



Chamudei Shai on the Torah and Holidays



Chamudei Shai

Faith & Resilience: Our Jewish story – past, present and future

HAGGADAH

Special Commemorative Edition

English Adaptation of the Inspirational Haggadah Created
for IDF Troops in Gaza During Operation Iron Swords.



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ספר

חמודי שי

על

הגדה של פסח

הכולל בתוכו

פנינים מתורת הגאון מפלוצק

מו"ר רבי ארי' לייב צינץ זצוקלה"ה זי"ע

מלוקט מפירושו להגדש"פ ועוד מספריו מעובד
בלשון השווה לכל נפש

וליקוטים מרעיונותי בסדרת ספרי

חמודי שי

על התורה והמועדים

מאת

שלמה יוסף געליבטער

לורענס נ.י.

הוצאה מיוחדת לפסח תשפ"ה בשיתוף צה"ל ו"יזכרם"

שע"י הקרן לזכר הרב יהודה ארי' ליב גליבטר ז"ל

לכבוד חיילי צה"ל מבצע חרבות ברזל



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Faith & Resilience: Our Jewish story – past, present and future

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English Adaptation of the Inspirational Haggadah Created
for IDF Troops in Gaza During Operation Iron Swords

**Including Pearls from the teachings of the
Gaon from Plotzk**

**Our revered teacher,
Rabbi Aryeh Leib Tzintz,
of Blessed memory**

Compiled from his commentary on the Haggadah and other writings

And selected thoughts from the book series

Chamudei Shai on the Torah and the Festivals

By

Dr. Joseph Geliebter

Lawrence, NY

חרבות בודזן



Special edition for Passover 5784 in collaboration with the IDF and
Yizkereim: The Rabbi Leib Geliebter Memorial Foundation
in honor of the soldiers of Operation Swords of Iron

Table of Contents

Approbations	5
Introduction to the First Edition.....	19
Introduction to the New Edition	24
Shabbos HaGadol	26
The Holiday of Pesach.....	33
The Search for Chamatz	45
The Haggadah	49
Chad Gadya	187
Shir Hashirim	195
The Seventh Day of Pesach	212
Lag B'Omer.....	226
In Gratitude.....	235

Approbations

ביחמ"ד נבול יעבץ
ברוקלין, נוא יארק

דוד קאהן

מכתב הרבה

קרא לפני יצירי שרונן מכיר אותו ונות בלתי
הכפ מאת יוסף גאליצקי, והטעה לי קצתים מסע
שאינו על שם אגודת אגודת אגודת (גין שגור) ו
יאר טימן ע' שמונה שנים עזב שרונן להטעם
מניח ענין זה

ורוצו ששם בלתי, ועם כזה שמונה מאות
זה עגור צנני ערה. כזה יפה פורה לי עגור
שמונה חיו עם שמונה יורה. ביכמת מקום על שצטו
כל צדו וטעם איליו

החופש במונה אצור
בוצ קאהן
לי אבא ע"ה

All letters of approbation were originally included in the Hebrew edition of this volume.

הרב שלמה שוורץ**רב בשכונת קטמון****יו"ר מערכת מחמדי התורה****עיה"ק ירושלים תובב"א**

אור ליום ו' ערש"ק פר' תצוה - זכור תשפ"ג

מה תרב שמחתי בראותי את פרי היצירה הנפלאה ספר חמודי שי, דברים מחוכמים, ישרים ונפלאים, מאירים כספירים, רואיו יאמרו ברקאי, קוראיו יתעלו ויתענגו, מעשיו ידיו להתפאר, של האי גברא רבא ויקרא, אוהב תורה בצורה נפלאה ומיוחדת שאין הנמצא כמוהו, כל דבר חידוש נאמרת ברמ"ח איברים ושס"ה גידים, ופניו בוערות כלפידים, חשקת תורה לאין ערוך, בבהירות כשולחן הערוך.

ה"ה ידידי היקר למאוד, מסולא בפז ויקר והוד, אוהב ורודף חסד וצדקות, משכיל אל דל ומקשיב לזעקות

הרבני החסיד רבי שלמה יוסף געליבטער שליט"א

לורענץ נויא יורק

אשריך שעלית ונתעלית למאוד, וחפץ נפשך הוצאת כיסוד, יעלה זכרוני כל הימים, כאשר לפעמים, חידושים ארכו לילות שלמים, העמדת נקודות אשר עין לא ראתה, לחדש בכל עת זמן נעלית, נדברנו יחדיו בתורת ה' להגות, חידושים ומוסר ודברי הגות, ועלו על מזבח הדפוס, דבר שבוע בשבוע לי הזכות, פיאר את גליוננו מחמדי התורה, אשר לו היה כשער אורה, יושבי על מדין רבנן ותלמידיהון, ציפו לחידושים אלו בכליון, ואמרו איה הגליון, להתענג בטעם העליון.

ובפרט לעת עתה, כאשר לשנת השבעים הגעת, את פרי עמל לאור עולם הוצאת, וכולם משבחים ואומרים אתה יצרת, כליל תפארת בראשו נתת, על חנוכה ירח האיתנים לראשונה הצבת, בראשית לזאת הודעת, כל זאת ערכת וכתבת.

ברכתי לידידי הנערץ, לעולם תנשא ותוערץ, יהא ה' בעורך בכל דרכיך, טוב וחסד ורחמים בכל שעריך, בבריאות השלימה כל ימי חיידך, אתה ובניך ובניך בניך, וכל משפחתך הרוממה, עדי נזכה לגאולה השלימה

מברך בברכת התורה ולומדיה

שלמה שוורץ



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מכתב ברכה

מאד שמחי ונקימתי זמנתי ולידין בסדרו הנאמן
לו יקיים ויקירי הרב שמה יוסף געזיבטער שליט"א
אלה העלם צעלום ברוב צומך זחלם תיזלם א' הגויה
וח' המועדים צבדים מתקם ודרבם משלבים : האב סוב
טעם ודעו

ישר חתך לאורייתו והתקום אלה זכרך צד חלום יוסף
ויאן בספר ברכה והעלם נביצתם לשמא' מרובה בא' צמחוק
ובכ' חטי' יקין ופולו ושיעמך זכבוה הרבים בעמך הרהבה
בזערי' ג' מעלך אמתד ואלעד צחפלי גרה אוראקיה מתך
בריוה גופא' זנבוא' מציא' יחד צם רדיוך הקרה למי' מעצו
צארכוה יומים ולעם מאלים רב נח' ושמה ומיד' יום פלח' למנו

ישר למידותי המאבר לשולא' אזור בג' חמודי לי צינן
גוסן הארוב והחביב יהיו צמתי רוח צבא' בע' המשפחה השלמה
ומעבה נשמת הנלעבה צמור מחי' אל חי' בן צדן אל מורה
צד האור ג"ל עתי"י בחמי"ם בב"א

בגורם חומם לכבוד המאבר הנצלה
יקדו מקירו מאד ומברכו בא' זב'
אינן קוד פיינך



יצחק דוד אלטר

רחוב ר' יהודה הלוי 15 בני ברק

בדי"ר, צו"ה אב תשל"ה
הן מובאו לפני ספר חמדי של אהרן ר"ה שלמה יוסף געליבסקער שז' אמו"ס
שם הערך פתח ופארום שחננו השי"ת המורה, ועמך עומב בזיוון
זשק אחדש באהדוואו מעניו במספר שבת, ואמינו אפעה טבא
איש, וברכת שלום יעקוב בשוק דשנים וכעלנים יכ"ו
ועשה צדקה ופתיים ביערות. מתק ביום א"ש
ואפ"ש אמציועמא זשא על פת חוצות.

וקימת צה"ה ביקסא דאורייתא

י"בן לוד א"צ
ראש דומ"מאוד אפ"מאוד-ג"ר ב"ב

חיים צבי שפירא

רב דקהל חסידים רמת אהרן
רח' סוורוצקין 11 בני ברק
מען: רח' עמנוס 10 בני ברק
טל. 03-5700206

אהבתי
בית יום

אהבתי כבוד הרבני החשוב, כש"ת הרב משה יוסף געליבטער שליט"א
מורה שלמה יוסף געליבטער שליט"א מלורענס נ"י
הגיע לידי ספרכם הנכבד מאד אשר בשם חמודי שי, ועיינתי בו, וראיתי בו דברים
נפלאים יקרים מאוד, בהתחזקות ובענינים חשובים, המעוררים את לב האדם לאהבת
ה' וליראתו, ואמינא יישר חילו וכוחו לאורייתא, ויזכה להוציא לאור עוד ועוד ספרי
יראה לתועלת בני אדם, וליהנות בהם בני אדם.
ויקיים בו מקרא שכתוב, עוד ינובון בשיבה דשנים ורעננים יהיו, ויזכה לכל טוב
סלה, אמן כ"ר.
וע"ז באתי על החתום,

חיים צבי שפירא
רב וריים דיקהל חסידים
רמת אהרן בני ברק

הסכמת הגאון מוהר"ר חיים צבי שפירא שליט"א ראב"ד דקהילת בעלזא

ב"ה ב' כסליו תשפ"ה

למעלת כבוד הרבני החשוב, כש"ת הרב משה יוסף געליבטער שליט"א
מלורענס נ"י.

הגיע לידי ספרכם הנכבד מאוד אשר בשם חמודי שי, ועיינתי בו, וראיתי בו דברים
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סלה, אמן כ"ר.

