





**Hacham Rahamim Churba - Cohen Zt'l.**



## ABOUT HACHAM RAHAMIM

**H**acham Rahamim Churba-Cohen was born in Aleppo, Syria to Rabbi Abraham and Garaz Churba-Cohen, at the beginning of the Twentieth Century. Hestu died under the eminent Hachmei Halab, from whom he learned the details and intricacies of the halachot and minhagim according to the Syrian tradition. It was they who recognized the seed of greatness within young Rahamim, and they nurtured that seed. Indeed, Hacham Rahamim became well known for his vast Torah knowledge, depth of Talmud study, and leadership qualities.

In the late 1920's Hacham Rahamim arrived in America. He was immediately accepted by the Syrian community as an authority on the laws and traditions of Halab. For sixty years, he was an inspiration to three generations of Syrian Jews, transmitting to them the precious heritage of their forefathers.

When the beloved Hacham passed away, his son Rabbi Shlomo Churba-Cohen and his brothers established a congregation in memory of their parents. Since 1994, Congregation Shaare Rahamim has continued to follow along the path forged by the revered Hacham. In order to best serve the community, Congregation Shaare Rahamim Synagogue and Learning Center sponsors various projects to further the knowledge of our precious heritage.

In this capacity, Congregation Shaare Rahamim is pleased to present a Haggadah reflecting the unique traditions of Halab. The Haggadah is designed as a comprehensive Pesah guide, providing the reader with step-by-step instructions for Pesah--from the holiday preparations through the Seder.

May our synagogue and its varied projects serve as a zechut for our beloved Hacham Rahamim Churba-Cohen, of blessed memory, and his wife Adele, of blessed memory.

*Wishing you a Hag Kasher V'same'ah*

**The Shaare Rahamim Haggadah**

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## ☪ RABBI'S MESSAGE

**F**or the past 2,250 years, the Jewish Nation has been celebrating the holiday of *Pesah*, referred to as *Passover*. *Pesah* commemorates both our physical and spiritual redemption from the cruel and vicious nation — the Egyptians. Upon our liberation from slavery, we merited to be forged as the Jewish Nation — *Am Yisrael* — by accepting the Torah and *mitzvot* on Mt. Sinai. This unique privilege is not shared by any other nation in the entire world. The Jewish People have earned an exclusive and intimate relationship with Hashem through their observance of Torah and *mitzvot*. Each year, as we celebrate *Pesah*, we are reminded to reinforce our faith and commitment to Hashem. At our *Seder* the *Haggadah* serves as the main vehicle for *Klal Yisrael* to reach its ultimate understanding of our past history and current responsibilities.

It is our hope and prayer that this special *Haggadah* will aid the reader to reinforce his bond to Hashem and *mitzvot* as we celebrate our holiday of redemption.

אין לך בן חורין אלא מי שעוסק בתורה ובמצוות

May we merit seeing the Final Redemption and the coming of *Mashiah* soon.  
*Amen.*

*Hag Sameiah*  
Rabbi Shlomo Churba



## FOREWORD

When the Brooklyn Sephardic community first developed in the early part of this century, it was primarily comprised of Syrian-Aleppo Jews. In the past fifty years, there has been a great diversification in our community with the influx of Sephardic Jews from Persia, Egypt, Morocco and Baghdad, each sect having its own unique *minhagim* (customs).

We are proud to present the *Shaare Rahamim Haggadah* whose primary purpose is to put forth and clarify the Syrian-Aleppo *minhagim* and traditions.

*The Shaare Rahamim Haggadah* is a Sephardic *Haggadah* with an English translation and commentaries. Sephardic laws and customs, in the Syrian-Aleppo tradition, are included for each section of the *Haggadah* on facing pages of the text. In addition, we have provided a comprehensive guide of *Pesah* preparations including the *halachot* of kashering, the *halachot* of *Bedikat Hametz*, *Biur Hametz*, *Bitul*, *Eruv Tavshilin* and *Erev Pesah* laws. A section on *Seder* preparations, including applicable *halachot*, is provided as well.

At Congregation Shaare Rahamim, we are proud to provide the Sephardic community with a number of Torah study classes on weekdays and Shabbat. Gemarah, Humash and Halacha classes are given daily. Through our Torah study programs and publications, we hope to reach out and educate the community while raising their awareness of our rich and glorious heritage.

