



THE YESHIVAT OR CHAIM

Haggadah

COMPANION

תשע"ט • 2019

DEDICATED IN MEMORY OF
RABBI MOSHE GOLDBERG

הרב משה צבי בן הרב יצחק הלוי זצ"ל



On March 7, students, faculty, and alumni were shocked as we heard the news that our long-time rebbe and mentor, Rabbi Moshe Goldberg *zt"l*, suddenly passed away.

Rabbi Goldberg's passion and dedication towards *Torah u'mitzvot* was contagious and served as a beacon of light to Yeshivat Or Chaim for more than two decades. Since joining the Bnei Akiva Schools faculty in 1996, Rabbi Goldberg inspired thousands of talmidim, alumni, and community members to truly embrace Hashem's commandments and value Torah as an integral aspect of our lives.

Everyone who had the honour of getting to know Rabbi Goldberg knew that he was always excited to greet people, always with a genuine smile and sparkle in his eyes. Until his final days, he demonstrated a passionate concern for each and every one of his students and took great pride in watching his "boys" grow and thrive in the Beit Midrash.

Rabbi Goldberg will be remembered as a person who lived a complete life of Torah and was a living example of what it truly means to be a Kiddush Hashem.

We have decided to dedicate this Haggadah Companion in memory of our rebbe. The legacy that he made on our school and our community will live on and his impact will not be forgotten.

REMEMBERING OUR REBBE

Rabbi Dr. Seth Grauer
Rosh Yeshiva & Head of School

These last two months have been incredibly challenging for our entire Or Chaim/Ulpana family and community because of the loss of Rabbi Goldberg *zt"l*. As you know, we brought the entire yeshiva and many teachers and rabbaim to the *levaya* and virtually the entire yeshiva visited with the family at some point over *shiva*.

We just recently had an incredibly moving program to mark and commemorate the sheloshim in which in addition to hearing hespedim from a number of students we were privileged to hear from Rabbi Avi Diamond, a close student of Rabbi Goldberg. At the conclusion of this *shloshim* program we announced a worldwide 12-month Sefer Torah campaign in which, in addition to writing a Sefer Torah in memory of Rabbi Goldberg, we will be learning towards an eventual *Siyum HaShas* and *Siyum Tanach*. Our Grade 12 boys even had an entire Shabbaton in memory of Rabbi Goldberg in which stories and Divrei Torah were shared to bring as much comfort as possible.



As a yeshiva, we are looking for as many ways as possible to keep Rabbi Goldberg's memory alive and this beautifully written and insightful Haggadah Companion serves that goal. Anyone who knew Rabbi Goldberg knew that he loved to write *chidushei Torah* and was exceptionally proud of each and every volume published. His *chidushei Torah* and articles number in the hundreds and he would have been incredibly proud of all the students and alumni who are writing here in his memory.



Our collective hope is that as you sit at your Seder with your family and friends, you read from these Divrei Torah and share something in memory of Rabbi Goldberg. Rabbi Goldberg impacted so many in countless ways and we collectively hope that our learning and sharing will be a *zechut* for Rabbi Goldberg until we move from our redemption from Egypt towards our ultimate redemption.

Chag Kasher V'Sameach to all.



THE SEDER PLATE

Yaakov Zeifman '07

As we set our tables this year for the Seder night, we will prepare the קַעֲרָה, the Seder Plate, as the centerpiece. Although we spend much time discussing the significance of all the items being placed on the קַעֲרָה, there is one part that begs explanation – the plate itself. Why is it that we are required to have a plate at all? Would it not be enough to place each individual item on the table, wherever we choose? The truth is, however, that the קַעֲרָה is essential to the Seder, and to understand its true meaning we need to look at the purpose of the Seder as a whole.

During מגיד we will quote the פסוקים in יהזקאל ט"ז, which, in their simple translation, compare the Jewish people coming out of Egypt to newly born infants. Rav Shimshon Pincus זצ"ל in שיחות פסח explains that every year during the Seder, we are being reborn, and each part of the Seder builds another component of ourselves anew (see there for a detailed analysis of each part of the Seder). However, we need something to glue together all the various parts that we have built. That is the purpose of the קַעֲרָה. Just as the קַעֲרָה holds the various items placed on it together, so too a person needs to use his various components in שלימות, in unison, to be successful in the service of Hashem. May we be זוכה this year to a complete שלימות!

URCHATZ

Rabbi Josh Gutenberg '06

The second section of the Seder is Urchatz, washing one's hands before eating the karpas. This practice is surprising, because people eat vegetables dipped in sauces all year and generally do not wash their hands before eating.

