A Collection of Divrei Torah on the Haggadah by the Rebbeim and Talmidim of DRS
March 2021 / Nisan 5781
This Haggadah is dedicated by the Talmidim of DRS in recognition of the administration, Rebbeim and faculty. Their tireless efforts and resolved have enabled us to continue growing and learning despite the challenging circumstances of the past year.

לטילוי נשמת הרבר דוד צבי בן הרבר יוסףatzal
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One of the most important Midot that a Jew needs to develop is self-confidence. A Jew needs to know that wherever he is, and in whatever circumstance he finds himself, he is always a Jew. Hashem is always with him, and his Yiddishkeit never takes a break. We are on 24/7 to serve Hashem proudly and confidently. Since Pesach is the time that we became a nation, it is specifically on Pesach where we think about what it means to be a nation, and to be a part of a nation. The first Halacha in Shulchan Aruch in the laws of Pesach is the law of Maot Chitim, the importance of giving money to the poor for Matza. The first thing we say at the Magid portion of the seder is "Kol Dichfin Yasay V’yay chol", let all who are needy come join. A nation knows what it stands for, and a nation needs to take care of its poor and destitute.

There seems to be one extraneous letter in the Haggadah. When we begin telling the story, we say, "Avadim Hayinu L’paroh Bmitzrayim". "We were slaves TO Paroh in Egypt". Why "to" Paroh, why not just Paroh's slaves? Rav Soloveitchik observed that even as we descended into the 49th level of impurity in Egypt, we never completely forgot who we were. We were not Avdey Paroh, slaves of Paroh, but merely slaves "to" Paroh. With this nuance, the Rav explained that a Jew is never a slave of anyone. He may work for someone, but he is never owned by someone else. A Jew always has the freedom to serve Hashem, and no one can tell the Jew how he conducts his religious life. This is what kept the Jews distinct in Egypt, as the Medrash teaches us, they did not change their names, or their language or clothing. May we strengthen our sense of Jewish pride and strength so we can always be Avday Hashem, never Avday anyone or anything else.
The table is set and the excitement is in the air. We have been preparing for months for the magical moment when the Haggadahs come out. But what are we accomplishing when we engage in this process? What is the point of the Haggadah?

Many Rishonim ask why there isn’t any bracha before we begin the seder. After all, there is a Mitzvah of sippur yetzias Mitzrayim. Don’t all other positive commandments come with a Bracha?

The Maharal in Gevuros Hashem (Chapter 62) explains the primary objective of telling the story is the thought of the heart and to properly understand what we are saying. Brachos are only placed on mitzvahs with actions, not ones which are rooted in thought. Therefore, the Mitzvah of sippur yetzias Mitzrayim does not come with a Bracha because it is not actionable; it is primarily in one’s mind.

This begs the question: why is the mitzvah considered a mitzvah in one’s heart and not an actionable mitzvah? We spend much of the night reading the words of the Haggadah! The pasuk which defines the mitzvah is “Vihigadita Libincha” - “you shall explain to your son” which many explain to mean that you must verbally transfer the information from father to son. So why does the Maharal call this a mitzvah of the heart?

The Sefer Hachinuch in Mitzvah twenty one sheds light on this challenge. He explains that the root of the mitzvah is to say words which will arouse and awaken one’s heart. Essentially, the words are merely a means to an end - the awakening of the heart to all of the miracles that happened to the Jews in Egypt.

R’ Yisroel Salanter would go from place to place giving mussar. When asked why he would do this, he would respond that even if one Jew’s heart is awakened from the speech it’s well worth it. Moreover, even if the speaker alone awoke, it’s worth it.

What becomes clear is that the goal the Maharal was trying to convey and the reason we don’t make a bracha before the haggadah is because the goal of the night is to think deeply of all the kindness Hashem did for us in Egypt. To say over the story, yes is important, but much more important is to make the story part of us. To inculcate and internalize the message of Yetzias Mitzrayim. It is true we must say the words, but to fulfill the mitzvah in its fullest the words must penetrate our minds and hearts and transform us to a deeper level of emunah.

“But what are we accomplishing when we engage in this process? What is the point of the Haggadah?”
HAGGADAH TEASERS

Questions By Rabbi Moshe Erlbaum

1. Which letter of the Aleph-Beis appears the most times in the words of the Simanei HaSeder, the order of what is done at the seder (Kadesh, Ur-chatz...)? (The letter appears 9 times)
2. Which of the Simanei HaSeder have a letter doubled in its name? (4 answers)
3. In what context is the number 70 mentioned? (2 answers)
4. In what Pasuk, that we say every day in the daily prayers, is read in the Haggadah and is the only place where the name of Moshe Rebeinu is mentioned?
5. What expression describing Hashem appears over eleven times in the Haggadah but nowhere in the entire Torah?
6. Which cities appear in the Maggid portion of the Haggadah? (3 answers)
7. What Parshah in the Torah is the source for the main text of the Pesach story read in the Haggadah?
8. Who is the first person in the Torah actually referred to as a a) Chacham, wise person? b) Rashah- evil person, c) Tam- simple person?
9. a) Which Tanaim, sages found in the Mishna, are mentioned twice? (3 answers) b) What are the names of the other Tanaim found? (6 answers)
10. Which specific mountains appear in Maggid? (2 answers)
11. Which of the ten plagues appears twice?
12. Which person’s name from the Torah appear the most times in the Hallel recited on the night of Pesach? (2 answers) b) Which other names of people from the Torah are found in the Hallel? (5 answers).
13. Which parts of the body appear in Hallel more than once? (4 answers) b) Which other parts of the body appear only once? (4 answers)
14. Which body of water appears in the Hallel?
15. Which creatures appear in the Hallel? (3 answers)
16. Which Pesukim in the Hallel comprise the shortest chapter of the entire Tanach?

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Olam Haba Is Right In Front Of You- Grab It!

By Jared Mark and Yosef Schafler, Grades 12

Every year at the seder, we begin with the 15 Simanim outlining the procedure of the seder. We know the first two steps of the seder are “Kadesh” and “Urchatz.” But what's quite odd is the second step of the seder. It is called Urchatz, the only Siman starting with a vav, as in “and.” What is different about these steps that require a “vuv” in-between?

Rav Chaim Shmulevitz in his “Sichos Mussar” develops a particular idea that answers this question quite fittingly. In his sicha on Parshas Vaeira, Rav Shmulevitz enlightens us with a fascinating insight through an utmost troubling question on the pasuk: “Hashem spoke to Moshe and to Aharon and commanded them about the children of Yisrael and about Pharaoh, king of Mitzrayim, to take out the children of Yisrael from the land of Mitzrayim.”

Hakadosh Baruch Hu conveys to Moshe and Aharon an eye-opening command to convey to Bnei Yisroel: To leave Eretz Mitzrayim. What could possibly be the essence of such a command? Could it be that Hashem doesn’t think we already wanted to leave? Why would it make sense to command the people, being that it is something completely out of their control?

Rav Chaim simply answers that at this stage of leaving Mitzrayim, Hashem was not commanding us to leave Mitzrayim but rather He was commanding us of the mitzvah of “Shliach Avdim- letting your slaves free after seven years.” But even this simple answer is difficult. Why command us here? Why now? Why not command us of this mitzvah along with the rest of the Torah?

He answers by developing the inyan of what is called “Regah Hahisorerus,” or “moment of enlightenment.” Through this concept, the essence of the time of this commandment becomes clear. Every one of us experiences these distinct moments of inspiration. We all have moments of dveikus where we feel extremely close to Hashem, where we mamash feel Avinu Malkeinu Hakadosh Baruch Hu right there with us. Whether it’s after a gishamk tisch or an amazing shiur, we all have these moments.

A great instance of this is found in Tanach with the famous story of the Palti ben Laish. During king Shaul’s reign, Shaul married off his daughter Michal to a man by the name of Palti ben Laish. But there one was one issue: Michal, Shaul’s daughter, was not only married to Palti ben Laish, but was also married to future king Dovid Hamelech. So, acting like a true Yarei Shamiam and a real Ben Torah, he decided that despite living with this woman in the same house, and sleeping in the same bed, that he would take it upon himself to never sleep with this woman, due to her engagement to Dovid Hamelech. But as we know we have the concept “Ein Apotropos L’Arayos”- “There is no guardian for matters of sexuality.” No matter how big of a gadol you are, you can never trust yourself regarding arayos. In light of this, he took a sword and stabbed it between the beds of him and his wife. This was a very eye-opening act of Palti and it is very unclear as to why he would put this sword here and how this would help with his arayos.

Rav Chaim, through his beautiful reasoning behind the strange act of Palti, teaches us a fundamental yisod in Yiddishkeit. Whenever these moments of hisorirus come (like it did by Palti when he decided not to have relations with her) we have to make a physical reminder of that right away like Palti did by putting the sword down. Now, once you make that reminder at the time of hisorirus, when you see that in the future while at war with the yetzer harah it will be easy to win. It will be a reminder that

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Now that we’ve washed our hands during urchatz, we return to the table and partake in the karpas. Several different types of vegetables which can be used for karpas are listed by the Shulchan Aruch; however, most Ashkenazim have the custom of using potatoes, while Sephardim use celery. Each person sitting at the table dips the karpas in salt water, makes the bracha of Borei Pri Ha’adama, and eats it. Less than a kezayit of the vegetable is eaten and the consensus is that nobody should be leaning. Now, to a Jew who performs this ordeal twice a year, nothing seems out of the ordinary. To us, it’s become just another part of a Seder filled with many interesting customs. But to an observer, this custom would seem pretty weird. Why in the world are we dipping vegetables in saltwater? In short, why do we do karpas?

