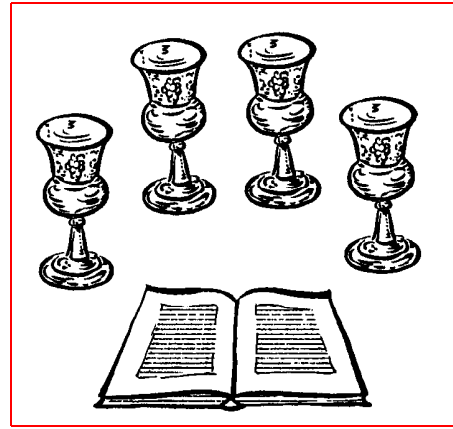


בס"ד

# בגדה של פסח





## INTRODUCTION TO סדר

**Q Why is this night called סדר night?**

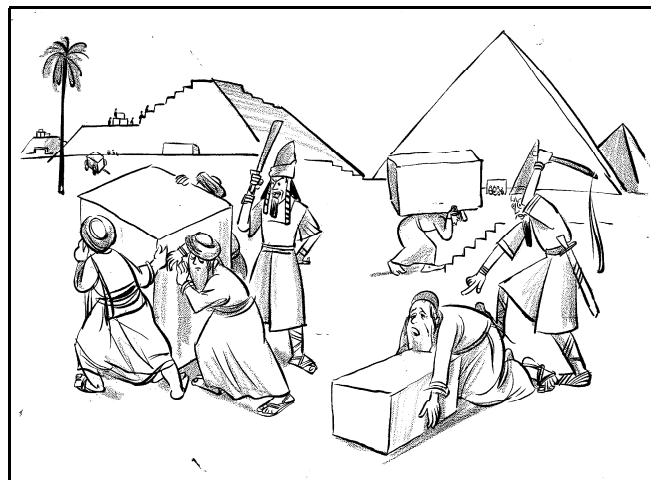
**A** To remind us that everything that happened was planned in an organized way. (The word סדר means organized). Hashem arranged the גלות and גאולה, and nothing just happened.

**Q Why is there a מנהג to wear a קיטל on סדר night?**

**A1** This reminds us that in the times of the בית המקדש they sat down to eat the קרבן פסח wearing their nicest clothing made of white linen just like a קיטל.

**A2** A קיטל is a simple בגד into which very little effort has been put. This reminds us that we put no effort into being able to get out of מצרים. It was not through our effort that we came out of מצרים, it was purely הקב"ה without our involvement.

**We drink 4 cups of wine כנגד the 4 words of גאולה – (והוצאתי, והצלתי, וגאלתי, ולקחתי)**



**Q What is the connection between drinking 4 cups of wine with the 4 words of גאולה?**

**A** The מצריים did 4 things to the בני"י:-

1. They damaged the Yidden's רוחניות { by the constant crushing work.
2. The מצרים made us feel that we had a human master.
3. They hurt the Yidden's bodies.
4. They lowered the כבוד of the Yidden by making them into slaves .

**והוצאתי**: The 1<sup>st</sup> כוס on which we say "אשר בחר בנו" is about the גאולה רוחניות - we were now free from the harsh work, we can serve ד'.

**והצילתי**: The 2<sup>nd</sup> כוס on which we say "ויוציאנו ד'" is about the גאולה מעבדות לחירות - That no human has control over our lives.

**וגאלתי**: The 3<sup>rd</sup> כוס on which we say ברכת המזון is to thank ד' that it is ד' who takes care of us and the מצריים can no longer hurt us..

**ולקחתי**: The 4<sup>th</sup> כוס in which we say הלל is to thank ד' that He restored our honor by making us His people.

הא לחמא עניא

הא לחמא עניא

**Q Why do we say this at the beginning of the הגדה?**

הגדה של פסח

A This is an introduction to מגיד. We were not a rich or powerful people in מצרים – we ate "לחמא עניא" – מצה, which is a poor person's bread, and it is only through the help of ד' that we managed to get out.