וע"ז באתי על החתום,

ישיבת משנת עקיבא

YESHIVAS MISHNAT AKIVA

בס"ד

ע"ש הג"ר עקיבא עהרנפלד זצ"ל מייסד ונשיא קרית מטרסדורף ומסודתיה

הרב יצחק עהרנפלד
ראש הישיבה

בס"ד, חודש הרחמים והסליחות תשפ"ה

שמחתי ועלו לבי בראותי כמה מחיבורי 'חמודי שי' שהעלה על שלחן מלכים מאן מלכי רבנן, ידידי הרה"ג ר' שלמה יוסף געליבטער שליט"א, על התורה ועל המועדים, חידושים נפלאים ערוכים ומסודרים בטוב טעם ודעת, בכשרון ובסברא ישרה, כל הרואה אומר ברקאי.

נהניתי לשמוע ממך על הורתם ולידתם של חיבורים אלו, כשהגעת לגיל שבעים נתת בלבך לשבת על התורה ועל העבודה מבוקר עד ערב, שתול בבית ד' בכל מאודך ובכל נפשך, יתן השי"ת שתלך מחיל אל חיל ותוסיף עוד לחדש כהנה וכהנה לעשות ציצים ופרחים לתורתנו הק'.
כבר דנו הפוסקים (עי' הגהות חת"ס שו"ע או"ח רכ"ה) אם יש מקום לברכת שהחינו כשמגיע אדם לגיל שיבה, אבל כמדומה שעם חיבורים נפלאים אלו בודאי יש כאן שמחה והתרגשות גדולה לכל ידיך וקרוביך המחייבת הודאה מיוחדת לבורא עולם.

'בבוקר זרע את זרעך ולערב אל תנח ירך', זכית להעמיד ולחנך משפחה נפלאה ובעת לעת ערב הינך מעמיד שוב תלמידים שומעי לקחך ולומדי חידושיך, וע"י חיבוריך הנפלאים הינך זוכה שדברי תורתך פרים ורבים, וכפי שהעידו גדולי תורה שהידושיך נכנסו בלב שומעיהם והרבה נשאו ונתנו בדברי תורתך. בכך זכית לקיים את דברי התנא 'אם למדת תורה הרבה אל תחזיק טובה לעצמך כי לכך נוצרת' שפירשו בזה שלא תחזיק לעצמך את חידושי התורה אלא תלמדה לאחרים, כי לכך נוצרת - להיטיב וללמד לאחרים ולהוסיף חיילים לתורה.

'ומל ה"א א'ת ל'בבך ו'את ל'בבך זרעך לאהבה את ה' אלקיך בכל לבבך ובכל נפשך'. כתב בעה"ט שזה ראשי תיבות אלול ולכך נהגו להשכים ולומד סליחות מ"ה אלול.

ויש לדקדק בפסוק זה שהתחיל עם שני לבבות 'את לבבך ואת לבב זרעך', וא"כ היה צריך לסיים בלשון רבים לאהבה את ה' אלקיכם בכל לבבכם, ומדוע מסיים הפסוק בלשון יחיד - בכל לבבך. ופ'י' בזה ק"ו ה'חתן סופר' זי"ע שלצערנו הדורות הולכים ויורדים כידוע, אין לב הבן דומה ללב האב, דרגת עבודת השם וקיום התורה והמצוות בלב הבן, בדרך כלל אינה דומה לזו שהיתה בלבו של האב, וע"ז הבטיחה התורה שיזכו הבנים לעבוד את השם באותו לב של האב. זוהי עבודתנו בחודש אלול להתקרב ולהתחבר לדורות הקודמים.

כפי שהינך מציין בתוך ספרך, אתה רואה ערך עליון בשמירה על המסורת וחיבור חזק להוריך ע"ה ומורשתם, אשר בודאי זו חובתנו במיוחד בימים אלו, להתחבר ללב אבותינו שהיה קרוב יותר להר סיני ולהעביר לבנינו ולמשפחתנו את אשר ראו עינינו אצל אבותינו.

ברכתי מלב אוהב, שתזכה להמשיך לשבת על התורה ועל העבודה ולזכות את הרבים מאוצרותיך אשר חנך השי"ת ביתר שאת וביתר עו, מתוך בריות גופא ונהורא מעליא, ותתברך אתה וביתך וכל אשר לך בשנה טובה ומתוקה, בכתובה וחתימה טובה שנת שפע וישועה ברו"ג.

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MENACHEM MENDEL
POMERANTZ

AV BEIT DIN "BE'ER YISROEL"
ROSH MESIVTA "OZ V'HADAR"
BET SHEMESH

מנחם מנדל פומרנץ

אב"ד "באר ישראל"
וריש מתיבתא "עוז והדר"
בית שמש

ב"ה

שלהי חודש תשרי

"הארט פנים" (תשפ"ו) לפ"ק

כל סביביו יובילו שי למוורא, להנחיל לאוהביו יש, יש אם למקרא ולמסורת, עברתי בין בתרי דבריו הנפלאים של איש תבונות ובר לבב, העושה ומועשה לה' ולתורתו, הרבני מוהר"ר שלמה יוסף געליבטער שליט"א, אבן יקרה בלורנס שבניו יורק, היושב בנציבין ומצודתו פרוסה בהיכלי התורה וביני עמודי דגירסא בזכות ספרו היקר 'חמודי שי', אשר תוכו רצוף אהבה, מילי מעלייתא מתוקים מדבש ונופת צופים, עשויים באמת ובישר ובנויים לתלפיות על יסודות איתנים כפי ששאב ממועיינות הנצה, ספרי רבותינו הקדושים, וקיבל מרבותיו הגדולים בהם דבק בכל לב ובכל נפש.

בצלו חמדתי וישבתי, כי נחמד העין למשכיל ופריו, פרי לצדיק, מתוק לחכי, בהביטי אנה ואנה בגליונות ספרו היקר, אוצר כל כלי חמדה, ובראותי רעיונות נפלאים בעומק המחשבה וברוב הגיון, חכם ממתקים וכולם מחמדים, שדעת זקנים נוחה מהם ועולים על שולחן מלכים, מאן מלכי רבנן ותלמידיהון, דורשי ומבקשי חכמה ודעת.

ויהי ברכת ה' בכל אשר יש לכם, עוד ינובון בשיבה דשנים ורעננים יהיו להגיד כי ישר ה' ולהגדיל תורה ולהאדירה מתוך בריות גופא ונהורא מעליא, וכאשר זכיתם לסדר את ספר זה כן תזכו לעשות עוד כהנה וכהנה, להתחיל ולסיים ספרים אחרים, ותרב חכמת שלמה כמעיון המתגבר ויוסף ה' עליכם ככם אלף פעמים כאשר דבר לכם.

בברכת התורה



שמואל אליעזר שטרך

רב מערב בני ברק
גאב"ד בר"צ שערי דודארה
וחבר בד"ץ זכרון מאיר דמרון בעל שבט הלוי זצוק"ל

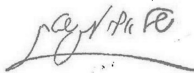

רה"ר רבי עקיבא 46 בני ברק

בס"ד, תאריך כ"א טבת תשפ"ה

מכתב ברכה

לכבוד הרבני הנעלה והמפואר מוה"ר ר' שלמה יוסף געליבטער שליט"א, ספרכם היקר 'חמודי שי' הגיע לידי ונוכחתי לראות כי הוא כלי מחזיק ברכה ורבים יאותו ויהנו ממנו. יהי נועם ה' עליו ויזכה רבות בשנים להפיץ ממעינותיו המבורכים על פני תבל.

ביקרא דאורייתא



אברהם שמואל בנימין סופר

ראש ישיבת אהל שמעון – ערלוי

רחוב בילו 5 שכונת קטמון

פעידה"ק ירושלים תובב"א

בס"ד, י"ב לחודש אדר שמרבין בו בשמחה, שנת תשפ"ה

כבוד ידידי ומכובדי,

איש יקר רוח ורב תבונות,

עושה צדקה בכל עת, עושה תורתו קבע ומלאכתו עראי,

מוהר"ר הרבני הנגיד רבי שלמה יוסף געליבטער שליט"א

שמחתי בראותי ספר יקר הערכין, מלא וגדוש באוצרות חכמה ופניני חן וערוכים בטוטו"ד, דבר דבור על אופניו.

ושמעתי עליו לשעבר מפי חתני כבני הגאון רבי שלמה שווארץ שליט"א רב דביהמ"ד המרכזי קטמון, אשר הרבה מעיני הספר התלבנו יחד עימו, ועכשיו אני רואה זאת גם מפי כתבם, והכתבים מאירים כנתינתם מסיני.

והנני לברכו שיזכה לעסוק הרבה בתורה וביראה, ללמוד וללמד לשמור ולעשות ולהרבות פעלים לתורה בחומר וברוח, ולעשות נחת רוח לבורא ית"ש.

הכו"ח בברכה

אברהם שמואל בנימין סופר

בלאאמו"ר הגה"ק גאב"ד ערלוי זצוק"ל

כאן עיה"ק ירושלים ת"ו

אלבסר

Rabbi Israel Panet

from Carlsburg
17 Yoel St. Bnei Brak, Israel
+972-35795962

ישראל פאנעט

נו"נ להגה"ק בעל המראה יחזקאל" זי"ע
מקארלסבורג
יואל 17 בני ברק 03-5795962

י"ג סיון תשפ"ד פניה"ת בני ברק

בס"ד

לכבוד ידידי הגאון המופלא רבי שלמה יוסף שליט"א

כעת אני יושב בבית בני ברק, ומתוך ישוב הדעת אני יכול לכתוב לך, כי הספר **חמודי שי** לא מש מעל שולחני, והיה לי עונג יום טוב רוחני וגשמי בחג השבועות העליון, ושיתפתי ברעיונותיך את בני משפחתי כמוכן בשם אומרים.

