



קדש

כרפס

מצה

I. קדש - The Goal of the Entire Pesach Seder – Saying Kiddush on Wine

Rabbi Frand begins his discussion on the Haggadah Shel Pesach with a powerful and amazing thought. Rabbi Frand says that we learn from Ramban two important concepts: 1) One must know that Hashem created the world, and most importantly, 2) one must know that **Hashem is watching over every aspect of the world**.

The Malbim teach us that the Goyim don't really understand that Hashem watches over the world. Furthermore, in Tehillim, the part that we also include in Hallel, we say **רם על כל גוים על השמים כבודי** Hashem is above all the nations of the world." However, what do the words, "על השמים כבודי" acknowledge? They acknowledge that in Heaven G-d's honor is there. Yes! There is a G-d, and He created the world. Many of the Goyim only acknowledge that Hashem created the world. But they do not credit Hashem as being involved on Earth!

Jews Know Hashem Cares for us Down on Earth

Next, one must recognize Hashem's constant orchestration and watching of the world. The Malbim further explain that only the Jews appreciate and recognize this concept, **"מי כה' אלקינו"**, as the Pasuk we say in Tehillim continues, identified in our cherished Psalms. Further, as the Jews say constantly in other parts of the Tehillim, for example in Chapter 113: 4-6: "Hashem Elokeinu." Who is like Hashem our G-d? Who is the "our" referring to? The G-d of the Jews. Hashem is the G-d of the whole world, but the One that we, the Jewish people, solely recognize. Moreover, G-d's omnipresence is referenced in other Psalms as, "המגביהי לשבת": Who is enthroned on high. Additionally, "המשפיל לראות בשמים ובארץ": Who looks down and observes what is going on in the Heaven and the Earth. These references are not just what we say, it is what we believe! We have to know that there is a "Rebono Shel Olam," a Master of the Universe, that not only created the world, but continuously watches over the world everywhere.

This is precisely the lesson of Yitziyat Mitzrayim as reference in our Hallel prayer, **"HaMashpili lir'ot baShamayim U'va'aretz."** Hashem looks down on us. **"Hamashpili"** means **שפל**, which indicates that our Earth is low and lacks values, nevertheless Hashem still cares about us and looks down to the Earth. Another important lesson is **"אל תהיה רשע בעיני ענמך"**, one must never feel as if that person is unworthy. Therefore, it is beautiful that the Rebono Shel Olam comes to our Pesach Seder and uplifts us, while emphasizing that **"כל מקום אשר אזכיר את שמי אבוא אליך וברכתך"**. Hashem says, if you mention My name, that's where I'll come, and I will bless you. This encompasses a beautiful concept and blessing.

II. כרפס – Dipping celery into saltwater

Question: Why saltwater? Doesn't saltwater represent tears? Why do we do this before we start the Haggadah?

Blood Libels, What Do They Stand On?

Rav Elchonan Wasserman points out a very fascinating thing which we know as **"שקר אין לו רגלים"** which translates into Sheker (falsehoods) have no feet (stable ground). Something said over that is a blatant lie cannot last and cannot stand. (Yalkut Shimoni Bereishis 3) Rav Elchonan Wasserman is puzzled and asks: Why is it that throughout the generations, the gentiles have chastised and killed many Jews particularly over blood libels which claimed that the Jewish people used Christian blood as an ingredient solely to bake their Matzah? This is something that did not occur solely in the past. In the 1930s, there was a famous similar blood libel incident that took place in upstate New York, in the town of Massena. Additionally, these blood libel accusations, which resulted in the murder of Jews, occurred in Europe as well. Today, as recent as in 2005, there were twenty members of the Russian Duma that claimed that Jews murdered Christians for the purpose of baking Matzah. Moreover, in 2014, there was a Jordanian leader who proclaimed to the media that Jews killed Muslims to bake their Matzahs. Rabbi Frand elaborates on these blood libel incidents as well.