As mentioned previously, there are many aspects of the Seder that seem to have no significance (such as the Mah Nishhtana). One of the reasons for this is so the children will remain engaged throughout the seder and ask questions. (Side note: why do we want the children to ask questions? To follow the Rosh, who holds that one must answer questions posed to him to fulfill sippur yetziat mitzrayim.) So, the ritual of karpas is a freebie for the kids - anyone observing the seder would wonder why we dip vegetables in saltwater.

But is it really worth performing the karpas just to elicit questions from the children? After all, the karpas causes us great inconvenience - we have to make a bracha now to cover for a vegetable that will be eaten in a few hours, it wastes precious time that could be spent telling divrei torah, and we’re bothered to get out of our seats. Aren’t there better ways to keep the children involved and asking questions?

Yes, actually. There are better ways for us to encourage the children to ask why the seder night is different from all other nights: we do it by reclining and eating maror (to give some examples). But the point of the karpas isn’t only to welcome questions; that’s just a side benefit. The main point of the karpas is the sheer inconvenience it causes us! As the years of slavery in mitzrayim went by, the Jews were forced to work longer and more excruciating hours. And even though they had yet to be blessed with receiving the Torah, they still had a few basic mitzvot to keep, most central among them believing in Hashem as the one and only G-d.

Rashi on Shemos comments that they continued to give Jewish names and bris milahs to the children, even when doing so posed a great danger. This is similar to the Holocaust when even while the Germans persecuted Jews, many risked their lives to keep the mitzvos. Some smuggled in Kosher food, while some managed to wear tefillin. In both instances, it may have been their unwavering faith in Hashem that brought them out of their respective situations.

So, no, the karpas isn’t just another in a long line of peculiar customs at the seder designed to beckon questions. It’s to remind us of the foundation of our eternally strong faith, a faith that has kept our nation alive through so much turmoil. And to commemorate the building of that foundation, we make a bracha and dip vegetables in the tears of those who unfortunately aren’t here to eat at the seder.

A recurring theme of the seder is that in our times, in some ways, we are still in Mitzrayim. Over the past few years, practicing Judaism has become increasingly dangerous, with numerous stabbings, bombings, and shootings targeted at those who practice their faith openly. We may no longer be

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At most Pesach Sedarim there are three Matzos, and many debate what these three Matzos represent. Some say it's the three groups of Jews: Cohen, Levi, and Yisroel. Others say they represent the 3 books of Tanach: Torah, Neviim, and Kesuvim. Another popular explanation is that the Matzos represent the three Avos: Avraham, Yitzchak, and Yaakov. According to this last explanation, when we get to Yachatz, why do we break the middle matzah, the one representing Yitzchak?

The Gemara in Shabbos on 89b says that Yitzchak had the ability to defend Klal Yisrael and protect them from being punished for their sins. Yitzchak proclaims “Palga alai u’palga alach, Half of the sins are on my shoulders and half are on Yours.” Simply understood, Yitzchak is saying that he is taking responsibility for the sins which are committed because of the influence of his son Eisav. While the other half are due to “se’or she’ba’isah, the yeast in the dough,” which is an allusion to the yeter hara. We, so to speak, blame Hashem for half our sins because the yeter hara is Hashem’s creation and He must take responsibility for it. During galus, we break the matzah into two halves, following the lead of Yitzchak as he declares “Half are on my shoulder and half are on Yours.”

The Chida in his Haggadah Simchas Haregel, remarks that Yitzchak’s name is composed of the same letters as Yachatz plus a kuf. The word Yachatz normally brings to mind the trials and tribulation of galus Mizrayim. While a pasuk in Tehillim tells us “Az yimalei sechok pinu, that soon when Mashiach arrives, our lips will be filled with laughter.” Then, everything will come into perspective. The matzah will no longer need to be broken, as there will be no need to defend ourselves. We will not need Yachatz, and will instead have the rewarding, joyous laughter of Yitzchak.

Adapted from “Touched by a Seder by Rabbi Yecheil Spero”
The Poor Man’s Feast
By Daniel Lebowitz, Grade 10

On the seder night we start Maggid with Ha lachma anya, which discusses the poor man’s bread (Matza). We first mention the poor man’s bread, and then go on to discuss how all are welcome at our table on this seder night. The major question that many ask is why do we mention the invitation of guests now? Shouldn’t we have invited guests to our seder before Kaddish at the beginning of the seder?

Rav Moshe Shternbuch answers as follows: These poor men that we refer to are already guests at the seder. They sit at the Seder night with "poor man's bread" at the table and they may be thinking that they are now at the house of another poor man. Therefore Chazal instituted Ha Lachma Anya to put at rest the fears of our poor guests. We tell them that we are not poor. The poor bread is simply a remembrance to the days when we were slaves in Mitzrayim.

We then proceed to tell our guests that we have plenty of food to go around and enough to feed them as well, without giving up our own rations. Therefore, "Kol Dichfin Yeisei V’Yeichol" all the hungry guests are welcome to eat in comfort.

To top it all off we tell our guests that they should not feel like a pauper at the rich homeowner's table. "Hashata Avdei", we are all really slaves in this galus. We are all brethren waiting for our redemption. "L'Shana Haba B'Arya D'Yisroel", next year we shall all rejoice together in Eretz Yisroel.

Adapted from Revach.net

(Olam Haba- Continued from page 08)

sends you right back to that feeling of deveikus.

This idea answers all of our puzzling questions. First, by the pasuk of Mitzrayim, this answers that at that time the Yidden were at a moment of deveikus as they were just freed as slaves. That’s why Hashem commands them at that moment. When they are the ones setting the slaves free, they will think of this din and have no battle with their Yetzer Harah to not let their slaves free.

With this idea in mind, we can finally answer the question of the seder. When we were in 9th grade during Pesach zman we heard an amazing idea from the Menahel, our rebbi, Rabbi Yisrael Kaminetsky that combined with this yisod answers our question. The reason the Ba’al Hagaddah placed this unique vuv after Kadesh teaches us this idea that when we have a moment of “Kadesh” (hisoritus) we must immediately “Urchatz.” We have to “wash” ourselves and change something in our lives immediately. We can’t just let these moments of Kadesh fade away; we have to all be like Palti and act with a “vuv” swiftly to cleanse ourselves.

With this in mind, hopefully this night of the seder should all be a “Kadesh” to us and we should all be able to “Urchatz” and not let these moments fade away. If we can all be successful in this, leading us to so many more mitzvos, we can surely bring the geula bemhaira beyameinu.
Removing Imperfections
By Tani Leitner, Grade 11

Rav Chaim Cohen-Farhiya zt”l, better known as the Chalban, asks an obvious question on the Ma Nishtana. If the whole night is to spark questions and curiosity from the children, don’t established questions that are part of the Seder and Haggadah defeat the purpose of attempting to foster that curiosity? The kids already know by heart what they are supposed to ask, which seems to be counter-intuitive based on everything we just explained! Similarly, how do we say that the questions are borne out of Chinuch or curiosity - we know that if there is no child around a person should ask his wife or should ask himself the questions. It seems to be just something we are forced to do, whether we are looking for an answer to not!

We have a similar type of question posed in the introduction to the Mesilas Yesharim, written by Rav Moshe Chaim Luzzato z”tl, better known as the Ramchal. When we hear a Mussar schmooze, nothing new is being said. Maybe we learn a new Gemara or Makor, but the basic ideas expounded upon are known to us all. If that’s the case, what’s the point of the schmooze? Wouldn’t a better use of our time involve learning new things, like a new Halacha or Sugya in the Gemara? The Mesilas Yesharim anticipates this question by putting the topic of Mussar in a new light. Mussar, the Ramchal tells us, is not there to tell over new ideas; it is to REINFORCE existing ones. We think that we completely understand the behaviors and attitudes the Torah expects us to have, but that can’t be true since we always make the same mistakes! Therefore we learn Mussar to help improve the basic concepts that permeate our lives on a daily basis.

A famous story is told over that a man went to his Rav to seek some advice. I have a half-hour a day free to learn, he said. What should I learn in that time? Gemara? Halacha? Tanach? The Rav answered that the man should learn Mussar, for when he learns Mussar, he will realize that he actually has MORE than a half-hour to learn Torah!

The Chalban explains that the questions of the night cannot be intended to teach information. Rather, it’s meant to review and return to the same subjects that still have not been perfected. For example, we still grapple with questions of Emunah which still have the charge of "and you should continue to take into your heart that Hashem is G-d" (Devarim 4:39). Beni Yisroel has struggled with Emunah throughout our history, and reviewing those questions of our faith will make our Emunah stronger. We’re all laden with questions, with issues that prevent us from having complete Emunah. These are the questions we’re supposed to ask tonight. The Chalban quotes the Arizal who explains that there are many “Klipot”, translated loosely as imperfections, that weigh heavily on our hearts and prevent us from being who we truly want to be. The questions and answers symbolized in the Ma Nishtana come along to remove those imperfections and make an opening to a more perfect Emunah. Therefore, no matter how much Torah we know, there is always another layer of Emunah that can be uncovered. We therefore revisit these same questions every year because as long as the question seems better than the answer, we need to keep the question alive and keep asking it.