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## INTRODUCTION

The Torah sets forth the laws of *Pesah*, including the prohibition of leaven (*hametz, se'or*):

שבעת ימים שאר לא ימצא בתיכם כי כל אכל מחמצת ונכרתה הנפש ההיא מעדת ישראל

*“For seven days (eight in Galut), leaven may not be found in your homes, for anyone who eats leaven will be punished with kareit and their soul will be cut off from the assembly of Israel:*

*(Shemot 12:19).*

The next verse continues:

כל מחמצת לא תאכלו

*“You shall not eat any leavening.”*

From these *pesukim* we derive the prohibition a) to eat *hametz*; b) to own *hametz*; and c) to derive any pleasure from *hametz*. The Torah informs us that one who disobeys this command is punished with *kareit*, a Divine punishment of premature death.

The *Ari, z”l*, writes that whoever is careful on *Pesah* regarding *hametz* is assured of not sinning the entire year.

### Preparing the House for Pesah

The house must be cleaned thoroughly to make sure that there is no *hametz*. Every place that *hametz* is likely to be found must be cleaned. Great care must be taken when there are children in the house as they may bring *hametz* in the most unexpected places. This thorough cleaning should be done *before Bedikat Hametz*, the search for *hametz*

- ❖ The kitchen requires the greatest amount of preparation and cleaning. Every area where *hametz* can be found must be thoroughly cleaned:  
1) pantry; 2) cabinets; 3) drawers; 4) stove and oven; 5) refrigerator and freezer; 6) table, chairs; 7) highchair; 8) sink and counters.



- ❖ The kitchen walls should be cleaned well because *hametz* may be stuck to them, i.e., around the table, back splash, oven hoods, etc.
- ❖ Other areas of the house requiring cleaning:
  - 1) bookcases; 2) behind the furniture; 3) closets, drawers; 4) desk; 5) medicine cabinet; 6) crib & toy chest; 7) carriage, stroller; 8) pockets of clothing; 9) briefcases and pocketbooks; 10) garage; 11) garbage pails; 12) change vacuum cleaner bag after last vacuum.
- ❖ Certain items are extremely difficult to clean thoroughly. These things should be cleaned as well as possible and then put away in a locked closet so as not to be used inadvertently. Included in this category are:
  - 1) recipe books; 2) bread box; 3) toaster; 4) baking utensils; 5) mixer; 6) Birkat Hamazon books. Other areas that have to be cleaned are the seams in the chairs and tables, formica counter and table tops or drawers. They should be scraped as well as possible, sprayed with ammonia and then covered (if possible).
- ❖ It is very important to make a distinction between *Pesah* cleaning and spring cleaning. It is only *necessary* to clean the house to remove *hametz* and organize things so at the time of *Bedikat Hametz* every area will be accessible. Washing windows, chandeliers, etc., are spring-cleaning chores and *not* necessary to do for *Pesah*. There is enough required work needed to prepare the house properly for *Pesah* without adding unnecessary work and making things more difficult and exhausting. The kitchen, however, must be thoroughly and meticulously cleaned.

## Laws of Koshering Utensils for Pesah Use

Utensils used during the year cannot be used on *Pesah* unless they are first koshered properly. This is because the *hametz* becomes absorbed into the utensils, rendering it forbidden on *Pesah*. Utensils are “kashered” (made permissible for *Pesah* use) when they are “cleansed” from the *hametz* in the same way that the *hametz* was absorbed, i.e., if the *hametz* was absorbed through the medium of direct fire, then it is kashered by fire and if it was absorbed through the medium of hot water, then it is kashered with water.

These laws are very complex and careful attention must be paid to *all* the details, as a mistake in these laws can be as severe as *eating hametz* on *Pesah*.



All utensils which are *not* kashered should be put away in a closed room or closet which is locked or taped so as not to be used inadvertently.

Below are listed the different methods by which utensils are kashered:

### Method A - Libun

A utensil that was used over a direct fire must be kashered over a direct fire (i.e., skewers, spits and grills). The utensil is placed over a flame until sparks are emitted or the utensil becomes red. This process can be done even if the utensil was used within twentyfour hours. The utensil does *not* have to be cleaned thoroughly prior to this process.

(Only applies to the *Libun* method.)

Only *Libun* kashers this type of utensils, but *Hagalalah* does not.

### Method B - Hagalah

Utensils (not pottery) in which *hametz* was absorbed by means of hot water or any other hot liquids through cooking or boiling (not baking) are kashered in boiling water (i.e., pots and pans).

Before beginning the *hagalalah* process any dents or small holes must be thoroughly cleansed. (This also applies to the pot that the *hagalalah* is being done in.) Any rust must be removed from the utensils (discoloration is not a problem). Since *hametz* can be found between the pot and the handles, the handles must be removed and that area should also be cleaned. Not only does the pot need *hagalalah* but also the covers of the pots and the handles need *hagalalah*.

