

הא לחמא עניא די אכלו אבהתנא בארעה דמצרים כל דכפין יתי ויאכל...

Of what purpose is it to invite while we are sitting at our table? More appropriate would be to extend the invitation in the בית הכנסת where those who are hungry could actually hear and join.

Furthermore, it sounds odd or stingy to preface the invitation with the words "this is the poor bread". Surely when inviting a guest one should offer his best. (see Rambam)

It would seem that the הא לחמא עניא is not just an invitation to the poor and hungry, but rather it is the actual beginning of the Hagada, part of the מצוה of (עי' משנה ברורה תע"ג ס"ק ו' ויאמר בלשון שמבינם הנשים . סיפור יציאת מצרים והקטנים, ר"ל מהא לחמא ואילך דהוא התחלת ההגדה, וכן מבואר ברמב"ם)

Being so we must clarify why the בעל הגדה chose this particular statement to begin the Hagada.

Perhaps it can be explained as follows:

The (פרק כג') enumerates three practices that served as a zchus for the redemption. The first being achdus, וכשהיו ישראל במצרים התקבצו כולם וישבו יחד משום שכולם היו באגודה אחת, וכרתו ברית יחד שיעשו גמילות חסדים זה עם זה.

Bnei Yisroel joined together as one unified group pledging to care for one another and offering chizuk and encouragement to one another. Even though they only had a meager fare of לחם עוני they still shared with one another.

It is for this reason that we begin the mitzva of סיפור יציאת מצרים with a proclamation of unity and chesed. An invitation to all – reminiscent of the achdus and the כריתות ברית which existed in מצרים that brought about the geula.