

**שיח הגרי"ד הגדה**

**דף ז - נהגו ללבוש קיטל**

Q: Why do we wear a קיטל? Isn't that a בגד של מתים?

A: #1 – נצי"ב – We don't wear it as a בגד של מתים, rather it is a זכר לקרבן פסח which must be eaten משולחן גבוה like one sitting at the table of a king since this קרבן is based on this, all the men should wear the קיטל, but that doesn't seem to be the prevailing custom.

A: #2 – Rav Moshe Soloveitchik explains that wearing a קיטל is a שינוי to arouse the children to ask questions. So we specifically wear a בגד של מתים to get the children to ask why are we wearing that, it is a day of שמחה. Based on this reasoning, it is enough for the head of the household to wear it.

**דף יב – בענין ד' כוסות**

During WWI in a town called הסלאוויטש they didn't have enough wine for everyone to have 4 cups. Rav Moshe Soloveitchik and his brother the גרי"ז asked the following question:

Q: Is it better for the head of the household to be מוציא everyone else (like Tosfos (פסחים דף צט) סחיים דף צט), or is it better for each person to drink his own cup with חמר מדינה (like the רמ"א ס' (תפג)?

A:

– (חמץ ומצה ז'ט' לפי הגמ' דף קח) רמב"ם

1. If one drank undiluted very strong wine for his four cups, he is יוצא ידי ד' כוסות, but not יוצא the חירות part of the mitzvah.
2. If he drank all four cups consecutively, יוצא ידי חירות, ידי ד' כוסות לא יצא – בבת אחת.

Q: What is the pshat? If I drink בבת אחת, why do I fulfill the חירות when I am struggling to get the wine down? Furthermore, why haven't I fulfilled the ד' כוסות when after all, I drank four cups?

A: – גר"מ/גרי"ז – explain that there two aspects to this mitzvah, שתייה and סידור דברים על הכוס. When the Rambam says that drinking יין חי doesn't fulfill the mitzvah, it means you aren't fulfilling the שתייה aspect, because that must be done בדרך חירות and יין חי is not something a free man does. But if you drink the cups בבת אחת that is חירות, but the ד' כוסות you have not fulfilled because you didn't do it על הכוס.

Now let us return to the original question:

כוסות של ברכה – one can be מוציא other people just like all סדר דברים על הכוס

בדין מצוות שתייה - בגופו , so you cannot be מוציא others.

Therefore, the head of the household can only be מוציא everyone's aspect, but not the שתייה aspect. That might lead us to think that it would be better to use חמר מדינה, but that is not going to be much better. Although the רמ"א say you can fulfill the mitzvah with חמר מדינה, Rav Soloveitchik assumes that that is only the סידור דברים על הכוס aspect, because for שתייה it must be דרך חירות which requires wine. That leaves us with equally not perfect alternatives: If we have the head of the household say it for us, then we are not fulfilling the שתייה aspect since we are not drinking. If we use חמר מדינה we are not fulfilling the שתייה aspect because it is not wine.

Rav Moshe Soloveitchik concluded that the head of the household should fulfill the first cup for everyone over wine and then they should use חמר מדינה for the last three cups.

**כרפס** – דף טו

ולוקח ירק ומטבל אותו **בחרוסת**, ואוכל **כזית**, הוא וכל המסובין עמו, – רמב"ם (חמץ ומצה ח/ב) כל אחד ואחד אין אוכל פחות מכזית, ואחר כן עוקרין השולחן מלפני קורא ההגדה לבדו עכ"ל.

Q: We find conflicting ideas in the Gemara:

כרפס - דף קיד: it is to get the children to ask questions

עקירת השולחן - דף קטו: is to get the children to ask

What is the difference between these two actions? If removing the seder plate arouses questions from the children, then it should be enough if just the head of the household eats the כרפס, why do we all have to eat it?

of asks, why does the Rambam require you to eat a **כזית** – הגהות מיימניות of כרפס, if it is eaten to get the children to ask questions, then shouldn't one bite be enough?

A: The Rambam must hold that it is an actual mitzvah to eat כרפס, and that is why we must eat כזית, it is like all the other מצוות אכילה of the night. The Gemara just gave us insight to the reason for this mitzvah being to arouse the children to ask questions. This can be supported by looking at another issue.