The utensil is then placed in a pot of rapidly boiling water for a few seconds. The water must be *continuously* boiling.

It is preferable not to allow any hot *hametz* to be in contact with the pot, which is used for the boiling water, for twenty-four hours *prior* to the *hagalalah* process, as well as the utensil, which is being kashered. (It is not necessary to kasher the utensils in a kosher for *Pesah* pot.)

However, if the *hagalalah* process is being done on *Erev Pesah* past the time that *hametz* cannot be eaten, then it is obligatory that the utensil should not have been used for twenty-four hours.



If one cannot immerse the whole pot at once, he may do half at a time.

One should not kasher milk and meat dishes at the same time unless one of them was not used for twenty-four hours for hot food.

In a situation where the pot was used within twenty-four hours, then the *hagalah* process can be done by putting soap in the water.

### Method C - Iru'i

A utensil which absorbed *hametz* through *Iru'i*, meaning that the *hametz* was absorbed by pouring hot *hametz* that was cooked on the fire onto it, like stainless steel platters (not pottery), sinks, counters, table tops etc., these things are kashered by pouring boiling water onto them.

### Method D - Kavush

A utensil which had *hametz* soaking in it for over twenty-four hours (i.e., beer bottles) is kashered by filling the utensil (until the top) with water. After leaving it for a consecutive twenty-four hour period, it must be emptied out, and then refilled. This process must be repeated a total of three times, and each twenty-four hour period must be complete. If the utensil was soaked for seventy-two consecutive hours *without* being emptied out after each twenty-four hour period, it is as though it was soaked for only twenty-four hours.

### Method E -Tzonen

A utensil which was used only for *hametz* which was cold and *not* used for hot (i.e., kiddush cup) needs only to be rinsed out well and may be used for *Pesah*. However, it is more preferable to buy new.

### Earthenware

Utensils made of china, porcelain, Corelle or ceramic which absorbed hot *hametz* **cannot** be kashered and must be locked away for *Pesah* in a place where they will not be mistakenly used.

### Glass

Utensils made of glass do not absorb *hametz* and therefore do not have to be kashered for *Pesah*. Therefore, washing them well is sufficient. (Sephardic law)



**B**elow, listed alphabetically, are various kitchen utensils and household items and the kashering method needed to be done to make them permissible on *Pesah*.

### ***Baby bottles***

- a) If hot *hametz* was poured into it, then Method C, *Iru*, is necessary.
- b) If the bottle was warmed in a microwave, then Method B, *Hagal*, is necessary.

### ***Baking Pans***

Theoretically, they must be kashered through Method A, *Libun*, however, since direct contact with a flame will ruin them, they should be locked away for *Pesah* and new ones should be bought for *Pesah* use.

### ***Barbecue grates and grills***

Kashered through Method A, *Libun*.

### ***Beer bottles***

Kashered through Method D, *Kavush*.

### ***Blenders***

- a) If *hametz* was blended with sharp spices, then Method B, *Hagal*, is required.
- b) If hot *hametz* was poured into it, then Method C, *Iru*, is necessary.

### ***Braces***

Should be washed very well (for biteplate, see Dentures).

### ***Broiler Pan***

Kashered through *Libun*.

### ***Chairs***

Must be cleaned and wiped, and places that are not accessible should be taped over.

### ***China***

Cannot be kashered and should be locked away for *Pesah*.

### ***Coffee Grinder***

If it was only used for non-*hametz* coffee, then it may be washed and rinsed in cold water. However, if it was used for anything else that might have been *hametz*



(i.e., coffee substitute made of roasted wheat), the blades must be kashered through Method B, *Hagalalah*.

### ***Countertops***

Kashered through Method C, *Iru* or must be covered well. (If they will be ruined by the hot water, then they should be scrubbed very well and covered.)

### ***Crystal***

The same law as glass, must be cleaned well and is then permissible.

### ***Cups***

Kashered according to the usage of the cup:

(a) If hot *hametz* was poured directly into it then it is kashered through Method C, *Iru*.

(b) If it was used directly over the fire or microwave, it is kashered through Method B, *Hagalalah*.

### ***Dentures***

Can be made kosher for *Pesah* through Method C, *Iru*. However, if they will be ruined by boiling water, then they should only be cleaned well and rinsed in cold water.

### ***Dishwasher***

Must be thoroughly cleaned of any trace of food; then it must not be used for twentyfour hours; finally, while empty, it must go through one complete cycle, using hot water and soap.

