



Matza across the Seder

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Torah in Motion

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Ha Lachma Anya

9th century Gaonic period



מגיד

*During the recital of this paragraph
the seder plate is held up
and the middle matza is displayed to the company.*

THIS
IS THE BREAD OF OPPRESSION
our fathers ate
in the land of Egypt.

Let all who are hungry
come in and eat;
let all who are in need
come and join us for the Pesah.

Now we are here;
next year in the land of Israel.
Now - slaves;
next year we shall be free.

מגלה את המצות, מגביה את הקערה ואומר בקול רם:

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְמִצְרַיִם.

כָּל דְכָפִין יִיתִי וְיִיכֹל, כָּל דְצָרִיף יִיתִי וְיִפְסַח.

הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין.

The dual nature of Matza

You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress—for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.

לֹא-תֹאכַל עֲלֵיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל-עָלָיו מַצּוֹת
לֶחֶם עָנִי כִּי בְּחַפְזוֹן יֵצְאֶת מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר
אֶת-יוֹם יֵצְאֶתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Devarim 16:3

the reason why we have to remember this state of haste is because haste is a form of pressure. It was because you always had to rush while being slaves that the redemption when it came also came in the guise of extreme haste. Jeremiah 31,12 describes such an experience in the words “ וְהִפַּכְתִּי אֲבִלָם לְשִׂשׂוֹן, ” will turn their mourning into joy.”

כי בחפזון יצאת. והטעם להזכיר חפזון הלחם הוא כי תמורת אותו חפזון העוני היה לך אח"כ חפזון הגאולה כענין והפכתי אבלם לששון:

Seforno 16:3

When do we
fulfill the
mitzvah of
matza?

FQ JIXDYMEBSLJBWXDUNL
GFBWLCTFPOIZQAYWHAT
MYVLOYFJRCVUNIJPNJKI
WZUXQURAXIOMVMVOFTDC
VYCDYCJKMOPXEFRSPCOB
KBJIMVKIVAGVGRQNTZX
ZKYBSECNIMDGOMFVETOE
CIPUYKFIXOCTFZCHJEAR
YKRVEGICRLKCLKLCTRD
QLGZRWFPF0E1YFVRMZHX
RPZYDUIVTEAXLJWSIRUC
JLAVMPLYCKIBQYWYPK
BPF RDJTVAQIFSTZVFMJC
SYECVINGFBRNYUCBSNTD
CFIBRMSZJEDXRWTKADFE

During Motzi Matza

MISHNA: On the eve of Passover, adjacent to *minḥa* time, a person may not eat until dark, so that he will be able to eat *matza* that night with a hearty appetite.

Even the poorest of Jews should not eat the meal on Passover night until he reclines on his left side, as free and wealthy people recline when they eat. And the distributors of charity should not give a poor person less than four cups of wine for the Festival meal of Passover night. And this *halakha* applies even if the poor person is one of the poorest members of society and receives his food from the charity plate.

Because of the obligation to eat matzah- so that you do not eat anything before the biblical obligation to eat matzah. As it says in shmot perek 12, "on the eve (of the first night) you shall eat matzah"

מִתְנִי' עֶרֶב פְּסָחִים סְמוּךְ לַמִּנְחָה לֹא יֹאכַל אָדָם עַד שֶׁתַּחֲשֶׁר.
אֶפִּילוֹ עֲנִי שְׁבִי שְׂרָאֵל לֹא יֹאכַל עַד שִׁסֵּב, וְלֹא יִפְחֲתוּ לוֹ מֵאַרְבַּע
כּוֹסוֹת שֶׁל יַיִן וְאֶפִּילוֹ מִן הַתְּמָחִי.

Pesachim 99b

משום חיובא דמצה - שלא תהא נאכלת על השובע וחיובא
דמצה לילה הראשון חובה דכתיב (שמות י"ב:י"ח) בערב תאכלו
מצות:

Rashbam Pesachim 99b

Rebbi Levi said, he who eats *mazzah* on Passover Eve is like one who sleeps with his betrothed in his father-in-law's house, and he who sleeps with his betrothed in his father-in-law's house is flogged.

אָמַר רַבִּי לֵוִי. הָאוֹכֵל מַצָּה בְּעֶרְבַּת הַפֶּסַח כְּבָא עַל אֲרוֹסָתוֹ בְּבֵית חַמּוּיו.
וְהִבָּא עַל אֲרוֹסָתוֹ בְּבֵית חַמּוּיו לֹקָה.