Q: Do we dip the כרפס into salt water or חרוסת?

חרוסת – תוספות (קיד ד"ה מטבל)

חרוסת – רמב"ם (ח/ב)

It appears that the Rambam is לשתתו in that it is a מצוות אכילה, and like other mitzvos of the night, you dip it in חרוסת and you must eat a full כזית. In fact, the Rambam held you dipped the matzah in חרוסת for the same reason.

A: Now we can answer our original question.

עקירת השולחן is just to arouse questions, therefore, it is enough to just remove the plate from the head of the household. But כרפס, in addition to arousing questions, there is a real מצוות אכילה and that is why every individual has to eat it.

(According to the הגהות מיימניות's question, he felt that כרפס was just to ask questions, then it should be enough just for the head of the household to eat it. But no one does this.)

**(דף טז) – בענין הברכה של כרפס**

"מתחיל ומברך ולוקח ירק ומטבל אותו בחרוסת ואוכל כזית..." – רמב"ם (חמץ ומצה ח/ב)  
According to this, one must make the bracha on the כרפס before dipping in the חרוסת.

"ואחר כך כורך מצה ומרור כאחת ומטבל בחרוסת ומברך (בזמן הבית המקדש) – רמב"ם (חמץ ומצה ח/ו)  
According to this Rambam, you first dip the marror, then make the bracha.

Q: Why the difference between כרפס and מרור?

The main difference here is the type of bracha; the bracha on כרפס is a ברכת הנהנין whereas the bracha on מרור is a ברכת המצוה. Apparently, the Rambam holds that a ברכת המצוה must be עובר so there cannot be any kind of הפסק between the bracha and the mitzvah (eating), for if there were, it would not be עובר לעשייתן. כרפס on the other hand is a ברכת הנהנין which doesn't require לעשייתן. Therefore, you can make the bracha and then dip.

Q: But even ברכת הנהנין we try לכתחלה to say the bracha right before eating? We are חייב להסמך so we should dip first and then make the bracha by כרפס as well?  
(עיין רמ"א ס' קס"ד ס"ו וביאור הגר"א שם וגמרא ברכות דף מ)

A: There are 2 aspects to כרפס – 1. טיבול, 2. אכילה  
Just dipping won't be enough to be יוצא כרפס without eating it. Therefore, the Rambam holds that you must be יוצא מצטרף to the טיבול because you need both to be יוצא. In order to do that, you must dip after the bracha just before you eat, because otherwise the bracha will be a הפסק between the dipping and the eating.  
Furthermore, if you dipped before the bracha, the טיבול and the אכילה could not be מצטרף because you are dipping at a time that the eating is אסור since you cannot eat it without a bracha. You must dip at a time you can eat, which is after the bracha. This explains why the Rambam says to dip the כרפס after the bracha, but before eating.

Q: The Rambam in פרק ח' הלכה ח' says that בזמן הזה by both מרור ומצה you make the bracha and then dip and then eat.

1. Why? These are ברכות המצוות which require לעשייתן?
2. What is the difference between זמן המקדש and זמן הזה that the Rambam differentiates and says בזמן המקדש dip then make the bracha, but בזמן הזה do the opposite by making the bracha and then dipping.

**וצריך עיון**

**הסיבה**

**דף כה – הלילה הזה כולנו מסובין**

הסבה פירושה היא שצד **השמאל** של אדם צריך להשען על המטה או כל דבר אחר. אך אם מטה את גופו לצד שמאל ואין גופו נשען על שום דבר, אינו הסיבה כלל.

The Gemara says in פסחים – אבל – על ירך חברו, אבל – פסחים  
כל האמראים לא היו מסיבים על מטות אלא כל אחד היה מסיב על ירך חברו, אבל – פסחים  
לא הטו את עצמם לצד שמאל בלי להשען כלל.

One must be careful to actually lean on something or else it is not considered הסיבה. To do this properly, The Rav had the practical suggestion of turning his chair to the left side so that he could lean on the back of the chair.

