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Taste a better Life

The Essentials *of Pesach*



זמן חרותינו

We have the opportunity over this Yom Tov to tap into the spiritual powers it contains and really become free. However just like everything you're working on if you really want to achieve it. First you will need definitions (otherwise it's just a *Bafufstick*...)

Being free means nothing is stopping you from living the life you truly want to and could be therefore:

- A|** Free yourself from any addictions. How could a cigarette or a drink be stronger than you?!
- B|** Live your own life not what makes other people happy. This is probably the worst form of slavery when we're constantly living for other people.
- C|** Free yourself from the chains you limit yourself to by saying "I can't" you know you could accomplish absolutely everything as its not you. It's Hashem!
- D|** As long as you're still acting פועל just doing things that humans could do, until you don't utilize your full potential - תכלית you're still a slave.
- E|** Real freedom is being yourself without any letters after your name - you're not your accomplishments you're the willingness to put yourself out to do it even if you don't succeed!! Remember the time you were secular and how Hashem destroyed your false gods till he brought you to where you are

Personal Redemption

We have a הלכה on Pesach which is very difficult to be מקיים, the הגדה says מצרים - in every generation we all need to view ourselves as if we are the ones leaving מצרים - How does one imagine that?!

According to many מפרשים the main part of the הגדה is the words מתחלה עובדי עבודה זרה היו אבותינו ועכשיו קרבנו המקום לעבדתו - our ancestors used to be idol worshipping and now Hashem brought us so close to him.

This is the main concept of יציאת מצרים it wasn't so much about the physical labor they suffered, it was much more about the suffering of lack of clarity and relationship with Hashem - גלות הדעת.

- Since that's the case on a personal note too we have to celebrate our personal redemption from מצרים, and recognize how we were זוכה to have a relationship with Hashem.

We have to make this into our story how we used to be עובדי עבודה זרה and try to go over the steps that brought us to the lofty place we're on.

Perhaps the list of דיינו is really the steps what did it for us, since that's the steps that did it for אבותינו they 1st experienced miracles then they accepted 1 מצוה which was שבת afterwards they accepted the entire Torah till they built the המקדש בית המקדש.

In our personal lives Hashem brought us all closer with those steps, starting with the miracles we've experienced - קריאת ים סוף - it made us aware of his existence and power (Perhaps it was reading an inspirational book) then we were aware of something he did for us personally - מן - then he destroyed the things we placed our beliefs in - הרג את אלוהיהם - weather it was the awareness that the money is not going to help me or the people (or even סגולות) then we agreed to taste it by taking upon ourselves 1 Mitzvah - נתן לנו את השבת, even we still thought "Yidishkeit isn't for me" yet we still liked to do that 1 Mitzvah, the next step was recognizing that it's true, so we started begrudgingly doing it all - נתן לנו התורה - and ultimately he brought us to a place that we built a בית המקדש in our heart, we accepted Yidishkeit and the Torah with love!!



כוונות and תפילות ליל הסדר

Karpas - Be Small

Before we begin the “Big Mitzvahs we have to learn to;

1. Know how to be small, not just big Chesed but small acts too.
2. Recognize we are nothing, and the only way we could connect to Hashem is by first killing our ego.

So please Hashem help me learn this message of always doing **חסד** not just waiting for the biggies!

- The **גמרא** teaches us there are 3 partners to everyone - Hashem and the parents, it goes on to explain details, the father gives the bones, the mother gives the blood and the hair, and Hashem gives the **נשמה**.

- The idea is the father sets the struc-

ture of the house, however it's a dry bone skeleton, the mother comes and adds the warmth and the love!

- The **מצה** represents the father (white yet dry and tasteless) we build it once strongly in middle of the Seder, the wine represents the mother (red wine) that's wine it spans from the beginning of the night till the end, love isn't established once and for all it has to be by every step!!

1st Matzah - **חכמה**

Please Hashem let me learn more about you, there is so much that I don't know yet.

2nd Matzah - **בינה**

Please Hashem help me understand you and your **תורה** better and deeper, now that this **מצה** we break in half by **יחץ**



and we only focus on the smaller part, because however much we understand it's always still going to be the smaller part.