Adapted from Rabbi Jordan Ginsberg Shlita
A
ter asking the Four Questions, we say “If Hashem had not taken us out of Egypt, we
and our children, and our children’s children would still be enslaved to Pharaoh in
Egypt.” This phrase, while prophetic in nature, seems doubtful on its face. Isn’t it pos-
sible that if Hashem had not taken our forefathers out of Egypt, He still might have
freed us or our children?
After Ayadim Hayinu has explained to us the dual
nature of the night of Pesach, another question still stands. Acts of freedom might be appropriate for those who have
actually been redeemed from bondage, but why should we
still perform them as we are in exile? To this, the Haggadah
replies that if Hashem had not taken our forefathers out of
Egypt, we and our children and our children’s children
would still be enslaved to Pharaoh and thus, we, too are ben-
eficiaries of the exodus.
In saying this, the Haggadah does not intend to imply
that Hashem could not have taken out some future genera-
tion. It simply means that the exodus would never have taken
place without Divine intervention. This can be seen by examining the two possible alternative
causes for an exodus; namely, a desire on the part of Pharaoh to free the Jews or a rebellion by
the Jews.
That Pharaoh would have never given up his Jewish slaves is abundantly clear. He stub-
bornly pursued them after suffering the 10 plagues. His very name indicates unfriendly spirit.
Pharaoh seems to be a contraction of “Poel Rah” - Doer of Evil.
The Jews were also unlikely prospects for revolt. Centuries of slavery had imbued them
with submissive nature. They were as likely to rebel against Egypt as a flock of sheep would re-
bel against a shepherd. The idea that the Jews could not have left Egypt by natural means is also
expressed in the verse “I know that the king of Egypt will not let you go and not with a strong
hand.” (Shemot. 3:19) The commentators say that it was the killing of the first born, referred to in
the Torah as a strong hand, which in fact WAS the immediate cause of the exodus.
The answer is that the strong hand in the first verse doesn’t refer to the strong hand of
Hashem. God is telling Moshe in this verse that He knows that Pharaoh will never let the Jews go
of his accord nor will they ever escape through their own strong hand; that is, through a rebellion.
To conclude, we mention that we would still be slaves in Egypt
if not for Hashem’s salvation. This is to explain why we perform acts
of freedom by the seder even while we are still in exile. And there we
begin to discuss the miraculous nature of the Exodus.

“Isn’t it possible that
if Hashem had not
taken our forefathers
out of Egypt, He
might still have freed
us or our children?”
When reading maggid each year, we tell the story of the five rabbanim who came together on Pesach night in Beni Brak. They spent the night holed up in a cave discussing the story of yetziat mitzrayim. They got so engrossed in the discussion that in the morning their talmidim had to come in to remind them that the time to say shema had almost elapsed. In here lies the question: these rabbanim were some of the greatest of their time who also assisted in creating the haggadah that we have today. They were incredibly intelligent people who knew every aspect of Torah like the back of their hands. Yet, this story implies it took them the entire night simply to get through maggid. Now, why did they spend so much time on a story which we manage to complete every year in an hour? Early on in maggid we state that one who spends extra time in the telling of yetziat mitzrayim is considered to be praiseworthy. In fact, this line is placed right before the aforementioned story, which is no coincidence. Keeping with this statement, each rabbi sat in the cave until every last detail of the story was discussed.

However, this still doesn't explain why it took so long. It would be understandable if it took a few extra hours, but to the point where they almost missed shema? That seems way too long! To complete the answer we must look to the Gemara in Pesachim, quoted later in maggid. The Gemara states that the objective of maggid is for one to reach a state where it feels as though he just left mitzrayim, as though he has just been freed from slavery. This completes the answer to our question. These great rabbanim, with their extensive knowledge, could have completed the story in no time at all. But they didn’t. They took the time to not only greatly delve into the story, but to also relive it and act as though it was happening in the cave that very night. This led to hours of discussion and questioning until they achieved the goal of maggid, the actual feeling of leaving Egypt.

This is the true meaning of maggid. Yes, we could rush through the stories of maggid and get to the food. But that’s not the real reason we are at the seder. We are at the seder to relive yetziat mitzrayim. Although we may not have the ability to stay up all night discussing yetziat mitzrayim, let’s at least try to give it its proper time. This year let’s not rush through magid; let’s carefully discuss every story, its relevance to us nowadays, and feel the real meaning of pesach.
The Mishnah of R’ Elazar ben Azarya talks about whether or not there is an obligation to mention yetziat mitzrayim in the Keriat shema that we say at night. R’ Elazar Ben Azarya, with the support of Ben Zoma, is of the opinion that you should mention it and the chachamim say that you should not. Although we are discussing yetziat mitzrayim here, we are not discussing it in the way that we do the rest of the night. The mitzvah of the night is to tell over and experience the yetziat mitzrayim, but this mishnah just talks about the potential nightly obligation to remind ourselves of yetziat mitzrayim. Why then is this mishnah placed in the Haggadah?

Perhaps this Mishnah is, in fact, a response to the mishnah that is read previously in the Haggadah. The Mishnah tells of 5 rabbis telling the story of yetziat mitzrayim the whole night of Pesach until their students came to inform them that the time to say krias shema has arrived and they should finish up so that they wouldn’t miss out on saying krias shema. R’ Elazar ben Azarya, who was one of those Rabbis present, is now responding to his students. How then does his response fit their calling to say krias shema? Also, if this is all occurring in the morning, why is Rabbi Elazar going on about the obligation at night? And lastly, what is Rabbi Elazar even talking about?

In times of great despair, people often perceive their hardships as a sign of the birth pains of the era of Mashiach. Similarly, the times of Rabbi Elazar ben Azariah were times of great oppression by the Romans and his students saw the oppression as a sign of the approaching messianic era. When his students were telling him to say krias shema they were hinting to this. The time of krias shema is at dawn. So it is as if the talmidim were saying: “why are you telling the stories of Yetzias Mitzrayim - the dawn of the era of Mashiach is coming!! We should be focusing on the more important geula of Mashiach!!” This logic of the students is in accordance with the pasuk in Yirmiyahu, which states “Behold times are coming...and people will no longer say, by the life of Hashem who brought you out of the land of Egypt but rather by the life of Hashem who lifted and brought the seed of Israel from the northern land and all the lands to which they were dispersed”

Answers Rabbi Elazar ben Azariah, no. I learned from the chachamim that the word “kol” in the phrase “Kol yemei chayecha” teaches that despite the pasuk in Yirmeyahu, we must remember the events of Yetzias Mitzrayim even in the times of Mashiach. Even when the exodus of old is overshadowed by a new and greater redemption, we must remember our original geula. Similarly, Ben Zoma raises the question of whether we need to remember Yetzias Mitzrayim when oppression and persecution are so devastating and dark, that the redemptive glimmers of the original exodus seem overshadowed. Ben Zoma says, especially then, we must remember Yetzias Mitzrayim. What we see is that both amidst the darkest night when the impact of the original redemptions seems almost extinguished and in the time of the future redemption of the Mashiach when the light of the original redemption appears overshadowed, we still must remember our geula from Mitzrayim.

With the coming of Mashiach we should all be zocheh to appreciate both the past, present and future as we eat the korban Pesach with Moshiach ben Dovid, bimhaira biyameinu, b’sores tovos yeshuos v’nechamos amen amen amen selah vaed!
By Yosef Fertig, Grade 12

The Children of Hashem

Shlomo Hamelech in Mishlei gives over the key to educating children. The pasuk says, “Teach to a lad according to his way (22:6).” We learn from here that each child needs to be instructed in their own way according to their own particular situation. This idea is a central idea on Seder night as the mitzvah of the night is to recount the story and give over the experience of yetzias mitzrayim to the next generation. The Haggadah tells us to recognize that not every child is the same and therefore in order to accomplish this mitzvah there are different ways for each child to learn.

The Haggadah goes through 4 different types of children, and on an individual level instructs the reader how to deal with each child in their own way. The child that really stands out is the rasha, the wicked child. Although, on face value, the responses to the other children may be confusing, it is clear that they are all constructive exercises with the objective of teaching the child in their own way. But, with the rasha, who asks “What is this worship to you,” excluding himself from everyone else, the response does not seem to be constructive at all. Instead of trying to explain to him the beauty of the mitzvot of the night, we reprimand him and say, “If [the rasha] had been there, he would not have been saved.” Why does the rasha get such a response and how is this helping him learn?

To answer these questions, we need to first understand what it really means to be a “child.” The pasuk in Parshas Re’eh tells us, “You are children of Hashem your G-d (14:1).” The Gemara in Kiddushin relates a famous machlokes in determining the true meaning of this pasuk. R’ Yehuda says that we’re only considered “children of Hashem” when we are acting like His children and are close to Him, but if not, we are not considered His children. R’ Meir disagrees and says that either way they are called “children of Hashem.” The Rashba comments that even though there’s a rule that whenever R’ Meir and R’ Yehuda argue, the halacha follows R’ Yehuda, nevertheless the halacha here follows R’ Meir. Thus, we see that we never lose that status of being “children of Hashem.”

The Nesivos Shalom brings down something fascinating. The pasuk refers to us as “children” in the plural. This indicates that the Torah only gives us the status of “children of Hashem” on a group level. An individual does not have this status. Only when individual Jews come together to form a group are they called “children of Hashem.” The Noam Elimelech explains that when all the Jews come together, they create a “world” that no sin exists within it. Only individuals sin, but when we come together as a group, we are called “children of Hashem” and are considered holy.

