

The broken matzah is lifted for all to see as the head of the household begins with the following brief explanation of the proceedings.

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהֵתָנָא בְּאַרְעָא
דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִכּוּל, כָּל דְּצָרִיךְ
יִיתִי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְּׁתָא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין.

fulfill the mitzvah of *sippur Yetzias Mitzrayim* in a manner that highlights our personal involvement in the redemption.

- **RAV CHAIM SOLOVEITCHIK:** There are three differences between the mitzvah of *zechiras Yetzias Mitzrayim*, remembering the Exodus, which applies all year round, and the mitzvah of *sippur Yetzias Mitzrayim*, telling the story of the Exodus, which applies only on the Seder night:

1. *Zechiras Yetzias Mitzrayim* involves only oneself, while *sippur Yetzias Mitzrayim* involves others, in the form of question-and-answer dialogue.
2. *Zechiras Yetzias Mitzrayim* requires only the mention of the Exodus, while *sippur Yetzias Mitzrayim* follows the specific sequence ordained by Chazal that we carry out on the Seder night: opening with a description of our people's lowly beginnings and concluding with glorious descriptions of the redemption.
3. *Sippur Yetzias Mitzrayim* includes all the reasons for the Exodus, to the extent that Rabban Gamliel said that one who does not mention Pesach, matzah, and *maror* has not fulfilled his obligation. It also involves an entire Seder, replete with unusual practices aimed at prompting the children to ask questions. *Zechiras Yetzias Mitzrayim* includes none of this.

- **BRISKER RAV:** *Sippur Yetzias Mitzrayim* on the Seder night includes the study of the laws of Pesach. These are not included in *zechiras Yetzias Mitzrayim*.

הָא לַחֲמַא עֲנִיא / *This is the bread of affliction*

According to *Ra'avyah* and *Malbim*, the recitation of *Ha Lachma Anya* was instituted in Bavel; according to *Shibbolei HaLeket*, it was instituted in Eretz Yisrael.

The broken matzah is lifted for all to see as the head of the household begins with the following brief explanation of the proceedings.

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry — let him come and eat! Whoever is needy — let him come and celebrate Passover! Now, we are here; next year may we be in the Land of Israel! Now, we are slaves; next year may we be free men!

According to *Ma'aseh Nissim*, the recitation of *Ha Lachma Anya* was instituted after the destruction of the second Beis HaMikdash. *Ha Lachma Anya* was not said while the Beis HaMikdash was standing (according to the Rambam's text).

The *Yaavetz* points out that the paragraph of *Ha Lachma Anya* contains twenty-eight words, the numerical equivalent of the word כֹּחַ, *power*, as in the verse אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גְּדוֹל וּבְיָד חֲזָקָה . . . , . . .whom You have taken out of the land of Egypt, with great **power** and a strong hand (Exodus 32:11).

According to the *Abarbanel*, *Ha Lachma Anya* should be recited at the entrance to the house, with the door open, so that paupers can hear the invitation and enter.

Ha Lachma Anya speaks of the matzah that the Jews ate in Egypt. This paragraph marks the beginning of the Haggadah, indicating that this “bread of affliction” will be the subject of our forthcoming discussion.

Ha Lachma Anya contains three statements, referring to the past, the present, and the future respectively. The first sentence is a reference to the past, referring to the Jews' suffering in Egypt. The second sentence is about the present, inviting the poor to partake of our meal. This demonstrates that it is the Jewish people's unity that protected them from destruction throughout history. The final sentence gives us hope that we will soon experience the future final redemption.

Q Why does the Haggadah begin with *Ha Lachma Anya*?

A **KOL BO:** It is an explanation to the children of why we break the matzah in half in *Yachatz*. We break the matzah and put away half of it in the manner of paupers, who leave over half of their food for the next day. Since the topic of *Ha Lachma*

Anya is inviting the poor, it hints that we break the matzah because we ourselves are like paupers.