Dipping the מרור in the חרוסת

- If there a ענין to eat חרוסת during the night why is it contingent on the מרור? And why does it have to be sweet?

- The whole point of eating מרור is to sweeten the bitterness and our תפלה is, please Hashem help me recognize that all the bitterness, pain and challenges in my life are really good and sweet.

דעת - 3rd Matzoh

Please Hashem help me live my life according to all the messages I've just learned over the Seder, that's why it's the last thing of the Seder after all the messages we now have to beg Hashem

to live our lives with this clarity, it's also הלל this is the way he lived his life no matter what came his way the מצה and the מרור was one big sandwich!

The 4 cups of wine

Please Hashem help me do all the Mitzvahs with excitement, that's why we drink the wine while we do regularly acts like קידוש and ברכת המזון, not during the מצה or מרור because that's either way exciting, but our daily מצוות could get boring הלילה therefore we beg Hashem please help me do the תורצמ with excitement.

- Even the last cup of wine which is said over הלל, unfortunately our "Thank you Hashem" has also become out of rote.

- We need to continuously keep the excitement of Shiurim and Davening



The essence of the Yom Tov

In the הגדה we say פסח מצה ומרור חובתו, כל מי שלא אמר שלשה דברים הללו לא יצא ידי חובתו - We aren't יוצא our obligation if we don't say the 3 following words, מצה, פסח and מרור, it's difficult to understand what exactly are we not יוצא? And how could it be if we eat the מצה and the מרור we just don't pronounce these words clearly we've lost the whole מצוה?!

- The מפרשים explain if we go through פסח without getting the 3 main messages then we've totally missed the boat.

1 - פסח - his love to us The first message is that Hashem in his infinite kindness jumped over the Yidishe houses and didn't kill us the night when he killed all the בכורים of the Goyim.

2 - מצה - our love to him We left מצרים to the desert without having any plan for survival, it's the ultimate display of אמונה ובטחון - Letting go!

3 - מרור - Sweetening the bitterness The מצוה is to take the מרור and dip it in חרוסת symbolizing that whatever we go through in life is really sweet.

- The entire יום טוב it's our job to review these 3 points, how much Hashem

loves us, the importance for us to let go and life really is awesome!!

- The 2 words פסח and מצה are the 2 names of this יום טוב, we call it פסח and Hashem calls this יום טוב in the Torah חג המצות, חג האומות points out its because in real relationships one shouldn't be focused how much they do for their spouse, rather they should focus on how much their spouse does for them, therefore Hashem calls it חג המצות as it brings out how special we were to Hashem, and we call it פסח as it brings out how special Hashem was to us.

- Building on the above we may add that the 3rd aspect מרור is also happening on both ends, we experience some bitterness in our lives, but aren't we giving Hashem some bitterness too?! The only way to deal with it is again in relationships we focus on the others kindness and we excuse the setbacks, so Hashem views us as mortal humans that could make mistakes, our job is to view Hashem as the creator of the entire universe He doesn't make mistakes he knows what he's doing

פסח-אמונה ובטחון

- We begin the Seder with the questions of מה נשתנה, why don't we get back to answer the specific questions?!

- The הגדה describes the 4 types of children that we need to teach to them
- חכם, רשע, תם, שאינו יודע לשאול - A few problems here

1. It seems out of order, if the חכם is the 1st then the רשע should be last not 2nd?

2. Why is the תם portrayed as the simpleton, in the תורה the word תם means complete? The biggest philosopher ever was אברהם אבינו and he was called a תם in the תורה, and so was יעקב אבינו called a תם even though he managed to outsmart לבן, that doesn't show simple?!

3. If the שאינו יודע לשאול is the baby, why is it considered a category in itself? The baby isn't מחויב מצוות and therefore doesn't need to be taught?

- The פסוק says

ששת ימים תאכל מצות, וביום השביעי עזרת - you shall eat מצות for 6 days and then you'll have the שביעי של פסח of יום טוב, what's the significance of the 6 days leading up to the 7th day? Isn't there a מצוה to eat מצות for 7 days?