Despite the Shulchan Aruch's ruling that one must wash their hands before eating food dipped in a liquid all year, Magen Avraham justifies the practice of not washing during the year based on the medieval commentators who believed that this law only applied during the times of the Beit HaMikdash when the Jewish people were careful with the laws of purity. If so, why are we stringent to wash during the Seder night? Why is the Seder night different than all other nights?

The Netziv (in *Haggadah Imrei Shefer*) says that our actions during the Seder should mimic the actions that were performed when the Korban Pesach was sacrificed. We want to remember how Pesach should ideally be celebrated, and therefore, we wash our hands the same way we would have washed them in the times when we sacrificed the Korban Pesach. An integral part of Pesach is educating our children and passing on the practices and traditions to the next generation.

Urchatz is a way to connect our children to the way Pesach was celebrated in the past and the way it will hopefully be celebrated in the near future.

KARPAS

Amiel Diamond '04

*Adapted from the writings
of Rabbi Moshe Goldberg zt"l*



Rabbeinu Manoach, in his explanation on the Rambam (*Hilchos Chametz U'Matzah* 8:2), explains that karpas serves as a reminder to the *כתונת פסים* that Yaakov made for Yosef. Just as Yosef's brothers dipped the *כתונת פסים* in blood, we dip the karpas in salt water to remind us that ultimately, it was this act that started the entire series of events which led to Bnei Yisrael being enslaved in Mitzrayim.

Rabbi Goldberg *zt"l* explains this Rabbeinu Manoach with a beautiful Medrash. The Medrash comments on the words *אז ישיר*, commenting that Moshe deliberately chose the word *אז* to begin the Shira to rectify another time when he inappropriately used the word *אז*. In Parshas Shemos (5:23), Moshe said to Hashem *וימאז באתי אל פרעה לדרבן בשמך הרע לעם הזה והצל לא הצלת את עמך*, “Ever since I came to Pharaoh to speak in Your name, he has dealt worse with this people; and still You have not delivered Your people”.

Moshe felt that he had originally sinned by using the word *אז*, so in order to correct that sin, he began the Shira with the same word – *אז*. The Bais HaLevi explains that there certainly must be a deeper meaning to this. How does using the word *אז* to start the *shira* absolve Moshe from his earlier sin? When someone is saved from danger, there can be two types of responses. A person can thank and praise Hashem for the fact that he was saved from danger but certainly he would be happier to not have been in danger to begin with. His appreciation to Hashem is for the fact that his life was spared.

When Bnei Yisrael sang the *shira* however, their

hakaras hatov was of a different nature. They were thanking Hashem that they were able to be the conduit through which Hashem's name was glorified and sanctified throughout the entire world. Therefore, they were thankful not only for being saved, but also for being enslaved in Mitzrayim. Without being slaves and without the pain and suffering, all of the miracles would never have happened and Hashem's name would never have been glorified. So when Moshe began to sing the Shira, he deliberately used the word *אז*, the very same word that he used to complain about being slaves in Mitzrayim. The *hakaras hatov* that Bnei Yisrael had was much deeper than a simple thank you. It was a recognition that the slavery itself was for the good. The hardships and evil that they experienced in Mitzrayim were worthy of praise because if not for that, Hashem's name would never have been sanctified throughout the whole world with the tremendous miracles that brought them out of Mitzrayim.

With this Bais HaLevi, we can understand why Rabbeinu Manoach explains that karpas is a reminder to the *כתונת פסים*. As we go through the Seder experience and thank Hashem for saving Bnei Yisrael, it is essential to thank Hashem even for the hardships and challenges that led up to the *geulah* from Mitzrayim, because it is precisely those moments that lead to the salvation.

HA LACHMA ANYA

Shaya Lexier '18

הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם
כָּל דְּכַפֵּין יִיתִי וְיִיכּוֹל כָּל דְּגָרִיד יִיתִי וְיִפְסַח
הַשְׁתָּא הָכָא לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל
הַשְׁתָּא עַבְדֵּי לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין

The part of the Haggadah when we point out that the “bread” we are eating is called the poor man’s bread is *הָא לַחְמָא עֲנִיא*; it’s the bread that our enslaved ancestors ate as they hurried out of *מצרים*. We then call out, in the next line of the Haggadah, to any hungry Jews and we invite them to come and join us. The question is quite evident: Why are we offering our fellow Jews the bread of poor men, the bread of affliction? That’s not the most respectful thing to do! We should do the inviting before we start the Seder at *קִדְשׁ* or by *שְׁלַחן עוֹרֵד*. Why at *הָא לַחְמָא עֲנִיא*?