Yerushalmi Pesachim 10:1

They say in response to this suggested interpretation of Rav Sheshet's practice: **No**, it is by no means clear that this was his reasoning. **Rav Sheshet was different, as he was delicate [*istenis*], for if he would taste some food in the morning, the food he ate at night would not be effective for him.** He would therefore fast the whole day so that he could eat *matza* at night with a hearty appetite.

אָמְרִי: לֹא, שְׂאֵנִי רַב שֵׁשֶׁת דְּאִיסְתְּנִיס הָוָה, דְּאִי טְעִים בְּצַפְרָא מִיַּדִּי,
לְאוֹרְתָא לֹא הָוָה מְהֵנִי לִיה מִיכְלָא.

Pesachim 108a

Why is there a unique prohibition about not eating before the Seder?

We may suggest that the reason for Rav Sheshet's fast is an extension of the rule of "lechem oni." Not only does one have to eat "bread of privation" on the first night of Pesach, but one is also obligated to eat it like a pauper, hungry and ravenous, hence the reason for the fast.

Professor Alan Jotkowitz, *The Mitzvah of Matza*

Mitzvah of Matza at the end of the meal: the Afkikoman

מִתְנִי' אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן.

MISHNA: One does not conclude after the Paschal lamb with an *afikoman*.

Pesachim 119b

One does not conclude with anything after the matzah of the Afikoman - meaning, one must eat matzah at the end of the meal as a remembrance of the matzah that was eaten with the Passover sacrifice. **This is the broken matzah that we eat at the end to fulfill the mitzvah of eating matzah after the meal. However, we are compelled to recite the blessing over the matzah at the beginning (even though it is not being eaten for the obligation)** as Rav Chisda stated earlier (Pesachim 115a) regarding maror (bitter herbs): after one has filled his stomach with it, how can he then go back and recite the blessing over it? The same applies to matzah: therefore, for both, we recite the blessing initially and then eat the matzah at the end without a blessing. However, this does not apply to maror, as it is not an obligation to eat it at the end.

אֵין מִפְטִירִין אַחַר מִצֵּה אֶפִיקוֹמָן - שְׁצָרִיךְ לֵאכּוֹל מִצֵּה בְּגַמְרַ
הַסְעוּדָה זָכַר לְמִצֵּה הַנֶּאֱכָלֶת עִם הַפֶּסַח וְזוֹ הִיא מִצֵּה הַבְּצוּעָה
שֶׁאֵנָּה אוֹכְלִין בְּאַחֲרוֹנָה לְשֵׁם חוֹבֵת מִצֵּה אוֹתָהּ שְׁלֵאֲחַר אֲכִילָהּ
וְעַל כְּרַחֲמֵינוּ אֵנּוּ מְבָרְכִין עַל אֲכִילַת מִצֵּה בְּרֵאשׁוֹנָה (הוֹאִיל וּ)
[אֶע"פ שֶׁאֵינָּה] בָּאָה לְשֵׁם חוֹבָה כְּדָמַר רַב חֲסָדָא לְעִיל
(פְּסָחִים דָּף קטו.). גְּבִי מְרוֹר דְּלֵאחַר שְׁמִילָא כְּרִיסוֹ הֵימְנוּ הִיאֲרֵךְ
חוֹזֵר וּמְבָרֵךְ עֲלָיו הִכִּי נִמְי גְּבִי מִצֵּה הַלֶּכֶךְ תְּרוּיָהּ מְבָרֵךְ
בְּרִישָׁא וְהָדָר אֲכִיל מִצֵּה בְּאַחֲרוֹנָה בְּלֵא בְּרַכָּה אֲבָל לֹא מְרוֹר
דְּלֵאוּ חוֹבָה הוּא:

Rashi, Pesachim 119b

Afikoman is the mitzvah cont'd

Rav Yosef said in the name of Rav Yehuda, who said in the name of Shmuel: *One does not conclude with anything after the Passover offering with the Afikoman, but after matzah, one may conclude.* It seems logical to follow the first version, as it is aligned with the Gemara, while the second version reflects the view of Mar Zutra. Therefore, we follow the first version, which is according to the Gemara, and this is the common practice: **after eating all types of delicacies and fruits, we eat an olive-sized portion of matzah at the end, which is preserved (as a remembrance of the Pesach offering),** and we do not taste anything afterward except for the cup of wine for Birkat HaMazon (Grace after Meals) and the cup for Hallel. Anyone who is thirsty is only permitted to drink water afterward, but not wine.