**(דף כה) – סיפור יציאת מצרים**

Is this obligation to say we were slaves in Egypt and that Hashem redeemed us specifically בלילה, on this night of ליל טו' ניסן, or no, all we have to do is say we were slaves and Hashem redeemed us, but no need to mention it was specifically on this night?

לפי דעתו של בן אביו מלמדו. כיצד? אם היה קטן או טפוש, אמר לו, בני, כולנו היינו עבדים, כמו – (ז'ב') – רמב"ם שפחה זו או כמך עבד זה במצרים, ובלילה הזה פדה אתנו הקב"ה ויוצאנו לחירות.

We see that the basic obligation to tell a child is that we were slaves and Hashem took us out **on this night**.

Q: If this is so, where do we actually do this at the seder? There is no mention of ליל טו' in the hagaddah?

A: Rav Soloveitchik explains that in the נשתנה מה we ask four questions and then the answer is ... עבדים היינו לפרעה במצרים ויוצאנו ה' אלקינו משם... Meaning, **this night** is different from all other nights since this is night that Hashem redeemed us. So from the question and answer we say that Hashem redeemed us **בלילה הזה, on ליל טו'.**

(Rav Lichtenstein questioned whether this might only work according to the Rambam who holds that the head of the household actually says the נשתנה מה as well. But for those Rishonim who say he doesn't have to say it, this answer may not work.

**(דף כ) – בענין כוס שני**

The Rambam writes (ז'י) that the four cups have to be said על הסדר, which is #1 = קידוש, #2 = הלל, #4 = ברכת המזון, #3 = על הגדה.

Q: Was the 2<sup>nd</sup> cup established to go only one the bracha of גאלנו or was it established to go on the entire מגיד?

The Gemara (קטז) says, מזגו לו כוס שני וכאן הבן שואל אביו. From the fact that we pour the 2<sup>nd</sup> cup at the beginning of Maggid would imply that it goes over the entire Magid. If that were not the case, we could pour it at the end before גאלנו.

(ד"ה וכאן) – רשב"ם says that the the son's question is why are we pouring the 2<sup>nd</sup> cup now, before we eat? If so, then the reason we pour now is to arouse the children to ask and not necessarily to mean that it goes over the entire Maggid.

But he quotes the יקר רבינו יעקב בן יקר who says that the Mishnah says "וכן" and not "וכאן", so then the son is not asking about the pouring of the cup. Rather, the Mishnah is saying pour the cup then precede נשתנה מה. Accordingly, it would suggest that we are in fact pouring now so that the entire Maggid can be recited over the cup of wine. In fact, the Rambam (הל' י) says it explicitly, "כוס שני קורא עליו את ההגדה".

Based on this, if you don't pour the cup before Maggid you are not יוצא the 2<sup>nd</sup> cup.

It once happened at the seder of of Rav Moshe Soloveitchik that someone spilled their cup towards the end of Maggid and Rav Moshe told him to repeat the entire Maggid again (minus a few parts that he was lenient about since they are not in the Hagaddah of the Rambam). He felt that to repour the cup and drink it was no different than waiting until the end to first pour it.

Going one step further. The Gemara in Brachos (דף נא) lists 10 things that are required for a כוס של ברכה and the Rambam in Hilchos Shabbos (כ"טז) quotes these things: it must be rinsed out before using, it must be held in the right hand, and it must be lifted up a טפה above the ground. Accordingly, the כוסות של ברכה are ד' כוסות and should require these things as well.

If we put these two issues together, one might suggest that you should hold the cup above a tefach the entire Maggid. (That was the practice of Rav Soloveitchik and his father).

Q: Do we say you have to hold it the entire Maggid, or no, the Gemara (ברכות נא) says "כוס ישועת" "כוס ישועת" that you only lift the cup when you are קורא בשם ה' when reciting the bracha of אשר גאלנו, but no need to hold it the entire time? Even if you argue this, you WOULD STILL have to hold onto the cup with your right hand the entire time, just not have to lift it up atefach.

Bottom line, according to the Rambam, the cup goes over the entire Maggid.