על פי בקשתך שגם אני אכתוב לך מרעיונותי, אכתוב לך בס"ד מה שהתחדש לי בעת התבוננותי בספרך, בבחינת דברי תורה פריץ ורביץ.

בספר חמודי שי בפרשת צו עמוד 59 מאריך מעיי"כ שליט"א בענין ההכנעה בשעת ההודאה וברכת מודים. חשבתי על פי זה, שחטא אדה"ר עיי הנחש היה שאמר האשה אשר נתת עמדי וברש"י שם כ' כאן כפר הטובה והיינו שעיי הנחש הגיע לכפיות טובה, היפוך ענין ההודאה והכרת הטוב, ואולי לכן הגמרא בב"ק אומרת שמי שלא כורע במודים שדרתו הופכת לנחש, כי זה ענין אחד כפי שכתבת בספר שצריך להכניע את עצמו בהודאה ההפך ממידת הנחש.

ואולי לזה רמזו חז"ל במסכת יומא, וכי נחש ממיית או נחש מחיה, אלא כל זמן שמביטין כלפי מעלה ומשעבדין ליבם לאביהם שבשמים היו מתרפאים. כי זה המטרה לתקן חטא הנחש להכנע ולהודות להשי"ת.

עוד ראיתי בספר בעמוד 96 בשם הורו"ז ז"ל "טראכט גוט וועט זיין גוטי" ומאריך שם בענין קבלת יסורים מתוך שמחה ושירה. ראיתי בשפ"א בפרשת ראה, שאומר על דברי הירושלמי במגילה "מפני מה אמרו חכמים אין מפסיקין בקללות אמר הקב"ה אינו בדין שיהיו בני מתקללין ואני מתברך", ומחדש שם שאם אדם מקבל יסורים וזמנים קשים ומשבח בזה להקב"ה, אזי הקב"ה מעביר ממנו את היסורים, כי אינו בדין שיהיו בני מתקללין ואני מתברך.

וכן שמעתי מאבי שליט"א שאמר בשם האמרי אמת על הפסוק וידום אהרן, ועל הפסוק והמשכיל בעת ההיא ידום, שידום יש לו ב' פירושים, א'. לשתוק. ב'. מלשון דם, ואמר שאפילו כשירד ח"ו דם צריך לשתוק ולהודות להשי"ת. ודפח"ח.

ושוב הנני מודה למעיי"כ על הספר הנפלא ובכלל על עצם הזכות להכיר אדם יקר וחשוב כמעיי"כ, כי מתוך הספר רואים איך שזור בו מידותיך הנפלאים, שהכל בענין מידות טובות והתבוננות טוב על כל הבריאה והנבראים, ואפשר לומר עליך הסופר והספר ירדו כרוכים מן השמים.

פשוט קיימתי בחג הזה מאמר חז"ל שבבת הכל מודים בעצרת דבעיני נמי לכם. כי העיון בספרך היה עונג גשמי ותענוג רוחני כאחד.

בידידות

בבית יוסף י"ג סיון תשפ"ד
ישראל פאנעט

אמת ומשפט שלום שפטו בשעריכם

הרב יוסף יצחק אדרעי
מחבר ספר
"משפט בהלכה"

בס"ד

יום שלישי ל"ג אייר תשפ"ד

הגדתי היום בשבח הספרים החשובים

חמודי שי

שחיברם הרה"ג הרה"ח שלמה יוסף געליבעמער יצ"ו עוסק בצורכי ציבור
באמונה ועוזר ומסייע לחיילי צה"ל העומדים על משמר ארצנו וערי אלוקינו
בגופו ובממנו ועליו אמרו חז"ל הקב"ה ישלם שכרו אמן.

בן הרב החסיד יהודה אריה לייב געליבעמער זצ"ל אוד מוצל מאש אשר עבר
את כול מדורי הגהנום בענות הועם זכה להקים את משפחתו לזכר כול
הקדושים השם ינקום דמם זצ"ל
הרבה עמל ויגיעה השקיע המחבר בספריו כדי לחזק את עם ישראל,
והקב"ה חנן אתו בעכל ישר, והלומד מן הספר יתעורר ליראת השם,
וכבר אמרו חז"ל "אמר רבי חלבו אמר רב הונא, כל שיש בו יראת שמים
דבריו נשמעים, שנאמר "סוף דבר הכל נשמע את אלקים ירא ואת מצוותיו
שמור כי זה כל האדם" (ברכות ו' ע"ב).
והרב הנ"ל ירא השם מרבים ודבריו יוצאים מליבו הטהור ונכנסים לליבות של
עם ישראל לחזקם לתורה וליראת השם.

ובזכות זה נזכה לראות בנחמת ציון וירושלים בב"א

החום בברכה כאן עיר הקודש ירושלים

הרב אדרעי יוסף יצחק



ת.ד. 39226 מיקוד 9139102 הר נוף ירושלים

02-6529032 0528203284



Nissan 5785

בס"ד.

To Rabbi Shlomo Yosef Geliebter,

I wish to express my gratitude and appreciation for the Passover Haggadah "Chamudei Shai," which reached us last year when I was a battalion rabbi in the Carmeli Brigade. The Haggadah brought joy to our soldiers as they prepared for Passover in the midst of fighting in Gaza. This unique Haggadah allows every soldier to connect with the story of the Exodus in a fascinating, accessible way, full of Jewish values that link the redemption from Egypt to our current redemption.

Additionally, I want to thank you for the "Chizukei Shai" and "Chamudei Shai" booklets on the weekly Torah portions, which reach IDF soldiers throughout the year and provide spiritual and moral strengthening. These booklets serve as a source of inspiration and connection to tradition, allowing soldiers to take a moment for learning and reflection within their demanding service routine.

Special thanks also to the Yizkereim Foundation, which devotedly supports IDF soldiers throughout the year. Your important support is felt in the field, strengthening the spirit of our soldiers and enhancing their connection to Israel's heritage.

May you continue your blessed work with abundance, success, and blessing, and may you continue to be partners in strengthening the spirit of Israel's defenders.

Sincerely, Rabbi Betzalel Heller, Major (Res.)
Rabbi of the 36th Division B

Introduction to the First Edition

Dear soldiers of the IDF, heroes of our nation and defenders of our holy land!

The story of the Exodus from Egypt on the night of the Seder teaches us, in the manner of the principle "מעשה אבות סימן לבנים" - the actions of the forefathers are a portent for the children," how Jews through the generations can go through exile and survive, by clinging to their faith and closeness to Hashem even in the spiritual darkness of exile...even when they don't have all the answers.

The enslavement in Egypt and the redemption of the Exodus serves as an example for all exiles and redemptions to come.

Just as in the story of the Exodus, when we went from near total darkness, to great light... with the revelation of the Torah, we must remember **not to despair in hard times** and know that in the end, redemption will come.

The messages of the Seder night are for **all generations**, and we've been commanded to remember them daily with love - "למען תזכור את יום צאתך" - מארץ מצרים כל ימי חיך... אני ה' אלוקיכם אשר הוצאתי אתכם

מֵאֶרֶץ מִצְרַיִם - in order that you may remember the day you exited the land of Egypt all the days of your life... I am Hashem, your G-d, who brought you out from the land of Egypt" - we say this twice a day as part of accepting the yoke of the Kingdom of Heaven. This is a daily lesson in faith to guide us, by remembering the Exodus, **never to despair...** to always strive for redemption.

"וַיֵּאֱמִינוּ בִּה' וּבִמֹּשֶׁה עַבְדּוֹ" - And they believed in Hashem and in Moshe His servant," Moshe, our eternal leader. "מֹשֶׁה אֱמֶת וְתוֹרַתוֹ אֱמֶת" - Moshe is true and his Torah is true," the Torah of Moshe does not change and is **eternal**, and therefore, we are the **eternal nation!**

All the "מַעֲשֵׂה אֲבוֹת" - actions of the forefathers" of the Exodus is "סִימָן לָנוּ וּלְבָנֵינוּ עַד עוֹלָם" - a sign for us and our children forever." We must delve into the story of the Exodus and extract the eternal lessons to apply them in our lives as **תּוֹרַת חַיִּים** - a Torah of life, "כִּי הֵם" - **חַיֵּינוּ** - for they are our life," in every aspect.

The horrific attack on Simchas Torah 2023 will forever be remembered as the darkest day since the Holocaust, indeed reminding us of the horrors of the Holocaust.

You, dear soldiers, draw strength from the **treasures of Klal Yisrael, the faith of Yisrael, the**

Torah of Yisrael, the hope of Yisrael, and the love of Yisrael, and the time to draw upon these strengths is on Pesach, our festival of freedom!

I present to you a Haggadah for the Seder night with commentaries and novel insights that explain the story of the Exodus, not only in depth but also in breadth... showing that the story of the Exodus continues to this day.

והיא שעמדה לאבותינו ולנו... שבכל דור ודור עומדים עלינו" - and it is the One that has stood by our forefathers and us... for in every generation they rise against us to destroy us, and the Holy One, Blessed be He, saves us from their hands."

Beyond my own thoughts collected from my series of books "Chamudei Shai" on the Torah and the holidays, I also present a section called "בילא ואמן" which includes pearls from the teachings of the **Gaon from Plotzk**, our Rebbe, **Rabbi Aryeh Leib Tzintz zt"l**, known as the **Maharal Tzintz**.