מר זוטרא מתני הכי אמר רב יוסף אמר רב יהודה אמר שמואל
אין מפטירין אחר הפסח אפיקומן אבל לאחר מצה מפטירין
מסתברא לן כלישנא קמא דאליבא דגמרא הוא ולישנא בתרא
אליבא דמר זוטרא הוא הילכך עבדינן כלישנא קמא דהוא
אליבא דגמרא והכין נהוג עלמא כלישנא קמא דבתר דאכלין כל
מגדני ומיני דפירי אכלין בסוף כזית מצה דמינטרא ולא טעמין
לבתר הכין כלום בר מכסא דבהמ"ז וכסא דהלילא ומאן דצחי
לית ליה רשותא למישתי אלא מיא אבל חמרא לא.

Rif Pesachim 27a

Two well known positions on Matza

Lechem Oni - the first taste of Matza	Lechem Cheirut - Afikoman
Rav Sheshet	Rashi
Rashbam	Rif

מגיד

*During the recital of this paragraph
the seder plate is held up
and the middle matza is displayed to the company.*

THIS
IS THE BREAD OF OPPRESSION
our fathers ate
in the land of Egypt.

Let all who are hungry
come in and eat;
let all who are in need
come and join us for the Pesah.

Now we are here;
next year in the land of Israel.
Now - slaves;
next year we shall be free.

מגלה את המצות, מגביה את הקערה ואומר בקול רם:

הָא לַחֲמַא עֲנִיָא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְמִצְרַיִם.

כָּל דְכָפִין יִיתִי וְיִיכַל, כָּל דְצָרִיף יִיתִי וְיִפְסַח.

הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין.

Lot and Pesach

But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate.

וַיִּפְצְרוּ בָּם מֵאֲדָו וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה
וַיַּמְצוֹת אֶפֶה וַיֹּאכְלוּ:

Breishit 19:3

ומצות אפה. פסח היה:

Rashi Breishit 19:3

Pesach - שמות פרק יב	Sedom - בראשית פרק יט
<p>לט ויאפו את-הבצק אשר הוציאו ממצרים, עגת מצות--כי לא חמץ: כי-גרשו ממצרים, ולא יכלו להתמהמה, וגם-צדה, לא-עשו להם. ויאכלו.</p>	<p>ג ומצות אפה</p>
<p>כג ועבר יקוק, לנגף את-מצרים, וראה את-הדם על-המשקוף, ועל שתי המזוזות; ופסח יקוק, על-הפתח, ולא יתן המשחית, לבא אל-בתיכם לנגף.</p>	<p>יא ואת-האנשים אשר-פתח הבית, הכו בסבירים, מקטן, ועד-גדול; וילאו, למצא הפתח.</p>
<p>כב ולקחתם אגדת אזוב, וטבלתם בדם אשר-בסוף, והגעתם אל-המשקוף ואל-שתי המזוזות, מן-הדם אשר בסוף; ואתם, לא תצאו איש מפתח-ביתו--עד-בקר.</p>	<p>ו ויצא אלהם לוט, הפתחה; והדלת, סגר אחריו.</p>
<p>ב ועברתי בארץ-מצרים, בלילה הזה, והפיתי כל-בכור בארץ מצרים... יג והיה הדם לכם לאת, על הבתים אשר אתם שם, וראיתי את-הדם, ופסחתי עלכם; ולא-יהיה בכם נגף למשחית, בהפתי בארץ מצרים. כג ועבר יקוק, לנגף את-מצרים, וראה את-הדם על-המשקוף, ועל שתי המזוזות; ופסח יהוה, על-הפתח, ולא יתן המשחית, לבא אל-בתיכם לנגף</p>	<p>יג כי-משחיתים אנחנו, את-המקום הזה: כי-גדלה צעקתם את-פני יקוק, וישלחנו יקוק לשחטה.</p>
<p>לט ויאפו את-הבצק אשר הוציאו ממצרים, עגת מצות--כי לא חמץ: כי-גרשו ממצרים, ולא יכלו להתמהמה, וגם-צדה, לא-עשו להם.</p>	<p>טז ויתמהמה--ויחזיקו האנשים בידו וביד-אשתו וביד שתי בנותיו, בחמלת יקוק עליו; ויצאהו וינחהו, מחוץ לעיר.</p>
<p>ב:כד ויזכר אלקים את-בריתו, את-אברהם את-יצחק ואת-יעקב. כה וירא אלקים, את-בני ישראל; וידע, אלקים. {ס}</p>	<p>כט ויהי, בשחת אלקים את-ערי הכנר, ויזכר אלקים, את-אברהם;</p>

The agents set out from there and looked down toward Sodom, Abraham walking with them to see them off. Now יהוה had said, “Shall I hide from Abraham what I am about to do, since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him? For I have singled him out, **that he may instruct his children and his posterity to keep the way of יהוה by doing what is just and right**, in order that יהוה may bring about for Abraham what has been promised him.” Then יהוה said, “The outrage of Sodom and Gomorrah is so great, **and their sin so grave!** I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note.” The agents went on from there to Sodom, while Abraham remained standing before יהוה. Abraham came forward and said, “Will You sweep away the innocent along with the guilty?”

וַיִּקְמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקֹפוּ עַל־פְּנֵי סְדֹם וְאַבְרָהָם הִלֵּךְ
עִמָּם לְשַׁלְחָם: וַיְהִי אֲמַר הַמַּכְסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אָנִי
עֹשֶׂה: וְאַבְרָהָם הָיָה יְהִי לְגֹי גָדוֹל וְעַצּוֹם וְנִבְרָכוּ־בּוֹ כָּל גּוֹי
הָאָרֶץ: כִּי יִדְעֹתָיו לְמַעַן אֲשֶׁר יֵצֵא אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו
וְשִׁמְרוּ דַרְךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הֵבִיא יְהוָה
עַל־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר עָלָיו: וַיֹּאמֶר יְהוָה זַעֲקַת סְדֹם
וְעַמֶּרָה כִּי־רַבָּה וְחַטָּאתָם כִּי כָבְדָה מְאֹד: אֲרַדְה־נָּא וְאַרְאֶה
הַכְצַעֲקוּתָהּ הַבָּאָה אֵלַי עָשׂוּ אִ כְּלָה וְאִם־לֹא אֲדַעָה: וַיִּפְּנוּ מִשָּׁם
הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה וְאַבְרָהָם עֹדְנֹו עֹמֵד לִפְנֵי יְהוָה: וַיִּגַּשׁ
אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְּפֶה צְדִיק עִם־רָשָׁע:

Breshit 18:16 - 24

The **just** thing to do and the **right** thing to do. How fascinating. We often think these two are synonyms. They kind of mean the same thing. But I want to suggest that they are actually not the same thing at all. They are actually in tension with each other.

There are two values here. They are the two building blocks of any virtuous society. Both values are crucial – Tzedek and Mishpat – and the tension between them defines exactly what kind of a society you're really going to have.

Stand back and imagine the perfect society, and then ask yourself: Why is it good to live there? invariably, you will find yourself giving an answer, that will take you back to tzedek and mishpat and the balance between them...

Value number one is justice. The society is fair. Everyone gets a fair shake. There is a level playing field, and therefore, there is opportunity for all. Cheaters aren't tolerated. Justice reigns supreme. That is 'mishpat', the Hebrew word for justice.

But rules alone don't make a good society. You have to have something else too.

That brings you to value number two: the *right* thing to do, Tzedek. Someone is down on his luck and he's homeless. It's not the *fair* thing to do for me to reach out a hand to help him, but it is the *right* thing to do. To care for the less fortunate. To alleviate suffering when we can. To brighten the days of others. This is tzedek, the right thing to do – regardless of whether it happens to be fair.

Every society must balance these prime values: Tzedek and Mishpat.

Rabbi David Fohrman, Aleph Beta on Parshat Vayeira

An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever;

because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Aram-naharaim, to curse thee.

ד לא-יבא עמוני ומואבי, בקהל יהוה: גם דור עשירי, לא-יבא להם בקהל יהוה עד-עולם.

ה על-דבר אשר לא-קדמו אתכם, בלחם ובמים, בדרך, בצאתכם ממצרים; ואשר שכר עליך את-בלעם בן-בעור, מפתור ארם נהר-ים לקללך

Devarim, 23: 4-5

And if a stranger sojourn with thee in your land, ye shall not do him wrong.

The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

וכי-יגור אתך גר, בארצכם--לא תונו, אתו.

כאזרח מכם יהיה לכם הגר הגר אתכם, ואהבת לו כמוך--כי-גרים הייתם, בארץ מצרים: אני, יהוה אלהיכם.

Vayikra 19: 33- 34

What hospitality is it to offer the hungry the taste of suffering? In fact though, this is a profound insight into the nature of slavery and freedom. As noted, matza represents two things: it is the food of slaves, and also the bread eaten by the Israelites as they left Egypt in liberty. What transforms the bread of oppression into the bread of freedom is the willingness to share it with others.

... The difference between freedom and slavery lies not in the quality of the bread we eat, but in the state of mind in which we eat it.

Rabbi Jonathan Sacks Hagaddah pages 34 - 35

מגיד

*During the recital of this paragraph
the seder plate is held up
and the middle matza is displayed to the company.*

THIS
IS THE BREAD OF OPPRESSION
our fathers ate
in the land of Egypt.