The טור ושולחן ערוך argue with the Rambam and say (ס' תע"ג, סעיף ג') that you only have to hold the cup from לפיכך until the end of אשר גאלנו. This is because לפיכך is the שירה which requires that you hold up the cup. If so, why do we pour the cup at the beginning of MAGgid, just as the Rashbam says, to get the children to ask questions.

מגיד

### הא לחמא עניא

In the Hagaddah of the Rambam, he has the גירסא (alternate text) which says, "בבהילו יצאנו ממצרים הא לחמא עניא".

Q: Why does he have these words בבהילו יצאנו ממצרים? How do they connect to this paragraph?

A: Matzah represents two things:

1. לחם שמזכיר את עוני שנתענו במצרים – דברים טז/ז – based on the pasuk in לחם עוני meaning a reference to the slavery in Egypt.
2. גאולה – we find this in the Gemara (קטז:) and the hagaddah that quotes the idea of רבן גמליאל היה אומר... מצה היא על שם שנגאלו ממצרים.  
Similarly the pasuk says דבחפזון יצאנו... that the redemption went quickly. The Jews did not delay at all.

Perhaps this can explain the Rambam's language – בחפזון=בבהילו. Accordingly, the Hagaddah is reminding us that there are these two aspects to Matzah.

### כל דכפין ייתי ויכל

Q: Why do we start the Hagaddah with הא לחמא עניא which deals with אורחים? As important as that is, what is the connection to the seder that we should begin with it?

A: A slave can't invite guests in because we learn in the Gemara (פסחים פח:), מה שקנה עבד קנה רבו, whatever a slave acquires goes directly into the possession of his owner. That is why we start off with this statement, as a statement of חירות to show we are no longer slaves.

(Rav Yitzchak Lichtenstein adds that this connects nicely to the next statement of לשנה הבא בני חורין, now in Galus where we are not complete בני חורין, but next year in Yerushalayim where will be completely free.)

### כל דצריך ייתי ויפסח

The Rambam says (הלכות קרבן פסח –ב'ב) that even though it is permissible for one individual to shecht the korban Pesach on his own, לכתחלה we try not to have someone do it on his own. We see this in the pasuk when it says יעשו אותו לשון רבים. For this reason, we begin the seder to invite someone to join your group so you do not have to shecht and eat alone.

### (דף כו) – בענין עקירת השולחן

The Gemara in Pesachim (115) says,

לפני שאומרים מה נשתנה עוקרים את השולחן (לדין הקערה) כדי שישאלו התינוקות

Before saying מה נשתנה, we remove the seder plate from before the head of the household. The Gemara, however, does not say when we return it.

– תוספות (דף קיד ד"ה הביאור) says that we return it right after saying מה נשתנה and before saying (סימן תע"ג ס"ז ועיין הגר"א in Shulchan Aruch paskins in עבדים היינו).

What is the reasoning of Tosfot? It is based on the Gemara on קטו: which says,

"לחם עני – לחם עני" – meaning you must recite סיפור יציאת מצרים over the matzah, so you must have the matzah on the table during the recitation of the hagaddah; so you must return the seder plate before you start עבדים היינו.

רמ"א - says that you must uncover the מצות during the הגדה and the Vilna Gaon explains that this is because of the halacha of לחם עני עלי דברים הרבה; it is not enough to have the matzah on the table but they must also be uncovered.

Q: Why does Tosfot bring his source from לחם עני and not from the דרשה of the הגדה that says יכול יכלו – מבעוד יום, ת"ל בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור מונחים לפניך לחם עני? – this would have been a better source because it also explains the need to say the הגדה over mitzvah?

A: Tosfot was of the opinion that דרשה doesn't mean that, rather it means that when you are obligated to eat matzah and marror, then at that time you are obligated in סיפור יציאת מצרים, but not before the night of Pesach יום מבעוד יום. It is for this reason that Tosfot brings the דרשה of לחם עני.

רמב"ם (הלכות חמץ ומצה ח/ד) - he argues on Tosfot and says that you do not return the seder plate until the end of maggid before saying ... רבן גמליאל היה אומר וכו'.

Q: Why? Does the Rambam not believe in the דרשה of הרבה עלי דברים הרבה לחם עני – לחם עני עלי דברים הרבה?