### ***Earthenware***

If used for hot food, it cannot be kashered and must be locked away for *Pesah*. If cold *hametz* was soaking in it for twenty-four hours, it can be kashered through Method D, *Kavush*.

### ***Electric hot plates***

If *hametz* spilled on it when the plate was hot, it needs *Hagalalah*. Since this is not possible, the only solution is to cover it well with heavy duty aluminum foil.



### ***Enamel pots***

Kashered through Method B, *Hagalalah*, preferably three times.

### ***Forks***

Kashered through Method B, *Hagalalah*.

### ***Formica***

Countertops or tabletops made of formica are kashered through Method C, *Iru'i*; however, if it will ruin them, then it should be thoroughly cleaned and covered well.

### ***Frying pans***

Kashered through Method B, *Hagalalah*. Frying pans made of Teflon theoretically need to be kashered through Method A, *Libun*, but since it will be ruined, it should be put away for *Pesah*.

### ***Freezer***

Must be cleaned and washed out well.

### ***Garbage pail***

Must be cleaned and washed out well.

### ***Glass***

Does not need a special kashering method and can just be cleaned out well and rinsed.

(This *halachah* is according to Sephardic law only, Ashkenazim do not hold this way.)

### ***Grates***

Stove grates can be kashered by Method B, *Hagalalah*. However, they can also be kashered by turning the fire directly on them until they become very hot.

### ***Jars***

If the jar is made of glass, it needs no *Hagalalah*, if the jar is metal and *hametz* was soaking in it for more than twenty-four hours, it is kashered through Method D, *Kavush*.



### ***Knives***

Kashered through Method B, *Hagalah*. (Notice: if the knife has crevices between the blade and the handle, it must be carefully cleaned out prior to kashering it.)

### ***Ladles***

Kashered through Method B, *Hagalah*.

### ***Microwaves***

Kashered for *Pesah* as follows: a) Do not use for twenty-four hours; b) It must be cleaned out very well; c) Several cups of water should be placed inside, turn oven on high until the oven fills with steam. As a second precaution, during *Pesah*, all food that is heated should be very well wrapped so no steam may escape.

### ***Ovens***

Kashered for *Pesah* as follows: a) Do not use for twenty-four hours; b) Clean very well with soap or detergent; c) Put oven on the highest temperature for two hours.

(Self-cleaning an oven is sufficient.)

### ***Oven racks***

First clean, then kasher by leaving them in the oven throughout the cleaning process described above.

### ***Plastic***

Utensils (used for hot) are kashered using the same laws as metals, *Hagalah*.

### ***Pots and pans***

Kashered through Method B, *Hagalah*. (This is the *halachah* for their lids and handles as well.)

### ***Porcelain***

Like china and earthenware, cannot be kashered and must be locked away for *Pesah*.

### ***Pyrex***

Same law as glass, needs only to be washed well.



### **Refrigerators**

Must be cleaned and washed well before placing items that are kosher for *Pesah* inside.

### **Rubber**

Rubber utensils have the same *halachah* as utensils made of metal, *Hagalah/Irui* as needed.

### **Silver**

Silver utensils are kashered using the same method as any metal utensil.

### **Sinks**

Kitchen sinks are made kosher *l'Pesah* through Method C, *Irui*.

This is the *halachah* for both metal and porcelain sinks.

### **Skewers**

Kashered through Method A, *Libun*.

### **Spoons**

Kashered through *Hagalah*.

### **Stovetops**

Must be cleaned and covered well with heavy-duty aluminum foil before cooking kosher for *Pesah* food.

### **Tables**

Kashered through Method C, *Irui*. However, if this method will ruin the table or is not feasible, it can be washed and rinsed well and then covered.

### **Tablecloths**

Should be washed in very hot water before being used on *Pesah*.

### **Toaster ovens**

Should not be used and should be locked away for *Pesah*.

❖ After the kashering process the utensils should be rinsed with cold water.



## ☪ BEDIKAT HAMETZ

### The Reason for Bedikat Hametz - The Search for Hametz

**O**n the evening before *Pesah*, the 14th of *Nissan*, we must make a *bedikat hametz* — an inspection of all areas where *hametz* may have been brought during the year. There are two reasons for the *bedikah*, even though *Bitul*, nullification of *hametz*, follows it:

1. We are accustomed to eating *hametz* all year; therefore, if by chance one was to find *hametz* during *Pesah*, he might, unthinkingly, eat it. Consequently, the *Hachamim* ordained that we search the house *before Pesah* to eliminate every possibility of finding *hametz*.
2. Perhaps, there are those who won't make the *Bitul* with enough sincerity, therefore *bedikah* is necessary for finding and disposing any remaining *hametz*. *Bitul* must also be recited in case some *hametz* was overlooked or one did not know about it. He declares it ownerless by reciting the *Bitul*. (See section on *Bitul* page 19.)