When the Jews were in Mitzrayim, they were on the 49th level of impurity. Nevertheless, when Hashem saw them as his “children,” none of that mattered and they were fit to be liberated from slavery. The Rasha’s problem is that he is separating himself from this group. Our response to him is not that he’s a bad kid, but rather that he should be careful of what he wishes for—if he removes himself from this group, “the children of Hashem,” had he been in mitzrayim, he would’ve been considered an individual, and not worthy to be freed. The response here is, in fact, constructive. The Rasha likely feels like an outcast. We are telling him that everyone on an individual level perhaps has some wickedness within them, but only when they can come together can they be considered “children of Hashem” and would be able to be taken out of mitzrayim.
In the beginning, our fathers were worshippers of idols and now, Hashem has brought us close to His worship”

The Mishnah in Pesachim (116a) teaches that the proper way to fulfill the mitzvah of Sippur Yetzias Mitzrayim is to be, “maschil bignus u’mesayem b’shevak.” We should begin by describing the disgrace of Bnei Yisrael but then conclude with the idea that Hashem redeemed us from Mitzrayim which led to Bnei Yisroal’s ultimate glory.

The Gemara in Pesachim (116a) brings a machlokes between Rav and Shmuel as to how one fulfills this obligation. Shmuel says that one fulfills their obligation by saying “We were slaves in mitzrayim and Hashem took us out from there.” When we say this, we are first talking about the physical labor and servitude that we experienced in Mitzrayim, and then continue with the physical redemption of leaving Mitzrayim. However, Rav is of the opinion that in order to fulfill this mitzvah we must mention our spiritual redemption. We note that our ancestors were idolaters but now we serve only Hashem. LeHalacha we hold like both Rav and Shmuel and therefore recite both formulations.

Harav Hagaon Rav Hershel Schacter Shlita says that Rav’s opinion seems odd. How is the movement from a life of idolatry to a life of Avodas Hashem relevant to the story of our Exodus from Mitzrayim?

Rav Shachter answers that the entire purpose of leaving Mitzrayim was in order to receive the Torah (see Shemos 3:12). According to Rav Shachter, Rav’s opinion is that we need to mention not only the actual exodus but also the purpose and goal of that exodus. The requirement of “maschil bignus u’mesayem b’shevak” can’t just describe our physical redemption since that was only part one of the exodus. It must also describe the objective of our redemption which was to receive the Torah and serve Hashem.

On Pesach, which is our zman cheiruseinu, Rav maintains that the emphasis should not just be placed on the physical freedom, but rather on the purpose of the geulah which was to worship Hakadosh Baruch Hu. We, therefore, begin with “In the beginning, our fathers were worshippers of idols and now, Hashem has brought us close to His worship” as it shows how we progressed from being servants of idols to servants of Hashem.

(From Rav Shachter On The Haggadah)
Embracing Who You Are
By Ephraim Herrmann, Grade 11

Our Haggadah begins with the phrase, “Tzei Ulemad Mah Bikesh Lavvan Ha'arami La'asot.” We have to ask 2 questions. First, why do we begin with the word Tzei, which means “go out”? Staying in our houses is one of the main themes of Pesach because we were not allowed to leave our houses on the night of Makkas Bechoros. Additionally, Rabbi Yosef Adler interprets the phrase “Ein Maftirin Achar Hapesach Afikoman” to mean that you weren’t allowed to leave your house after eating the Korban Pesach. Why, then, do we say to go out?

Second, why do we say “Tzei Ulemad” right after “V'hey She'amda? We see the world “Tzei” in Parshas Noach after the Mabul when Hashem tells Noach to leave the Teiva. Why did Hashem have to tell Noach to leave the Teiva? Why couldn’t he just do that on his own? We answer that since he just saw the destruction of the world he didn’t want to go out and have to rebuild it again only for it to be destroyed again. Therefore, Hashem had to command Noach to go out- using the world “Tzei.” There is a similar theme said on Pesach at the Seder right after we say “V'hey She'amda.” So many nations have tried to destroy us- the Egyptians, Germans, Poles, etc... As a result, a lot of Jews have regrettably said, “be a Jew at home and a general citizen when interacting with society.” Yaakov probably felt this way when he was about to meet Eisav right after running away from Lavan. However, he responded to Eisav, I lived with Lavan but I kept all of the mitzvos. Therefore, it says Tzei to teach us to go out into the world and embrace our Judaism. Despite all of the potential dangers of being a Jew, we must overcome our fears and “go out” confidently into the public world as a proud Jew.
When we sing “Vehi Sheamda La’vosainu V’lanu” (“and it is this that has stood by our fathers and us!”) on seder night, what are we actually saying? There are two explanations of this beautiful song. The Likutei Ta’amim U’Minhagim suggests that the word “this” (Vehi) in Vehi Sheamda La’vosainu V’lanu literally means Hashem’s promise to the Nevi’im to redeem us from this final exile. Thus, the phrase means, “And this that God promised to the Nevi’im to redeem us from the final exile has stood for our father and for us.” However, the Arizal offers a different interpretation. He says that the word “this” refers to our inner foundations of faith in Hashem and his Torah. Thus, according to the Arizal, this phrase means “The inner foundations of faith in Hashem and his Torah has stood for our father and for us.”

On the second night of Pesach 5721, the Lubavitcher Rebbe explained that there is a connection between these two interpretations. When us Jews have faith in Hashem and stay true to our inner foundations of faith (Arizal), this will, in a sense, show Hashem to have faith in us and to keep His promise in redeeming us from the exile (Likutei Ta’amim U’Minhagim). May we merit to have a genuine faith in Hashem so that Hashem will have faith in us and bring redeem us from this exile speedily in our days!

(More Than Just A Vegetable- Continued from page 09)

in Mitzrayim, but in some ways we are still experiencing their conditions.

How do we escape this? In the long term, we wait for Mashiach and a day where we can finally live freely as Jews in a Jewish country. Short term - we can live in Eretz Yisrael; while not entirely safe, it is still our country. However, we have to remember the message of the karpas - the pain and suffering that we went through in Mitzrayim. We can’t let danger or societal pressure prevent us from following the example of the Jews in Mitzrayim: staying strong in our faith and remaining servants of Hashem.
HaGaon Rabbi Meir Di Avila zt”l explains that the word “Elu - these,” which we say when introducing the 10 makkot, teaches us that it should be as if the makkot are in front of our eyes. How are we doing this? If we really look into it we can see that all that we’re doing at the seder is hinting to the 10 makkot.

Makkat Dam: We wrap Charoset, which is red, and we’re involved the whole meal with the cups of red wine. This is similar to what’s written by the Zohar (on Yishaiya 19, 22), “V’agaph Hashem et Mitzrayim nagoph v’rapho” - That the Makkot were an affliction to Mitzrayim and a Rephuah to Yisrael. Dam was absolutely terrible to Mitzrayim and a sweet healing for the Jews, and we symbolize that with sweet Charoset.

Makkat Tzardey: The constant croaking of the frogs from the houses and bellies of the Mitzrim made it impossible for them to hear anything at all, let alone each other. To commemorate this, we read the Haggadah out loud in a sweet voice, which can be heard from outside the houses and yards of Am Yisrael.

Makkat Kinnim: With billions of lice (blanketing the ground with three feet of them) everywhere, just about every Egyptian was constantly involved with picking lice from their skin and itching, but to no avail. Now, we give walnuts, almonds, and other small nuts to the Jewish children for them to pick and sort through to enjoy.

Makkat Arov: In the plague of beasts, Hakadosh Baruch Hu sent forward a mix of every wild beast and animal of the jungles, forests, fields and savannahs. We remember this by wrapping together Matzah U’Maror in one by Korech.

Makkat Dever: The dever was a “Magefa”, and if you look at the Mem in the hebrew alphabet, on the top there is a Yud. The gematria of Magefa including the extra Yud comes out to 138. which is the same as the gematria of Chametz. We take the chametz (magefa - plague) and we burn it, throw it out and destroy it, and eat Matza in its place - or as the Zohar calls it, ma’achal harefuah, the healing food - literally the opposite of chametz and magefa.

Makkat Schin: In the Makkah of Schin, the Egyptians were in such a constant pain and agony from their boils that they could only sit on soft surfaces, mattresses and pillows to not rupture their boils. However, we sit comfortably with pillows leaning to our left, and recline like kings.

Makkat Barad: In Makkat Barad, huge pieces of icy hail came down from the sky resulting in an incredibly cold and arctic climate in Mitzrayim. To the contrary, we drink four cups of wine, warming our hearts and bodies.

Makkat Arbeh: In Makkat Arbeh, the locusts came and cleaned out every single inch of grass and vegetation in Egypt, leaving absolutely nothing left behind. We hint to that by eating Karpas with a strong appetite.

Makkat Choshech: In Makkat Choshech, everything went dark for the Egyptians, completely blinding them. We, too, get blinded for a moment (more so by the Ashkenazim) when we eat the Maror, due to the bitter taste which commemorates the bitterness of the work that we suffered through in Egypt.

Makkat Bechorot: In Makkat Bechorot, every non-Jewish bechor died halfway through the night, while we were eating the Korban Pesach which is roasted in fire. To commemorate, we have our remembrance of the Korban Pesach at our Seder.

Adapted from R’ Ovadia Yosef’s Hagaddah
In the Haggadah, we read about a Talmudic conversation in which the number of plagues that were afflicted upon Egypt is spoken about. Rabbi Yose HaGelili asks, "From where can you [derive] that the Egyptians were struck with ten plagues in Egypt and struck with fifty plagues at the Sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: 'This is the finger of God' (Exodus 8:15). And at the Sea, what does it state? 'And Israel saw the Lord's great hand that he used upon the Egyptians, and the people feared the Lord; and they believed in the Lord, and in Moshe, His servant' (Exodus 14:31). How many [plagues] were they struck by with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues and at the Sea, they were struck with fifty plagues.'"

