

והגדת לבנך

Legacy
Haggadah

The Legacy Haggadah

was created to honor and share the wisdom of some of our revered Gedolim who, for reasons known only to Hakadosh Baruch Hu, were not *zocheh* to have children as their legacies. These Gedolim spanned continents and generations; by bringing their timeless *divrei Torah* to life, we create a powerful connection to the past, thereby bringing forth untold *zechuyos*. Some of the Gedolim included in this masterful publication are the Zera Shimshon, the Sabba Kadisha, Rav Meir Shapiro, the Aish Kodesh, the Satmar Rav, the Yismach Yisrael, and the Chazon Ish, *zechusam yagein aleinu*. Invite them to your home and your table; speak their words of Torah at your Seder; **be their child**, thus allowing them to advocate on your behalf as a parent would.

The Fisher Family Edition

והגדת
לכבוד
Legacy
Haggadah

INSIGHTS FROM GEDOLIM
WHOSE TORAH IS THEIR LEGACY

RABBI MOSHE HUBNER

סדר בדיקת וביעור חמץ

THE SEARCH FOR CHAMETZ

On the eve of the fourteenth of Nissan, a search for chametz is conducted. If the fourteenth of Nissan falls on Shabbos, the search is conducted on the eve of the thirteenth (i.e., Thursday night). The search must be performed at the beginning of the night. One may not begin eating or doing any form of labor from a half hour prior to nightfall until after the search.

הנני מוכן ומזומן לקיים מצות עשה ולא תעשה של בדיקת חמץ (לשים יחוד קודשא בריך הוא ושכינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל: ויהי נועם אדני אלהינו עלינו ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו).

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו
במצותיו, וצונו על ביעור חמץ:

Immediately following the search, one should nullify the chametz by saying.

Some have the custom to repeat the following three times.

If one does not understand the Aramaic passage, he may recite the nullification in any language he understands. One should be careful to properly dispose of any remaining chametz following the search.

כל חמירא וחמיעא דאיכא ברשותי, דלא חמתיה, ודלא
בערתיה, ודלא ידענא ליה, לבטל ולהוי הפקר כעפרא
דארעא:

Any chametz which is in my possession which I did not see, and remove, nor know about, shall be nullified and become ownerless, like the dust of the earth.

THE LAWS OF BURNING CHAMETZ

On Erev Pesach, we arise early to pray. למנצח, ומזמור לתודה, קל ארך אפיים and are not said. Chametz may be eaten until the end of the fourth hour of the day. It is crucial that chametz be nullified no later than the fifth hour of the day. All chametz must be burned before midday.

On the fourteenth of Nissan, chametz must be burned within the fifth hour of the day. The following passage regarding the nullification of the chametz is recited. Some have the custom to repeat it three times.

If one does not understand the Aramaic passage, he may recite the nullification in any language he understands (see bottom of previous page for translation). One should be careful to properly dispose of any remaining chametz following the search.

הַנְּנִי מוֹכֵן וּמְזוּמֵן לְקַיֵּם מִצְוֹת עֲשֵׂה וְלֹא תַעֲשֶׂה שֶׁל בְּדִיקַת חָמֵץ (לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשִׁכְיִנְתִּיהָ עַל יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל: וַיְהִי נֹעֵם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ).

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשׁוּתֵי, דְלֹא חֲמִתִּיהָ, וְדָלָא
בְּעֲרִיתִיהָ, וְדָלָא יְדַעְנָא לִיהָ, לְבָטֵל וְלִהְיֵי הַפְּקָר כְּעַפְרָא
דְּאַרְעָא:

ERUV TAVSHILIN

In the Diaspora, when the first day of Pesach falls on Thursday, one should make an eruv tavshilin before Yom Tov by taking a matzah and cooked food in his hand, and designating them for an eruv. He should then say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוֹת עֵרוּב:
בְּהַדִּין עֵרוּבָא יְהֵא שְׂרָא לְנָא לְמִיפָא וְלִבְשָׁלָא וְלֹא טְמָנָא
וְלֹא דְלָקָא שְׂרָגָא וְלִמְעַבְדָּא כָּל צְרָכְנָא מִיּוֹמָא טְבָא לְשַׁבְּתָא
לָנוּ וְלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת:

Set aside the matzah and cooked food in a safe place until Shabbos.

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The Order of the Seder

קִדְשׁ וְרַחֵץ כְּרִפּוֹס יַחַץ מַגִּיד רַחֲצָה
מוֹצֵיא מִצָּה מְרוֹר כּוֹרֵךְ שְׁלַחַן עוֹרֵךְ
צָפוֹן בְּרֵךְ הַלֵּל נִרְצָה

WHO KNOWS FIFTEEN?

Rav Reuvein Margolis writes that Rav Shmuel of Falaise, who was close with the Smag and Rav Yecheiel of Paris, is the author of the Simanim. He adds that there are many other versions of these Simanim found in the Rishonim.

What is the purpose of these Simanim? Why are they needed at all?