### Prohibition of Work Before the Bedikah

Since the *bedikah* should begin immediately after *tz'ait ha'kochavim* (40 minutes after sundown) when most people are home, one should not start something that may cause him to forget the *bedikah*.

- ❖ One should not eat a regular meal, start a task, or sleep one half-hour before *Bedikat Hametz*.
- ❖ One may appoint someone to remind him to do the *bedikah* on time. He may then begin to do work or eat within one half hour before *Bedikat Hametz*, provided he stops when it is time to do the *bedikah*.
- ❖ One must even stop learning Torah when the time for *Bedikat Hametz* arrives. However, he does not have to stop learning a half-hour before.
- ❖ He may delay the *bedikah* in order to pray *Arbit* first.



- ❖ One may not start eating a regular meal (more than a 2-oz. portion of bread or cookies) a half-hour before the *bedikah*. Included in this prohibition is any cooked food made from the five grains, which constitute his meal. (A snack is permitted.) However, fruit, vegetables, fish and meat are permitted. In general, it is better not to become involved in eating a meal as he may forget *Bedikat Hametz*.

## How to Make Bedikat Hametz

When the search for *hametz* (*Bedikat Hametz*) is conducted at nightfall of the 14th of *Nissan*, the house must be thoroughly clean. Only the *hametz* that will be eaten that night and the next morning should be set aside in a safe place.

The house should be *orderly* as well as clean to ensure that the *bedikah* is done properly and be as easy as possible. If there is a mess, i.e., under the beds, it will prolong the search and make it difficult.

Every area where it is likely that *hametz* was brought must be searched during the *bedikah*. One must make a **thorough** *bedikah* — a passing, quick inspection is not sufficient. The *Chatam Sofer* exerted himself to a very great extent when he made *Bedikat Hametz*. We are told that he even inspected places that could be considered beneath his dignity — he would even stick his head inside the chicken coops!

- ❖ It is customary to place ten pieces of *hametz* all through the house *before* the *bedikah*. Obviously, great care should be taken that these pieces of *hametz* do not leave crumbs. Therefore, it is advisable to wrap them in foil.
- ❖ The pieces should be less than a *k'zayit* in total.
- ❖ One must be careful to remember where every piece was placed. In case he did not find a piece during *bedikah*, he is not required to do it over again. Reciting the *Bitul* is sufficient.

## Berachah Before Bedikat Hametz

As soon as possible, after *tz'ait ha'kochavim* (40 minutes after sundown), *Bedikat Hametz* should be done.

- ❖ The *berachah* should be recited before beginning the *bedikah*.



- ❖ One should preferably not speak during the *bedikah* — except for matters relating to the *bedikah* — until the search is completed. If, inadvertently, he spoke about other matters, the *berachah* need not be repeated.
- ❖ If it is too difficult for one to conduct the *bedikah* alone, he may enlist the help of some family member or friend. They, too, should hear the *berachah* before making their search. However, it is best that the owner of the house be involved.
- ❖ If the owner of the house is away, whoever conducts the *bedikah* should recite the *berachah*.
- ❖ Women and children under bar mitzvah should preferably not conduct the *bedikah* as it is a difficult task.

## With What Are We Bodek?

- ❖ The *bedikah* should be made with candlelight. Since it may be dangerous, one may start with a candle then switch to a flashlight.
- ❖ It is not necessary to turn off the electric lights. Places that are not lit by overhead lights should be searched with a flashlight. Sometimes it is easier to see the area being searched with a flashlight if the overhead light is extinguished.

## Places One Is Obligated to Search

All places owned (or rented) by a person requires *Bedikat Hametz*. These include his business office, store, garage, car. Even if he will not be going to these places during *Pesah*, a *bedikah* must be made.

- ❖ Traveling to another location is not considered an interruption and a new *berachah* is not necessary. However, if it is difficult for him to personally go there, he may send someone else who was present when the *berachah* was recited.
- ❖ If it is impossible to make the *bedikah* at his home or business on nightfall of 14 *Nissan* (i.e., he will be away for *Pesah*), he should do *Bedikat Hametz* at night, without a *berachah*, before he leaves. He must also make the *Bitul* — nullifying any *hametz* that was not found **there**.