- Over פסח it's incumbent on us to really get to know who Hashem is so that we could have true בטחון and learn to let go! Therefore, we have a Seder which is the time we review over and over again the basics of אמונה - who Hashem is.

- When we spend the night discussing these things we begin to see there's a far greater picture and we don't understand anything, and therefore our job is to know that Hashem is behind everything and that answers it all!

- So the הגדה goes through 4 steps of how we get to that calmness and clarity;

There are 7 Steps of Bitachon

1

Hashem
loves
you.

2

He knows
exactly what
you need.

3

He has the
power to do
absolutely
anything to
help you.

4

All the small
things that you
"figure out"
also come from
him.



#1 - חכם The 1st level isn't too deep its simply acquiring more knowledge about Hashem.

#2 - רשע He isn't satisfied with simply being told so, he's attacking it, he wants it should make sense, these people have real potential, however we answer him its ok to ask with a passion but he has to be careful with his language.

#3 - תם He's much deeper as a תם is someone that's perfect and asks מה זאת Hashem does this and that, to that we answer him it's impossible to understand specifics we need to zoom out and ask general questions about Hashem. And then we reach the highest level

#4 - שאינו יודע לשאול He's reached a level that he knows so much about Hashem that He knows he doesn't know the more we recognize Hashem's power and love towards us the less he need to understand the specifics.

- The הגדה begins with many questions

all of them begin with the word מה - Why, the הגדה ends with questions too however there is the word מי - Who.

- When we ask all day the why questions, the answer is get to know Hashem, once you know who's being it all then everything falls into place.

- That's why we don't answer the מה questions as we'll never finish with more and more questions, the main thing is get to know who - Hashem!!

- On שביעי של פסח the Yiden were זוכה to say זה קלי they reached a level of even understanding the why's!! The פסוק is ששת ימים תאכל מצות after spending 6 days working hard on the מי, Hashem will give us a tremendous מתנה of having clarity in the מה, ultimately that will be when משיח comes as this day is really מסוגל for it to come and all the questions will be answered!!

- We find these steps all throughout the הגדה so that by the time we end the night our אמונה is rock solid! (See next section for specifics)

5

Whatever you're asking for is nothing compared to what he's already given you.

6

His love to you is unconditional no strings attached.

7

His essence is perfect - there are no problems.

Snippets of הגדה in the Bitachon

Snippets of Bitachon in the הגדה

- The name פסח implies

#1 - Hashem loves us as the בעל הגדה explains how Hashem jumped over the Yiddish houses to save us.

- When the הגדה says וירא ה' את ענינו ואת עמלינו ואת לחצינו - which in simple terms it means Hashem saw our suffering and pain, the הגדה explains which type of pain, whether it's הדחק or בניס, he's teaching us

#2 - Hashem really gets us we think we know our problem, Hashem known the underlying problem causing our pain and that's what he sees.

- We discuss at great length all the מכות Hashem did in מצרים including the splitting of the sea to remind us

#3 - Hashem has all the powers to do anything he could handle your problems too!

- In the chapter of the בעל ולא מלאך the הגדה is pushing the message many times that it wasn't a מלאך nor a שרף or even a שליח it was strictly Hashem; problem

is we know Hashem spent several days convincing משה רבינו to be the שליח to take the Yiden out! The answer is

#4 - even when it's clear to you that someone helped you, it was also Hashem!

- One of the difficult passages in the הגדה is when we discuss how לבן wanted to wipe out ישראל, and how he was worse then פרעה that only tried to kill the males, but why is this important to discuss now when tonight is the night to say how terrible פרעה was and not to whitewash him?! The answer is

#5 - Hashem has done bigger things When the Yiden were in מצרים and were wondering if Hashem could really help them, after all פרעה is a real צרה, to that the בעל הגדה says Hashem has taken care of bigger miracles in the past behind our backs לבן was worse so don't worry he could handle פרעה!!

- We speak about Hashem taking us out בידו נטויה - with an outstretched hand, but Hashem is everywhere he doesn't need to stretch to reach anything?!

#6 - Hashem's love is unconditional even if spiritually we were so far he had to stretch so to speak to reach us yet he still got us out!!



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