There is a beautiful idea behind the invitation at this specific part of the Seder. We all know that it is our responsibility as Jewish people to commemorate the pain and suffering that we

endured together as a nation. We know that it is upon our shoulders to pass on the story of *מצרים* to our children and fellow *yidden*. But that’s not all. There is another *הָא לַחְמָא עֲנִיא* to *ענין* that is not just about telling over stories of our nation’s emancipations from their troubles and afflictions: it is also about giving *hoda’a* (thanks) to Hakadosh Baruch Hu for bringing us here to this present moment.

We all have the illusion that we are going deeper and deeper into *galus* but we are actually getting closer and closer toward the light at the end of the tunnel, the light of *Moshiach*. We point to the *matzah* and invite the less fortunate at this specific part of the Seder to symbolize that no matter what one’s circumstances were or are right now, we must take a moment to just recognize that we are here together, as a nation, three thousand years later.

Hashem has taken care of us along the way, and this should serve as a reminder not only to the *ani’im* that we call out to, but to ourselves as well, that *הָא לַחְמָא עֲנִיא* and *Pesach* is about acknowledging the *zechus* that it is to have been brought this far in our nation’s history. It’s about thanking Hashem for bringing each and every one of us one year closer to the final redemption.



AVADIM HAYINU

Shlomo Sabovich '14

It is well known that one of the first passages we read in מגיד is עבדים היינו because we are taught מתחיל בגנות ומסיים בשבח, to begin with disgrace and end with praise. What is the reason for this? Rav Kook teaches that the גנות we speak of reminds us of the suffering and hard work that the Jewish people went through in Egypt, thus making the freedom that we experience that much more powerful. Rav Kook explains that Hashem has a master plan and that everything that happens is done for the good. Although slavery seems very negative and there isn't much positive that can emanate from it, the suffering that we experienced forced us to submit to the Almighty. There was no one else to cry out to but Hashem.

In Egypt, the Jewish people were stripped of all their physical pleasures, thus allowing all their focus to be placed on עבודת ה'. The slavery made it easier for the Jewish people to submit to Hashem and accept Hashem as their master which represents true freedom. Therefore, the Haggadah says עבדים היינו, "we were slaves", and not our fathers were slaves, because we, at times, are unfortunately slaves to our physical desires. Just like the slaves in Egypt, we also have the ability to set ourselves free through our עבודת ה'.

MAGGID

Hyim Bessin '99

וַיִּרְעוּ אֶתֵנוּ הַמִּצְרִים וַיְעַנּוּנוּ.

*"The Egyptians treated us badly
and they oppressed us."*

Rav Yosef Dov Soloveitchik, quoted in Harerei Kedem Volume II, asks why the pasuk that is used as a proof text to explain the Egyptians' terrible treatment of Am Yisrael is the *pasuk* that begins with הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, "Let us deal wisely with them lest they multiply." We may have expected a different pasuk to be quoted here, specifically one which describes the actual oppression and mistreatment, rather than this pasuk which outlines Pharaoh's overall plan as opposed to detailing the oppression of Am Yisrael.

Rav Soloveitchik explains that the purpose of this pasuk is not to detail the oppression that our ancestors faced. Those details appear in the following pesukim in the Maggid section. Rather, the purpose of this pasuk is to demonstrate how Pharaoh and the Egyptians cast us as evil people through no fault of our own. הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה – this pasuk perfectly describes the precursor to the slavery and oppression; Pharaoh was deeply suspicious of our ancestors' loyalty and he used his suspicions as justification to enslave and oppress an entire nation. Pharaoh's suspicions and his evil plans are thus what the phrase וַיִּרְעוּ אֶתֵנוּ is teaching us; he and his people envisioned us as 'dangerous others.' The details of the slavery therefore follow in the upcoming *pesukim*.



THE DILEMMA OF PESACH

Yochanan Goldstein '19

On Seder night, we recount the story of Pesach and consistently praise Hashem for redeeming us from slavery at the hands of the Egyptians.

As we analyze the story in depth, a classic philosophical challenge can be presented: why should we be so grateful to Hashem for saving us from Egypt when it was Hashem who chose to put us there in the first place?

In some regards, the story of Pesach can be compared to the following scenario: a man wakes up one morning and discovers that his car had been stolen from his driveway. He gets in contact with the police, and a search is initiated for the

car and for the criminal. Two weeks later, the car is found and the criminal is charged. In this situation, should the man feel a sudden sense of gratitude for having his own belonging eventually returned to him, or would he rather not have it stolen in the first place and be inconvenienced for so long?

One response to the dilemma of Pesach is that Hashem making the Jews suffer before being redeemed had a greater purpose than to just tell a story.