- **ABARBANEL:** We wish to ensure, at the beginning of the Seder, that every needy person is provided for.
- **MAHARAL:** We want to make it clear that the story we are about to tell relates to the matzah, the “bread of affliction.”
- **SIACH YITZCHAK:** Before we begin the mitzvah of telling the story of the Exodus, we involve ourselves in the mitzvah of *tzedakah*. This is in the spirit of the Talmud’s teaching that Rabbi Elazar would give charity before beginning to pray (*Bava Basra* 10a).
- **RAV URI KELLERMAN:** Humility is a fundamental trait in the service of Hashem and allows us to become close to Him. We begin the Haggadah with a dose of humility, discussing the “bread of affliction” and welcoming the needy, in order to draw ourselves nearer to Hashem and strengthen our faith.

Q *Why is this passage written in Aramaic?*

- A** □ **AVUDRAHAM:** The angels do not understand Aramaic (see *Shabbos* 12b). Therefore, the author of the Haggadah chose to use Aramaic for this section so that the angels will not attempt to prosecute us and mention the sins that make us unworthy of redemption.
- **RASHBATZ; KOL BO:** During the Second Temple era, the women and children understood only Aramaic. In order to ensure their participation in the Seder, this paragraph is said in the vernacular.
- **RA’AVAN:** Only this paragraph was instituted in Bavel, where Aramaic was spoken; that is why the rest of the Haggadah is not in Aramaic.
- **MA’ASEH NISSIM:** *Ha Lachma Anya* is said in Aramaic to set it apart from the rest of the Haggadah, with which we fulfill the obligation to relate the story of the Exodus.
- **ORCHOS CHAIM:** It is said in Aramaic so that the gentiles will not understand what is being said and think that the Jews are plotting a rebellion when they say that next year they will be free men.

- **MALBIM:** It is said in the vernacular so that the children will understand what is being said.
- **BELZER REBBE:** When the Jews left Egypt, they were elevated to the level of angels, and the matzah they ate had the taste of manna, the “food of angels.” On the Seder night too we are elevated to the level of angels by eating matzah. When we introduce this “food of angels,” we do so in Aramaic so as not to incur the angels’ jealousy.
- On the Seder night, the Shechinah reveals itself. By reciting this section in Aramaic, we are declaring that Hashem is with us and we can make requests of Him directly, without requiring the angels to act as intermediaries.
- The Haggadah begins and ends with Aramaic; its opening paragraph is *Ha Lachma Anya*, and it closes with *Chad Gadya*. The Maharal teaches that the Aramaic language contains a level of holiness that indicates a world beyond this temporal one. The use of Aramaic at the opening and closing of the Haggadah shows that the Jewish people transcend this world and belong to a higher realm.
- It is said in the vernacular so that the poor will understand it and accept the invitation to come and eat.

Q *Why is matzah called “lachma anya,” bread of affliction?*

- A** □ **TALMUD** (*Pesachim* 115): The word *anya* is related to the verb *la’anos*, “to say” or “to answer,” since much of what is said when retelling the story of the Exodus revolves around the matzah.
- **TALMUD** (*Pesachim* 36): Matzah has no flavoring, and is therefore “poor” in taste (*ani*, poor, is related to the word *anya*).
- **RAMBAN:** *Anya*, affliction, is a reference to the Jews’ affliction in Egypt, where they received scant rations of bread and water.
- **AVUDRAHAM:** Because matzah is more difficult to digest than regular bread, it is typically given to prisoners so that they will not eat much. This was the food given to the Jewish slaves in Egypt.
- **DOVER SHALOM:** The word *anya* is related to the word *anah*, answer. The Seder night is an auspicious time for Hashem to respond to our requests. At a time when we eat matzah, we are “answered.”

The Seder plate is removed and the second of the four cups of wine is poured. The youngest present asks the reasons for the unusual proceedings of the evening.

מה נשתנה הלילה הזה מכל הלילות?