- ❖ If he forgot to make the *bedikah* before he left his home or business and is too far away to return, then *Bitul* is sufficient.
- ❖ *Bitul* is sufficient for any second home that was not in use before *Pesah*. However, if it was used within thirty days before *Pesah*, then *bedikah* is mandatory.
- ❖ If one “sells” his house or rents it out *before* 14 *Nissan*, he does not have to make a *bedikah* and *Bitul* is sufficient.
- ❖ If one leaves his primary home on the eve of 14 *Nissan*, a rabbi should be consulted regarding *Bedikat Hametz*.

## Places Not Requiring Bedikat Hametz

- ❖ One is not required to make a *bedikah* in places where *hametz* is not brought.
- ❖ Areas containing *hametz* that is sold to a gentile does not require *bedikah*.
- ❖ *Hametz* that may be found *under* large objects, i.e., the refrigerator or washing machine, and is totally inaccessible does not require *bedikah* and *Bitul* is sufficient.
- ❖ The pockets of one’s clothing do not require *bedikah* at *Bedikat Hametz* time. Rather, they should be cleaned beforehand.

## One Who Forgot Bedikat Hametz

- ❖ One who forgot *Bedikat Hametz* at nightfall of the 14th of *Nissan* must do so in the morning of the 14th, by candlelight and with a *berachah*.
- ❖ He may not do any work prior to the *bedikah*.
- ❖ If one didn’t remember until the holiday, then he makes the *bedikah* on the holiday with a *berachah*. In case he found *hametz* on *yom tov* itself, then at that time he must cover it and burn it after *yom tov* on *Chol HaMoed*.
- ❖ If one did not remember about *Bedikat Hametz* until *after Pesah*, he still makes a *bedikah* but without a *berachah*.

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## BITUL HAMETZ

Immediately following *Bedikat Hametz*, he recites the *Bitul* — a declaration nullifying all *hametz* that was not found and removed.

- ❖ The *Bitul* is written in Aramaic. However, it must be said in a language that he understands best, in order for it to be valid.
- ❖ Even if one appointed someone else to make the *bedikah*, he should still recite the *Bitul* himself, wherever he may be. If he cannot, then his wife should recite the *Bitul* for him.
- ❖ Great care must be taken with any *hametz* that remains after the *bedikah* that will be used for that evening or the next morning. In the (unlikely) event, that it is misplaced, another *bedikah* must be done without a *berachah*. If it still is not found after the second *bedikah*, a second *Bitul* is recited.

## BIUR HAMETZ - BURNING THE HAMETZ

On *Erev Pesah*, starting from midday and onward, it is prohibited from the Torah a) to eat *hametz*; b) to own *hametz*; and c) to derive any pleasure from *hametz*.

The Rabbis decreed that we should refrain from deriving pleasure or owning *hametz* **one hour** before then so that a person will not make a mistake and have *hametz* after midday.



In addition, the Rabbis also decreed that it is forbidden *to eat hametz two hours before* midday, for the same reason.

The hours are derived by dividing the day into twelve parts, from dawn until nightfall (*tz'ait*). Since most people are unfamiliar with these times, a Rabbi should be consulted (or a reliable calendar).

## Refraining from Eating

One should stop eating *hametz* two hours before midday and brush his teeth so no *hametz* remains.

## Biur Hametz

Before the time that ownership of *hametz* is prohibited, the *hametz* must be destroyed.

The method we customarily follow is to burn the *hametz*. Another less common method is crumbling the *hametz* into small pieces and throwing it to the wind or into the ocean.

- ❖ One must be very careful to make sure that the *hametz* is totally burned and inedible.
- ❖ If for some reason one is unable to burn the *hametz*, it must be destroyed by some other method.
- ❖ If one has a lot of *hametz* and cannot burn it all, he may place it in a *public* garbage pail but *not* his own pail.

## What Needs to be Burned?

- ❖ We burn the *hametz* that was collected at the time of *Bedikat Hametz* as well as any other remaining *hametz*.
- ❖ If a person has a lot of *hametz* and a substantial loss will be involved if he destroys it, a Rabbi should be consulted regarding what may be sold to a gentile.



- ❖ Inedible *hametz* does not have to be destroyed and may be used on *Pesah*, i.e., cosmetics, powder, etc.

## Bitul After Biur

After burning the *hametz*, it is necessary to recite the *Bitul* which is a declaration nullifying any leftover *hametz* that we may not have seen or removed during *Bedikat Hametz*. The *Bitul* must be recited in a language which the person understands.

