

הקדוש שני is coming up, and in the זכות of our תפילות, our תשובה, and all the חסד that we try to do, may פסח שני have רחמנות on us and bring משיח צדקנו, so that we'll be able to bring the פסח קרבן on שני פסח.

By the הגדה, before we eat the פֶּנֶךְ sandwich, we quote the pasuk: עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ. But this pasuk is not from פרשת בא, where the original commandment of פסח קרבן is given. It actually comes from פרשת בהעלותך, and it's not referring to the פסח קרבן of ניסן - it's referring to שני פסח. In פרשת בא the pasuk says (12:8): וּמַצּוֹת עַל מְרוֹרִים יֹאכְלֵהוּ.

And as Casey said - don't just take my word for it - you can look it up and see for yourself. The version we say at the seder, עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ, is specifically talking about שני פסח.

Why is that the version quoted in the הגדה?

Because we're sitting here in גלות, unable to bring the פסח קרבן, and we're hoping that הקדוש ברוך הוא will find favor in our עבודה. So when we say this pasuk at the seder, it's not just about what was - it's also a tefillah for what could be. That by the time שני פסח arrives, we should be זוכה, as we just said, to celebrate פסח properly, in ירושלים עיר הקודש, במהרה בימינו, אמן.