Q **What is so special about Pesach that specifically on this holiday we extend a special invitation to the needy?**

- A**
- **RID:** There are several mitzvos on Pesach night that relate to eating. We invite those who lack food in order to enable them to fulfill these mitzvos.
 - **AVUDRAHAM:** It is very costly to buy matzah and other food for the Seder night. Since the poor cannot afford these high costs, we invite them to partake with us.
 - **BINAH L'ITIM:** The needy are generally embarrassed to be hosted by others, but on the Seder night, we assure them that they need not be ashamed, for our ancestors were paupers in Egypt. Just as Hashem redeemed our ancestors, He will aid the needy in our time.
 - **VILNA GAON:** On every other holiday, there is a general obligation to be happy, and we invite needy guests to share in our joy. On the Seder night, however, our invitation to the needy comes from our desire to enable them to fulfill the special obligation for each person to feel as though he was freed from Egypt.
 - **BEIS HALEVI:** We refer to the mitzvah of *tzedakah* at the opening of the Seder to emphasize our fervent hope that through *tzedakah* we will merit the future redemption, as Chazal teach, "Great is charity, for it brings the redemption closer" (*Bava Basra* 10a).
 - **SHA'AR HATZIYUN** (*Mishnah Berurah* 429:1): Seder night is a time of freedom, when we recline in regal fashion. It is not respectful to Hashem that some of His people go hungry at this time.
 - **HASHIR V'HASHEVACH:** Remembering the slavery and suffering in Egypt is a crucial part of the mitzvah of the Seder night. When we invite the poor in, we acutely feel how we, too, were once indigent.

The Seder plate is removed and the second of the four cups of wine is poured. The youngest present asks the reasons for the unusual proceedings of the evening.

Why is this night different from all other nights?

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- The Beis HaMikdash was destroyed because of disharmony; the redemption will come about as a result of unity. On Pesach, the holiday of redemption, the entire Jewish people reclines as one and thus hastens the redemption.

Q *What is the point of inviting the needy to the meal after everyone has been seated at the Seder table and the door is already closed?*

- A**
- **RA'AVAN:** The invitation is not directed at the needy, but rather at the members of the household, who are now enjoined to begin the Seder and fulfill the mitzvos of the night.
 - **CHASAM SOFER:** *Ha Lachma Anya* is not an invitation, but a proclamation. Some people believe that it is preferable to serve Hashem in solitude, but we proclaim that the ideal form of service is in the company of other people. Therefore we invite others to come and join us in performing the mitzvos of the Seder.
 - **DIVREI YOEL:** *Ha Lachma Anya* is not an invitation to paupers, but a prayer that the holiness of the Seder night prompt Hashem to shower goodness on all of the Jewish people.
 - **MINCHAS ASHER:** In ancient times, *Ha Lachma Anya* was said as an invitation to the needy during the day, before the *korban Pesach* was slaughtered. This was well before the Seder had started, when paupers were looking for a place to eat and it was still possible to invite them.

מה נשתנה / Why is this night different?

Mah Nishtanah consists of four questions that draw attention to the unusual practices of the Seder night. The answers to these questions constitute the basis of *sippur Yetzias Mitzrayim*, telling the story of the Exodus. The origin of this section is in the Mishnah (*Pesachim* 116a): “The second cup is poured for him, and here the son asks his father... ‘Why is this night different from all other nights?’”

As the Mishnah informs us, the Four Questions are asked after the

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שֶׁבֶכַל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה, הַלֵּילָה הַזֶּה כָּלוּ מֶצֶה.

second cup of wine is poured. After the first cup, the child is not yet puzzled. He knows that we recite Kiddush on every Shabbos and holiday. When we pour the second cup, however, he begins to wonder why this night is different from other nights.

During the Talmudic era, a standard text was instituted for *Mah Nishtanah*. After the destruction of the Second Beis HaMikdash, the fourth question was altered. The original question, "On all other nights we eat meat that is roasted, boiled, or cooked, but this night we eat only roasted," was replaced with the question about reclining, since we no longer offer the *korban Pesach*.

Abarbanel explains that these particular questions were chosen for *Mah Nishtanah* because they highlight contradictory actions performed during the Seder. On one hand, we eat matzah and *maror*, which represent slavery (as discussed in the first two questions of *Mah Nishtanah*). On the other hand, we dip our food and recline, in the manner of free men (as discussed in the last two questions).

Q **Why do we tell the story of the Exodus by way of question and answer?**

A **MALBIM:** The style of question and answer arouses a person's excitement and piques his interest at the very beginning of the Seder. (For this reason, a person must ask the questions even if he is having the Seder alone.)