The city of Plotzk was the home of my ancestors for several generations. My revered father, **Rabbi Yehuda Aryeh Leib Geliebter** of blessed memory, was born and grew up in Plotzk. At a young age, he received rabbinical ordination from the great rabbis of Poland. In the Holocaust, he lost literally everything, being the sole survivor of his family, with deep roots in

Plotzk. Through his faith and Torah, he **rebuilt Jewish life** for himself and for all those saved from the fires of the Holocaust (as explained at length in my book "Chamudei Shai" on Shemos and Purim).

When I first discovered the Torah teachings of the **Maharal Tzintz from Plotzk**, I fell in love with them. It was during a time when someone close to me needed healing and salvation. Thanks to Hashem, our prayers were answered. May the **Maharal Tzintz** be an advocate on behalf of us all, **especially** in this time for what is happening in Eretz Yisrael, in **merit of the Torah** we learn from him, Amen!

ברוך ה' לעולם אמן ואמן - Baruch Hashem, forever, Amen and Amen. The acronym **ביל"א ואמן** corresponds to the initials of my mother's two names, **בילא ליבא בת** - **Baila Liba** bas Avraham Manis of blessed memory.

The section of pearls from the teachings of the **Maharal Tzintz** is dedicated to the elevation of her soul. She had a great love for every person, despite having gone through hard times and losing her entire family in the Holocaust.

She had a dream to ascend to Eretz Yisrael, which she fulfilled. She lived for many years in Netanya. One of the things she did, apart from fundraising for Laniado Hospital and other noble

causes like children's homes, was that she **prepared food and fed the soldiers**. She had no family in Israel, so she expressed her love by taking care of her "extended family," the soldiers. She had wisdom, understanding, and knowledge to share with others. People came to her for advice. She passed away on the 13th of Nissan; her funeral was on Erev Pesach. May the words of Torah be a merit for an elevation of her soul before the Throne of Glory, and may she be an advocate for you all, and for all of Israel.

May it be the will of Hashem that the Torah teachings in this Pesach Haggadah be like oil on the fire of the holy flame burning in your hearts, and with this strength, you go forth and **save Israel from the hands of its enemies and haters, with the help of Hashem!**

בשם ה' נעשה ונצליה. באלוקים נעשה חיל והוא יבוס צרינו!

**In the name of Hashem, go forth and succeed,
with Hashem you shall perform mightily, as
He shall subdue our enemies!**

Chag Kasher v'Sameach

With love, and praying for your peace and success,

Shlomo Yosef Geliebter

Nissan 5784

Introduction to the New Edition

One year ago, when this special Haggadah was first released for the soldiers of the IDF, we were in the midst of an intense and challenging war. At that time, the introduction was written as a message of strength and encouragement to those on the front lines.

Now, a year later, we reissue this Haggadah not only for the brave soldiers of צה"ל but for the entire Jewish people. This is a time to reflect on the past year, to honor those who sacrificed, and to draw inspiration from our history. While the situation has improved, the future remains uncertain. And yet, the message of the Haggadah is timeless: our survival is promised in the words of "והיא שעמדה" – in every generation, there are those who rise against us, but ה' ensures that we endure.

The soldiers of צה"ל fought with remarkable courage and dedication, defending our people and our homeland with honor. Their bravery is part of a greater story – the unbroken chain of Jewish resilience and faith.

As we gather at the Seder, we celebrate not only the redemption of our past but the endurance of our future. We move forward with unwavering אמונה, just as עמינדב בן נחשון jumped into the sea before the

miracle unfolded. We are not always privileged to see open miracles, but in every generation we can be assured that **והקב"ה מצילנו מידם**.

The night of the Seder is a time of gratitude and hope. We give thanks for our redemption from Egypt, and we give thanks for the divine protection that continues throughout our history.

This Haggadah is dedicated to the brave soldiers of **צה"ל** and to the beloved memory of the **קדושים**—those who made the ultimate sacrifice for our nation. **יהי זכרם ברוך**, and may we continue to draw strength from their legacy.

Shlomo Yosef Geliebter

10 Adar 5785

Chamudei Shai on the Torah and Holidays

Chamudei Shai

Faith & Resilience: Our Jewish story – past, present and future

HAGGADAH

English Adaptation of the Inspirational Haggadah Created
for IDF Troops in Gaza During Operation Iron Swords

Shabbos HaGadol

Shabbos HaGadol

Notes on the Miracle of Shabbos HaGadol

It is known from the words of the Tur, who cites Chazal, that **Shabbos HaGadol** is a remembrance of a special law that applied during the Passover in Egypt. Four days before the offering of the Korban Pesach in Mitzraim, on the day of Shabbos, they prepared the lambs by tying them to the legs of the bed. The Egyptians saw what we were doing and knew that we were preparing this animal, which they worshipped, as an offering to Hashem! Yet they did not harm us; they remained silent and allowed us to fulfill the temporary commandment of "משכו וקחו" - **Draw and take**". Therefore, we call this Shabbos **Shabbos HaGadol** in memory of the great miracle that occurred there.

Now, there are two points to examine:

1. Why was the commandment of "**Draw and take**" specifically for the Pesach in Egypt and not for the Pesach of future generations?
2. The temporary commandment was on the 10th of Nissan, as our sages say, "**Purchase it on the tenth**", and it seems that the fact that it fell on Shabbos that year was (seemingly) entirely "coincidental." So why do we commemorate

this miracle on the Shabbos before Pesach and not on the 10th of Nissan?

The Beginning of Jewish Identity

And this is the wording of Rashi on Shemos (12:6):

"And why did He require taking it four days before its slaughter, something He did not command for the Pesach of future generations? Rabbi Masya ben Charash said: Behold, it says (Yechezkel 16:8), 'And I passed by you and saw you, and behold, your time was a time of love.' The oath I swore to Avraham –that I would redeem his children–had come due, but they had no commandments to occupy themselves with in order to be redeemed, as it is said (ibid.), 'And you were naked and bare.' So, He gave them two commandments: the blood of the Korban Pesach and the blood of bris mila, for they circumcised that night, as it is said, 'Wallowing in your blood' (ibid.) –with two kinds of blood. And it says (Zechariah 9:11), 'As for you also, because of the blood of your covenant, I have sent forth your prisoners from the pit where there is no water.' And since they were steeped in idolatry, He said to them, '**Draw and take for yourselves**' –draw your hands away from idolatry and take for yourselves flocks for a commandment."

Thus, the Holy One, blessed be He, needed to give us the commandments of Korban Pesach and bris milah to truly make us children of Avraham, so that **Hashem** would be obligated to fulfill in us the oath He swore to Avraham. However, commandments beyond the seven laws for the descendants of Noach do not produce any benefit if performed by non-Jews. At that time, we were steeped in idolatry, just like the Egyptians, and it could have been rightly argued: What makes this nation different from the Egyptians? These are idol worshippers, and those are idol worshippers—so why should the commandments of Korban Pesach and bris milah work to our merit and elevate us spiritually?

For this reason—to help that generation detach from idolatry and thereby separate from the Egyptians, thus establishing the beginning of Jewish identity, distinct from the rest of the descendants of Noach—**Hashem** gave them a special command of "**Draw and take**", meaning: Draw your hands away from idolatry, and through this, you separate yourselves from the nations. Then, take for yourselves flocks for a commandment—through this act, they entered a higher level, which is the **beginning of Jewish identity**. Only then could the commandments of Korban Pesach and bris milah positively affect us.

Shabbos HaGadol Every Year – Renewal of the Beginning of Jewish Identity

Since the matter of "**Draw and take**" is about detachment from idolatry and the **beginning of Jewish identity**, the fact that the 10th of Nissan fell on Shabbos in the year of the Exodus from Egypt was not a coincidence, but rather the central intent! The sanctity of Shabbos and its laws were given to us at Marah, but the Holy One, blessed be He, desired that through "**Draw and take**", they would experience a revelation of the sanctity of Shabbos, which is truly essential to Jewish identity, as it is said, "עכור"ם ששבת" - א non-Jew who observes Shabbos is liable to death." The Children of Israel in Egypt already recognized Shabbos as a special and spiritual day, for Moshe our teacher had arranged for them to be exempt from the labor of enslavement on Shabbos, and they had scrolls of Torah teachings from their forefathers, which they would study on Shabbos. Therefore, it was certainly fitting to give them the commandment of "**Draw and take**" on Shabbos. And since its purpose was "**Draw your hands from idols**", Shabbos is particularly suited for this, "for one who observes Shabbos properly, even if he is an idolater like the generation of Enosh is forgiven."

Based on this, it is clear why, after the year of the Exodus, we do not commemorate this miracle on

the 10th of Nissan but rather on the Shabbos before Pesach. This reveals retroactively that the main intent was to draw some aspect of the sanctity of Shabbos. And ever since we have had Shabbos, our Jewish identity is renewed through it, as we say in Havdalah: "He who distinguishes between holy and profane, between light and darkness, between Yisrael and the nations, between the seventh day and the six days of creation." See further what is written about this in Chamudei Shai on Shemos in Parashas Bo and in Chamudei Shai on the Pesach Haggadah regarding the plague of darkness.