Rav Aharon Maggid (*Beis Aharon* 7, page 473 *os* 2) explains that in simple terms, the Simanim help us conduct the Seder in the proper order (like an instruction manual). Since the Seder consists of many requirements and details that must be followed in an orderly fashion, the Rishonim instituted the names of the various

steps in rhyme to remind us of how to properly conduct the Seder.

Rav Chamoi (*Beis Habicheerah* 100a) quotes the Yesod V'shoresh Avodah as saying that there are many mystical secrets and deep meanings underlying these famous words. Therefore, one should say them out loud with emotion and fervor. And, indeed, throughout the generations, our great Rabbis expounded upon the deeper meaning of the Simanim, whether from the standpoint of lessons based on *drush*, *mussar*, or even *kabbalah*. According to this understanding, the Simanim are not merely a memory tool but are actually part of the Haggadah, and this is why they should be verbalized.

THE NUMBER OF SIMANIM:

Although the common understanding is that there are fifteen Simanim, and that is how they appear in most Haggados, we find other sources which give a different number for the Simanim.

Reb Eliyahu Eichenstein (*Zichron Eliyahu*) based on the words of his grandfather, the Ateres Tzvi of Ziditchov, writes that there are fourteen Simanim. He excludes Nirtzah.¹

The Yismach Yisrael of Aleksander (*Pesach*

103) counts 13 Simanim², explaining that this number is meant to invoke the thirteen attributes of mercy.³

Based on this, we can better understand the words of Rav Avraham Chaim of Zlotchov (*Haggadah Pri Chaim*). He writes that one should verbally express each and every Siman before that portion of the Seder up to, and including, Nirtzah. His intent was to stress that Nirtzah is an integral part of the Haggadah, as it is the culmination of the thirteen attributes of mercy.

-
- 1 The Haggadah known as the “Maharal Hagaddah” also writes: “The theme of the night is hinted to in the ט” Simanim, because this alludes to the great ‘hand’ of Hashem that punished the Egyptians.” (“Hand” in Hebrew is the numerical value of 14). Elsewhere, he explains that Hallel Nirtzah is really one siman, because Hallel represents the praise that we sang when we were redeemed from Egypt, while Nirtzah represents the praises we will sing at the final redemption.
 - 2 On a *kabbalistic note*, Reb Eliyahu (*Zichron Eliyahu*) writes that the number 13 represents the thirteen attributes of mercy, which are the basis of Hashem’s compassion for the Jewish nation. Reb Eliyahu adds that the words Kaddeish through Hallel have the same numerical value as the thirteen attributes of mercy!
 - 3 Though it’s not clear how he gets to the number 13.

קִדְּשׁ

Although one must wait for nightfall, Kiddush and the Seder should begin as soon as possible. The first cup is drunk while leaning to the left. A brachah acharonah is not recited at this time.

Before making kiddush, some have the custom of reciting the following preparatory tefillah.

הַנְּנִי מוֹכֵן וּמְזוּמֵן לְקוּיִם מִצְּוֹת קִידּוּשׁ וּמִצְּוֹת כּוֹס רֵאשׁוֹן שֶׁל אַרְבַּע כּוֹסוֹת (לְשֵׁם יַחֲוֹד קוּדְשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתִיהָ עַל יְדֵי הַהוּא טְמִיר וְנִעְלַם בְּשֵׁם כָּל יִשְׂרָאֵל, וַיְהִי נֹעֵם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ).

On Friday night begin here:
(וְהִי עֶרֶב וַיְהִי בִקְרָא (Silently)

יוֹם הַשַּׁבָּת. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירי מְרַנֵּן וּרְבֵנָן וּרְבוּמִי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן: בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבָתוֹת לְמַנוּחָה] מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזְמַנִּים לְשִׂשׁוֹן

מְרוֹר כּוֹרֵךְ שְׁלַחַן עוֹרֵךְ צָפוּן בְּרֵךְ הַלֵּל נִרְצָה

אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֵת יוֹם] חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ [בְּאֵהָבָה מְקַרָּא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים. [וְשַׁבָּת] וּמוֹעֲדֵי קֹדֶשׁךָ [בְּאֵהָבָה וּבְרִצּוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה מְקִדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמַנִּים:

On Motzei Shabbos add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא מְאוּרֵי הָאֵשׁ: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ לְשַׁבָּת לְקִדְשָׁתָּ יוֹם טוֹב הַבְּדֻלָּתָּ. וְאֵת יוֹם הַשְּׂבִיעִי מְשַׁשְׁתָּ יְמֵי הַמַּעֲשֵׂה קִדְשָׁתָּ. הַבְּדֻלָּתָּ וְקִדְשָׁתָּ אֵת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתָּךְ: בְּרוּךְ אַתָּה יְהוָה הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

When reciting shehecheyanu, one should have in mind all the mitzvos of the night.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה:

THE MINHAG OF BESAMIM

There is an ancient *minhag* on this night to smell *besamim* before Kiddush.