At a first glimpse, it seems like Rabbi Yose is talking about two different sets of plagues, one in Egypt and one at the sea. This statement is quite odd for a couple of reasons. The first reason is that the Torah does not inform the reader about the fifty plagues that happen at sea. The Torah goes into great detail about the ten plagues in Egypt, but describes the events at the sea without even making any indication of there being fifty plagues. Secondly the way in which Rabbi Yose derives this information is also fairly unusual. Can we really understand that there were fifty plagues at the sea from the couple of verses that Rabbi Yose brings? Those verses simply refer to the ten plagues in Egypt as the finger of God, and the events at the sea as God's hand. However, that didn’t necessarily have to mean that the events at the sea were five times worse than those in Egypt.

I think the answer to these questions may be that Rabbi Yose is not, in fact, talking about two separate sets of plagues. Rather, he is referring to the same plagues. What Rabbi Yose is pointing out to us is that, sometimes, in order to really appreciate God’s miracles, we must have perspective. We must wait some time to process and only then will we be able to fully understand God’s greatness. The fifty plagues at the sea were the ten plagues of Egypt; it is just that the Jews had more time to internalize them. And once the Jews internalized those ten plagues—ten outright miracles of God—they were seemingly fifty times more miraculous then they had first appeared.

At the Pesach seder, we have a chance to further internalize the miracles of Hashem. When the Jews passed through the sea, they had had a few weeks to think about some of the earlier plagues that God had inflicted on the Egyptians. We, on the other hand, have had millenia to do just that. The fact that the events at Egypt took place so long ago should not make them harder to relate to. Rather, those extra years gave us a long time to truly digest how much God did for the Jews, making our Pesach seder all the more meaningful.
The phrase, “Dayenu - it’s enough” almost always has negative connotations to it. It is usually used to tell someone that what they are doing has a bad influence on them or others, so they should stop doing it. However, when we recite the prayer of Dayenu, we are saying it in a positive way. We are stating that even if Hashem would have performed just one miracle for us, such as taking us out of Egypt it would have been sufficient. We keep on repeating this idea when we sing the beautiful prayer as an act of thanks and appreciation for what Hashem did for us.

Nevertheless, there is an obvious question. We say, “If He had brought us out of Egypt, but had not executed judgements upon the Egyptians, it would have sufficed for us.” That does not seem to be right, as the Bnei Yisroel couldn’t have been taken out of Egypt without the Egyptians being weakened first. Furthermore, we also say, “If He had divided the sea without taking us through it on dry land, it would have sufficed for us.” How does this make any sense? Without Hashem giving us the ability to cross the sea on dry land, we would have been forced to face the wrath of the Egyptians, which shows that each phase was necessary for Bnei Yisroel to survive. Why do we then say it would have been sufficient, if it seemingly would not have been?

Obviously, each step was necessary for the survival and success of Bnei Yisroel, which is why we needed Hashem to perform wonderous miracles for us. However, each one of these miracles displayed a new remarkable miracle, which was vital for Bnei Yisroel to reach a high level of Emunah. It is also true that Hashem didn’t need to perform these miracles if He had not seen a certain purpose in each miracle He performed. For example, it would not have been necessary for Hashem to split the sea if He didn’t harden the hearts of the Egyptians. Additionally, instead of performing the miracles at Mt. Sinai, Bnei Yisroel could have just learnt the Torah from Moshe. Instead, Hashem favored us with the splitting of the sea and the miracles at Mt. Sinai, so we can be lifted to new spiritual heights, and to reinforce our Emunah in Him.

Today, we might say “Dayenu - it’s enough”- we have had enough of what’s been going on during these difficult times. We might look at the masks and plexiglasses and try to avoid being careful, but we should try to look at all the helpful miracles that go on every day, and say that what Hashem does for us is sufficient. We should be like the Bnei Yisroel during the time of the redemption from Egypt and merit to search for spirituality and strengthen our Emunah in Hashem every day through prayer and learning Torah.
Rabban Gamaliel was accustomed to say, ‘Anyone who has not said these three things on Passach has not fulfilled his obligation, and these are them: the Pesach sacrifice, Matzah and Maror.’

We are well aware of the famous dictum of Rabban Gamaliel about the three things we must say to be yotzei our obligation at the Seder. In this dvar torah, I will ask a few questions and provide answers so that we can come to a better understanding of the statement of Rabban Gamaliel and the symbolism of Pesach, Matzah, and Maror.

What is the symbolism of saying “Pesach,” “Matzah” and “Maror” at the Seder?

- The symbolism of saying these three fundamental parts of the Seder is to ensure proper kavanah. The Rambam states that prayer without kavanah is not considered prayer (Mishneh Torah, Hilchos Tefilla, 4:15). Rabbi Yaakov Emden comments further on this notion and explains that “Prayer without kavanah is like a body without a soul.” Therefore, Rabban Gamaliel is contending that Pesach, Matzah, and Maror symbolize the three most fundamental parts of the Seder. Without saying them, you are not yotzei as the Seder is not a Seder and it is comparable to davening without kavanah.

Why is Maror, which represents the bitterness of the enslavement, mentioned after Matzah, which symbolizes our freedom?

- An interesting answer to this question can be understood when we examine a later event in the desert. Even after being freed, the Jewish people were crying out to Hashem wishing that they could return to mitzrayim. Even after Hashem had taken us out of mitzrayim, we still longed for the days of enslavement because we had forgotten the sweetness of freedom. We had become accustomed to relying on our masters to feed and take care of us. When we left mitzrayim, however, we experienced a major reality check. Bnei Yisroel were now forced to be independent and take care of themselves. Simple, mundane tasks seemed much more laborious than slavery, and therefore the Jews wanted to return to mitzrayim. The symbolism of this and the answer to the question why Matzah, which represents freedom, comes before Maror, which represents slavery (seemingly out of order as the slavery preceded the freedom), is that even after Hashem took us out of mitzrayim, we were not truly free. We still wished to be enslaved. Only much later when we were free would we begin to recognize the extent of our slavery and understand the sweetness of our freedom. Hashem opened our eyes, brought us from the deep recesses of tumah, and showed us what it truly meant to be tahor and pure in our serving of Him.

What is the symbolism of the Pesach?

- The underlying symbolism of the Pesach lies in the slaughter of sheep. The sheep were worshipped by the paganistic mitzrhim. Therefore, Hashem commanded us to slaughter that which the Egyptians worshipped and smear its blood on our doorposts. The blood was not just a sign for Ha-
The Grand Plan

The paragraph of “B’chol Dor v’Dor” is said to be the main idea of the whole Pesach Seder. This is because the whole point of the Seder is for us to know and feel that we were personally taken out of Mitzrayim. We say the words, “Lo Es Avoseinu Bilvad Ga’al Hakadosh Boruch Hu Ela Af Osanu Ga’al Imahem.” - “It was not only our forefathers that Hashem redeemed, but even us did he redeem together with them.”

One may have assumed that Geulah was directed principally at the generation that actually left Mitzrayim; their descendents automatically benefited from the salvation bestowed upon this first generation that was saved from Mitzrayim. The Haggadah corrects this possible thought, stating that the Geulah was bestowed directly upon everyone simultaneously - both the current and all future generations. Indeed, had only the first generation been directly released from the hands of the Mitzrim, it would be entirely possible for Mitzrayim to reassert its dominance over future generations. But once the redemption actively included all generations, the possibility of a future resurgence no longer existed.

This is the reason why the plan for the Geulah from Mitzrayim had to be executed specifically by the hands of Hashem Himself. Just like we read in the Haggadah earlier, “Viyotzienu Hashem M’mitzrayim Lo Al Yidei Malach V’lo Al Yidei Saraf V’lo Al Yidei Shliach Ela Hakadosh Boruch Hu B’chvodo Uv’atzmo.” - “And Hashem took us out of Mitzrayim: not through an angel, not through a Seraph, and not through any agent; it was only Hakadosh Boruch Hu, in His own Glory and Self.” As capable as a Malach or Seraph may be, their actions are still limited in the grand scheme of things. As such, the direct Geulah would have been restricted to the generation of the actual Yetzias Mitzrayim. Only the Ribono Shel Olam, whose Essence and Each is all-encompassing, could perform a Geulah that would include all generations and be everlasting. Im Yirtza Hashem, this should be the last Pesach that we have to feel like we were saved from Mitzrayim without being in Yerushayim with the rest of Klal Yisroel, B’MYheira B’Yameinu!!

(Adapted from the Slonim Haggadah and the Gevurots Hashem, The Maharal)
The Reward for Rachtza

By Aiden Buchbinder, Grade 9

Rabbi Shalom of Belz told the following story: There was once an evil man, a great sinner who violated all of the Aveiros in the Torah with intentional haughtiness and disgrace. However, there was one Mitzvah that he strictly adhered to: the Mitzvah of washing hands before meals. One chol hamoed pesach, he needed to take a trip to a far off town, and, coincidentally, brought along matzah. Along the road he grew incredibly hungry, but did not want to violate his only kept mitzvah. “I have committed all the sins in the world and not fulfilled mitzvos. But, since I have kept this single mitzvah throughout my days, why should I give it up now?”

He continued to ride, but grew weak from a lack of food. He fruitlessly searched for water with which to wash his hands, but to no avail. Then, he remembered a nearby well that was unfortunately often visited by bloodthirsty bandits. He said to himself that he would rather die on a full stomach by the bandits than by hunger along the side of the road, for he refused to eat without washing his hands. He rode to the well, washed his hands, ate, and was killed by the bandits.

There was turmoil in the heavenly court. A man had risked his life for the sake of a mitzvah, and was killed because of his devotion. However, he also transgressed every commandment. What should be his fate? After much debate, he was granted a place in Gan Eden.