מגיד

**Q Why is it said in לשון ארמי – Aramaic?**

A The גמרא says one cannot usually daven in Aramaic because מלאכים who take our תפילות don't understand it. When one davens by a חולה, however one can daven in Aramaic – because we don't need מלאכים – the שכינה Himself is with a חולה. At the סדר, as well, the שכינה joins us, and to show this we start the הגדה in Aramaic.

**Q Why do we invite poor people to join us on סדר night more than any יום טוב ?**

A Even in מצרים the Yidden did חסד to one another, and it was this זכות that helped them to be saved. We too will only be saved in that זכות, so on this night of גאולה we make a point of inviting the poor.

This is why we finish off – "לשנה הבאה בני חורין" – in the זכות of inviting the poor, we can daven that we should be taken out of this גלות.

מה נשתנה

**מה נשתנה**

**Q What is the question of מה נשתנה?**

הגדה של פסח

A We are asking that there seems to be a contradiction in what we do. Are we meant to feel the pain of the Yidden, which is why we eat מצה and מרור, or are we meant to feel the joy of being בני חורין which is why we dip our food and recline.

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**Q Why are we so interested that the children should ask the מה נשתנה?**

A The 'Kinderlach' suffered a lot in מצרים. The midwives were told to kill every boy born to the Yidden, many hundreds were killed when צרעת פרעה had, and many were put into the walls instead of bricks. We therefore specially want the children to take a part in יציאת מצרים.

**Q There are 4 כוסות, 4 שאלות in מה נשתנה, 4 בנים. What is special about the number 4?**

A The Vilna Gaon answers that a person brings a קרבן תודה for 4 reasons. כלל ישראל needed to thank הקב"ה for all 4 reasons.

(1) They crossed the sea at ים סוף.

(2) They went through the מדבר.

(3) They came out of the prison of מצרים.

(4) They were חולים in מצרים, and became better at הר סיני.

To remind us of this, we stress the number 4.

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**עבדים היינו**

**Q How does עבדים היינו answer the questions of מה נשתנה?**

A The child asked a contradiction – are we supposed to feel like עבדים or like בני חורין? We answer the child that we need to feel both – we started in מצרים as "עבדים היינו" and ended as בני חורין – "ויוציאנו ד" – בני חורין".

**Q Why do we say that we were עבדים both to פרעה and במצרים?**

A To stress that we were slaves to a wicked king פרעה (פרעה = 'פֶּה רָע' – an evil mouth), in a harsh country called מצרים (מצרים comes from the word "צָרָה" – trouble). No slave had ever managed to escape from מצרים, so we had no hope of freeing ourselves.

Nevertheless, "ויוציאנו ד' אלקינו" – to show that the strongest of kings and most powerful of countries are nothing in the eyes of הקב"ה.

**Q "משעבדים היינו לפרעה במצרים"  
Nobody has slaves today! Had ד' not taken us out of מצרים, then we would probably have become free some time later on?**

A Maybe פרעה would have set us free and we would not have had to work for him anymore, but we would still have been 'enslaved' to the טומאה of מצרים – we might have copied their behavior and followed their life style out of הכרת הטוב for having set us free.



הגדה של פסח

**Q "ואפילו כלנו חכמים" – Why should a חכם think that he does not need to keep the מצוה of יציאת מצרים?**

**A** This מצוה seems just telling stories, so the חכם might think – "I have no time for all that – I know the stories anyway." However, even a חכם has a מצוה, because by speaking through all the details of יציאת מצרים, his אמונה in 'ד becomes stronger.



**מעשה ברבי אליעזר**

**Q Why is this story brought in the הגדה?**

**A** To show that these great תנאים did not consider this ביטול תורה, and spent the whole night talking about the story of יציאת מצרים.

**Q Were these the only תנאים who spent a whole night talking about יציאת מצרים?**

**A** These תנאים all had a good reason not to talk about יציאת מצרים. ר' עקיבא was from a family of גרים who were never in מצרים. ר' יהושע was a לוי, and the others were כהנים who were not part of the שעבוד. Nevertheless, they still spent the whole night talking about יציאת מצרים.



