

And it is this that has stood for our ancestors and for us, since it is not [only] one [person or nation] that has stood [against] us to destroy us, but rather in each generation, they stand [against] us to destroy us, but the Holy One, blessed be He, rescues us from their hand. (Haggadah Shel Pesach)

The above paragraph, which seemingly has nothing to do with our going out of Mitzrayim, is one of the most central paragraphs of the entire Haggadah. Why is this so?

In the Haggadah, the above section is followed by one regarding Lavan: *Go out and learn what Lavan the Aramean sought to do to Yaakov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people].* The Vilna Gaon explains the connection between these paragraphs as follows: **Go out and learn**, even though we do not notice the miracles that He constantly performs for us, great and awesome ones He alone performs, and **Go out and learn from Lavan the Aramean**, meaning that at first glance we can't see the evil Lavan did to Yaakov and we don't know exactly what he sought to do nevertheless the *pasuk* testifies that he **sought to uproot the whole [people]** and Hashem turned over his intentions for the good. Similarly, He performs miracles constantly even though we don't realize them. (Gr" a on Haggadah) It seems from the above explanation that the point of the paragraph of Vehi Sheamda is to relay to us that just as Hashem performed the great open miracles in Mitzrayim, so too He performs hidden miracles for us constantly. Based on this we can understand why it is vital that we mention in Vehi Sheamda the constant miracles Hashem does in saving us in every generation, for that in fact is a central goal of the mitzvah of remembering our going out of Mitzrayim altogether as the Ramban writes:

And so [too], many commandments in memory of the leaving of Egypt, are similar to these. And all of it is to be a testimony for us for all of the generations about the wonders, that they not be forgotten; and that there not be an opening for the heretic to speak and reject faith in God... And from the great public miracles, a person can [also] concede to hidden miracles, which constitute the foundation of the entire Torah.

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