A: The gemara had to other דרשות for לחם עני:

1. Matzah must be בפרוסה, broken like a poor man's bread.
2. We have to hurry the baking of matzah so that it doesn't turn into chametz, similar to how a poor man hurries making his food.

#1 - The Rambam must have believed that these דרשות are mutually exclusive and you have to only paskin like one of them. He paskined like the דרשה of בפרוסה של עני בפרוסה (see halacha רבן where he says that you only need two matzos at the seder even though one is broken it does not affect your לחם משנה.)

Therefore, there is no need to return the seder plate to the table before the whole מגיד section, it is enough to return it at the end of מגיד before רבן גמליאל.

Q: According to this, why bother returning it at all? We said there is no need to recite הגדה over the matzah?

A: This is for a completely different reason. The Gemara says on דף קטו: רבן that when you say רבן מצה משום מה you are supposed to lift up the matzah. For this reason we return the seder plate at that point.

#2 – Perhaps the Rambam agrees that each of the דרשות do not argue on each other, rather you need both דרשות, you need מצוה בפרוסה and לחם שעונין עליו דברים הרבה. BUT, the requirement to say the הגדה over the matzah is only on those parts of the הגדה that are applicable to matzah, like מצה זו משום מה... but the rest of the הגדה need not be said over the matzah.

The Rav brings a support to this from רבינו חננאל who says

"לחם עוני – לחם שעונין עליו דברים הרבה – פירוש אומר עליו הגדה, מצה זו שאנו אוכלין..."

Like the Rambam, only those parts of the הגדה that are applicable to matzah must we recite over the matzah. For this reason, he says that you return the seder plate before רבן גמליאל and not before עבדים היינו.

### (דף ל') – מעשה ברבי אלעזר בן עזריה

The Gemara in (נו:) that says that קרבן פסח can only be eaten until הצות. From this paragraph which comes from a Mishnah and says R' Elazar stayed up all night discussing י"מ סיפיר, he must have held that the Gemara in זבחים is only applied to korban Pesach, but R' Elazar holds that י"מ סיפור can be said all night.

On the other hand, there is a מכילתא (פרשת בא סוף פרשה יח) – says,

"ר' אלעזר אומר מנין אתה אומר שאם היתה חבורה של חכמים או תלמידים שצריכים לעסוק בהלכות פסח עד הצות? תלמוד לומר מה העדות..."

From here it seems that R' Elazar holds you can only do י"מ סיפור until הצות??

Which is it?

There is a הקירה (an analytical question) that questions, when we say that י"מ סיפור is only בשעה בשעת מרור ומצה מונחים לפניך, what does that mean? Is it that that י"מ סיפור is just the starting time for the mitzvah of י"מ סיפור, which could then extend until morning, or no, it

means that the **only** time you are obligated in י"מ סיפור is when matzah and marror are before you, i.e., only until הצות?

תוספות – (מגילה דף כא ד"ה לאתו) says that הלל can be said after הצות because it is only a מצוה מדרבנן. This implies that had it been מדאורייתא, you would have to finish by הצות.

Q: Why don't we have to finish Hallel before chatzos? Why is the fact that it is Rabbinic make any difference?

A: There is a מהלקת תנאים as to when we have to finish eating korban Pesach. R' Elazar says only until הצות, whereas the חכמים hold it is all night until morning. Tosfos holds that סיפור is dependant in פסח, אכילת קרבן פסח, therefore, Tosfos says that סיפור, which is מדאורייתא must be said before chatzos because ספק דאורייתא להומרא. הלל, which is part of סיפור, yet it is only a מצוה מדרבנן, so we apply ספק דרבנן לקולא, so we follow the חכמים and can say Hallel all night until morning.

ר"ן – rules in accordance with R' Elazar by Hallel so it must be done by chatzos. This is how the Rema paskins in ס' תעז ס"א.

**We see, that both according to תוספות and the ר"ן, according to ראב"ע, the חיוב סיפור י"מ is only until Chatzos. Hence, the drasha was just explanation, that it is literally the only time you are obligated in י"מ סיפור is up until הצות.**

Q: Why then did ראב"ע stay until morning discussing all the laws of Pesach?

