

Rabbi Reisman – Pesach

Kadeish Ur'chatz - The Haggadah starts with the Simanim, Kadeish, Ur'chatz, Karpas... the 15 Simanim of the Haggadah. It is interesting to note that only between Kadeish and Ur'chatz is there a Vav. Even Moitzi Matzah which are connected do not have a Vav. In the deeper meaning of Kadeish Ur'chatz it seems to be an inverted expression. If we pride ourselves in the Seder of this evening then Kadeish would mean to make yourself holy and Ur'chatz would mean to wash yourself off of the Tumah that you have. If you want to clean something you first get rid of the dirt and then you apply the shine. It should be R'chatz V'Kadeish? We say Kadeish first and Rechitzah second. That is Seder.

People think that to reach levels of Kedusha that they must rid themselves of the Yeitzer Horas and get rid of all the things that drag them down. We say on Pesach, no, just jump into the Kedusha. Even if you feel unworthy and that the Yeitzer Hora is dragging you down, Kadeish just jump into the Kedushah. Why?

That is what happened on Pesach. Klal Yisrael still in the Mem Tes Sharei Tumah just jumped into Kedushah. There was no big Teshuvah movement at the time. We see this from the Yam Suf where it is said Halalu Oivdei Avoida Zorah V'halalu Oivdei Avoida Zorah. We know that a Shifcha at the Yam Suf saw more of a prophecy than Yechezkel Ben Buzi.

By Pesach we tell people do what your forefathers did, just jump into the Kedushah. After you jump into the Kedushah you can worry about Ur'chatz the getting rid of your Yeitzer Horas.

Most Mitzvois of the Torah that are specific are Mitzvois that are done by day. Examples are Lulav, Shoifar, Hallel that are done by day. Some Mitzvois can be done by day or by night and these include Sukkah or Kiddush. Where in the Toirah do we find a Mitzvah that can only be done by night? Leil Seder we have Sippur Yetzias Mitzrayim, Matzah, Marror, Korban Pesach.

The Mashal of Laylah in Tanach always represents a period of darkness a time of difficulty when you need Emunah, a time of imperfection. It is a time of Koichois Hatumah. Day represents Taharah as we know the Beis Hamikdash was only open by day. Most Mitzvois are day Mitzvois as night represents Koichois Hatumah. Except for Pesach where Hakadoish Baruch Hu says night. Within your weaknesses, within your dirt, within your Yeitzer Horas, comes Pesach and we are not afraid of weaknesses and we are not afraid of dirt and we are not afraid of night. On Pesach at night, Kadeish Ur'chatz, be Mekadeish yourself even before the Rechitzah and while it is still dark. That is the message of Kadeish Ur'chatz.

The Korban Pesach is the only Korban Yachid that can be brought even if Roiv Klal Yisrael is Tamei. We give it a Din like a Korban Tzibbur. Every other Korban that you bring while Tamei you cannot eat except for the Korban Pesach. The Korban Pesach is even if one is in the Mem Tes Sharei Tumah, you jump into the Kedushah of Kadeish Ur'chatz. Even when Roiv of Klal Yisrael is Tahor, those that are Tamei get a second chance on Pesach Sheni. This is also a unique attribute of the Korban Pesach that you don't find by any other Korban.

The Rambam brings different customs of how to keep the children awake and interested at the Seder. The Rambam says 3 things that are done. 1) Taking away the Ka'arah, they used to physically carry away the Ka'arah before the meal began. We just cover it nowadays. 2) Grabbing the Matzahs, which we do nowadays as stealing the Afikoimen, and 3) giving nuts and grain to the children. On the Posuk Ul'man Tesapeir B'aznei Vincha we find an interesting Remez. Ul'man has the Trop of Pazer, giving out (for giving out nuts and grain). Tesapeir has the Trop of Telisha Ketana and Telisha means grabbing like grabbing the Afikoimen. B'aznei Vincha has the Trop of Kadma V'azla meaning you take and go which is a reference to taking the Ka'arah off the table and going. The children then ask questions as to why we are doing these 3 things. It is a very nice Remez.

In the Haggada Yerushalayim Umoi'a'deha a question is brought. Isn't it interesting that during the Seder the Rambam brings down to give out nuts to the children. In Tishrei what does it say about nuts? Egoiz is Gematriya Cheit and we are so concerned not to have anything to do with a Cheit that we don't eat nuts for the whole Aseres Yimei Teshuvah. Here by the Seder the first thing you give out to the children is nuts to keep them up, before the Seuda? He answers that by Rosh Hashana we are afraid of Cheit, even a Remez to Cheit we will stay away from. By the Seder we are serving Hashem Mai'ahava and we are jumping into Kedushah. We are not afraid of Egoiz we are not afraid of Cheit, we jump right into Kedushah despite the Egoizim, despite everything, that's Leil Pesach.