Only after the terrible conditions in Egypt were the Jews able to unite as a nation and recognize Hashem's sovereignty and eternal abilities.

Without being forced into the greatest depths of despair, we could have never learned to appreciate anything that God did for us at all and perhaps we would not have been worthy of Matan Torah.

B'CHOL DOR VA'DOR

Nati Shore '11

בְּכָל דּוֹר וָדוֹר תִּיב אָדָם לְרֵאוֹת אֶת עַצְמוֹ
פְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם.

On Seder night we have an obligation to create an environment that we feel as if we ourselves are leaving Mitzrayim.

There are different Minhagim that people have in order to create such a feeling, but the Ba'al HaHaggadah himself actually intertwined this obligation into his writing allowing us to fulfill this obligation simply through reading and properly understanding Maggid.

One example of this is when we say *Baruch HaMakom* closer to the beginning of Maggid.

A simple question could be raised: why do we use *HaMakom* to refer to Hashem? One answer given is that the whole purpose of the Haggadah is to relive the Yetzias Mitzrayim experience, so therefore at this early point in Maggid, it is fitting to use the word *HaMakom* to refer to Hashem.

In order to understand this we must figure out what the usage of *HaMakom* represents. *HaMakom* is a reference to Hashem as opposed to a direct name of His.

HaMakom is used generally in times that we feel disconnected from Him. The prime example would be when comforting a mourner we say "*HaMakom yenachem eschem...*" To use the name of Hashem as usual would be inappropriate in such a time since one who is mourning feels so disconnected from Him.



In order to properly relive the Yetzias Mitzrayim experience we must feel as if we are going through the process of leaving Mitzrayim.

Early in Maggid when we are still in the "slavery stage" of telling over the story is, therefore, a time that this disconnect is more potent and, as such, the usage of *HaMakom* properly represents this. This is one of many ways throughout the Haggadah that the Ba'al HaHaggadah gives us the tools to properly relive the experience.

The lesson of *B'Chol Dor Va'Dor*, reliving the experience in a active way, is not just limited to the Pesach Seder, rather it is a tool that can be used to connect one to their Yiddishkeit through "living Yiddishkeit" all year as well.

Our Rebbe *zt"l* was a person that lived his Avodas Hashem and literally lived for the Torah. Every action he made and every word he spoke was simply to be "*marbeh kavod shomayim*." Through his *middos* and his *lomdus* he had the ability to connect to anybody he met through showing how alive the Torah was every second of his life.

TZEI U'LEMAD: THE ACTUAL STORY

Yoel Markus '10

**צא ולמד מה בקש לבן הארמי לעשות לעקב אבינו.
שפרעה לא גזר אלא על הזכרים, ולכן בקש לעקר את-הכל.**

“Go out and learn what what Lavan the Aramean sought to do to Ya’akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]...”

Many מפרשים find it difficult to identify a source that proves Lavan wanted to eradicate everything. Rav Soloveitchik points to the פסוקים in ויצא that perhaps identifies a source.

Yaakov has noticed that his father-in-law Lavan is no longer pleased with him. Hashem appears to him and tells him to return to the land of Canaan.

After packing up his family, Yaakov leaves without saying goodbye to Lavan. Upon hearing that Yaakov has left, Lavan immediately chases after, and catches up to him. He proceeds to complain that he did not have a chance to say goodbye to his children and grandchildren. The two then agree:

“Come, then, let us make a pact, you and I...” (Bereishit 31:44).

One type of covenant indicates the each of the parties will pursue a common goal, to help one another and to create interaction between their differing cultures.

Another type, however, is a covenant where the parties have no interest in pursuing a common goal, the agreement instead to respect each other’s independence and choices; “I will not attack you, and you will not attack me”.

Lavan and Yaakov agree to a pact, but both have differing views of what it truly represents.

“Thereupon Yaakov took a stone and set it up as a pillar.”

Yaakov takes a single stone, symbolizing a barrier created between his family and Lavan’s, and establishes this as a monument.

ויאמר יעקב לאחיו לקטו אבנים ויקחו אבנים גל ויאכלו שם על הגל, “And Yaakov said to his kinsmen, ‘Gather stones.’ So they took stones and made a mound; and they partook of a meal there by the mound.”

Understanding that, to Lavan, the symbol of the covenant is the merger and interaction of cultures and values, Yaakov tells Lavan’s clan to gather many stones.

In confirming his understanding of the covenant between them, Lavan states: ואלהי אברהם ואלהי נחור יושפטו בינינו, “May the God of Avraham and the god of Nahor judge between us...”

Avraham in his early life was an idolater just like Nachor, and it is this God, whom these pagans worshipped that should serve as witness to this covenant.