Yosef's Coat, "Sinat Chinam" Destruction

Rav Elchonan Wasserman goes further to try to explain what exactly is going on. The Rav explains that something very deep is going on here and alludes to the time when the brothers of Yosef grabbed off his "Ketonet Passim," colored garment, where it says that they dipped it in blood in order to

cover up Yosef's whereabouts. Furthermore, the brothers of Yosef, when asked about the whereabouts of Yosef, told Yaakov that Yosef is dead. Chazal teaches us that "ויטבלו את הכתנת בדם," referenced in the Pasuk in Bereishit, says that they dipped Yosef's tunic in blood, and as a result that incident requires a Kapparah. Rav Eliezer Ashkenazi says, the "Rokeiach" needs to have a "Kapparah." We attempt to fulfill this Kapparah later on when it says "ולקחתם אגדה" (Shemos 12:21), where the Jews took the blood from the animal and put it on their doorposts. It comes out as a P'shat that the Jewish people had divisiveness among themselves, and later on used blood to unite (when the blood placed on the doorpost identified a Jewish home and as a result, Jewish firstborns were saved in the plague of the killing of the Egyptian firstborn). The Jews weren't accepting each other, chastising their own brothers, even in some instances they were excommunicating each other, similar to how Yosef's brothers treated Yosef. Moreover, the brothers lied to Yaakov about Yosef's whereabouts to get rid of Yosef.

"Sinat Chinam," or hatred for no cause, is what causes destruction, and until the Jewish people eradicate that Sinat Chinam, the sin of Yosef's brothers still lurks with us to this day, and that blood libel accusation will continue to have a "Regel," foundation that still allows it to haunt us until today. שקר אין לו רגלים, however there is a drop of truth about how blood caused the destruction of the Jewish people. Unfortunately, throughout thousands of years of our history, ever since that event occurred, we have seen it cause more and more bloodshed. This is a very scary thought and a consequence we constantly endure till today. We start the entire Haggadah with saying that it all began because of falsehood and hatred. If the brothers loved each other, we would not have entered Egypt at the time.

Two Aspects of Matza .III

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים – "this is the bread they ate in Egypt"

Aren't we taught that they had the bread on the way out of Egypt since they did not have enough time?

One of the interesting things is that there are two aspects of *Matzah*. One aspect is that when the Jews were slaves in Egypt they ate this wafer-type of bread. This wafer-type bread was very cheap and quick to make and that is the reason the Jews ate it, and this reminds us of the **להם עוני** that they ate for the two hundred and ten years, like it says "for many years they ate this poor man's bread." But yet, there is another aspect which emphasizes that the Jews had to rush out of Egypt while not having sufficient time to rise their dough and left Egypt with the Matzah. As a result, we eat Matzah to commemorate that time we rushed out. If you think about it, there is this one split second where the Jews leave where they lack enough time to be able to make bread and they end up with Matzah after being in servitude for two-hundred and ten years. This exemplifies how their time in Egypt was a form of "**Shibud**."

ישועת ה' כהרף עין

Rabbi Frand says the Pasuk says explicitly that the Matzah, as said in the Haggadah, commemorates that the Jews rushed out of Egypt. What is the reason for such a commemoration? To teach us a lesson that **ישועת ה' כהרף עין**, the salvation of Rebono Shel Olam can come in a split second. We could be in the most challenging and difficult situations in life and Yitziyat Mitzrayim reminds us that when the Rebono Shel Olam decides that its time, you will be freed.

Yosef's Freedom

The Chofetz Chaim says the same idea using "וירצהו מן הבור", when the Egyptians rushed Yosef out of the jail. Yosef was in jail for twelve years. There was a precise duration that he was supposed to be jail. Hashem says: "You're not going out a minute or a millisecond early because there's a "Gezeira" against you, and you need to remain there. However, you're not staying in jail a moment longer than you need to be there." Immediately when Hashem decided it was time, "וירצהו מן הבור", the Egyptians quickly dragged him out. Similarly, with Klal Yisrael we hope that the Rebono Shel Olam should be "Vayaritzu" when it comes to our צרה (troubles). Hashem should pull us out of the Tzarot; any Tzarot that our family members or our fellow Jews are enduring. Hashem could save us and He can do it "**K'heref Ayin**," in one split second. This is why we commemorate the fact that the Jews were not able to stall their exodus from Egypt to be able to make bread and had to exit Egypt immediately, because that is precisely how Hashem's salvation works. To recognize Hashem's salvation and how quickly it can be accomplished is a beautiful idea. This is why we identify Matzah as our light at the end of the tunnel.