If a man who violated almost every commandment was given a place in Gan Eden, how fortunate we are to follow all the commandments, and how great our reward will be!
The Mitzvah of Matzah

By Ephraim Boczko, Grade 11

The Shulchan Aruch rules (Orach Chaim 475:1) that one is required to eat two keizsim of matzah on the seder night: one for the mitzvah of matzah and one for the mitzvah of seudas yom tov. This opinion is based on the view of the Rosh and the Mordechai, who say that one must make the bracha on 2.5 matzos — one half for the mitzvah of matzah and two for the mitzvah of seudas yom tov. According to this view, fulfilling these two mitzvos on the same piece of matzah would be a violation of the rule that one should not perform more than one mitzvah at the same time.

However, the Mishna Berurah debates this opinion and states that most rishonim require eating only one kezayis of matzah. The majority view would maintain that the two mitzvos of matzah and seudas yom tov combine to form one obligation, which specifically requires one full piece and one half piece. Thus, according to this view, one need only eat one kezayis.

The Mishna Berurah proves this position based on a Gemara in Pesachim (108a) that says that a waiter who ate a single kezayis while reclining has fulfilled his obligation. Seemingly, according to this Gemara, one only needs to eat one kezayis of matzah since the Gemara used the singular kezayis as opposed to the plural keizsim.

However, Rav Schachter offers an answer to the Mishna Berurah’s question on the Rosh and Mordechai based on a point made by the Brisker Rav. In Chiddushei Maran Ri”z Halevi, Hilchos Chametz U’matzah 7:7, the Brisker Rav notes an apparent machlokes between the Rambam and the Rosh regarding heseiba, the mitzvah to recline on Pesach. The Rambam writes (Hilchos Chametz U’matzah 7:6–7) that there is a separate mitzvah of cheirus — to express a sense of freedom — on the seder night. This is accomplished in two ways: by drinking the 4 kosos and by reclining during the seder. Accordingly, the Rambam maintains that the mitzvah of heseiba is a separate requirement. However, the Rosh views the mitzvah of heseiba as a detail within the mitzvah of matzah and the 4 kosos. Thus, according to the Rosh, heseiba is not a distinct mitzvah on the seder night.

With that understanding, we can now respond to the Mishna Berurah’s proof from the Gemara in Pesachim. When the Gemara said that a waiter needs to eat only one kezayis of matzah, that was in the context of the mitzvah of heseiba. The Rosh concedes that heseiba requires only one kezayis of matzah since the mitzvah of heseiba applies only to the mitzvah of matzah. The other kezayis that the Rosh requires is for the mitzvah of seudas yom tov, and the Rosh concedes that seudas yom tov does not require heseiba. Thus, the Rosh’s opinion is consistent with the Gemara in Pesachim since that Gemara was merely focused on the mitzvah of matzah — not seudas yom tov.

From Rav Schachter on the Haggadah
Every year on Pesach during the Seder, we eat maror. However, is there actually a mitzvah to eat maror? Is the obligation to eat maror counted as a separate mitzvah in the count of the 613 mitzvos? Unsurprisingly, the rishonim disagree on this issue: The Rambam does not count this obligation whereas R’ Sa’adya Gaon and the Yere’im do count it as its own mitzvah.

In Gemara Pesachim (120a), Rava says that eating matzah nowadays is an obligation from the Torah; eating maror, however, is only rabbinic because the Pasuk says to eat the Korban Pesach with the maror, so when there is no Korban Pesach, there is no maror. Additionally, there is a slight discrepancy between the pasuk in Sefer Shemos that discusses Pesach Rishon and the one in Sefer Bamidbar about Pesach Sheni that seem to shed light on Rava’s reasoning: one pasuk says “U’matzos” while the other says “Al Matzos.” This difference suggests that eating matzah might be an independent obligation. R’ Acha bar Yaakov says that both Matzah and maror are only rabbinic because there is also a pasuk that says to eat the Korban Pesach with matzah and maror.

We must clarify what the Gemara means when it says, “at a time when there is a Korban Pesach.” It may be argued that we are dealing with different historical periods — that is to say, when the Beis Hamikdash is standing as opposed to when it isn’t. Alternatively, it may be suggested that the reference is to the time when the Korban Pesach is actually eaten. According to the second understanding, Rava and R’ Acha disagree whether there is an independent mitzvah to eat matzah or whether the eating of matzah merely accompanies the mitzvah of eating the Korban Pesach; when a person is not eating the Korban Pesach, there is also no room for eating matzah. As for eating maror, both amora’im agree that there is no independent mitzvah, and therefore it applies only when a person is actually eating the Korban Pesach.

A practical ramification between the two understandings of the Gemara is present regarding a person who doesn’t eat the Korban Pesach during the time when the Beis Hamikdash is around. According to R’ Acha bar Yaakov, if matzah and maror are independent obligations when the Beis Hamikdash is standing, both of these obligations should be counted as separate mitzvos. This seems to be the understanding of R’ Sa’adya Gaon and the Yere’im.

The Rambam, on the other hand, saw these two obligations as dependent on the actual giving of the Korban Pesach, not the existence of the Beis Hamikdash. According to him, a person who fails to join with others to bring the Korban Pesach would not be obligated to eat maror according to all opinions, and he would not be obligated to eat matzah according to R’ Acha. It follows from the Rambam’s position that the obligation to eat maror should not be counted as an independent Mitzvah, for it merely accompanies the eating of the Korban Pesach. Indeed, the Rambam writes in Hilchos Chametz U’Matza that according to the Torah, the eating of maror is not its own mitzva, but is dependent on the consumption of the Korban Pesach; there is one mitzvas ase to eat the Korban Pesach together with the matzah and maror. According to the Chachamim, however, it’s a mitzvah to eat the maror alone on Pesach even without the Korban Pesach.
Tzafun is done directly after we have the main course, Shulchan Orech. At this point of the Seder, we are transitioning from focusing on the past and are now looking ahead to our future. There are a few questions that we can ask on this step of the Seder. First, why do we look for a piece of Matzah, and why is it so important that we dedicate an entire component of the seder to this? Second, there is a custom for the parents to hide the Afikoman and the children to find it, but only for a “deal” to be negotiated between the two parties; however, why can’t we just grab a piece of Matzah, designate it as the Afikoman, and eat it - simple as that?

Perhaps there is a larger question being answered here. What are we supposed to do now with our lives after Hashem freed us from slavery? Hashem gave every person a piece of him, our Neshama. Our goal in this world is to make our Neshama as holy as we can by following Hashem's ways by doing Chesed, learning Torah, and doing Mitzvos. Then, before we get to Olam Habah, Hashem judges us and we eventually become pure.

This is very similar to what we do by Tzafun. Just like the children look for the Afikoman, we look for our place in this world. Once the kids find the Afikoman, they bring it to their parents. This is similar to when our lives in this world are over and we are brought before Hashem. Both the parents and Hashem give rulings about what needs to be done for us to return what they want. While kids are given prizes to return the Afikoman, our “prize” in Shamayim is when we get our Neshama purified and are finally allowed to enter Olam Habah. We see even more similarities when we look at which piece of matzah we use for the afikoman, the middle piece, representing our neshamah which is the core of our bodies.

So, this year when the children are searching for the Afikoman, just know we aren’t looking for any piece of Matzah, but we are reminding ourselves that we will be judged after our time on this earth is over. Therefore, we need to find our purpose in this world and do Hashem’s will. We can use this part of the seder to transition our focus on the past to a focus on the future.
A Two-Way Street

By Moshe Coronel, Grade 12

After drinking the third cup of wine, we recite the paragraph of “Shefoch Chomascha,” which means “Pour Out Your Wrath.” This paragraph asks Hashem to avenge our suffering at the hands of the nations who oppressed us. The Rema, in the Orach Chaim 480:1, comments that we say this tefillah in order to remind ourselves that we have fully given over our protection to Hashem and in the merit of the intensity of the Emunah, Moshiach will come and redeem us from the nations who have oppressed us. Relatedly, we say this paragraph around the same time that we open the door for Eliyahu HaNavi, who, according to the Midrashim, will announce the coming of the Moshiach.

What comes out of this are the two goals of the paragraph of Shefoch Chomascha: to ask Hashem to avenge us and to declare our Emunah in the coming of Moshiach. The question, then, is simple: what do these goals have in common? It seems, at least on the face of it, that vengeance and hope are unrelated goals and emotions. Why are they put together?

To understand why these two ideas were put together, we have to understand the broader themes of the story of Yetzias Mitzrayim. Years after the passing of Yosef, and with the rise of a new Pharaoh (or, according to another interpretation, a change of heart in the existing one), the Jewish people were put in chains and made to work for the Egyptian government for centuries. All the Jews could do was remember the promise that Hashem made to Avraham: after 400 years of slavery, they would be redeemed and realize their true potential as G-d’s children. Sure enough, Hashem sent the Jews a savior in the form of Moshe, the baby-turned Egyptian prince who after initially increasing hardship and fleeing Egypt for a period of time, came back with Hashem’s might at his back. After Hashem displayed His compassion for the Jewish people by avenging their oppression, the Jews were allowed to leave and all seemed to be going well. But after a short period of respite, where the Egyptians counterattacked and appeared to be on the verge of victory, Hashem yet again welded His might to repel the Egyptian threat. These miracles, starting from Batya’s outstretched arm and ending with Krias Yam Suf, accomplished two goals: Hashem cemented the hope that the Jews placed in Him and, at the same time, vanquished our oppressors.