The Sabba Kadisha cites a beautiful *remez* – the words, “ליל פסח,” has the same *gematria* as ריח – aroma. [This *gematria* is used to clarify a confusing Baal Haturim (*Bereishis* 27:27). There are different versions of how the Baal Haturim's numbers add up.]

AN EXCEPTIONAL
SILVER SPICE TOWER.
NUREMBERG,
GERMANY CIRCA
1770.
FROM THE FISHER
FAMILY COLLECTION.



QUICK SEDER

Throughout our long history, countless first-hand accounts attest to the many sacred hours our Gedolim would spend immersed in every detail of this holy night. They would recite the Haggadah, recount the miracles, and sing the holy Pesach songs until the morning. They are re-living that storied moment in the Haggadah when the students informed their Rebbeim that it was daybreak. However, this has not been the practice of all Gedolim.

The Sabba Kadisha's entire Seder spanned less than half an hour. Afterward, he would devote himself to learning for the rest of the night. Oddly enough, this was the inverse of his practice for the rest of the year. Typically, he preferred a closed-door policy. His door was usually not open to the public. Yet on Seder night, he rushed through the Haggadah and personally instructed that the door remain open, making it known that all were welcome.

The Sabba Kadisha explained that *halachic* quandaries arise on Pesach night, but people hesitate to pose their questions to

the Rabbanim who are engrossed in their own Sedarim. Meanwhile, the Rabbanim themselves may fear rendering *halachic* rulings after drinking wine, since intoxication invalidates *halachic* rulings. He, however, was not worried about this, hence, his open-door policy was his personal solution: a sign that no one should feel uncomfortable coming with queries.

The Sabba Kadisha was not the only Gadol known for a quick Seder. Rav Chaim Ozer Grodzinsky began the Seder at 7:30 p.m. and finished by 9:30 p.m. Then, until three in the morning, he studied all of *Maseches Pesachim*, *Rambam's Hilchos Korban Pesach* and *Hilchos Chametz Umatzah*, plus the *Shulchan Aruch's* laws of *Pesach*. (*Rivivos Ephraim* 8:53).

There's more than one way to observe the Seder, sometimes in just thirty minutes or sometimes for hours on end. Each path, in its own way, faithfully brings Hashem's name sanctification.

סבא
קדישא:
ר' שלמה
אליעזר
ב"ר יעקב
אלפנדרי

Sabba Kadisha: R' Shlomo Eliezer Alfandri (c. 1820 - 22 Iyar 1930). Born in Istanbul. After his marriage, the couple were blessed with a son who tragically took ill and passed away. R' Shlomo Eliezer started teaching torah in Istanbul while in his 30s, and among his students from that period was R' Chaim Chizkia Medini, (1832-1904), the *S'dei Chemed*. For the longest time he refused any formal appointments as a Rav or a Dayan. Finally, in 1888, he accepted the position of Chief Rabbi of Damascus. In the spring of 1910, he emigrated to Eretz Yisrael, originally settling in Tzfas. For the last several years of his life, he resided in Yerushalayim, settling (after several other locations) in the Ruchama neighborhood known today as Mekor Baruch. During this period, he gathered around him a small select group of scholars, including R' Yitzchak Nissim (1895-1981), R' Yeshaya Asher Zelig Margolis (1893-1969), and R' Aharon Fisher (1895-1942). R' Shlomo Eliezer merited extraordinary longevity, and enjoyed both mobility and perfect eyesight well past his hundredth birthday. In the spring of 1930, the Minchas Elazar of Munkacs, arrived in the Holy Land and met the Sabba Kadisha. Four days later, the Sabba Kadisha passed away, and the Minchas Elazar participated in the funeral, tearing his garments at the tremendous loss. The details of the historic meeting between them was published in *Masa'ot Yerushalayim*.

Kaddaish By the Belzer Rav

Right after the war there weren't many people at the Pesach Seder of **Rav Ahareleh of Belz**, besides several Gerrer Chassidim from Tel Aviv. Rav Ahareleh was an inspiration to all.

The Gerrer Chassidim stood to the side gazing at the Rebbe with great reverence and awe. The Rebbe called out "kaddaish" while looking at one of the Chassidim. It sounded to this *chassid* that the Rebbe was asking him to recite קדיש (as a mourner does). This seemed very odd but one didn't ask questions on the Belzer Rav. Still, he just stood there silently. The Rebbe again called out "kaddaish" which again sounded to him like the Rebbe was asking him to say קדיש. When the Rebbe repeated this a third time the *chassid* stepped forward and in a loud voice began to recite קדיש with the words יתגדל יתגדל ויתקדש שמה רבא. Everyone burst out in laughter including the Rebbe.

This was the first time since undergoing the horrors of the war that the Rebbe laughed, and for the rest of the Seder a smile remained on his face.



CARLSBAD, SEP, 1931. THE BELZER REBBE. FAR RIGHT IS R' YITZCHAK MENACHEM NACHUM TWERSKI