But Yaakov does not include Avraham. Instead, his covenant is witness exclusively by the God of Yitzchak, the God of his father, who served Hashem all his life: וישבע יעקב בפחד אביו יצחק, “...And Yaakov swore by the Fear of his father Yitzchak.”

Had Lavan been able to succeed in possibly convincing Yaakov that his understanding of the covenant between them should dominate, it could very easily have been the end of קדושת ישראל and the uniqueness of עם ישראל.

Hence, ולכן בקש לעקר את-הכל, Lavan wanted to uproot everything Yaakov stood for.

It is possible, therefore, to perhaps begin to understand why the author of the הגדה began this paragraph with צא ולמד – ‘go out and study’.

When we are faced with a potential Pharaoh who may attempt to eradicate us, it is easy to identify and recognize their motives. However, when a Lavan attempts to make a covenant with עם ישראל, it is much more difficult to detect their motives. We need to ‘go out and study’ to find out what their true motives are; we need to study it again and again, and be extremely wary.



THE PLAGUES

Azari Shumacher '09

In the scene of the burning bush, which preceded the ten plagues, there is a very interesting sequence of pesukim (Shemot 4:21-23):

וַיֹּאמֶר ה' אֶל מֹשֶׁה בְּלִקְתָּךְ לָשׁוּב מִצְרַיִמָּה רְאֵה כָּל הַמִּפְתִּימִים אֲשֶׁר שָׂמַתִּי בְיָדְךָ וַעֲשִׂיתָם לִפְנֵי פְרַעֲה וְאֲנִי אֶחְזַק אֶת לְבָבוֹ וְלֹא יִשְׁלַח אֶת הָעָם. וְאָמַרְתָּ אֶל פְּרַעֲה כֹה אָמַר ה' בְּנֵי בְכוֹרֵי יִשְׂרָאֵל. וְאָמַר אֱלֹהֶיךָ שְׁלַח אֶת בְּנֵי וַיַּעֲבֹדְנִי וְתִמְאַן לְשַׁלְּחוֹ הִנֵּה אֲנֹכִי הֹרֵג אֶת בְּנֶךָ בְּכַרְדֵּךְ.

Hashem refers to Bnei Yisrael as his “*bechor*”, and seems to imply that because the Egyptians persecuted Hashem’s firstborn, he is going to kill theirs. These *pesukim* are peculiar for two reasons. Firstly, what does it mean that Bnei Yisrael are the “firstborns” of Hashem? Secondly, why does Hashem only mention the last plague here – what about the other nine?

Rabbi Dovid Fohrman explains that we can understand Bnei Yisrael’s role as Hashem’s *bechor* by understanding the role of a firstborn in any family. In a (well-functioning) family, the firstborn ties together the two generations.

On one hand he is not a parent, but on the other hand he plays a leadership role in imparting values

on the other children because they look up to him. In the world where Hashem is the ultimate parent, Bnei Yisrael are his firstborn in the sense that they are the leaders of the “children”. Their goal is to be the leaders of humanity and transmit Hashem’s values to them. That being said, the stage of the *makkot* is a learning process both for Bnei Yisrael and the Egyptians to learn about Hashem and, in turn, learn about his *bechor*.

This learning process, which teaches that Hashem exists (דַם, צַפְרָדַע, כִּינִים), that Hashem intervenes in this world (עָרוֹב, דָּבָר, שַׁחִין), and that Hashem is unique (בְּרַד, אַרְבֵּה, חֶשֶׁךְ), all leads up to the climax: *Makat bechorot* encompasses within it all three educational aspects; it shows hashem’s existence, his supreme ability to be exact in his plagues (intervenes in the world) and his ability to do something that has never been done and will never be done (unique).

It is the ultimate example of Hashem’s being in this world, and, in turn, Bnei Yisrael’s responsibility as the firstborn of Hashem.

For this reason, when speaking to Moshe at the burning bush, Hashem focuses on the final plague, skipping over the other nine, because all of the plagues build up to the climactic educational moment which is *מַכַּת בְּכוֹרוֹת*.

PESACH, MATZAH AND MAROR

Yoni Bean '19 and Yehoshua Bendayan '19

Pesach, Matzah and Maror each represent a different type of food.

Matzah represents the staples required for sustenance. It is described as לחם עוני, and as is written in Tehillim 104:15: וְלֶחֶם לֶבֶב אֲנֹשׁ יִסְעָד. Maror represents the harmful, poisonous food that must be avoided and even destroyed, and Pesach represents the delicacies not necessary to survival but certainly enjoyed. According to the Rambam in *Hilchot Korban Pesach*, it must be eaten as a “dessert” once you are already satisfied (על השבע).