The Refinement of Jewish Identity through the Exodus and the Giving of the Torah

Now, this was the **beginning of Jewish identity**, but our identity continued to be refined through the commandments we fulfilled and the events that transpired during the Exodus and the giving of the Torah. We offered the first Korban Pesach in our history. We were commanded to smear the blood—according to most opinions—on the outer side of the doorpost as a sign that we had fulfilled the commandment. The blood displayed prominently outside the homes testified that we had killed the idolatry of the Egyptians. We were not afraid. We proved our faith in Hashem by showing the Egyptians that we did not fear them or their gods. We

rejected them. We have a new Master, the Sovereign of the Universe, and we fulfill His commandments. Through this, the concept of Jewish identity was refined into the idea of "**the Jewish family**", as we were commanded, "שה לבית אבות שה לבית" - A lamb for a father's house, a lamb for a household." And at midnight, when Hashem struck every firstborn in the land of Egypt, at that moment there was a revelation of the Divine Presence that purified us with the secret of "the mikveh of Israel is Hashem," as we explained at length above in Parashas Parah. Then there was a full Divine acceptance for the Korban Pesach, this is the secret of "**Nirtzah**" on the Seder night, as we will explain in Chamudei Shai on the Pesach Haggadah regarding "Pesach" and in the introduction to "**Nirtzah**".

And at the giving of the Torah, Jewish identity was further refined into the status of a nation, when we received the Torah as one person with one heart, as Rav Saadia Gaon said, "Our nation is not a nation except through its Torah."

Chamudei Shai

Faith & Resilience: Our Jewish story – past, present and future

HAGGADAH

English Adaptation of the Inspirational Haggadah Created
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The Holiday of Pesach

I

- ❖ **A Comprehensive Clarification of the Commandment to Relate the Exodus from Egypt**
- ❖ **Comparing the commandment to relate the Exodus from Egypt to the remembrance of Shabbos**
- ❖ **Staying awake all night because miracles were performed for us by day and by night**
- ❖ **The miracles that Klal Yisrael saw in Egypt, akin to the creation of the world**
- ❖ **Klal Yisrael saw miracles that the Avos did not see in their time**

- ❖ **The foundation of relating the Exodus from Egypt is faith in Hashem**

II

- ❖ **And "This" that has stood – this is that we recount His miracles and wonders**
- ❖ **Like the blessing on Chanukah: "In those days, at this time"**
- ❖ **The Levush explained that we recount His miracles that He performed for our ancestors**
- ❖ **The miracle of our existence today is greater than the miracle of the Exodus from Egypt**
- ❖ **The order of the commandments and the Haggadah – to pass down from father to son**
- ❖ **The secret of the Seder: praise and song, and therefore we conclude with Songs of Songs - שיר השירים**

III

- ❖ **The reason for opening the door at "Pour out Your wrath – שפוך חמתך"**
- ❖ **The future redemption will occur with open revelation**
- ❖ **The reason for the cup of Eliyahu, who will come to herald the redemption**

- ❖ **The Seder night is a protection for the entire year**
- ❖ **The error of saving a piece of the afikoman as protection for the entire year**

The Holiday of Pesach

I

The Rambam wrote (Sefer HaMitzvos, Positive Commandment 157), "That we were commanded to recount the Exodus from Egypt on the night of the fifteenth of Nissan, at the beginning of the night." This refers to the commandment to tell how Hashem took vengeance on our behalf, and our need to praise Hashem and recount the Exodus from Egypt. And the more we recount, **"the more praiseworthy it is."**

A commandment to recount all the miracles He performed for us

"And you shall tell your son'—perhaps from the beginning of the month? The Torah says, 'On that day.' If 'on that day,' perhaps during daylight? The Torah says, 'Because of this.' 'Because of this'—I only said it for the time when matzah and maror are placed before you." That is, from the beginning of the night, you are obligated to recount.

He further explains that the importance lies in teaching the children. Even if one has no children, he must ask himself, "Even if we are all wise, we are all understanding, we all know the entire Torah—**it is a commandment upon us to recount the Exodus from Egypt.**"

And in the Rambam (Hilchos Chametz U'Matzah 7:1), he adds that it is a commandment to recount the miracles and wonders: "It is a positive Torah commandment to recount the **miracles and wonders** that were performed for our ancestors in Egypt on the night of the fifteenth of Nissan, as it is said, 'Remember this day when you went out of Egypt,' just as it is said, 'Remember the Shabbos day...'
And **anyone who elaborates on the events that occurred and transpired, the more praiseworthy it is.**"

Everything is included in the general principle of faith in **Hashem**.

And when we delve into the matter, according to our understanding in the way of homiletical interpretation, it must be said that the basis of the entire Seder night is faith in **Hashem**. In the Ten Commandments, "**I am Hashem**" is the statement focused on the faith that we heard from the Holy One Himself, who waited to tell us this before the creation of the world: "**I am Hashem your G-d who brought you out of the land of Egypt, from the house of slavery.**"

It is possible that this is why He brought us down to Egypt—so that He could take us out of Egypt that we might believe in Hashem and see the hand of Hashem, signs and wonders, miracles and marvels. All these miracles that He performed for us are so that we might recognize His kindness every

day, but especially on the Seder night. It is the will of the Blessed One that we show gratitude and acknowledge that He saved us and performed all these miracles, by recounting them to our children.

In my humble opinion, the wiser and more understanding a person is, the greater his obligation to deeply investigate the miracles and reach deeper levels of faith in Hashem. According to the holy Zohar, the matzah hints at the commandment of faith.

The Acts of Miracles in the Exodus from Egypt as a Parallel to the Creation of the World

And - וכל המרבה לספר ביציאת מצרים הרי זה משובח" - anyone who increases recounting the Exodus from Egypt, the more praiseworthy it is." We stay awake all night because the miracles and wonders occurred at night as well; nature itself changed for us. Therefore, we must show gratitude to Hashem, blessed be He, for His love for us. This was the purpose of our being in Egypt, and the Holy One fulfilled His promise to the Avos, as stated in Parashas Vayera. He kept His promise and took us out.

The Holy One showed Moshe miracles and wonders that Avraham, Yitzchak, and Yaakov did not see, akin to the acts of creation. The laws of nature would change for the sake of all Israel, demonstrating your

importance, and the whole world sees My mighty hand, so that you will believe in Me and show gratitude.

In the recitation of Shema, we say, "I am Hashem your **G-d** who brought you out of the land of Egypt to be your **G-d**; I am Hashem your **G-d**. True." This is similar to, "**I am Hashem your G-d who brought you out of the land of Egypt, from the house of slavery.**" On the Seder night, there is a special commandment to recount the miracles and wonders.



II

In the Haggadah, we say, "**And this is what has stood for our ancestors and for us – for not only one has stood against us to destroy us, but in every generation they stand against us to destroy us, and the Holy One, blessed be He, saves us from their hand.**" And it must be investigated: Who is "this" that has stood? In the simple sense, it refers to what the author of the Haggadah said: "Blessed is He who keeps His promise to Israel, blessed is He." "**This**" refers to the promise that **Hashem** keeps for all of Israel, which stands for us and our ancestors forever.

It seems to me further that since the Haggadah deals with recounting the Exodus from Egypt, and according to the Rambam, its essence is to tell of the

miracles and wonders that occurred in Egypt, this raises a difficulty: Why is it necessary to mention the miracles of other generations as well?

A commandment to acknowledge the good He does for us in every generation

In my humble opinion, there is an additional special commandment here, which is the recognition of the good –to recount the miracles and wonders that occurred in other times as well. And **anyone who increases recounting the miracles and wonders, the more praiseworthy it is.** Not only the miracles that happened in Egypt, but the miracles and wonders that **Hashem** performed for us in all generations, up to our own days.

As we say on Chanukah, "Who performed miracles for our ancestors in those days, at this time," referring to the time of lighting the menorah in the Temple. And I had the merit to align this with the words of the Levush, who explained that the meaning of "in those days" is "**Who performed miracles for our ancestors in those days**" – during Chanukah—as well as "at this time." We must recognize the miracles that **Hashem** performs for us today, every single day, as we say in the Shemoneh Esrei, "For Your miracles that are with us every day." This applies to us as individuals and to all of Israel collectively.

And as Rabbi Yaakov Emden wrote in his Siddur, the very miracle of the existence of Klal Yisrael

today is greater than the miracle of the Exodus from Egypt, the splitting of the Yam Suf, and the other miracles and Ten Plagues. He wrote this over two hundred and fifty years ago, and in my humble opinion, this is what we mean when we say "**And this that has stood for our ancestors and for us**" at the beginning of the Haggadah – to give praise and thanks to Hashem, blessed be He, for the very fact of our existence here. For if **Hashem** had not saved us in every generation, we would not be able to conduct the Seder to remember the Exodus from Egypt.

The miracle of our existence is greater than the Exodus from Egypt

And this is what we say in the Haggadah: "In every generation, a person is obligated to see himself as if he himself came out of Egypt." It is a commandment to see ourselves as if we experienced the miracles, and we, as children of parents who survived the Holocaust, can identify with this statement. All of Klal Yisrael can identify with the fact that we are here, that we survived after all the hardships, and that Jewish identity has been passed down from generation to generation through the Seder night.

"And you shall tell your son on that day, saying" – every father, every parent passes it on to their children. This imagery we have – that our parents passed it to us, and their parents passed it to

them—has been transmitted in this way through all the generations. Therefore, when we close our eyes, we can imagine as if we ourselves came out of Egypt.

