



# REBBETZIN SHIRA SMILES

FACULTY, OU ISRAEL CENTER

## Opening Orchestration

After birkat hamazon, and before reciting Hallel, we encounter one of the special moments at the seder. We rise and open the door for Eliyahu Hanavi, and recite 'Shefoch Chamatcha'. Let us explore some of the deeper meanings behind this custom, and why it is done specifically at this point in the Seder.

The Rema zt"l explains that we open the door to recall that tonight is a night of watching, and in this merit the Mashiach will come. The Mishnah Berurah adds that the opening of the door shows that we believe that it is a night of watching, and we have nothing to fear

In opening the door we demonstrate our Emunah that Hashem watches over us, and that Eliyahu Hanavi will indeed come, and Hashem will bring retribution on our enemies. The opening of the door, similar to opening the door for a guest, is a physical act we do as if inviting redemption.

Rabbi Bernstein in the Haggadah Darkness to Destiny notes the approach of the Be'er Yosef zt"l that this is Zecher l'Mikdash. In the times of the Bet Hamikdash when there was a korban Pesach one could not eat of this korban if they did not register at the time of the slaughter. Likewise, one was not allowed to take any of the korban outside of the house where it was eaten. Therefore, once the meal was completed the door was opened. We therefore, at the conclusion of our meal, open the door, Zecher l'Mikdash.

The B'er Yosef adds that in the times of the Mikdash they would then leave their homes which were very

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crowded while they ate the korban Pesach, and then would go outside to their roof tops to sing Hallel. Hence, right before the recitation of Hallel we open the door to recall how they would leave their homes at this time.

The opening of the door is between the third and fourth cup of wine. The Shelah Hakadosh zt'l notes that the four cups of wine correspond to the four Imahot. This is based on the Passuk in Tehillim 'Eshtecha k'gefen poriah b'yarchtei betecha'. The Klei Yakar zt'l in Sifte Da'at explains that this explains Chazal's admonition not to drink anything between the third and fourth cups of wine, since Rachel and Leah were both the wives of Yaakov Avinu.

Based on this idea Rabbi Pinchas Friedman in the Haggadah Shevlei Pinchas explains the opening of the door at this point. Midrash Eichah Rabbah teaches that in the zechus of Rachel Imenu 'opening the door' allowing her sister to marry Yaakov Avinu, Hashem will bring the ultimate redemption. Therefore, the act of 'opening the door' at this juncture after drinking the third cup of wine, which corresponds to Rachel Imenu, we daven that in her zechus Hashem should bring retribution on our enemies.

May we merit this year that the opening of the door seder night, be the harbinger of opening the door for the ultimate redemption. ■

**Mazal Tov to**  
**Rita & Menachem Broner**  
**and family on the**  
**Bar Mitzvah of their grandson**  
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