GA'AL YISRAEL HAGGADAH: The Torah commands us to learn about the Exodus in the manner of question and answer, as the verse states, וְהָיָה כִּי יִשְׁאַלְךָ בְּנֶךָ, *And it will be when your son asks you (Exodus 13:14).*

KSAV SOFER: The foundation of the Exodus was faith, and on the Seder night a special holiness is manifest that enables parents to implant pure faith in the hearts of their children. When a person is interested in knowing the reason for something, the explanation he receives makes a far bigger impression than if he was simply told the facts. For this reason, we deviate from our usual practices in order to intrigue the children. This prompts them to ask questions and to be interested in hearing the answers.

1. **On all other nights** we may eat *chametz* and *matzah*, but on this night — only *matzah*.

- **RAV YECHEZKEL ABRAMSKY:** Ideas conveyed in question-and-answer style have a particular appeal.
- A question-and-answer discussion turns the questioner into an involved participant rather than a passive listener.

Q *What if there are no children at the Seder table to ask the Four Questions?*

A □ If a person has no son, his wife asks him the Four Questions, and if she is unable to ask, or the person is alone, he asks the Four Questions himself.

Q *Why is Mah Nishtanah said after Ha Lachma Anya?*

A □ **RASHI:** After *Ha Lachma Anya*, we pour the second cup of wine. The child is used to seeing one cup of wine poured for Kiddush, and he wonders why a second cup is poured, prompting him to ask questions.

□ At the beginning of the Seder, just as we begin saying the Haggadah, we present a triumphant response to Pharaoh, who displayed total disregard for the children — beginning with the decree that every baby boy be killed and continuing with his insistence that the children not be allowed to leave Egypt and serve Hashem in the wilderness. By saying *Mah Nishtanah* at the beginning of the Seder, we show Pharaoh and his ilk how much we value children. On this night, children take center stage, for the mitzvah of telling the story of the Exodus cannot be performed without the children's involvement.

Q *Why do we say, “On this night, [we eat] only matzah?” We eat many other things on the Seder night.*

A □ **CHASAM SOFER:** The question being asked is not *Why do we eat only matzah*, but *Why are we forbidden to eat chametz?* In other words, why couldn't we eat a piece of *matzah*

שֶׁבֶכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת,
הַלֵּילָה הַזֶּה מְרוֹר.

שֶׁבֶכֶל הַלֵּילוֹת אֵין אָנוּ מְטַבְּלִין אֶפְילוּ פְּעַם
אֶחָת, הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.

שֶׁבֶכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין
מְסַבֵּין, הַלֵּילָה הַזֶּה כָּלָנוּ מְסַבֵּין.

The Seder plate is returned. The matzos are kept uncovered as the Haggadah is recited in unison. The Haggadah should be translated, if necessary, and the story of the Exodus should be amplified upon.

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ
יְהוָה אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה

in order to remember the matzah that the Jews ate in Egypt, and then eat *chametz* as well? Why do we eat *only* matzah?

- BIRKAS HASHIR:** The question is, *Why must the matzah be eaten alone, with no condiments?*
- V'ZOS LIYEHUDAH:** The question is, *Why are we **obligated** to eat matzah?* The foods we eat during a meal are foods that we *choose* to eat, so why are we being told that we *must* eat a specific food?

Q **What is so unusual about eating maror that it deserves a question? We eat these types of vegetables on other nights of the year as well.**

A **AVUDRAHAM:** On other nights of the year we eat a variety of vegetables, some of which are tasty and some of which are bitter. On this night, we specifically eat a bitter vegetable.

Q **Why do we dip food twice on the Seder night?**

A **TALMUD** (*Pesachim* 110): We dip food twice to prompt the children to ask about the unusual practices of the Seder night, such as dipping two vegetables.

- BEN ISH CHAI:** The Egyptian exile began with “dipping,”

2. **On all other nights** we eat many vegetables, but on this night [we eat] *maror*.
3. **On all other nights** we do not dip even once, but on this night, twice.
4. **On all other nights** we eat either sitting or reclining, but on this night we all recline.

The Seder plate is returned. The matzos are kept uncovered as the Haggadah is recited in unison. The Haggadah should be translated, if necessary, and the story of the Exodus should be amplified upon.