When we recite the blessing: "Therefore, we are obligated to thank, praise, glorify, exalt, honor, bless, extol, and acclaim Him who performed all these miracles for our ancestors and for us—He brought us from slavery to freedom, from sorrow to joy, from mourning to a festival, from darkness to great light, and from bondage to redemption. And we will sing before Him on a new level of song: Hallelukah," we must feel song and praise, acclaim and melody, to thank You and praise You. This is the essence of the Seder. This is the Hallel. There is a meal in the middle of the Hallel. The entire Seder is one long Hallel, and therefore the Seder concludes with the Song of Songs. This is the essence of the Seder—song and praise, acclaim and melody to Hashem, blessed be He, for Your miracles and wonders.



III

Opening the Door – To Show That the Redemption Will Be With Revelation

The Sfas Emes wrote (5652),

"We open the door at 'שפוך חמתך' - **Pour out Your wrath**' to hint that in the future, the redemption will

be with revelation. For in Egypt, it was said, 'You shall not go out... from the door... until morning,' but in the future redemption, we will have the authority to see the downfall of the wicked openly in public."

This is explained according to the words of the Rema (480:1), "And some say that one should say '**Pour out Your wrath**' etc., before 'לא לנו - Not for us,' and open the door to remember that it is a night of guarding. 'And in the merit of this faith, the Mashiach will come and pour out His wrath on the idolaters.'" In the merit of this, the Mashiach will come. And the custom is to fill the cup of Eliyahu before saying "**Pour out Your wrath on the nations.**" This hints that Eliyahu comes to bring the Mashiach; Eliyahu is the beginning of redemption, and this is a night of guarding.

The Sfas Emes further wrote (ibid., nearby), "ליל שימורים הוא וגו' לכל בני ישראל לדורותם - A night of guarding... for their generations. From the night of Pesach, a guarding remains for all the days of the year – that is, the night of Pesach serves as a guarding for the entire year. Just as it was then a guarding for the generations, so too every year, a guarding remains from this night for all the days of the year. And this is hinted at by the afikoman—to leave a portion of the matzah for the whole year." As it is also

stated in the pasuk in Devarim: "So that you remember the day you left the land of Egypt all the days of your life."

Guarding for the Entire Year Through the Seder Night

In our communities, it is customary to take a portion of the afikoman from the second Seder night, in exile, and keep it for the following year. I always thought this was a segulah (auspicious practice) to merit reaching the next year, but according to the Sfas Emes, it may be that the basis of this custom is the guarding throughout the entire year.

Indeed, the night of guarding is on the first night of the Seder, but since there is a commandment to remember the Exodus from Egypt every day, if we say it with gratitude for the miracles and wonders, we can extend the guarding through prayer even without matzah.

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סדר בדיקת חמץ

The Search for Chamatz

בלילה שלפני ערב פסח בודקים את החמץ, וחייבים לבדוק מיד בתחילת הלילה, ואסור להתחיל לאכול או לעשות שום מלאכה חצי שעה קודם הלילה.

On the night before the eve of Pesach, one searches for chametz, and it must be searched for immediately at the beginning of the night. It is forbidden to start eating or perform any work half an hour before nightfall.

קודם בדיקת חמץ אומרים זה:

הַרִינִי מוֹכֵן וּמְזוּמֵן לְקַיֵּם מִצְוַת עֲשֵׂה וְלֹא תַעֲשֶׂה שֶׁל בְּדִיקַת חֲמֵץ
לִשְׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשְׂכִינְתּוֹ עַל יְדֵי הַהוּא טָמִיר

וְנַעֲלֶם בְּשֵׁם כָּל יִשְׂרָאֵל. וַיְהִי נֹעֵם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ.

Before searching for chametz, one says:

I am ready and prepared to fulfill the positive and negative commandment of **searching for chametz** for the sake of the unification of the Holy One, blessed be He, and His Shechinah, through that which is hidden and concealed, in the name of all Israel. May the favor of Hashem our G-d be upon us; establish the work of our hands for us, yes, establish the work of our hands.

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַוֵּנוּ עַל בִּיעוּר חָמֵץ.

Blessed are You, Hashem our G-d, King of the universe, Who has sanctified us with His commandments and commanded us concerning the removal of chametz.

ומיד אחר הבדיקה יבטלנו ויאמר:

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשׁוּתִי, דְלָא חֲמִיתִיהּ, וְדָלָא
בְּעִרְתִּיהּ, וְדָלָא יִדְעָנָא לִיהּ, לְבָטֵל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא
דְּאַרְעָא.

Immediately after the search, one nullifies it and says:

All chametz or leaven that is in my possession, which I have not seen, which I have not removed, and which I do not know of, shall be nullified and become ownerless like the dust of the earth.



סדר שריפת חמץ

Order of Burning Chametz

בערב פסח בבוקר משכימין להתפלל. א"א מזמור לתודה, ולמנצח, ואל ארך אפים. אוכלים עד תחילת שעה זמנית רביעית ושורפין בשעה זמנית חמישית. וצריך לחזור ולבטל החמץ פעם שנית, וטוב לבטלו לאחר ששרף החמץ כדי שיקיים מצות שריפת החמץ שלו, ויעשה מדורה בפני עצמה וישרפנו ויאמר:

On the morning of the eve of Pesach, one rises early to pray. One does not recite Psalm of Thanksgiving, "To the Conductor," or "G-d of Patience." One eats until the beginning of the fourth seasonal hour and burns the chametz in the fifth seasonal hour. One must repeat the nullification of chametz a second time, and it is good to nullify it after burning the chametz to fulfill the commandment of burning with one's own chametz. He should make a separate fire, burn it, and say:

הֲרִינִי מוֹכֵן וּמְזוּמָן לְקַיֵּם מִצְוֹת עֲשֵׂה וְלֹא תַעֲשֶׂה שֶׁל שְׂרִפַת חָמֵץ
לְשֵׁם יְחִוּד קוֹדֶשׁ אֲבֹתֵינוּ הוּא וְשִׁכְנֵתֵינוּ עַל יְדֵי הַהוּא טָמִיר

וְנַעַלְמֵם בְּשֵׁם כָּל יִשְׂרָאֵל. וַיְהִי נֹעֵם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ.

ולאחר שריפת חמץ יבטלנו, ויאמר:

כָּל חֲמִירָא וְחַמֵּיעָא דְאַכָּא בְּרִשׁוּתֵי דְחֻזְתָּהּ וּדְלָא חֻזְתָּהּ דְחַמְתָּהּ
וּדְלָא חַמְתָּהּ דְּבַעֲרָתָהּ וּדְלָא בַעֲרָתָהּ לְבָטֵל וְלִהְיוּ הַפְּקָר כְּעַפְרָא
דְאַרְעָא.

I am ready and prepared to fulfill the positive and negative commandment of **burning chametz** for the sake of the unification of the Holy One, blessed be He, and His Shechinah, through that which is hidden and concealed, in the name of all Israel. May the favor of Hashem our G-d be upon us; establish the work of our hands for us, yes, establish the work of our hands.

After burning the chametz, one nullifies it and says:

All chametz or leaven that is in my possession, which I have seen and which I have not seen, which I have observed and which I have not observed, which I have removed and which I have not removed, shall be nullified and become ownerless like the dust of the earth.

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The Haggadah

סימני הסדר

The Order of the Seder

קדש. ורחץ. כרפס.

KADDESH. URECHATZ. KARPAS.

יחץ. מגיד. רחצה.

YACHATZ. MAGGID. RACHTZAH.

מוציא מצה. מרור.

MOTZI MATZAH. MAROR.

כורך. שלחן עורך.

KORECH. SHULCHAN ORECH.

צפון. ברך. הלל. נרצה.

TZAFUN. BARECH. HALLEL. NIRTZAH.

Kaddesh - קדש

Excerpt from

Chamudei Shai

on the Torah and Holidays — Faith & Resilience: Our Jewish story—past, present and future

The Reason for the Four Cups

Hashem, in redeeming the Jewish people from Egypt bestowed upon us a gift of immeasurable beauty, a gift that we receive again and again—once, twice, three times, and four times. For all generations, on the night of the Seder, we drink the Four Cups: "Even the poorest in ישראל... shall not have fewer than four cups of wine, even if it is from the charity fund." Four cups, at a minimum, but what of the fifth? This is why we pour the cup of אליהו הנביא. The four cups: "והוצאתי, והבאתי... והצלתי, וגאלתי, ולקחתי... והבאתי" the promises of redemption — which correspond to the Four Cups and the cup of Eliyahu. The fifth cup, the cup of אליהו הנביא, speaks of a promise yet unfulfilled. May it be Hashem's will that אליהו הנביא arrives soon, heralding the complete redemption, speedily in our days. אמן.

Fill each other's glasses with wine, and cover the matzahs.

בשבת מתחילין:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־
צְבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מְכַלְמְלַאכְתּוֹ אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת.

בחול מתחילין:

סִבְרֵי מְרֻנָּן וּרְבִנְנָן וּרְבִיּוֹתֵי. בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם
וְרוֹמְמָנוּ מִכָּל־לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ
בְּאַהֲבָה (לשבת: שְׁבֹתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים
וְזִמְנִים לְשִׁשׁוֹן, (לשבת: אֶת יוֹם הַשְּׁבֹת הַזֶּה ו) אֶת יוֹם חַג
הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ (לשבת: בְּאַהֲבָה) מְקַרָּא קִדְּשׁ זִכָּר
לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשַׁת מִכָּל הָעַמִּים,
(לשבת: וְשְׁבֹת ו) מוֹעֲדֵי קִדְּשׁךָ (לשבת: בְּאַהֲבָה וּבְרִצּוֹן)
בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחֻלְתָּנוּ.

בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ (לשבת: הַשְּׁבֹת ו) יִשְׂרָאֵל וְהַזְּמִנִּים.