Avadim Hayinu – The language of V'afilu Kulanu Chachamim means even. So an Am Ha'aretz is Pashut that he has to say over the story of Yetzias Mitzrayim, however, we learn that even a wise man must say over the story of Yetzias Mitzrayim. Shouldn't it be just the opposite, a wise man who knows the story can say the story over and the Chidush should be that an ignoramus has to say over the story? If it would say Mitzvah Lishmoia Yetzias Mitzrayim then I hear that a Chacham should hear about it as well, however, Mitzva L'sapeir Afilu Chachamim doesn't make sense?

The answer again seems to be that on Pesach night you have to see yourself as if you went out of Mitzrayim. How did they go out? In the Mem Tes Sharei Tumah. They went out from weakness. They didn't feel like great Oivdai Hashem. Despite that, they went out of Mitzrayim. So Chayuv Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. You have to see yourself despite your inadequacies as someone who went out of Mitzrayim on this night from Mitzrayim. For someone who is a Tzaddik it is difficult to see themselves as if they left Mitzrayim because it is hard to see yourself as inadequate and in the 49th Shar Hatuma. For the rest of us it is easy because we are not Chachamim or Nivoimim, or Kulanu Yoidim Es Hatoirah. We say right away V'ilu Loi Hoitzi Hakadoish Baruch Hu Es Avoisainu Mimitzrayim, if Hashem would not have taken us out from Mitzrayim, we would still be Avodim. Which the Arizal says means, that we would have fallen into the 50th Shar Hatuma with no chance of ever coming back. We have to be thankful that we were in the Mem Tes Shar Hatumah and were brought back. So now it makes sense, Afilu Kulanu Chachamim, even wise men, Zekainim, and Yoidim Es Hatorah, Chayuv Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. That is an Avoida. It is night and it is the Mem Tes Sharei Tumah, and with all that, Kadeish. We try to see ourselves jumping into Kedusha.

Maiseh... Bivnei B'rak – V'hau Misaprim Bitzias Mitzrayim Kol Oisoi Halaila, a beautiful story that could have resulted in a best selling Haggadah had there been a recording of that night. Then we say Amar

Rabi Elazar Ben Azarya Harai Ani K'ven Shivim Shana V'loi Zachisi Shetai'amar Yitzias Mitzrayim Baleilois Ad Shed'rasha Ben Zomah. What does that mean? Does it mean that Rabi Elazar Ben Azarya didn't have a Seder at night or that he wasn't sure if one was required to have a Seder at night until Ben Zoma's Drasha? What is it talking about?

It is talking about a Mishnah in Masseches Brachos that has nothing to do with Pesach. Rav Elazar Ben Azarya is talking about the Mitzvah of Zechiras Yetziyas Mitzrayim all year which we are Yotzei when we say in the third paragraph of Shema, Ani Hashem Eloikeichem Asher Hoitzaisi Mitzrayim... That Mitzvah all year, Rav Elazar Ben Azarya thought should only be done by day and I didn't know what the Mekor is to say it by night, Ad Shed'rasha Ben Zomah, which is when I found out that it should be said by night as well all year. This has nothing to do with the Haggadah so why is it here?

The Rambam says there is one thing that was said over at that Seder in Bnei Brak that we know. This obviously must be the most important part if Rav Akiva, Rav Tarfon, Rav Elazar Ben Azarya and Rav Yehoshua were all sitting together and we only know one thing, it must be the most important thing. So Rav Elazar Ben Azarya starts talking about a totally different Mitzvah.

Why were there Misnagdim who were opposed to having a Mitzvas of Zechiras Yetziyas Mitzrayim by night? There are very few Mitzvois at night. Most Mitzvois of the Torah are performed by day. So Zechiras Yetziyas Mitzrayim should be a day Mitzvah. Kol Yimei Chayecha, L'havi Limois Hamashiach. Comes Rav Elazar Ben Azarya and sits at the best Seder opportunity of a lifetime with all these Rabbanim. He see Laylah Kayoim Ya'ir, he sees the Kadeish of the night of Pesach and he understands that Yetziyas Mitzrayim is a time of jumping from Tumah into Kedushah. So he says Amar Lahem, night is the time of Zechiras Yetziyas Mitzrayim, this is the primary Sipur Yetziyas Mitzrayim. Just like Halaila Hazeh carries over to the other nights of the whole year with Lashon Zachor, the same thing, Zechiras Yetziyas Mitzrayim carries to all darkness, all nights, and all difficulties. So no matter what night is also a time to remember Yetziyas Mitzrayim. We are not afraid of night or of Koichois Hatumah. We can jump into the Kadeish, into the Kedusha.