We were slaves to Pharaoh in Egypt, but HASHEM, our God, took us out from there with a mighty

when Yosef's tunic was dipped in blood after his brothers sold him into slavery. The redemption also began with "dipping," when the Jews dipped a bundle of hyssop into the blood of the *korban Pesach* and smeared the blood on their doorposts (*Exodus 12:22*). We dip twice to commemorate the beginning of the exile and its end.

- The first dipping — *karpas* in salt water — is done to stimulate the appetite, in the manner of free men. The second dipping — *maror* in *charoses* — is done to remember the cement with which our ancestors performed hard labor.

Q ***Why do we question the fact that we dip our food on the Seder night? It is normal to dip food all year round.***

- A** □ **RA'AVAN:** On the Seder night we say a blessing (on the *maror*) before we dip. The rest of the year, we dip without saying a special blessing.
- **TZUF AMARIM:** The rest of the year, dipping is optional; on the Seder night, it is a requirement.

עֲבָדִים הָיִינוּ / *We were slaves*

Chazal instructed that the story of the Exodus follow a specific sequence: of *beginning with disgrace and ending with praise* (*Pesachim 116*). There is a dispute between Rav and Shmuel over what constitutes the "disgrace" and the "praise." Rav says that the disgrace is *מִתְחַלָּה עוֹבְדֵי*

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וּבְזָרוּעַ נְטוּיָהּ. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ
הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֵרִי אֲנוּ וּבְנֵינוּ
וּבְנֵי בְנֵינוּ מִשָּׁעֲבָדִים הֵינּוּ לְפָרְעָה בְּמִצְרַיִם.

Originally our ancestors were idol worshipers, and the praise is to His service. Shmuel says that the disgrace is We were slaves to Pharaoh in Egypt, and the praise is 'But HASHEM, our God, took us out from there.

Q Why is it necessary to “begin with disgrace and end with praise”?

- A** □ **VILNA GAON:** The Jews in Egypt did not conduct themselves with holiness and purity and were not deserving of redemption, yet Hashem still redeemed them. By describing the disgrace of the Jews in Egypt, we highlight the kindness of Hashem in redeeming them.
- **MAHARAL:** One can learn about something from understanding its opposite. In order to appreciate the significance of the Exodus from Egypt, and the lofty level the Jewish people then achieved, we need to first understand how lowly the Jews' status was prior to the redemption.
- **KSAV SOFER:** The praise of Hashem is heightened by describing the depths from which the Jewish people were redeemed.
- **RAV AVRAHAM JOFFEN:** By describing the Jews' disgrace, we uncover the root cause of the exile, just as a doctor needs to know the underlying cause of an illness in order to heal a patient.
- **NESIVOS SHALOM:** The Egyptian exile differed from all the other exiles in the sense that Egypt was a “house of slavery,” a place where people lost their identity and their power of independent thought. By describing the condition of the Jews prior to the redemption, we magnify the miracle that Hashem did for us when He freed us from Egypt.

Q Why is it a “disgrace” that we were slaves in Egypt?

hand and an outstretched arm. Had not the Holy One, Blessed is He, taken our fathers out from Egypt, then we, our children, and our children's children would have remained subservient to Pharaoh in Egypt.

A **RAV YOSEF KORNITZER:** The disgrace was that we saw ourselves as slaves to Pharaoh, and not to Hashem. A person who believes in Divine Providence understands that every decree comes from Hashem. When the Jews were in Egypt, their faith was lacking, and that was a disgrace.

Q ***Why should we praise Hashem for redeeming us from Egypt; He was the One Who brought us there in the first place?***

A **KSAV SOFER:** Hashem brought the Jewish people to Egypt because they needed to be refined and purified. Just as a launderer is paid to clean a soiled garment, we thank Hashem for purifying us in Egypt and then redeeming us.

RAV AHARON KOTLER: We thank Hashem for taking us down to the Egyptian “refinery,” where the Jewish nation was born.

Q ***At the beginning of Avadim Hayinu, we say עֲבָדִים הָיִינוּ לְפָרֹעַ, We were slaves to Pharaoh, but at the end we say that had Hashem not taken us out, מִשְׁעַבְדִּים הָיִינוּ לְפָרֹעַ, We would have remained subservient to Pharaoh. What is the difference?***

A **MA'ASEH NISSIM:** The word *eved* implies a temporary enslavement, for a set period of time, while *shibud* implies total, permanent enslavement. At first, we were עֲבָדִים, *slaves*, for a certain period of time. But had Hashem not redeemed us from Egypt, we would have descended into the state of מִשְׁעַבְדִּים, and we would have remained there in total enslavement.