What we see from the story of Pesach is that these two emotions are not opposites; rather, they are complements. The Emunah displayed by the Jewish people allowed for Hashem to fulfill the promise He made to our forefather Avraham. Without hope, the vengeance couldn’t have taken place. The story of Pesach isn’t just the story of Hashem’s might against our oppressors; it is the story of the formal induction of the Jewish people as Hashem’s chosen nation.

The lesson from here is simple: our ultimate salvation cannot be done by Hashem alone. Our buy-in and endorsement of the actions needed to bring Moshiach is a fundamental necessity that cannot be ignored. To bring Moshiach, we shouldn’t just look to Hashem to actually bring out Moshiach; we should look to ourselves and ask how we can do better, to better enable Hashem to carry out His will and create the destiny we were always meant to have.

“The Emunah displayed by the Jewish people allowed for Hashem to fulfill His promise.”
T he Pesach Seder night, is a night of redemption, a night of freedom, a night of kingship and a night of praise. Commenting on the fact that Pesach is a night of praise, the Gemara in Pesachim notes that the words “Halleluy-ah” and “Keisy-ah” are each regarded as a single word, not two smaller words (117a). In other words, the Gemara is categorizing the words “Halleluy-ah” and “Keisy-ah” together because they are both words that are two in one. However, there has to be a deeper reason as to why these words are categorized together.

The Gemara further explains the reason for Hallel and when it was first instituted. “The song in the Torah (Az Yashir), Moshe and Israel said when they came up from the sea. [The Gemara asks] Who said this Hallel? [The Gemara answers.] The Prophets among them established [This Hallel] for the Jewish people, to say on every occasion. And when they are redeemed, say it over their redemption.”

It is seen here, that the first place where Hallel was instituted was immediately after the exodus of Egypt, and to be said at every appropriate occasion, and when they are redeemed. Coming out of Egypt the Jews were finally redeemed from their slavery. And immediately after crossing the sea, they began to sing “The song in the Torah (Az Yashir)”.

Within one of the Pesukim of “The song in the Torah (Az Yashir)”, in description and praise of the actions that Hashem did for us, we say the following: “You inclined Your right hand; the earth swallowed them up”. That when Hashem lifted his right hand, the earth swallowed the Egyptians up.

The action of Hashem lifting up his right hand sounds very familiar and similar to when the Jews and Amalek fought in Refidim. The Pasuk there reads as follows: “It came to pass that when Moses would raise his hand, Israel would prevail, and when he would lay down his hand, Amalek would prevail”. And to commemorate the miraculous win against Amalek, Moshe decided to make an altar for Hashem. “And he said, for there is a hand on the throne of the Eternal (Keisy-ah), [that there shall be] a war for the Lord against Amalek from generation to generation.”

In both of these parts of the Torah, where Hashem and Moshe lift their hands to destroy the enemy. In the first case in “The song in the Torah (Az Yashir)”, the Gemara in Pesachim uses the language of Halleluy-ah. And in its parallel case by the battle of Refidim, the word Keisy-ah is used. Possibly the Gemara had a deeper understanding of categorizing these two words together.

A question may arise where one might say that Hashem only used one hand whereas Moshe used both.

However it can be seen that Hashem really used both of his hands, and not only one of his hands as the Pasuk from the Song in the Torah suggests. The Pasuk reads: “Your right hand, O Lord, is most powerful; Your right hand, O Lord, crushes the foe”. Rashi on the spot says the reason the Pasuk uses the double lashon of “right”, is to show that “When the Israelites perform the will of the Omnipresent, [even] the left hand becomes a right hand”. In other words, The double terminology as shown in the Pasuq of “right hand”, rashi says is to show that Hashem used both of His hands. His left hand became like his right, and therefore He used both of His hands.

We see a similar double “right hand” terminology in Hallel: “Hashem’s right hand is raised triumphantly, Hashem’s right hand does valiantly”. I’d like to suggest that the double terminology of “right hand” here in Hallel, also refers to both of Hashem's hands as Rashi says by “The song in the Torah (Az Yashir)”. And that here in Hallel this reference to double “right hands” is the completion of the mentioning of right hands by the first Hallel, “The song in the Torah (Az Yashir)”.

By Joseph Cohen, Grade 12

PRAISE THE RIGHT
Give Praise And Show Love

By Eliyahu Friedman, Grade 9

The Shiras Hayam happened after the Jews were saved from the Egyptians at the Yam Suf. They uttered song and praise to Hashem by singing “Az Yashir Moshe…” There is a famous midrash on Parshas Beshalach which says that from the beginning of time until Krias Yam Suf we do not find anywhere that anyone sang praise to Hashem until this point. Hashem rescued so many people and yet none of them ever gave praise to Him. For instance, Hashem created Adam, and yet he did not sing praise. He saved Avraham from the furnace, but he did not respond with praise to Hashem. Hashem saved Yaakov from Esav, and yet Yaakov did not praise Him for it. It wasn't until this point in history, when the Jews came out unsathed from the Egyptians at the Yam Suf, that praise was sung to Hashem. What is the understanding behind this? Why only by this instance, at this point in history, did the Jews give praise to Hashem?

The Avnei Neizer gives the following explanation. All of the miracles that were done for the earlier generations were done to save them from a specific predicament. Avraham needed to be saved from the furnace and Yaakov needed to be saved from Esav. These miracles were done b'derech hatevah (natural and practical). By Krias Yam Suf, this wasn't the case. There were other practical ways in which the Jews could have been saved. For instance, Hashem could have had them fight back against the Egyptians and made them victorious. Rather, Hashem wanted to show his great love for Klal Yisrael, and the miracle that was performed was above and beyond b'derech hatevah. Therefore, according to the Avnei Neizer, this was the first time where Klal Yisrael responded by singing praise to Hashem. When they realized that Hashem was showing His love, they responded in kind.

Based on the answer given by the Avnei Neizer, we see that Hashem showed tremendous love for us, and it is important that we return this love as best as we can. Rav Matisyahu Solomon explains why Az Yashir is the source for the concept of hiddur mitzvah (beautifying the mitzvah). The famous Gemara in Maseches Shabbos says that we learn from the pasuk “Zeh Kaylie V’enaveyhu” (this is our God and we will beautify Him) that when we do a mitzvah, we should try to beautify it as much as possible to show our love for Hashem. For instance, if you are buying a Lulav for Sukkos, you should buy the nicest one. This shows that you are not just buying one to fulfill your obligation, but rather to show your love for Hashem. From this, we see that we should all go above and beyond in our Avodas Hashem.
Shir Hashirim:
A Nation’s Love Song

By Dr. Hillel Broder

Love to Understand Love: The Sefat Emet writes that Shir Ha’shirim, the Song of Songs, is read on the Shabbos of Pesach, because ultimately, in order to understand the love one must have for God, one must first understand love. Through this extended ma-shal, this elaborate allegory of love, one can understand and appreciate the love for the Divine. It is for this reason that this sefer is called “Shir Ha’shirim”--the Song of all Songs. It is the song that emerges from and rises above all of the songs in the world, serving as a direct channel for divine love. In what follows, I’d like to focus on a few of the many pesukim of Shira Ha’Shirim, with the hope of understanding how and why this song relates deeply to the themes of Pesach.

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Embraced and Born: In a recent daf of the Daf Yomi (Pesachim 116a), the Gemara asks about the nature of the mitzvah of dipping the various foods in charoses at the Seder. The Gemara offers two explanations: R. Levi says that it is a commemoration of the “apple tree” in its recipe; R. Yochanan says it is a commemoration of the clay in its brick-like composition. The Rashbam there explains, based on a Gemara in Sota 11b, that the apples required for our charoses remind us of the apple trees in Egypt under which the Jewish women gave birth without pain, as alluded to in Shir HaShirim 8:5: “Under the apple tree I roused You, there was Your people born.” Unlike the painful image and memory invoked by the brick-like form of charoses, the image of the apple tree, a source under which Jewish souls were brought into this world in the most difficult of circumstances, is a source of sweetness and secret celebration, that somehow, in the midst of our suffering and slavery, we were cared for lovingly and miraculously, and we were sheparded into producing a great nation. As we dip into our Charoses, let us remember the loving embrace, the shade already sheltering a nation being born. Let us remember the first kindness that we saw as newborns in Egypt, born into slavery, but already sheltered beneath the divine apple tree.

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See and be Seen: “Behold he stands behind our wall, looking through the windows, peering through the cracks.” (Shir Hashirim 2:9). The truth is, the Sefat Emet writes, there are two ways to understand and even experience God in your life. The tzadikim, the righteous ones, see God as if through a window--they can see and are seen in return. The experience is felt as mutual. Others experience God in a partial, fragmentary, or even unconscious way: God peers through at us, watching, and even when we’re not looking. The weekly experience of Shabbos, the Sefat Emet writes, is like that crack in the wall: God peers through, and we receive His presence, and even if we aren’t seeking or seeing it. The annual experience of the pilgrimages, of the shalosh regalim, were opportunities; the posuk writes, to “see and be seen” by God. They were rare moments of a love experienced for the first time as though through a window, an experience that was sustained through the pilgrimages to the Beit Hamikdash. It is only fitting, therefore, that the very first of these holidays be framed as such an experience, as a love that moves from a fragmentary, and sometimes unknowing surveillance, to a mutual gazing, a reciprocal devotion. As we open our doors and invite in all strangers and Eliyahu, too, let us pray that we merit to be among those who see and are seen, clearly and openly.