**אמר רבי אלעזר בן עזריה**

**Q This is talking about the daily מצוה of מצרים. What has this got to do with our מצוה on סדר night of מצרים? סיפור יציאת מצרים?**

A When we hear that יציאת מצרים needs 2 daily reminders, we become aware of its importance, and we will talk even more about it tonight.

פסקה

**Q Why did ר' אלעזר בן עזריה think that it's necessary to mention the פרשה of ויאמר (which discusses יציאת מצרים) at night, and the חכמים hold you only say it during the day?**

A פרעה told them at night that they can go, but they only left during the day. ר' אלעזר בן עזריה holds that the main גאולה was at night when פרעה let them free, so we mention it at night. חכמים however hold that since we only actually left in the day, the גאולה was during the day so we only say 'ויאמר' in the day.

פסקה

## ברוך המקום

**Q Why is הקב"ה sometimes known by the title 'המקום'?**

A The word מקום comes from the word קיום – (existence). Everything only exists because ד' is taking care of it. If this השגחה would be taken away even for one moment, it would no longer exist.

הגדה של פסח

**Q Why do we need to point out that the תורה speaks to 4 types of people?**

A The פסוק says "תנוּךְ לְנֶעַר עַל פִּי דַרְכוֹ" - one has to educate every child according to his own level and needs. One has to fulfil the מצות סיפור יציאת מצרים in 4 different ways, depending on who the child is.



**חכם מה הוא אומר**

**Q Why does the חכם say – "אשר צוה ד' אלוקינו אתכם" – He sounds like the רשע who wants to exclude himself from the מצוות?**

A The חכם is humble. He realizes that he knows very little compared to his father or Rebbes. He says to them, "You know the הלכות which הקב"ה has commanded – I don't. Please teach it to me."

**Q "ואף אתה אמר לו" – what is meant by "You should also tell him"?**

A Besides the answer given in the תורה, give him the extra information that "אין מפטירין אחר הפסח אפיקומן".



## רשע מה הוא אומר

**Q What exactly is the רשע asking?**

**A** The רשע asks "מה העבודה הזאת לכם" – What is this hard work all about. If you want to remember that we are no longer slaves, then you should celebrate with enjoyable things – not with hard work.

To this we answer – "בעבור זה" – 'ד took us out of מצרים in order to serve HIM by doing His מצות. You ( the רשע)only want to do what is **pleasing** for yourself – and therefore you won't do a מצוה if it's hard work. WE do whatever 'ד wants, whether it's hard or easy.

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## תם מה הוא אומר

**Q What does the תם mean when he asks "מה זאת"?**

**A** The תם wants to know "why do we need to talk so much about יציאת מצרים, all we need to do is believe in 'ד, and I DO!"

To this we answer him that 'ד took us out with a יד חזק – He did many ניסים to teach us about His power. The more we talk about the ניסים, the greater our אמונה will become, and the better we will serve Him.

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## שאינו יודע לשאול

- Q** Why do we need to speak at all to the שאינו יודע לשאול – wait until he is older and when he then asks, tell him the answer?
- A1** This is not a little child, who is not capable of asking. This is a person who goes through life without asking for the true explanation of what ד' wants us to do. He thinks that he can serve ד' based on his own understanding , but often this will not be correct according to the תורה. We must approach him and tell him the true way of מצות according to the תורה way.
- A2** To make sure that he develops in the right way as he grows older. This is far better than trying to correct things later on.



## מתחילה עובדי עבודה זרה

- Q** Why is it important for us to know that originally our fathers served עבודה זרה?

- A1 The גמרא says that on סדר night we should be  
 “מתחיל בגנות ומסיים בשבח”  
 – start talking about the low state which we were at the  
 beginning of our history, and finish off with our גאולה from  
 מצרים – this way we can properly appreciate the חסד of ד'.  
 According to the opinion of רב mentioned in the גמרא, our  
 lowest state was when we served עבודה זרה.
- A2 This shows the הקב"ה's love for בני ישראל. It's easy for a father to  
 love a perfect child, but not so easy to love a disobedient  
 child. Even though בני ישראל had sunk to the 49<sup>th</sup> מדריגה  
 of טומא and served עבודה זרה, עבודה זרה still loved them and  
 took them out of מצרים.