במוצאי שבת מוסיפים:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ
אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבָדִיל בֵּין קִדְּשׁ לְחַל, בֵּין אֹר

לְחֶשֶׁד, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשֶׂה. בֵּין קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלָּה, וְאֶת־יוֹם
הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשֵׁת. הַבְּדִלָּה וְקִדְשֵׁת אֶת־עַמְּךָ
יִשְׂרָאֵל בְּקִדְשֵׁתֶךָ.

בְּרוּךְ אַתָּה ה', הַמְּבָדִיל בֵּין קִדָּשׁ לְקִדָּשׁ.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיִינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ
לְזִמַּן הַזֶּה.

On Shabbos we begin:

And there was evening, and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their host. And on the seventh day Hashem ended His work which He had made; and He rested on the seventh day from all His work which He had made. And Hashem blessed the seventh day, and sanctified it: for in it He rested from all His work which Hashem created and made.

On weekdays we begin:

Please give attention, our teachers, our rabbis, and gentlemen. Blessed are You, Hashem, King of the universe, Creator of the fruit of the vine.

Blessed are You, Hashem, King of the universe, Who has chosen us from all peoples, and exalted us above all tongues, and sanctified us with His commandments. And You, Hashem, have lovingly given us (on Shabbos: Shabbosim for rest and) festivals for joy, holidays and times for celebration,

(on Shabbos: this Shabbos day, and) this day of the Festival of Matzah, the time of our freedom, (on Shabbos: in love,) a holy convocation, in remembrance of the Exodus from Egypt. For You have chosen us and sanctified us from all the nations, (on Shabbos: and the Shabbos and) Your holy festivals (on Shabbos: in love and favor) You have bequeathed to us with joy and happiness.

Blessed are You, Hashem, Who sanctifies (on Shabbos: the Shabbos and) Israel and the festivals.

After Shabbos, we add:

Blessed are You, Hashem, King of the universe, Creator of the lights of fire. Blessed are You, Hashem, King of the universe, Who distinguishes between the holy and the profane, between light and darkness, between Yisrael and the nations, between the seventh day and the six days of work. You have distinguished between the sanctity of Shabbos and the sanctity of Yom Tov, and You have sanctified the seventh day from the six workdays. You have distinguished and sanctified Your people, Israel with Your holiness.

Blessed are You, Hashem, Who distinguishes between the holy and the holy.

**Blessed are You, Hashem, King of the universe,
Who has granted us life, sustained us, and enabled
us to reach this occasion.**

*Drink while reclining on the left, and do not say the after-
blessing.*

Maharal Tzintz ב-י-ל-א ואמן

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

Jewish pride

How do we begin the Kiddush? With the praise of the people of Israel, who are elevated above all nations: "Who chose us from every people and exalted us above every tongue!"

The Maharal says: Every Jew knows the truth—that a person must be humble and conduct himself with lowliness, and pride is a negative trait. But in one thing, a Jew must be proud: to be proud that I am a Jew and close to the Holy One, blessed be He! And we see several examples of this:

We take pride in our closeness to Hashem. It is said in the verse: "For what great nation is there that has a **G-d** so near to it, as Hashem our **G-d** is whenever we call upon Him?" We glorify all of Klal Yisrael for being close to Hashem, and that He accepts our prayers more than those of all other nations.

We take pride in the arrangement of the banners in the desert. It is written about Klal Yisrael in Shir Hashirim: "Return, return, O Shulammitte... What do you see in the Shulammitte as in the dance of the camps?" Chazal explain that the nations call out to Klal Yisrael, saying, "Return, O Shulammitte, come to us, be like us, and we will give you great honor – you will be dukes and rulers." And Klal Yisrael responds, saying: "Can you give us anything like the dance of the camps? Like the greatness that the Holy One, blessed be He, granted us when we were arranged by banners in the desert?" The nations have no such merit!

We take pride in being the chosen people. We say in the prayer: "You have chosen us from all the nations," and likewise in the Kiddush: "Who chose us from every people."

What do we gain from Jewish pride? To preserve Judaism! If, Heaven forbid, the evil inclination tempts a Jew to be like the nations and act like them, he will not listen to that inclination. The Jew will think: How can I stand before my Creator and say, "You have chosen us," "Who chose us," while I perform actions to resemble the nations? That would be a shame and disgrace. And we learn that Jewish pride is a wonderful tool for serving Hashem.

Therefore, it is important that we take pride and rejoice that we are a treasured people, beloved before the Holy One, blessed be He! That He chose only us, lifted us up, and elevated us above all nations, sanctified us, and made us unique so that only we merit fulfilling His commandments.

"Who chose us from every people. And exalted us above every tongue. And sanctified us with His commandments!"

Urechatz - ורחץ

Each participant washes their hands as they would for bread, but do not say the blessing "Al Netilas Yadayim" (on washing the hands).

Karpas - כרפס

Take less than a kezayis (the volume of an olive) of the karpas – so as not to require an after-blessing – dip it in saltwater, and recite the blessing "Borei Pri Ha'adama", intending this blessing to cover the maror as well. Then eat without reclining.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are You, Hashem, King of the universe,
who creates the fruit of the earth.

Yachatz - יחץ

*Break the middle matzah into two, and hide the larger piece
for the afikoman.*

Maggid - מגיד

Maharal Tzintz ב-י-ל-א ואמן

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

The Immense Virtue of Recounting the Exodus from Egypt

At a great and exalted hour, we are about to fulfill the commandment of "**recounting the Exodus from Egypt**," regarding which it is said, "**the more praiseworthy it is!**" It is fitting to understand what is unique about this commandment and the greatness of its virtue.

We begin with two questions: First, why did Chazal say there is a commandment "**to recount**" the Exodus from Egypt, using the language of storytelling, and not say "to mention" the Exodus

from Egypt, as we mention it every day, or "to study," as we study Torah?

Another question: It is written in the law that the son asks his father, "**What has changed?**" and the father answers him. But if he has no son, his wife asks him, and if he has no wife? He asks himself! And answers himself! What is the reason for asking and answering himself when there is no one to hear the question or the answer?

The Maharal Tzintz brings the words of the holy Zohar, which says: The commandment "**to recount**" the Exodus from Egypt means that it is an obligation for every person to tell this praise of the Holy One, blessed be He, forever! And every person who recounts the Exodus from Egypt, and while recounting it rejoices in his story, is invited to behold the Divine Presence in the World to Come! And the Holy One, blessed be He, rejoices upon hearing the story. At that moment, the Holy One gathers all His entourage, the angels, and says to them: "Go and listen to My children recounting My praise and rejoicing that I redeemed them."

The holy Zohar continues: At that time, the entire heavenly host gathers and comes, joining

together with the people of Israel, and they listen to the story of praises that they recount and rejoice in – the redemption that their Master, the Holy One, blessed be He, performed for them.

We learn that when we recount the Exodus from Egypt, we are not recounting it only for our own ears but for the ears of the entire heavenly host, who come and join us. Therefore, it is necessary to make it a "**story**" – to ask and answer, like someone telling a story to his friend.

And we learn that no Jew sits alone on the Seder night! For the heavenly host joins him and comes to listen, and it is very fitting to ask them as if he sees them sitting in his company. Thus, the law that even one who has no wife asks and answers – he asks the heavenly host and answers them.

Regarding the study of Torah, it is said that when five sit and engage in Torah, the Divine Presence is among them. But with **recounting the Exodus from Egypt**, it goes further – it is written that the one who recounts is praised by the entire heavenly host, and the Holy One, blessed be He, praises him before them. It follows that even a Jew who sits alone and

recounts the Exodus from Egypt is more significant than many who engage in Torah study together! Therefore, the Haggadah says: Even if we are all wise, understanding, and know the entire Torah, and we could now sit and study, nevertheless, our commandment is to recount the Exodus from Egypt, and whoever does so, "**the more praiseworthy it is!**"

Uncover the matzahs, lift them up and say aloud:

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין
יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need come and celebrate Pesach. This year we are here, next year we will be in the Land of Israel. This year we are slaves, next year we will be free men.

Maharal Gzintz ב-י-ל-א ואמן

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

The Seder Night – A Night That Shines Like Day

This night, the Seder night, which we stand at the beginning of, is unique in its kind. The Torah

says: "ליל שימורים הוא לה" - It is a night of guarding for **Hashem**"... for their generations. The Maharal Tzintz explains in the Haggadah *Birkas HaShir* that the Seder night is a time when a favorable moment awakens to be redeemed from all exiles, and in it, the power of the future redemption is aroused for the generations to come. On this day, the power of redemption and deliverance is born into the world.

We find a dispute among the Tannaim about whether the future redemption will occur in Nissan or Tishrei, but according to all opinions, the awakening of the power of redemption in the heavens takes place on this exalted night. And even if the redemption occurs in Tishrei, it will stem from the power of the Seder night, for the redemption we experienced from Egypt is a sign for all redemptions.

Now, day is a time of light and kindness in the world – "יומם יצוה ה' חסדו" - By day Hashem commands His kindness!" – while night is a time of darkness and concealment. Yet this night, the Seder night, is defined as a day and not a night. This is explained in the Haggadah: They were recounting the Exodus from Egypt all **that night**, and it does not say "that night" in the

feminine form (*osah halaila*), but rather "**that night**" (*oso halaila*), because this night is considered like a day. Similarly, we say: "**What has changed this night?**" and not "this night" in the feminine form (*halaila hazos*)! The Midrash recounts that during the Exodus from Egypt, there was light on this night like the sun in the season of Tammuz, for this is a night of the Holy One, blessed be He!