A#1 – According to Tosfos and the Ran, ראב"ע was up all night, but not because he held סיפור could be extended, it just happened that they got engrossed in the conversations and the experience. Just like they didn't realize it was time for קריאת שמע. **But ראב"ע holds that סיפור is only until chatzos.**

A#2 – Besides the obligation of י"מ סיפור, the Tosefta (Pesachim 10:8) says that there is an obligation to be הלילה כל הלילה פסח. This is expressed in the Hagaddah as well through the question from and the answer to the חכם. He asks, "מה העדות והחקים?" And we respond to him, "ואף אתה אומר לו כהלכות הפסח, אין מפטירין אחר הפסח אפיקומין."

So we answer the חכם about two things:

יצאת מצרים – we tell him what actually happened during מצרים, עבדים היינו לפרעה במצרים, ויצונו ה' לעשות את כל החקים האלה – ויצונו ה' לעשות את כל החקים האלה.

**Hence, according to ר' אלעזר בן עזריה there are 2 דינים here:**

1. סיפור המעשה – this can be done all night
2. ללמוד הלכות פסח – this is only until הצות because it is only logical to learn the halachot during the time that you can fulfill the mitzvah of korban Pesach. After chatzos, learning hilchot pesach is no different that learning hilchot sukkah at that time.  
(all of this answer goes against the תוספות and ר"ן)

Q: We still have one contradiction in that the Tosefta said,



??חייב לעסוק בהלכות הפסח רק עד חצות." whereas the מכילתא says "חייב לעסוק בהלכות הפסח כל הלילה"

A: Rav Soloveitchik explained that the Tosefta was going according to the opinion of the חכמים who hold it can be eaten all night, whereas the מכילתא was going according to ר"א who holds only until chatzos.

מעשה ברבי אליעזר (דף כט-ל) –

The Rambam has a different גירסא (text) which says "שכל המרבה לספר..הרי זה משובח"

Q: Why does he change it from שכל tot וכל?

A: Rav Soloveitchik explained that this statement was an explanation of the previous statements. If the obligation was only to tell over the story of י"מ then the חכמים should be exempt from doing this mitzvah since they already know it. So the Rambam is teaching us that within י"מ סיפור there is a special obligation to be מרבה, to delve deep into the miracles of י"מ. That, even חכמים must do.

This perhaps can shed some light on why these תנאים were having their seder together and not at home with their respective families, because in order to really delve into the miracles, they needed to discuss it with other גדולים would could teach them new things.

יכול מראש חודש (דף מג) –

Q: Why would I ever think that י"מ סיפור should start from Rosh Chodesh? The pasuk says ביום ההוא! Of course I can't start earlier?

A: The Rambam (א/ז) says that the obligation to remember י"מ on Pesach comes from the pasuk וזכור את יום הזה אשר יצאתם ממצרים and this same language is found in relation to Kiddush on Shabbos, וזכור את יום השבת לקדשו.

Rashi (שמות כ:ה) says that וזכור את יום השבת is giving us an obligation to constantly be reminded about Shabbos, i.e. – if during the week you come across a nice food, you should buy it for Shabbos. So the mitzvah of Kiddush is not just Friday night to sanctify the Shabbos, but it is a constant mitzvah even during the week to remember Shabbos. The Ramban says the same idea and he says that is why we don't refer to the days of the week by name, but we say שני אחד בשבת, שני בשבת...

Rav Soloveitchik explains that the Rambam is teaching us that we learn the י"מ סיפור from מצוות סיפור י"מ, so I might think that סיפור י"מ is not only on the night of the seder, but maybe even from Rosh Chodesh, for that is when the redemption began. **Therefore, "ביום ההוא", the Torah teaches us that it is only on the night of the seder.**

ארמי אבד אבי

(דף נ) – וירד מצרימה אנוס על פי הדיבור

דכשיעקב נפגש עם יוסף לא נפל על צוארי יוסף משום שהיה קורא את שמע. says, (בראשית מו/כט) – רש"י Only Yosef hugged Yaakov, Yaakov did not hug Yosef because he was saying שמע קריאת שמע.