶת־הַחֲצִיר וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים:

We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. (Bhaalotecha)

The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots, when we ate our fill of bread! For you have brought us out into this wilderness to starve this whole congregation to death.” (Beshalach)

# Maaseh Nissim Hagadah: The Netivot/Nesivos

We ate matzah in Egypt. There was no time to eat bread and let it rise.

As the hagadah says later,

וְאֶת לַחֲצִינוּ. זֶו הַדְּחִק, כְּמָה שֶׁנֶּאֱמַר: וְגַם-רָאִיתִי אֶת-הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.

"And our duress" - this [refers to] the pressure, as it is stated (Exodus 3:9); "And I also saw the duress that the Egyptians are applying on them."

# Maaseh Nissim cont'd

This is bread of affliction... whoever is hungry shall come and eat.

Now we are here. Next year in Israel..

What is the connection??

Just as we were slaves and now all who are hungry can eat,

So too now we are here but next year we will be with great joy.

Either because we deserve it or in order so His name not be desecrated.

That's good news!

# Marbeh Lesaper Haggadah, Rabbi Yedidya Teya Weil

The poor man comes in and is ashamed to eat.

We say to him, we were all slaves in Egypt, we are all poor by origin. Don't be embarrassed.

Also, next year your fortunes, and all of our fortunes will turn around.

Next year in Jerusalem!

Or....

We were redeemed for the tzedakah we gave the poor in Egypt.

If we invite the poor now.. Next year in Jerusalem



# Mah nishtanah

Why does it say mah, how? why not lama, why?

למה?

מה?

Mah attempts to understand.

Lamah challenges why it is that way at all.



# Maaseh Nissim

Why is there no question of the four cups?

It is two Torah laws (matzah, marror) and two rabbinic laws (leaning and dipping).

JF: He is asking after the second cup is poured

# Why no question for charoset?

It only lists eating mitzvot. Charoset is for dipping and looking at.

Or...

Charoset is included in the dipping.

# Why do we stop learning Torah to tell the story of magid?

Rabbi Epstein

According to the Babylonian Talmud (Yevamot, 5b) **Mitzvot which were given before the revelation at Mount Sinai take precedence over those that were given on the occasion of revelation.** For instance, circumcision takes precedence over Shabbat since circumcision was already given to the Patriarchs. Rabbi Epstein says that we must show greater reverence to those commandments that are older, just as we show greater respect to people who are aged. **According to the Jerusalem Talmud, those Mitzvot that were given at the time of the Sinai revelation take precedence over those that were given prior to Sinai.** The reason for this is that the commandments at Sinai were given in the presence of the entire people and, therefore, must be accorded extra respect. **The Mitzvah of telling the story of the Exodus is the exception.** Even though the people were commanded to tell the story of the Exodus before the events at Mount Sinai, this Mitzvah is of special importance **because it is the basis for all the others.** The Exodus is the fundamental concept behind the practice of Judaism, and the basis for many other commandments, so we accord it precedence over the other Mitzvot and devote ourselves to it with extra passion and effort.

In every generation you have to see yourself as if you went out of Egypt.

Really??

- a. You have to be thankful enough as if you went out.
- b. You have to act as if you went out, which will lead you to a.
- c. Netivot: You have to remember you are still chosen..

## Magid: To what extent do we have to go into slavery?

In the Talmud, some say the charoset is to remember the mortar, the straw...

Some say it is to remember the miracle of childbirth in Egypt.

Netivot: There is no mitzvah to consider yourself as if you were in Egypt.

JF: The gemara says; קָמַי — לֹא בָעוּ הַסִּיבָה, דְּאִכְתִּי "עֲבָדִים הָיִינוּ" קָאָמַר.

The first two cups don't require leaning, for we are still saying, we were slaves....

# At first we were idol worshippers

Baruch She'amar: Why get into this??

We need to know that idolatry was so ingrained in us that we needed exile to purify us.

Maaseit Hashem: So exile was not so bad. It helped us purify.

Blessed is the Makom, Baruch hu, for G-d thought about the end...

Maasei Nissim: Thank G-d G-d was always thinking about us!

And since he is always thinking, when will I end this exile, no can destroy us, and this has stood for us in all generations.

An Aramean afflicted my father and he went down to Egypt

Because Jacob left the divine presence, we had to go down to Egypt.



# Laban tried to destroy them all..

What's Laban got to do, got to do..?

Marbeh lesaper: Laban was a sorcerer and his descendant was a sorcerer, Balaam, and Balaam was one of those who told Pharo to throw the boys in the Nile, so Laban tried to destroy them all...

Or.. the sheep were gilgulim of souls and the sheep were brought to Egypt and became souls again...

# Lift the seder plate: Laban is read by the Farmer

Marbeh Lesaper:

We wave the plate like the farmer waves the first fruit and tells about Laban..



# Dayenu

How much more so is the good that is doubled and quadrupled that the Place [of all bestowed] upon us [enough for us]

Double?

Netivot

Each act of grace has double significance. They were performed in the time of the Exodus and they will be performed again in the days of the coming of the Messiah!

# Rabban Gamliel: Whoever didn't say these 3 things...

Maaseh Nissim

He would say this to himself, even if no one would ask, he would, why do we eat these things and would answer.

Rav: The hagadah must be done in this form, question and answer.

Even with no lamb, we still say it!

# Marbeh Lesaper

Some have the text, Rabban Gamliel says, ie. he argues on the other rabbis.

He says we need to know why we do it all, therefore we need to see ourselves as if we went out because we know what we are doing..

Maybe he argues on the idea that the sons ask questions. Those are about other things. Really, you have to ask and say things to the children. It's a different way to do maggid.

Or.. the rabbis say tell the story and Rabban Gamliel says, explain the mitzvot we do.

**ibid.**

Why is it a mitzvah to see ourselves as if we went out?

Well, matzah is still a torah law, but not maror, so it is not about remembering the slavery.

It is about remembering that the exodus led to Israel and the holy temple and redemption, so we remember that we too will be redeemed.

# Maaseh nissim

We need to thank and praise... to the one who did these miracles for our ancestors and for us..

Blessed are you Hashem .. who has redeemed us and our ancestors from Egypt.

Which is first?

In praise, they could praise more

But re. Redemption which is about G-d choosing us, we are equal.