We open the Seder night with charity for the poor! For we proclaim, "**All who are hungry, let them come and eat,**" and why? What is special about Pesach compared to the other holidays? On all holidays, there is a commandment to rejoice and bring joy! However, based on what we have explained, it all becomes clear. The Kabbalists say that generally, the night is not a time for charity, because at night the attribute of judgment prevails, and charity pertains to the attribute of mercy, which is present during the day. But on the Seder night, the source of the power of redemption for the people of Israel, it is the time to perform charity, for charity hastens the redemption! And now it is not night – now it is day. The time is fitting for acts of charity, and therefore we proclaim and say: "**All who are hungry, let them come and eat!**" And in the

merit of saying "All who are hungry...", we have performed charity. We have awakened the power of redemption, and therefore we continue and say: "Next year as free people," next year we will already be after the redemption! (Based on *Birkas HaShir* in the section of *Ha Lachma Anya*).

Remove the Seder Plate from the table, and fill the 2nd glass of wine.

מה נשתנה - Ma Nishtana

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – כלו מצה.

שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה (כלו) מרור.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת – הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין – הלילה הזה כלנו מסבין.

Why is this night different from all other nights?

On all other nights, we eat leavened and unleavened bread, but on this night - all unleavened (matzah).

On all other nights, we eat various kinds of vegetables, but on this night - bitter herbs (maror).

On all other nights, we do not dip our foods even once, but on this night - we dip twice.

On all other nights, we eat either sitting or reclining, but on this night - we all recline.

The matzos should be uncovered during the recitation of the Haggadah.

עבדים היינו

עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים כלנו נבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

We were slaves

We were slaves of Pharaoh in Egypt, and Hashem our G-d brought us out from there with a strong hand and an outstretched arm. If the Holy One, blessed be He, had not brought our fathers out of Egypt, then we, our children, and our children's children would still be enslaved to Pharaoh in Egypt.

And even if we were all wise, all understanding, all elderly, all knowledgeable in the Torah, it would still be a commandment upon us to tell the story of the Exodus from Egypt.

And anyone who elaborates on the story of the Exodus from Egypt is praiseworthy.

מעשה שהיה בבני ברק

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר ברעזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני־ברק והיו מספרים ביציאת מצרים כלאותו הלילה, עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריאת שמע של שחרית.

אמר רבי אלעזר ברעזריה הרי אני כבן שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא, שנאמר, למען תזכר את יום צאתך מארץ מצרים כל ימי חייך. ימי חייך הימים. כל ימי חייך הלילות. וחכמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

The incident in Bnei Brak

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon were reclining in Bnei Brak, and they were discussing the Exodus from Egypt all that night until their students came and said to them, "Our masters, it is time for the morning Shema."

Rabbi Elazar ben Azariah said, "I am like a seventy-year-old man, and I have not merited that the Exodus from Egypt be mentioned at night until Ben Zoma interpreted it, for it is said, 'So that you may remember the day you came out of the land of Egypt all the days of your life.' The days of your life - these are the days; all the days of your life - this includes the nights. And the Sages say, 'The days of your life' - this is the present world; 'all the days of your life' - this includes the days of the Mashiach"

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֹגֵד אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשְׂאוֹל.

Blessed is the Omnipresent, blessed is He. Who have given his the Torah to His people Israel, blessed is He. The Torah speaks of four sons: one wise, one wicked, one simple, and one who does not know how to ask.

The Four Sons - ארבעה בנים

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צָוָה ה' אֱלֹהֵינוּ אֲתֶכֶם. וְאֵף אֶתָּה אֲמֹר לוֹ כִּהְלָכוֹת הִפְסַח: אֵין מִפְּטִירִין אַחַר הִפְסַח אֶפִיקוֹמֵן:

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וְלָפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלל כִּפְר בְּעֵקֶר. וְאֵף אֶתָּה הִקְהָה

את שְׁנֵי וְאִמּוֹר לוֹ "בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם" -
לִי וְלֹאֵלוֹ. אֵלֹהֵי הָיָה שָׁמַיִם, לֹא הָיָה נִגְאָל:

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאִמְרַת אֱלֹהֵינוּ "בְּחֻזְק יָד הוֹצֵאתָנוּ
ה' מִמִּצְרַיִם מִבֵּית עֲבָדִים."

וְשָׂאֵינוּ יוֹדֵעַ לְשֵׂאוֹל - אֵת פֶּתַח לוֹ, שְׁנֹאֲמֵר, וְהַגְדַת לְבִנְךָ בַּיּוֹם
הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם.

The wise son, what does he say?

"What are the testimonies, statutes, and laws which Hashem our G-d has commanded you?" And you shall also tell him about the laws of Pesach: One concludes the meal after the Korban Pesach with an afikoman, and does not eat anything after that:

The wicked son, what does he say?

"What is this service to you?" - "To you," but not to him. Since he has excluded himself from the community, he has denied the fundamental principle. Therefore, you should blunt his teeth and say to him, "It is because of what Hashem did for me when I came forth from Egypt" - "for me," but not for him; had he been there, he would not have been redeemed.

The simple son, what does he say?

"What is this?" And you shall say to him, "With a strong hand Hashem brought us out from Egypt, from the house of bondage."

And for the one who does not know how to ask

You must initiate the conversation for him, as it is said, "You shall tell your son on that day, saying, 'It is because of what Hashem did for me when I came forth from Egypt.'"

יכול מראש חודש

יכול מראש חֹדֶשׁ? תִּלְמוּד לומר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא
יכול מִבְּעוֹד יוֹם? תִּלְמוּד לומר בְּעֶבֶר זֶה – בְּעֶבֶר זֶה לֹא
אָמַרְתִּי, אֶלָּא בְּשָׁעָה שְׁיִשׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ.

One may think that [the discussion of the exodus] must be from the first of the month

The Torah therefore says, 'On that day.' 'On that day,' however, could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said when matzah and maror are placed before you.

Excerpt from

Chamudei Shai

on the Torah and Holidays — Faith & Resilience: Our Jewish story—past, present and future

The Haggadah poses a question: "יכול מראש"

חודש?" – "Could the mitzvah of retelling the Exodus begin from Rosh Chodesh Nissan?" What is the basis for considering the start of the month as a plausible time for the Seder, and why is it ultimately tied to the night of Pesach itself?

Just as the month of Adar, from its very beginning, is a time of fortune and joy, so too the month of Nissan, starting from **Rosh Chodesh Nissan**, is a time of redemption. In a leap year, when there are two months of Adar, Purim is set in Adar II so that one redemption will be adjacent to another redemption. Thus, we see that the entire period of Adar and Nissan is connected to redemption. Adar is characterized not only by joy, but also as a month of hidden miracles that lead to redemption. The transition from Adar to Nissan is the transition from hidden miracles and concealed redemption—for "we are still the servants of Achashverosh"—to revealed miracles and a complete redemption visible to the eyes. And it is stated in Chazal that "Nissan" derives from the word "**miracles**" (*nissim*).

Nissan's association with redemption starts at its outset, Rosh Chodesh, which holds great significance. The redemption began with the receiving of the first commandment, "**This month shall be for you.**" When we took ownership of our

calendar, this marked the beginning of our control over our destiny. The seed of all redemptions was planted on **Rosh Chodesh Nissan**—that of the redemption from Egypt, as well as all redemptions up to the future redemption, which will come speedily in our days. For in the prophecy of "**This month shall be for you,**" given to Moshe and Aharon, came the tidings of the redemption from Egypt in detail, with all the laws of Passover for that time and for generations. Thus, on **Rosh Chodesh Nissan**, there is an awakening of the power of miracles and redemption—this is the fortune of the month: "In Nissan they were redeemed, and in Nissan they are destined to be redeemed."

Because Rosh Chodesh Nissan is the time when redemption was set into motion, the Haggadah raises the question: "**יכול מראש חודש?**" – "Could it be that the mitzvah of retelling the Exodus should begin from the first of the month?" Since Nissan is inherently a month of miracles and salvation, one might think that the Seder and the mitzvah of recounting Yetzias Mitzrayim should commence as soon as the month begins. However, the Torah teaches: "**בעבור זה**" – "because of this" – meaning the obligation to retell the story applies only at the time when **Pesach, matzah, and maror** are set before us, on the night of the 15th of Nissan.

Accordingly, it is fitting to say, **יכול מראש חודש** - "perhaps from the beginning of the month," as the fortune of the month of Nissan, with all the power of miracles and redemption, is already awakening. However, "Scripture teaches, **בעבור זה** 'because of this'—I only said it for the time when the Pesach, matzah, and maror are placed before you."

"In Nissan they were redeemed, and in Nissan they are destined to be redeemed."

מתחילה עובדי עבודה זרה היו אבותינו

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אלכלהעם, פה אמר ה' אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים. ואקח אתאביכם אתאברהם מעבר הנהר ואולד אותו בכלארץ פנעו, וארבה את זרעו ואתו לו אתיצחק, ואתו ליצחק אתיעקב ואתיעשו. ואתו לעשו אתהר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים.

Initially, our ancestors were idol worshippers

Initially, our ancestors were idol worshippers, and now the Omnipresent has brought us close to His service, as it is said: "And Yehoshua said to all the people, 'Thus says Hashem the G-d of Israel: Your fathers dwelt on the other side of the River in old times, Terach the father of Avraham and the father of