Yet if we look deeper, the different types of food that we are commanded to mention at the Seder can teach us a valuable lesson about the types of spiritual “food” necessary to educate our children with.

Education is a concept repeated through the Haggadah, and according to the Torat Menachem, Pesach, Matzah and Maror represent three types of spiritual sustenance as well.

Like our basic nourishment, Matzah represents the daily dose of Torah and mitzvot, the fundamental foundation of our belief.



Furthermore, when learning Torah and performing mitzvot, we should make sure they are humble and flat, like the Matzah, and not arrogant and “swollen”, like the chametz.

It is also necessary to protect young children from bad, “bitter” influences that can compromise their spiritual relationship, represented by the Maror. We should discipline our children and set a good example for them.

As a result of our efforts, both in teaching the basics and in protecting from bad influences, our children (and ourselves) will become “satiated” with Torah and mitzvot.

Once they have established their connection to Hashem, they will learn Torah with even greater dedication and observe the mitzvot to the highest degree. Just like the *Korban Pesach*, they will get true enjoyment out of their relationship with God.

THE FOUR CUPS: PUBLICIZING THE MIRACLE OF FREEDOM

Rabbi Dr. Ephraim Kleinberg '05

Why is the drinking of wine on Pesach night different than its consumption on all other nights?

Wine features as a central beverage throughout many yearly and life-cycle events: Shabbat, weddings, Brit Milah, Yom Tov, Purim, and others.

The wine that we drink on Pesach has a unique status because it is directly linked to the physical experience of a historical event. Rav Yitzchak Zev Soloveitchik (the "Gri"z), points out based on the Gemara Pesachim 108b, that the mitzvah of the four cups of wine on Pesach night incorporate two concepts:

- A. Drinking the four cups *b'derech cheirut* – as an expression of freedom.
- B. Drinking the four cups as cups of blessing. The second concept of *kos shel beracha*, features on Shabbat and other occasions, while the first concept of drinking wine as an expression of freedom is unique to Pesach.

This insistence on wine for Pesach night is so central, that if one has another type of alcoholic beverage other than wine for the Pesach Seder, one simply cannot fulfill the primary goal of wine on Pesach, that of expressing our freedom (see Shulchan Aruch Orach Chaim, 483).

My Rebbe, Rabbi Moshe Goldberg *zt"l* (Bikkurei Moshe 2:22) wrote that a ramification of this according to the *Gri"z* would be to require a person to borrow funds to purchase wine (as one would be required on Chanukah to obtain candles), in order to achieve a full publicization of the miracle of our freedom.

Through the four cups of wine on Pesach, may we celebrate the great freedom of our people throughout our history!



BARECH

Zvi Halpern-Shavim '98

Why do we welcome Eliyahu at the end of our Pesach Seder and why is he associated with a fifth cup?

The famous midrash states that the four cups on Pesach represent the four “leshonot” of redemption: וְלִקְחֵתִי, וְהוֹצֵאתִי, וְהַצַּלֵּתִי, וְגָאֵלֵתִי (Bereishit Rabbah 88:5).

Rambam writes that a fifth cup should be poured at the Seder, but it is not an obligation like the other four (Mishnah Torah, *Chametz U'Matzah*, 8:10). Rambam does not explain this fifth cup further. The Ram”a states the opinion that although only water should be drunk after the Afikoman, a fifth cup may be drunk if a person is excessively desirous for it, or is highly needy (“*istnis*”) (Orach Chayim 481:1). The Mishna Brura (480:1) suggests that we pour an additional cup after *Birkat HaMazon* for Eliyahu to signify our belief that just as Hashem redeemed Israel from Egypt, so will Hashem send Eliyahu to inform us of the Redemption. Eliyahu is associated with the final Redemption through the final prophecy of Malachi (3:23), and the Chachamim state that Eliyahu will come to bring peace to the entire world (Eduyot 8:7).

According to the Mishna Berura, the Eliyahu cup is poured at the same moment that we open the door and recite “*Shfoch Chamatcha*”, to recollect that Pesach represents a night of protection – “*leil shimurim*”. The Ram”a notes there that the merit of our trust in Hashem, in opening the door and making the declaration, should itself lead to the Redemption.

The cup perhaps represents the “*Kos Yeshuot*”, the cup of Redemption, which is associated with Eliyahu through the prophecy of Malachi. My teachers once suggested a different reason for welcoming Eliyahu, which follows the position of Rabbi Shimon in Eduyot 8:7 – not that Eliyahu will necessarily bring world peace, but he will come to resolve all disputes. They noted that the fifth cup may represent a fifth “*lashon*” of Redemption – וְהִבֵּאתִי אֶתְכֶם אֶל הָאָרֶץ (see Da’at Z’keinim, composed by the Ba’alei HaTosafot, on Shemot 12:8). Because it is unclear whether this “*lashon*” represents part of the redemption from Egypt, the fifth cup must wait for Eliyahu to resolve the dispute, and is not an obligation because its status is in doubt. We welcome Eliyahu to our Seder to herald the Redemption and determine whether an integral part of the redemption from Egypt included the Promise to enter the Land.