### ברוך שומר הבטחתו

- Q **הקב"ה told אברהם אבינו that בני ישראל would be in מצרים for 400 years, but they were only there for 210 years?**
- A The הקב"ה realized that if בני ישראל stayed 400 years in מצרים, they  
 would sink so low in טומאה that they would no longer be  
 deserving of the גאולה. Instead "חשב את הקץ" הקב"ה –  
 calculated the suffering and pain of 400 years and made it  
 into 210 years of much greater suffering. (400 minus 210 =  
 190 – the גמטריא of קץ).
- Q **"ואחרי כן יצאו ברכוש גדול" – what exactly was the רכוש גדול (a huge fortune)?**

- A The greatest רכוש that we got was the תורה at סיני. However בני ישראל might have not understood this and complained that they left מצרים without money, so הקב"ה made sure that we also left מצרים with plenty of money.

והיא שעמדה

**Q What has stood for us throughout the generations?**

- A1 הקב"ה's promise to אברהם to save us not only from the גלות of מצרים, but also from all the future גלויות that בני ישראל would go through.

- A2 "בכל דור ודור עומדים עלינו" – in every generation they have persecuted us and there has been anti-semitism. This is the biggest secret of our survival throughout the generations. When the גוים are friendly to us and love us we are in danger of becoming like the גוים חס ושלום.

This also explains why we lift up the cup of wine. חז"ל made a גזירה not to drink wine touched by a גוי to keep us separate from the גוים – והיא שעמדה – this cup of wine keeps us safe in גלות – the less we are like the גוים, the better off we are.

והיא שעמדה

**צא ולמד**

**Q What is the connection between והיא שעמדה and צא ולמד?**

A We just said "שבכל דור ודור עומדים עלינו לכלותינו" – but we are not always aware that the גוים are trying to destroy us – so we bring a proof from לבן who seemed so friendly to יעקב, but the תורה says "ארמי אבד אבי" – his real intention was to destroy יעקב and his family.

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### דרשות הפסוקים

**Q Why does the הגדה בעל bring the פסוקים from the פרשה of ביכורים and then explains them, instead of just going through the פסוקים from שמות?**

A1 A main part of the סדר night is הכרת הטוב to ד' for our גאולה from מצרים. We therefore say פסוקים from the פרשה of ביכורים which the farmer says out of הכרת הטוב when he brings his first fruit to ירושלים.

A2 In the פרשה of ביכורים there is no mention of רבינו משה. We therefore bring these פסוקים to make sure that nobody will mistakenly think that משה רבינו took the Yidden out. They will realize it was only הקב"ה.

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**שלא ירד יעקב אבינו להשתקע במצרים**



הגדה של פסח

**Q What difference is there whether יעקב intended to stay in מצרים or just to visit a short while?**

**A** If he had gone with the intention to stay permanently, the Yidden would have become influenced by the מצריים and could never have come out of מצרים to become עבדי ד'.

פסקה

**מצוינים שם**

**Q How do we see from the פסוק that the Yidden were distinctive (different) from the מצריים?**

**A** The word "גוי" means a group of people with their own way of life. Usually when foreigners live in a new country, after a few generations they act the same way as the rest of the country. The Yidden remained a separate nation in מצרים by not copying the clothes, names and language of the מצריים.

פסקה

**ורב כמה שנאמר רבבה כצמח השדה**

**Q In what way are Yidden compared to grass?**

**A** The more grass is cut, the quicker it grows. Similarly, the more פרעה tried to stop בני"י growing, the more they grew. This explains why שבט לוי was so small – they were not enslaved and therefore did not get a special ברכה to increase.

This is one of the reasons why we have an egg on the סדר plate. Usually the more food is cooked the softer it becomes, but eggs are different - the more they are cooked the harder they become. בני"י also become more firm and loyal to הקב"ה the more we are 'cooked' and persecuted.