Let all who are hungry
come in and eat;
let all who are in need
come and join us for the Pesah.

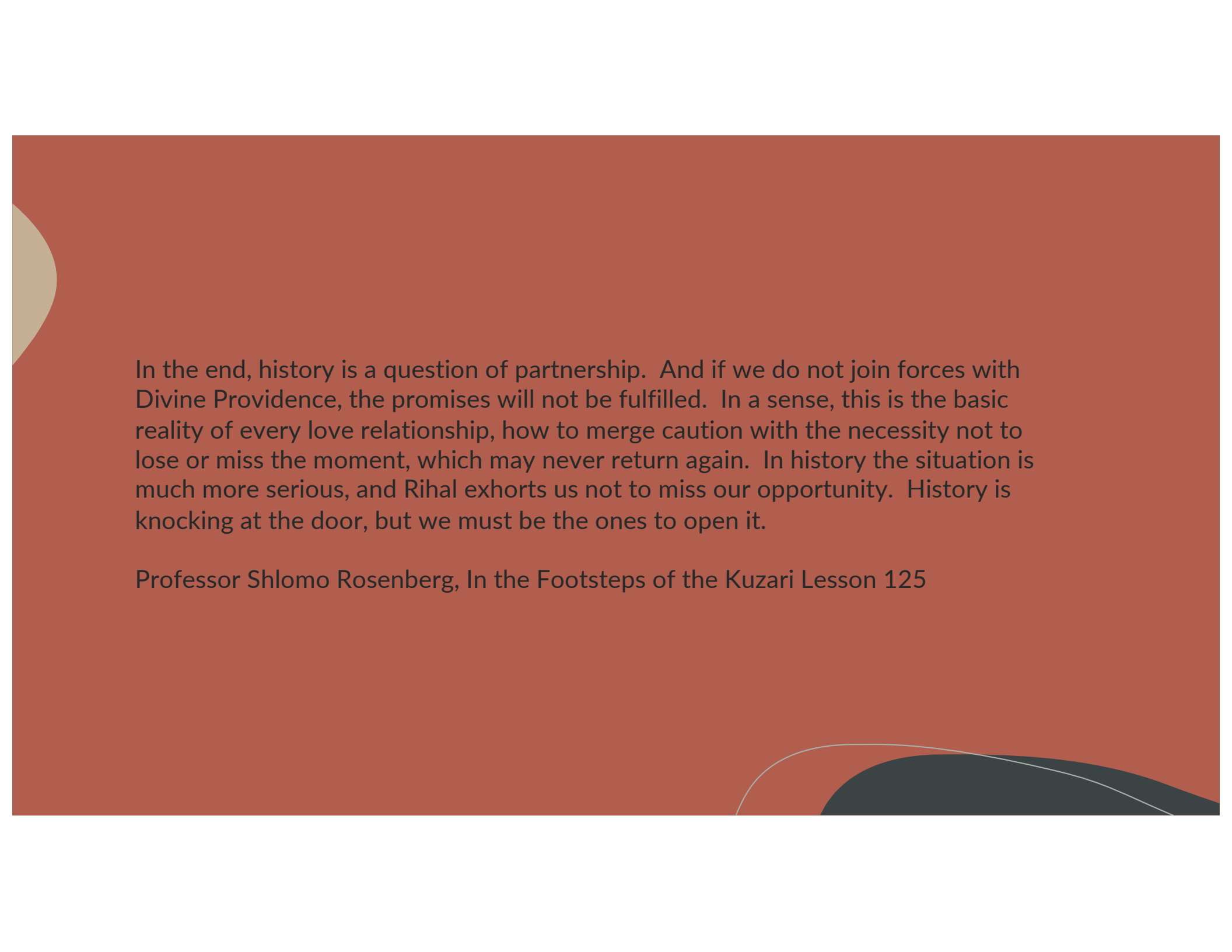
Now we are here;
next year in the land of Israel.
Now - slaves;
next year we shall be free.

מגלה את המצות, מגביה את הקערה ואומר בקול רם:

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים.

כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח.

השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה
בני חורין.



In the end, history is a question of partnership. And if we do not join forces with Divine Providence, the promises will not be fulfilled. In a sense, this is the basic reality of every love relationship, how to merge caution with the necessity not to lose or miss the moment, which may never return again. In history the situation is much more serious, and Rihal exhorts us not to miss our opportunity. History is knocking at the door, but we must be the ones to open it.

Professor Shlomo Rosenberg, In the Footsteps of the Kuzari Lesson 125