ELIYAHU HANAVI

Eli Avital '19

Eliyahu Hanavi represents the voice of clarity calling to man. The message we receive from Eliyahu each year at the Seder is essentially the same one he gave the Jews years ago at Mount Carmel (Melachim I 18:21): “How long will you waver between two paths?!” Eliyahu demands that we cut through the fog of this world and recognize that good and evil are two clearly defined and opposing paths in this world.

Rabbi Eliyahu Dessler explains that it is for this same reason that Eliyahu Hanavi will be the one to herald the Final Redemption. The redemption of the Jewish people and the ultimate revelation of G-d’s unity will only happen when we return to Him. The turbulent and difficult period which precedes the redemption, known as the birth-pangs of Mashiach, will be marked by an unprecedented lack of moral clarity. The travails of this period are indeed intended to inspire us to return to Hashem. But how? What, in such trying times, will guarantee that we will be able to cut through the confusion and find the truth?

Enter Eliyahu Hanavi. With his power of clarity and distinction between truth and falsehood, he will be the one to enlighten the world and thus pave the way for Mashiach. On the Seder night, after we have eliminated the chametz from our homes and have begun to remove the selfishness and bias from our hearts, we welcome Eliyahu Hanavi into our homes and hearts. We pour a fifth cup in honor of Eliyahu Hanavi. The first Four Cups represent the four expressions in G-d’s promise to redeem us from Egypt. The fifth one represents the promise of our future redemption, heralded by Eliyahu Hanavi.

ARAMI OVED AVI

Sammy Newman '16

אַרְמִי אוֹבֵד אָבִי וַיֵּרֶד מִצְרַיִם וַיִּגְרַשׁ שָׁם בְּמַתִּי מֵעַמִּי
וַיְהִי שָׁם לְגוֹי גָדוֹל עֲצוּם וְרַב.

One of the most important passages quoted during מגיד, our telling of the story of יציאת מצרים is the passage of אַרְמִי אוֹבֵד אָבִי.

For most people, an obvious question would arise here: what does this passage have to do with the story of פסח?

This clearly is referencing a story proceeding Egypt, so why do we make such a point to pause our telling of our story to talk about something else entirely? To properly understand what this passage is coming to teach, we have to first understand who we are talking about and what these pesukim really mean.

There are two different interpretations of who is referenced in these *pesukim*. The first and a little more obvious is Abraham, who was actually from Aram, and that the word אוֹבֵד means wandering, which is what Abraham did as followed G-d to the Land of Israel.

The second, and the one that the Haggadah uses and connects to יציאת מצרים, is Yaakov, with Lavan being the אַרְמִי.

The words אַרְמִי אוֹבֵד אָבִי mean, “the Armenian sought to destroy my father.” These *pesukim* are read together with the paragraph before (וְהָיָה שָׁעֲמֹדָה) that states, “In every generation, they rise up to destroy us and G-d saves us from their hand”. Lavan rose up to destroy Jacob without Jacob realizing it, but G-d appeared to Lavan and stopped him. Lavan did not necessarily plan to kill Jacob, but he wanted them to return to his house, so he could control them and influence them – which was the real threat on the Jewish people.

Jacob himself was able to keep all 613

commandments when he lived in Laban's house (עם לְבָן גֵּרְתִּי; גֵּרְתִּי=613) but his children would have almost certainly assimilated, preventing the growth of the Jewish people. This, therefore, was almost as big as a גאולה, for if he had stayed there may have never even been a Jewish people to go down to Egypt in the first place.

We, therefore, include this extremely important passage in our story every year to remind us of the threats that continue around us to this day.

We need to be careful of the “Lavans” all around us trying to make us slowly walk away from what we believe in. We need to stay strong like Yaakov did and continue to practise what we believe in even in the hardest or most inconvenient situations

This is what keeps us together and lets the Jewish people continue to live on. Hopefully, with this perseverance, we will be able to live on till we escape to the future גאולה.



