

Why Is This Night More Meaningful...Than All Other Nights? - Part 1

1. **Talmud Pesachim 6a:** Thirty days before Pesach one should start learning the halachos of Pesach.
2. **Hagadah:** In every generation, each individual is obligated to see himself — **לראות** — as if he actually went out of Egypt, as it is written: “And you shall tell your son on that day, ‘Because of this God did wonders for me when I went out of Egypt.’ “ (Shmos 13:8). The Holy One, Blessed is He, redeemed not only our forefathers. He redeemed us with them, as it is written: “And He took us out from there, in order to bring us to the land He swore to our forefathers, and give it to us.” (Devarim 23:6)... **Therefore** it is our duty to thank,, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him a **new song** Halleluyah.
3. **Tur, Or Chayim 473:** A difference of opinion exists regarding the berachah over the Hallel. The Ritzba would recite the berachah twice — once before the meal and once after the meal. Rabbi Meir of Rottenburg would do the same. The same practice is described by Rav Hai, Rav Tzemach and Rav Amram. The Ritz Geiat and the Avi Ezri, however, write that a berachah should not be recited at all, since it is split in two — before the meal and after it. So, how can we recite a berachah when we interrupt the Hallel in the middle. This was the custom of my master, my father, the Rosh, z”l. Similarly, this is the proper way to act when a doubt exists concerning a particular berachah. It is best not to recite a berachah, seeing as the berachos do not diminish the validity of the mitzvah. There are places that have adopted the custom of reciting the Hallel in the Beis Kenesses publicly to alleviate the necessity of reciting a berachah during the “seder.” This is a truly commendable practice.”
4. **Levush Mordechai, Or Chayim 480:** the “mizmorim” in the first part of the Hallel--“**ישראל ממצרים**” — are related to “yetzias Mitzrayim”; therefore, they are included in the telling of the story of the exodus. The “mizmorim” in the second part of the Hallel are related to the other geulot and to the future geulah; therefore, their recitation was inserted after the meal.
5. **Rambam Sefer Hamitzvos:** Mitzvah 157 is the command to recount the events related to “yetzias Mitzrayim” on the night of the fifteenth of Nissan, at the beginning of the night — according to the articulateness of the teller. Anyone who will add to the narrative, and will expand on what Hashem did for us, and the evil perpetrated upon us by the Egyptians, and how Hashem exacted revenge upon them, **and will express gratitude to Him for the kindness he has bestowed upon us**, the more the better. In the words of our sages: “All who recount the events of ‘yetzias Mitzrayim’ are praiseworthy.
6. **Rambam Laws of Chametz & Matza Ch. 7,6:** In each and every generation, a person must present himself — **להראות** — [(present himself) -- i.e., show others that he feels this way]as if he, himself, has now left the slavery of Egypt....i.e., as if you, yourself, were a slave and went out to freedom and were redeemed.
7. **Talmud Pesachim 116b:** in every single generation, a person is obligated to see himself as if he left Mitzrayim.
8. **Hagadah:** "The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

9. **Ramban Shmos 13,16:** Due to the amazing miracles, recognized by all, a person learns to recognize and acknowledge the concealed miracles which underlie the entire Torah. ***A person is not entitled to a portion of the Torah until he believes wholeheartedly that everything that happens to us is miraculous; there is no such thing as nature.*** This applies both to events affecting individuals as well as to events affecting the masses. Everything is decreed and controlled from above.
10. **Shmos 3,12:** and this is the sign for you that it was I Who sent you. When you take the people out of Egypt, ***you will worship God on this mountain.***
11. **Siddur, Modim:** for our lives which are entrusted to Your hands, and for our neshamos which are under Your protection, and for Your miracles that are with us every day, and for your wonders and favors that are at all times — evening, morning and afternoon.
12. **Hallel:** Praise the Lord, all nations, laud Him, all peoples. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah!
13. **Talmud Nida 31a:** ‘To He Who performs great wonders by Himself’ - even the beneficiary of the miracle does not realize that a miracle has been performed on his behalf.
14. **Hallel Hagadol in Hagadah:** in our lowliness, He remembered us, for His kindness endures forever; and He released us from our tormentors, for His kindness endures forever; give thanks to the G-d of the heavens, for His kindness endures forever. *שבשפלנו זכר לנו כי לעולם חסדו, ויפרקנו מצרינו כי לעולם חסדו, נותן לחם לכל בשר כי לעולם חסדו, הודו לאל השמים כי לעולם חסדו*
15. **Hagadah, Nishmas:** The soul of every living being shall bless Your name, Hashem, our G-d; and the spirit of all flesh shall glorify and exalt Your remembrance, our King, always. From the most remote past and to the most distant future You are G-d, and other than You we have no king, redeemer, or savior. O Liberator, Rescuer, Sustainer, and Merciful One, in every time of distress and woe, we have no king but You!... Deliverer of the poor from the mightier than he, the poor and the destitute from one who robs him. The outcry of the poor You shall hear, the scream of the wretched You shall heed and spare.
16. **Shmos 17, 7-8:** He named the place Massah [testing] and Meribah [quarreling] because of the quarrel of the children of Israel and because of their testing the Lord, saying, Is the Lord in our midst or not ? *הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם אֵין ?* Amalek came and fought with Israel in Rephidim.
17. **Talmud Megila 16b:** The Jews had light and gladness and joy and honour. Rab Judah said: ‘Light’ means the Torah, and so it says. For the commandment is a lamp and the Torah is a light. ‘Gladness’ means a feast day; and so it says, And you shall be glad in your feast. ‘Joy’ means circumcision; and so it says, I rejoice at thy word. ‘Honour’ means the Tefilin, and so it says, And all the peoples of the earth shall see that the name of the Lord is called upon you, and they shall be afraid of you; and it has been taught: R. Eleazar the Great says that this refers to the tefilin of the head.