וְאֵת עֵרְסֵי יִשְׂרָאֵל

**וְאֵת עֵרְסֵי יִשְׂרָאֵל ..... בְּדַמֵּי חַיִּי**

**Q In what way were בני"י 'naked'?**

## הגדה של פסח

- A Although the time of גאולה had come, they were 'naked' of any מצות to make them deserving of the גאולה.

They were זוכה to the גאולה because of "דְּמִיךְ" – the מצוה of פסח and קרבן פסח which involve דם. Why these 2 מצוות? Both מצוות were dangerous to do - קרבן פסח because the מצריים could kill them for shechting their זרה עבודה זרה, and ברית מילה can be a סכנה – especially for older people. They showed that they were true עבדים of 'ד', prepared to serve Him in all circumstances.



## Second "וַיַּרְעוּ אֵתנוּ הַמִּצְרִים" - פסוק

- Q It should have said "וירעו לנו" – they did evil to us?

## הגדה של פסח

- A "וירעו אתנו" means the מצריים made us become evil. Not only did they physically hurt us – but also they made out that we were the bad people who were not grateful to them for staying in their country, and we therefore deserved to be punished!

וַיִּרְאוּ אֶת-מִצְרַיִם

*ויתנו עלינו.... בפרך*

- Q** What is meant by "בפרך"?

- A explain it בפה רך – a soft mouth. First the מצריים appeared to them nice and friendly (like when יעקב was alive) and only then did they start the back-breaking work. This made their suffering even worse. If you think somebody is your good friend and then he goes against you, it really hurts!

**"ונצעק אל ד' –:פסוק Third**

*וימת מלך מצרים..... ויזעקו*

**Q What is the connection between פרעה dying and the Yidden davening?**

A1 According to one opinion in the גמרא, פרעה did not really die, but he had צרעת [which is like dying], and therefore killed hundreds of Yiddishe children every day to wash in their blood. Because so many Yiddishe children were being killed, "ויזעקו" - they cried out and davened to 'ד, because without our children, there is no continuation of כלל ישראל.

A2 According to the other opinion in the גמרא, פרעה really died. While he was alive, the Yidden said "one day this רשע will die and everything will get better!". However when he died and nothing changed, they realized that it was not a גזירה of פרעה, but from 'ד, so they davened to 'ד!

### **וירא את ענינו ואת עמלנו ואת לחצנו**

The הגדה explains:-

עָנִינוּ = אָרְךְ אַרְךְ - husbands separated from wives.

עַמְלָנוּ = בָּנִים - children (thrown into river)

לַחְצָנוּ = דְּחָק - pressure (very hard work)

There are 3 reasons why the בני only had to stay 210 years in מצרים even though they were told that they would be there for 400 years, and they are all hinted in the פסוק:-

## הגדה של פסח

- 1) They had to work at night as well as in the day, בני ישראל suffered twice as much from daily slavery (husbands separated from wives at night)
- 2) Because so many children were born, the suffering of the loss of children was very great.
- 3) They had to work much harder so the daily suffering was greater than normal slavery (דחוק)

פסוק

### "ויוציאונו ד" – פסוק

**לא על ידי מלאך**

**Q** The הגדה says that מכת בכורות הקב"ה carried out but in שמות the פסוק says that "the משחית (i.e. the מלאך המות) will not kill the Yidden", so we see it was done by a מלאך. Did 'ד do מכת בכורות or the מלאך המות?

**A** מכת בכורות itself was done by הקב"ה, after which הקב"ה sent a משחית to spread a plague caused by all the dead bodies. The משחית would not bring the plague into Yiddishe homes.

**דם ואש ותמרות עשן**

## הגדה של פסח

We remove some wine from our כוסות now, and later on at the מכות. Why?

The reason is because the פסוק says: "בְּנִפּוֹל אוֹיְבֶיךָ אֵל תִּשְׂמַח" – don't be over happy when your enemy fall. We therefore pour out some wine from our cup of happiness to show our sorrow at the suffering of human beings, even our enemies.

For this reason, the תורה only speaks of פסח as זמן חרותנו – when we were set free, and not as a time that our enemies were destroyed.

פסח