“SING YOUR SHIRA”

Ariel Markus '17

After the passing of our dear Rebbe, Rabbi Moshe Goldberg *zt”l*, we, his talmidim, spent time reminiscing just how privileged we were to have had him as our Grade 11 and Grade 12 Rebbe. A recurring theme that came up again and again was the everlasting love and care he had for all his Talmidim, as well as the constant beaming smile that greeted each and every one of us every morning. Two particularly meaningful things also came to mind: every Friday, we sang Rebbe's favourite song, *L'Maancha* (by Eitan Katz), and the phrase “good learning” which was one of his favourite phrases.

I think that these two memories of Rabbi Goldberg beautifully reflect an idea within Chag HaPesach.

Every year on the night of the Seder, in recalling and reliving the incredible miracles experienced by Am Yisrael, we burst out in song, praising HaKadosh Baruch Hu for His truly wondrous acts and making us the Chosen People. It is known that Hallel is called a “*shira*”, and by saying Hallel, we are most effectively able to express the tremendous joy in our hearts on this special night.

This idea of *shira* also appears by the most famous *shira* ever expressed by Am Yisrael – *Shiras HaYam*. With Pharaoh behind us and the sea in front of us, HaKadosh Baruch Hu graciously revealed Himself and performed the miracle of *Krias Yam Suf*. Unable to comprehend the magnitude of the miracle we had just witnessed, we could only respond by immediately breaking out into *shira*, led by Moshe Rabbeinu.

The Torah is also referred to as a “*shira*”. When instructing Moshe to write the Torah, Hashem refers to Torah as a *shira*, saying: ועתה כתבו לכם את השירה הזאת. Let's dig deeper: why is Torah called a “*shira*”? It is often quoted in the name of R' Kook that the halachos regarding a Sefer Torah wonderfully demonstrate this idea of Torah as a *shira*. How so? We all know that if even one letter in a Sefer Torah is missing or added the entire Sefer Torah is *passul*. The same is true in a piece of music. Every note represents a relevant and important piece of music – without which, the piece of music itself would not be the same. In other words, the Torah is a *Shira* because just as a song needs every note, so too the Torah needs every letter.

We've now seen three instances where the theme of *shira* appears. But how do these ideas of *shira* relate back to Pesach and Rabbi Goldberg?

The Hallel we say on the Seder night has a number of unique aspects. In addition to the fact that this is the only time of the year that Hallel is said at night, it is also the only time we say Hallel HaGadol.

I'd like to suggest that the unique aspects of Hallel on Pesach night are precisely the aspects Rabbi Goldberg embodied on a daily basis. Rabbi Goldberg treated every Talmid as one of those letters in his Torah. His care for each and every one of us went above and beyond what was required, and his genuine interest in us was immense. He really made us feel that if we were not a part of Klal Yisrael, then Klal Yisrael would not be complete – meaning, that not only would the Torah representing Klal Yisrael be *passul*, but the harmony of its *shira* would be lacking. Rabbi Goldberg constantly encouraged us to develop ourselves and to delve deeper in Torah, and always beamed with pride when one of us came back to visit him both during and after our Yeshiva year(s) when we revelled with him in our successes in learning.

Looking back, I certainly would not be where I am in learning without the invaluable lessons that I learned under Rabbi Goldberg. But those lessons encompassed extended beyond just pure Torah learning. His approach to life idealized the convergence of these three aspects of Shira, and being in his presence taught us that Torah and Yiddishkeit is so much more than the Gemara we were learning.

The song *L'Maancha* is a song that expresses an inner yearning to live life serving Hashem. It is therefore befitting that this was his favourite *shira*.

With these powerful messages, I hope that when we say Hallel tonight we can tap into that aspect of doing everything for something so much greater than ourselves – and in turn, sing **our** *shira* as a harmony within the greater *shira* of Am Yisrael.

May we always aspire for greatness in Avodas Hashem, and continue the “good learning” that Rabbi Goldberg always took so much pride in.

CHAD GADYA

Yonah Krakowsky '03

The Seder is practically done. There are matzah crumbs scattered between spots of red wine that adorn a previously immaculate tablecloth. We can practically feel our pillows beneath our head as we start singing the last Seder song – a song about a poor little goat caught up in a cascade of trouble.

There are many interpretations of the meaning of *Chad Gadya*. R' Emden interprets the song as a retelling of the dangers one faces in their own lifetime. Rabbi Eybeschuetz interprets the song as an abbreviated history of the Jewish people. To me, *Chad Gadya* is the best part of the Seder. Its simplicity makes it accessible to everyone regardless of Jewish education. Its repetition makes it quickly familiar to even someone at the Seder for the first time. And its vagueness allows every member of the Seder to go home internalizing what such an animated story means to them personally.

The Seder ends profoundly – with a song everyone can enjoy and find their own meaning in. Rabbi Goldberg brought Torah to life for many of us, and for that we will all be eternally grateful.