CHEMDAS SHLOMO: In the early stage of our enslavement, when we were עֲבָדִים, we had hopes of redemption. With time, however, we became מִשְׁעַבְדִּים, hopelessly enslaved. This made Hashem's kindness in redeeming us that much greater.

וְאֶפִּילוּ כִּלְנוּ חֲכָמִים, כִּלְנוּ נְבוֹנִים, כִּלְנוּ זְקֵנִים,
 כִּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר
 בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת
 מִצְרַיִם, הֵרִי זֶה מִשְׁבַּח.

- **SHO'EL U'MEISHIV:** An *eved* is forcibly enslaved, while a *meshubad* can be enslaved of his own will. Initially, we were forcibly enslaved, but had Hashem not taken us out of Egypt, we would have eventually become מְשֻׁעָבְדִים, willingly enslaved.
- **NETZIV:** The word מְשֻׁעָבְדִים means “beholden.” Had we remained in Egypt until the end of the 400-year exile (and not experienced the miracles that accompanied the accelerated redemption after 210 years), we would have felt indebted to Pharaoh for freeing us out of his own goodwill.
- **HASHIR V'HASHEVACH:** Had we escaped from Egypt through natural means — by running away or rebelling — we would have been freed in body, but our minds would still have been enslaved to Egyptian culture. We would have remained slaves to Pharaoh in the spiritual sense. We therefore say that had Hashem not taken us out of Egypt, we would still be *subservient to Pharaoh*.

Q **How does this passage answer the questions asked in Mah Nishtanah?**

- A □ **ABARBANEL:** In *Mah Nishtanah*, we ask about the contradictory practices of the Seder night, some of which are indicative of slavery and some of which are reminiscent of freedom. *Avadim Hayinu* answers the questions by describing how we went from being slaves to being free men. This explains why we act like paupers at the beginning of the Seder, and by the end of the night we act like free men.

Q **What is the difference between “a mighty hand” and “an outstretched arm?”**

- A □ **MALBIM:** A *mighty hand* conveys that Hashem took us out of Egypt against the will of the Egyptians. An *outstretched arm* means He took us out with an open revelation of His

Even if we were all men of wisdom, understanding, experience, and knowledge of the Torah — it would still be an obligation upon us to tell about the Exodus from Egypt. The more one tells about the discussion of the Exodus, the more he is praiseworthy.

might, leaving no room for anyone to think that the Exodus was a natural phenomenon.

- **RE'ACH DUDA'IM:** A *mighty hand* refers to the great power with which Hashem took the Jews out of Egypt, while an *outstretched arm* implies that although the attribute of justice was prosecuting against the Jews, Hashem redeemed them with love and mercy.
- **MARBEH LESAPER HAGGADAH:** A *mighty hand* refers to the physical salvation from Pharaoh and slavery. An *outstretched arm* refers to the spiritual redemption from the forty-nine levels of impurity.

Q Why would we think that “men of wisdom” would be exempt from the mitzvah of telling the story of the Exodus?

- A** □ **RAV CHAIM PALAGI:** Mordechai writes (*Berachos* 1:16) that *sippur*, telling the story, is done in a loud voice, but Rambam rules (*Hilchos Dei'os* 5:7) that a Torah scholar should not shout or raise his voice, but should rather speak softly to everyone. Although we are generally supposed to conduct ourselves in the manner of *talmidei chachamim*, who do not raise their voices, on the Seder night we are supposed to veer from our usual practice, for it is a mitzvah *l'saper* — to tell the story in a loud voice.
- **RAV YECHESKEL LEVENSTEIN:** Even if one does not think that scholars are exempt from the mitzvah of recounting the story of the Exodus, one might think that it is preferable that they study more esoteric Torah subjects. The Haggadah is telling us that even a scholar has to focus on the story of the Exodus.
- **SIFSEI CHAIM:** One might have thought that the mitzvah to recount the Exodus is incumbent only on those who are not