- ❖ The *Bitul* may be recited up till an hour before midday. The hours are derived by dividing the day into twelve parts, from dawn until nightfall (*tz'ait*). Since most people are unfamiliar with these times, a Rabbi should be consulted (or a reliable calendar).
- ❖ If a person is very far away from his home and therefore does not have access to his *hametz* to do *biur*, he must definitely recite the *Bitul*. He declares in the *Bitul* that he is disowning his *hametz*. The *Bitul* may be done up till an hour *before* midday to take effect, after that time it is ineffective and the Torah considers the *hametz* yours even though you do not wish to own it.

## SELLING THE HAMETZ

**T**he Syrian tradition is **not** to sell *actual hametz*. If a substantial loss will be involved then a Rabbi should be consulted. However, products that are not actual *hametz* may be sold. When in doubt, consult a Rabbi.

*Hametz* dishes and utensils should *not* be sold because the question arises as to whether *tevilat keilim* will have to be done again after *Pesah*.



## EREV PESAH THAT FALLS OUT ON SHABBAT

When *erev Pesah* falls out on Shabbat, *Bedikat Hametz* is done on Thursday night, followed by recitation of the *Bitul*.

- ❖ On Friday morning, we burn any *hametz* that is not necessary for Shabbat. Although the *hametz* may be burned all day, it is customary to burn it *before* midday (as on other *erev Pesahs*) so as to be in the habit of burning it at this time in the years to come.
- ❖ However, the *Bitul* is not recited after the burning because we will still be eating *hametz* on Shabbat.

### Shabbat Meals

- ❖ At the Friday night and Shabbat morning meals, we must wash and eat bread. Therefore, great care must be taken with the bread to make sure that no crumbs remain or fall on the floor.
- ❖ Children must be supervised *very well* when they eat the bread to make sure that they do not leave the table or drop crumbs.
- ❖ Although *hametz* is permissible through the fourth hour\* on Shabbat morning, many difficulties can arise, i.e., cleaning the *hametz* dishes and pots, etc., on Shabbat; therefore, it is strongly advised *not* to eat *hametz* for these meals (other than the bread). All the food should be kosher for Passover and prepared in Passover pots. To further help make matters easier, these meals should be eaten on paper (or plastic) dishes and cutlery that can easily be disposed of. It is important to remember to flush the crumbs away *before* throwing these dishes away.
- ❖ The morning meal must be eaten *before* the end of the fourth hour\*. Therefore, one must pray early so as to finish the meal by the fourth hour.



## After the Shabbat Morning Meal

- ❖ After the meal, all hametz crumbs must be destroyed by flushing it down the toilet.
- ❖ If regular plates were used, they must be thoroughly cleaned of any hametz and put away with the hametz dishes.
- ❖ The Bitul is recited one hour\* before midday. However, the word hefker is not recited on Shabbat.

## Seudah Shlishit

- ❖ At the proper time for eating Seudah Shlishit we are not allowed to eat hametz or matzah. Fruits and vegetables may be eaten instead and care should be taken not to overeat so as not to spoil one's appetite for the Seder.
- ❖ It is preferable to eat two meals in the morning, before the end of the fourth hour\*. There should be a break between the two meals so that Bircat HaMazon will not be said in vain. Even though someone may have eaten two meals before the fourth hour, he is still obligated to eat Seudah Shlishit at the proper time (after 6 1/2 hours\*).

*\*The hours are derived by dividing the day into twelve parts, from dawn until nightfall.*

## Eating on Erev Pesah

- ❖ On *erev Pesah* one is *not* permitted to eat matzah or cakes made from matzah meal.
- ❖ The reason we do not eat matzah on *erev Pesah* is so that we should look forward to eating matzah at the *Seder* and fulfill the *mitzvah* of matzah with the proper attitude.
- ❖ Egg matzah and fried or cooked matzah meal is permitted.
- ❖ From the tenth hour of the day, egg matzah and fried or cooked matzah meal should *not* be eaten so as to make sure that one's appetite will not be spoiled.



- ❖ Fruits, vegetables, fish and meat may be eaten in moderation.
- ❖ Children who understand the story of *Yetziat Mitzrayim* should also *not* eat matzah on *erev Pesah*.

## SEDER PREPARATIONS

Everything that is needed for the *Seder* should be prepared in advance. If *erev Pesah* is on *Shabbat*, the necessary preparations should be made on Friday. The reason everything should be ready in advance is to avoid delay and make sure that the children will be awake for the *Seder*. Necessary items for the *Seder* include: wine, *matzot*, *Ka'arah*, *Haggadot*, *karpas*, *marror*, *haroset* and salt water. We will now discuss these things in greater detail.