Arba'a Banim - The Shela writes that the Seder night was the night that Yaakov stole the Berachos from Eisav. We know that Yitzchok asked for two Izim, one for Korban Pesach and one for a Shelamim. Yaakov Avinu came and gave Yitzchok the Korban Pesach first. How would Yaakov be sure that when he leaves Yitzchok that Yitzchok wouldn't give a Beracha to Eisav? He said Eisav can't get a Beracha unless he gives something to eat to Yitzchok. That had been the explanation of Yitzchok asking for food in the first place. So Yaakov said I will give my father the Afikomon and Ein Maftirin Acher Hapesach Afikoman. So Yaakov gave Yitzchok to eat until Ein Maftirin Afikoman and ran out of the room. Eisav comes in and says come and eat. Yitzchok says I can't eat anymore because I already had the Afikoman. So we say make sure the Chochom knows that Ein Maftirin Acher Hapesach Afikoman.

What does Yitzchok say? (Bereishis 27:35) Ba Achicha B'mirma Vayikach Birchoisecha, your brother came with trickery and took your Berachos. Which trickery? B'mirma ($2+40+200+40+5 = 287$) is equal to the Gematria of Afikomen ($1+80+10+100+6+40+50 = 287$). If Yaakov stole at the Seder can you blame a kid who wants to steal the Afikoman at a Seder?

Why Dafka on Pesach night did Yitzchok Avinu want to give a Beracha to Eisav? Do you know what Yitzchok was thinking? Pesach the night of Kadeish Urchatz, Yitzchok knew that Eisav was no Tzaddik, however, he was hoping to give him Kedusha. Which night of the year? The Seder night. Pesach night. This is the night of jumping into Kedusha. This is why right after talking about the Chacham we talk about the Rasha. There most probably is not any other place in the Torah in which we discuss B'feirush that a Rasha participates in a Mitzvah. Sometimes it says that a Mumar is Posul from a Mitzvah. Sometimes it says nothing. But to just sit there and say that the Rasha is part of the Seder, why? The reason is, because it is Pesach by night and on this night we let the Rasha jump in and we tell him that this night we are not afraid of night, we are not afraid of nuts, and we are not afraid of you. We are not afraid of Resha'im, because Pesach night is a night that a Rasha can jump into Kedusha and Kiyumai Mitzvos, as that was Kavanas Yitzchok with wanting to give Eisav the Berachos on Seder night.

It is interesting that the Rasha says Ma Ho'avoida Hazois Lachem, Lachem V'loi Loi etc.. If you look in the Chumash there are 4 places that discuss talking to your children. We say one means the Chacham, one means the Rasha, one means the Tam, and one means the She'ainoi Yoidai'a Lishol. By the one that it says (Shemos 12:26) Ma Ho'avoida Hazois Lachem, right after in the next Posuk it says, Vayikoid Ha'am Vayishtachavu, when they heard that they will have a son who will ask Ma Ho'avoida Hazois Lachem and they will answer him, they bowed. Rashi says, they bowed because of the news that they would have children. This is Mamush a Pele because in 4 places the Torah says you will tell your children and by one they bow because of the Besuras Habanim and that is the one that we is the Rasha. Let them bow by the Chacham, Tam, or even the She'ainoi Yoidai'a Lishol, at least they don't answer back, but by the Rasha they bow?

The Yismach Moshe says Pshat, a Yachid doesn't know if he will be Zoiche to have children, however, the Tzibbur knows that there will be children. They knew that some of those children will be Chachamim, Reshaim, Tam, and She'ainoi Yoidai'a Lishol. When Moshe Rabbeinu came and told them that even the Rasha will ask questions to Cheper you, however, he will be at your Seder, then Vayikoid Ha'am Vayishtachavu, they bowed.

A Nikuda that Rabbi added to the Yismach Moshe is that we know that 4/5th of Klal Yisrael died in Mitzrayim during Makkas Choishech and that 1/5th survived. If the 1/5th that survived were in the 49th Shar Hatumah, what were the 4/5ths? The Tzaddikim were the 1/5th who were in the Mem Tes Sharei Tumah, what were the 4/5th? Rashi says that the only difference between them was that the 4/5th did not want to go out of Mitzrayim. They weren't interested. The 1/5th were interested. They were in the Mem Tes Sharei Tumah however, they were interested and they survived. That 1/5th that survived heard that they will have children who will be Reshaim however, they will be interested and they will ask questions. So then Vayikoid Ha'am Vayishtachavu, they bowed. The Rasha on Pesach night comes with questions with Hak'e Es Shinav, however, at least he is at the Seder.