(Continued on page 33)
(A Nation’s Love Song- Continued from page 32)

* Leaping Forward, Chasing After: The name of Pesach itself, of a passing or skipping over, is referenced in Shir Hashirim 2:8: “medaleg al heharim,” the voice of my Beloved, God, comes leaping over mountains. For the Sefat Emet, this leaping is precisely what is possible on Seder night. God impresses upon us that salvation comes at a moment’s notice, through a sudden reversal, by not only passing over but leaping over and beyond any and all obstacles. In Egypt, the 400 years decreed to our forefathers were collapsed into 210, the Sefat Eme writes, in the merit of our forefathers; on Seder night, we are suddenly able to become redeemed, leaping as God leaped, joined again not only with our long tradition but with the legacy of our forefathers. So may we merit to be redeemed, leaping forward, chasing after the one who collapses time, this Seder night.

(Understanding the Statement Of Rabban Gamaliel- Continued from page 23)

shem to pass over the Jewish homes; it also served to embody the spiritual freedom that we gained on Pesach to worship Hashem and our rejection of the g-ds of the mitzrims.

What is the symbolism of the Matzah?

• We all know the strict laws of chametz that require us to clean our houses thoroughly. We are also keenly aware of the thin line between unleavened and leavened bread, between chametz and Matzah. If one were to bake a batch of perfectly good Matzah and later find a crumb of chametz in it, the Matzah is impure and cannot be used. It is therefore fitting to make the comparison between chametz and Matzah and the impure and pure, respectively. Chametz represents the impurities of life and the nature of the indulgence of immorality. Even one crumb of impure chametz is enough to make Matzah into chametz (i.e. that which is pure into the impure). This contaminating nature symbolizes the inherent danger of negative influences.

• Matzah, on the other hand, epitomizes purity. It is distinguished by the strict laws and the thin line in which unleavened dough can become leavened. The symbolism of the Matzah is therefore to remind us of the corrupting influences around us as anyone who wants to become and remain pure must be aware of the thin line between chametz and Matzah, between pervasive impurity and impeccable spiritual purity.

What is the symbolism of the Maror?

• Maror symbolizes the extent of the harsh and ruthless enslavement of our people in mitzrayim. While many people use horseradish due to its unpleasant, bitter taste, there is a custom to use romaine lettuce as Maror. This is because this variety of lettuce begins as a very soft plant, but its core hardens as time progresses. The reason for this is its symbolizing the insidious and progressively worse enslavement of Bnei Yisroel. At first, we were recruited as workers. Over time, however, the enslavement progressed to new levels as we were utterly subjugated by pharaoh and the mitzrims. The lesson to be learned from the Maror lies in this quality of the romaine lettuce. Maror represents the yetzer harah and the bitterness of the gradual enslavement. One must always be on the lookout for the cunning yetzer harah to ensure not being harmed by its pervasive influence. The yetzer harah does not merely commit a frontal assault on one’s spirituality, but rather it slowly coaxes one to do things that he normally would not until he is devoid of spirituality and is characterized by his being a slave to his physical desires.
The Essence of Pesach

By Rabbi Aryeh Cohen

The buildup to Pesach is quite involved. We are often so involved in the preparation for the yuntif that we may have trouble really taking advantage of what this time represents and the opportunities that it offers. Perhaps the following two ideas can help us make the best of the Seder and Pesach as a whole and bring the lessons of Pesach with us for the rest of the year.

The first one is to recognize all that Hashem does for us. Klal Yisroel was taken out of Mitzrayim and were saved by Hakadosh Baruch Hu even though they weren’t really fit to be taken out to begin with as they were on the 49th level of Tumah. When we go through the whole story line in the Haggadah, we should really first try to think about all that Hashem did for us with all the miracles and the 10 makkos. But also we should try to think in our personal lives about all that Hashem does for us. We should focus on and look for all the incredible daily miracles of our life, even just having the ability to see and to hear and be healthy. That in of itself is such a bracha and a privilege and we are so fortunate to Baruch Hashem have that on a daily basis. Maybe our takeaway can be to try to think about how we can constantly have more Hakaras Hatov for all that Hashem does for us. Whether it be by trying to have more kavanah in Modim, in our brachos, or by even just saying a perek of tehillim every day. Perhaps the theme of leil seder is really to appreciate more that which Hashem did for us when taking us out of Mitzrayim as well as all that He does for us now.

The second idea is to think of Pesach as a yuntif of geulah. We say in Maggid that a person is obligated to see himself as if he left mitzrayim. One of the main goals of leil seder is to really get into that mindset of looking at ourselves as if we left mitzrayim. One way to do that is by thinking about how we can leave our personal mitzrayim. We all have our challenges in life and areas that we feel like we are slaves to on some level. Whether it be as slaves to our desires, certain situations, or certain people. On Pesach we should celebrate the personal redemptions that we’ve had but also to think about what galus in our personal lives we really want to work on to really try to walk away from and be redeemed from. Hopefully, if we really try to make the yuntif a meaningful time and to work on these 2 things and others, we can really tap into the true meaning of Pesach!
HAGGADAH TEASERS
Answers By Rabbi Moshe Erlbaum

1. The letter Reish appears nine times: Urchatz, Carpas, Ruchtzah, Maror, Korech, Shulchan Orach, Barech, Nirtzah.
3. Rebbi Elazar Ben Azaryah states “Harei Ani KiBen Shivim Shanah” - “Behold I am like a man of 70 years old.” The Haggadah quotes that the children of Yaakov went down to Egypt “Bimsei Mi’at” - “Few in number” like it states in the Pasuk from Parshas Eikev - “BiShivim Nefesh Yardu Avosecha Mitzraimah” - “With 70 souls did your ancestors come down to Egypt” (Devarim 10:22).
4. In the paragraph following the ten plagues we state the Pasuk from Parshas Vayishlach, “Vaya’aminu BaAdo-nai UvMoshe Avdoh” - “And they (the Children of Israel) trusted in Hashem and in Moshe His servant” (Shemos 14:31). This Pasuk is included in the daily Pesukei Dezimrah recited before the song of Az Yashir.
5. The expression “Hakadosh Baruch Hu” - “The Holy Blessed One” appears over eleven times in the Hagadah but nowhere in the entire Torah.
6. The Chachamim at the beginning of Maggid were in B’nei Brak (1). “Vayeven Arei Miskinos LeParoh, Es Pisom Ve’es Raamses” - “They built storage cities for Pharoah, Pisom and Raamses” (2-3) (Shemos 1:11).
7. The Torah text of the Haggadah beginning with the words “Arami Oved Avi” is found at the beginning of Parshas Ki Tavoh (Devarim 26:5) and are at the beginning of the paragraph that the farmer recites when he brings his Bikkurim, first-fruits to the Temple.
8. The first person to be referred to as a Chacham is Yosef. In Parshas Mikeitz, Yosef interprets the dreams of Pharaoh and advises him to appoint a wise and understanding man to prepare Egypt during the years of plenty for the years of famine. Paroh then turns to Yosef and states “Ain Navon VeChacham Kamocha” - “There is no understanding and wise man like you” (Beraishis 41:39). b) Although in Parshas Vayeira, Avraham petitions Hashem not to destroy the Tzadikim with the Resha’im of Sidom (Bereishis 18:23), the first specific person to be called a Rasha is found in Parshas Shemos. When Moshe sees one Jewish slave about to strike another the Pasuk states “Vayomer LaRashah Lamah
(Continued on page 36)
Sakeh Raiecha” - “And he (Moshe) said to the wicked person: Why will you strike your friend?” (Shemos 2:13). c) In Parshas Toldos, Yaakov is described as a “Ish Tam Yoshev Ohalim” - “simple(wholesome) man, dweller of tents” (Bereishis 25:27).

9. Rebbi Akivah, Rebbi Eliezer, and Rebbi Elazar Ben Azaryah are each found twice in the Haggadah. b) Rebbi Yehoshua, Rebbi Tarfon, Ben Zuma, Rebbi Yosi Haglili, and Raban Gamliel all appear only once in various paragraphs.

10. (1) Har Se’ir, as it states “Va’etain L’Eisav Es Har Se’ir Lareshes Oso” - “and I gave to Esav, Mount Seir [in order that he] inherit it” (Yehoshua 24:2-4). (2) The Dayeinu hymn refers several times to the giving of the Torah on Har Sinai, Mount Sinai.

11. The plague of Dam, blood, and Dever, pestilence, are mentioned twice. Once with the listing of the other plagues and once earlier paragraphs.

12. Yisrael (Tehilim 114:2, 115:9/12, 118:2) and Adam (Tehilim 115:4/16, 118:6/8) each appear four times. b) The following other names of people from the Torah appear in the Hallel (1) Mitzrayim the son of Cham, grandson of Noach (Tehilim 114:1). (2) Yaakov (Tehilim 114:1/7). (3) Yehudah (Tehilim 114:2). (4) Aharon (Tehilim 115:10/12, 118:3). (5) Yosef (Tehilim 115:14)

13. The following parts of the body appear in the Hallel more than once: (1) Hands (Tehilim 115:4/7). (2) Eyes (Tehilim 115:5, 116:8). (3) Ears (Tehilim 115:6, 116:8), and (4) Legs (Tehilim 115:6, 116:2) b) The following parts of the body appear in the Hallel only once: (1) Fingers (Tehilim 115:4), (2) mouth (Tehilim 115:5), (3) nose (Tehilim 115:6), and (4) throat (Tehilim 115:7).


15. (1-2) In the second paragraph it states “Heharim Rakdu K’Ailim, Gevaos Kvnei Tzon” - The mountains skipped like rams, the hills like young lambs” (Tehilim 114:4). (3) Towards the end of the Hallel it states “Sabonei Kidvorim” - “They encircle me like bees” (Tehilim 118:12).

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