

The head of the household lifts the matzos,
and says together with everyone at the table:

הָאֵל לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יִיתִי וַיִּכּוֹל. כָּל דְּצָרִיקָא יִיתִי וַיִּפְסַח.
הַשְׁתָּא הֵכָא לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא
עֲבִדִי לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין:

HAGGADAH

⚡ *Pesach — Festival of Loving-Kindness* ⚡

כָּל דְּכָפִין יִיתִי וַיִּכּוֹל. כָּל דְּצָרִיקָא יִיתִי וַיִּפְסַח

Whoever is hungry, come and eat! Whoever is in need, come and
join in the *Pesach*!

Let us consider why the Haggadah that commemorates the
event of the Exodus and all the miracles that happened to the
Jewish people on Pesach begins with an invitation to dinner.

The Mishnah teaches that the world stands on three pil-
lars — on the Torah; on the *avodah* [Divine service]; and on
acts of *chesed* [loving-kindness].⁹ A Midrash elaborates on
this theme:¹⁰ Moshe Rabbeinu mentioned all three pillars in
one verse of the Song at the Sea. “You directed [the world] with
Your *chesed*; this nation that You redeemed, You guided with
Your strength to Your holy Abode.”¹¹

9. *Pirkei Avos* 1:2.

10. *Bamidbar Rabbah* 12:12.

11. *Shemos* 15:13.

Kaddesh

Urchatz

Karpas

Yachatz

Maggid

Rachtzah

Motzi
Matzah

Maror

Korech

Shulchan
Orech

Tzafun

Barech

Hallel

Nirtzah

*The head of the household lifts the matzos,
and says together with everyone at the table:*

This is the bread of poverty that our forefathers ate in the land of Egypt. Whoever is hungry, come and eat! Whoever is in need, come and join in the *Pesach!* This year, we are here; next year, in the Land of Israel. This year, we are slaves; next year, free men!

“You directed [the world] with Your *chesed*,” obviously refers to the pillar of *chesed*. This alludes to all the generations that existed from Creation until *yetzias Mitzrayim*, for they did not have the merit of Torah and mitzvos to sustain their existence. Nevertheless, Hashem, in His great loving-kindness, permitted them to endure for twenty-six generations, until He gave the Torah to Bnei Yisrael. And it was that very loving-kindness that enabled the Jewish nation to go forth from Egypt, as the verse implies, “You directed with Your *chesed*,” i.e., “You redeemed this nation” from its Egyptian bondage on Pesach.¹²

The world then continued to be sustained exclusively by Hashem’s *chesed* for another forty-nine days until Shavuot, when Hashem gave the Torah to the Jewish nation at Mount Sinai.

“You guided with Your strength,” refers to the pillar of Torah, which is called Hashem’s strength.¹³ That is, You added Your

12. The Alshich adduces another proof that the redemption of Bnei Yisrael from Egypt was rooted in *chesed*: The first blessing of *Shemoneh Esrei* states, “He bestows godly loving-kindness and is the owner of everything; He keeps in mind the loving-kindness of the *Avos* [Patriarchs] and brings a redeemer to their children’s children...” The redeemer and redemption to which this blessing alludes is Moshe leading the Jewish nation out of Egypt.

13. *Tehillim* 29:11.

Pour the second cup of wine, and remove the Seder Plate from the table, as if the meal were finished, in order that the children see and ask.

Here, the youngest child asks:

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמָצָה
הַלַּיְלָה הַזֶּה כָּלוּ מָצָה:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יְרֵקוֹת.
הַלַּיְלָה הַזֶּה (כָּלוּ) מְרוֹר:

שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מִטְבְּלִין אֶפְילוּ פֶּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין:

Torah as an additional pillar to support the world. But with that pillar came the responsibility of observing and fulfilling the Torah's mitzvos. And even though the world had formerly stood in perfect balance on one pillar, it now began to quiver and shake when it stood on two! This was because many people were careless with regard to mitzvah performance. Eventually sin, inadvertent though it may have been, began to permeate the air and weaken the pillar of Torah, causing the world to wobble on its two pillars.

“To Your holy Abode,” refers to the pillar of *avodah* in the *Mishkan* (Tabernacle) and in the *Mikdash* (Holy Temple). To

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Barech

Hallel

Nirtzah

Pour the second cup of wine, and remove the Seder Plate from the table, as if the meal were finished, in order that the children see and ask.

Here, the youngest child asks:

Why is this night different from every other night?

Other nights we eat *chametz* and matzah;
this night, only matzah.

Other nights we eat other types of vegetable;
this night, bitter vegetables.

Other nights we do not dip [vegetables] even once;
this night, twice.

Other nights we eat either sitting or reclining;
this night we all recline.

restore the world's equilibrium, on the day after Yom Kippur, the Day of Atonement, Hashem commanded Moshe Rabbeinu to construct the *Mishkan* and perform the Divine service there in order to bring atonement for the people's complacency in performing Hashem's mitzvos. Thus, the third pillar, that of *avodah*, was erected and returned the world to its previous state of balance.

This Midrash teaches us that the Exodus was engendered by Hashem's loving-kindness and, consequently, Pesach is the Festival of *chesed*, loving-kindness. And that is why we begin the Seder with an act of *chesed*, by inviting strangers to join us at our Pesach meal: "כָּל דָּרְכָיו יִתֵּי וַיְכֹל" — Whoever is hungry, come and eat!"