What is true about the Rasha is true about the Rasha in every individual. Many of the Ba'alei Machshava write how all the Arba'a Banim are in each and every one of us. Every person has within them the Chacham, Rasha, Tam, and She'ainoi Yoidai'a Lishol. Everybody has a piece of it. That piece of Rasha in each and every one of us is also invited to the Seder.

We say **Mitchilah Oivdai Avoida Zora Hayu Avoisainu** – Terach Avi Avraham... What is Terach doing in the Haggadah? Who invited him here? Did you ever hear that Terach is called Avi or Av? Sheloisha Mi Yoidai'a, Sheloisha Ani Yoidai'a. Imagine this year you will say Arba'a Mi Yoidai'a, Arba'a Ani Yoidai'a, Terach, Avraham, Yitzchok, and Yaakov. That wouldn't work! Moshe Rabbeinu and Terach are mentioned once in the whole Haggadah and Eisav is mentioned twice, what is Terach doing here in the Haggadah? We stay away from the Zeidy Terach as we are afraid of him. On Pesach night we are not afraid of him and we are not afraid of Koichois Hatumah. We are not afraid of Laila, we are not afraid of Egoizim, we are not afraid of the Rasha, and we are not afraid of Terach.

Maschilin Big'nus, we talk about the G'nus, because we are not afraid of it. We say Kadeish Ur'chatz, we jump into Kedusha without the Rechitzah. It is the right order. That is the Seder Shel Pesach. The Seder of Pesach by night is to jump. As a matter of fact, if you think about it, the word Pesach means to jump!

Kadeish Ur'chatz, don't be afraid to jump right in to the Kedusha, you can do it.

In the **Baruch Shoimer Hav'ta'cha'soi L'yisrael** paragraph we say – Hakadoish Baruch Hu Chishav Es Hakeitz. The Arizal says that Hashem figured out that if Klal Yisrael stays in Mitzrayim for one more minute than it would be all over. Where exactly were the Yidden on that night? It was the night of Makkas Bechoirois, it was a lot of fun to be in Mitzrayim on that night if you were a Yid. We all the children's song of Paroh in pajamas B'emtza Halaila. The Yidden weren't opening their doors because the Korban Pesach was eaten B'chabura. If the Yidden would have stayed another minute they would have fallen to the Nun Sharei Tumah? If we were there that night it would be Mechazeik our Emunah, so what is going on?

The Pachad Yitzchok says that they had to leave B'chipazoin, in a big rush. What was the big rush? To jump into Kedusha. If they would have stayed another minute the Tayna on the Yidden would be how are you not rushing to Kedusha and how are you not rushing to Har Sinai. If they wouldn't have rushed out after Moshe Rabbeinu, they would have been no different than the other 4/5ths. They would have never jumped into Kedusha. That is the Kadeish of Seder night. We see this theme here in a big portion of the beginning of the Haggadah.

Leil Pesach is called Leil Shimurim. The last thing we do in Maggid before Hallel is we open the front door. The Rama says the reason is Leil Shimurim. By day we always open our doors, however, by night people feel that they have to have their doors locked. At night we are afraid. Not on this night. We are not afraid of the night, we are not afraid of the Koichois Hatumah, we are not afraid of the Reshaim, we are not afraid of the Egoizim, we are not afraid of all these things. This is Leil Shimurim.

The Torah uses the word Shamoir many times in conjunction with Pesach. Ush'martem Es Hamatzois, Chag Hapesach Tishmoir, Ushmartem Es Ha'avoida Hazois... There are many such Pesukim. There is one more, Shmor Es Choidesh Ha'aviv. What is Shmor Es Choidesh Ha'aviv? This has nothing to do with Pesach. It is a Mitzvas Asei as counted by the Chinuch to keep the lunar calendar in sync with the solar calendar. In other words, if we were to never have an Adar Sheini, then Pesach which is in the spring would regress 11 days every year and it would be in the winter. So the Torah says, Shmor Es Choidesh Ha'aviv.

The Torah could have really said this by Sukkos as well, and tell us to keep Sukkos in the fall. It could have said this regarding many times of the year, Rosh Hashonoh, Yom Kippur, Shavuuous.. The reason why Pesach was isolated out of all the Yomim Tovim is because Shmor Es Choidesh Ha'aviv. In the spring it gets sunny and beautiful outside and there is a renewal in the air. Pesach is the time of renewal. Pesach is a time of jumping, Kadeish Ur'chatz, jumping into Kedusha. This is the season of jumping into Kedusha. If you think about it, even the English word for this season, spring, means to jump. Jumping into Kedusha is the lesson of Pesach. That is Yetzias Mitzrayim. That is the birthday of Klal Yisrael. The birthday of Klal Yisrael is the time when you learn that you can jump.