### Wine

Every participant in the *Seder* needs a cup for wine that holds a minimum of three ounces.

Four cups of wine will be drunk by each participant during the course of the *Seder*.

We should hurry home from shul on the *Seder* night to ensure that the children will be awake during the recitation of the *Haggadah*. All preparations should be done in advance to avoid any delay. The table should be set with our best china and utensils to symbolize our freedom. Kiddush should be made 45 minutes after sundown (*tz'ait ha'kochavim*).

Those who follow the custom of Rabbeinu Tam and wait 72 minutes for *tz'ait ha'kochavim*, should not do so on Pesah night so they may begin the *Seder* immediately.

### What Should be Used for Kiddush

- A. On this night of redemption, it is preferable to use red wine to remind us of the Plague of Blood with which the Egyptians were punished by Hashem.



- B. Even if one has a white wine of superior quality, he should still use red wine. If, however, the white wine has some red wine mixed into it, it may be used.
- C. The wine should not be cooked, mevushal, or have any additives of sugar or honey.
- D. If red wine is unavailable, white wine, cooked wine or wine with additives may be used.
- E. Grape juice should not be used as a first choice because it does not symbolize freedom and royalty since it is not intoxicating.
- F. If the *mitzvah* is somewhat difficult to fulfill with wine, grape juice may be used as an alternative. First, however, he should follow G or H.
- G. A more preferable option in this case is to dilute up to 49 percent of the wine with grape juice.
- H. Another option is to dilute the wine with water. However, the dilution cannot be more than 49 percent of the total. (Some of the N.Y. wines may be diluted about 34 percent, therefore only up to 15 percent water may be mixed in.) **Note:** Matuk Rouge Soft wine has no water mixed in, therefore one may dilute it with more than 20 percent water. However, if this amount of water will water down the taste of the wine, then a smaller amount should be added. The Matuk wine also has a low alcohol percentage. Therefore, it is advisable for those who have trouble with wine to dilute the Matuk and then drink most of the cup (1 1/2 ounces).
- I. A last resort may be to dilute grape juice with water.
- J. If the consumption of wine or grape juice is hazardous to one's health, someone else may be *motzee* him with his Kiddush.
- K. If no one is available to be *motzee* him, he may recite Kiddush on the matzah rather than on the wine. He would first wash *Netilat Yadayim* before Kiddush and make the *berachah* of *Hamotzie* rather than the *berachah* of *Hagefen*. After finishing Kiddush, he should eat 2 ounces of matzah. Before eating the matzah, he must recite the *berachah* of "Al *Achilat Matzah*." (*Yahatz* should be done **before** Kiddush.)



- L. The *berachah* of *Ga'al Yisroel* at the conclusion of *Maggid* is still recited, even when one is unable to drink wine.
- M. According to *Kabbalah*, it is customary to dilute the wine with three drops of water, taking care not to overdilute it. (This is done even though, according to *halachah*, our wine does *not* have to be diluted.)

## Haggadah

A *Haggadah* book is needed for all participants in the *Seder* including women and children. Any *Haggadah* that was used *before* the *Pesah* holiday that might have *hametz* should be checked beforehand and put away if it cannot be cleaned.

## Vegetables for Karpas

Enough vegetables for *karpas* (celery is customary) should be provided for all the participants. The portions will be dipped in salt water or vinegar. Each portion is a little less than an ounce.

## Matzah

Three *matzot* are placed in front of the leader. Everyone participating in the *Seder* will be eating a minimum of four ounces (preferably five ounces) of matzah. The first two ounces will be eaten during *Motzie Matzah* which will be discussed on page 99. The third ounce will be eaten for *Korech* as discussed on page 102. The fourth ounce is eaten for *Afikoman*. Some have the custom to eat two ounces for *Afikoman*. Refer to pages 104-105 for more *halachot*.

## What Kind of Matzah

- A. Preferably one should use *matzah shmurah missha'at ketzirah* at the *Seder*. These *matzot* are made from wheat which was supervised from the time that the wheat was cut to make sure it did not come in contact with even a drop of water, rendering it *hametz*.
- B. It is also preferable to use handmade matzah rather than machine made matzah.
- C. *Matzot* that are not handmade and not *matzah shmurah missha'at ketzirah* are also acceptable. However, egg matzah is **not** acceptable for the *mitzvah*.



## Laws Pertaining to the Elderly

One who cannot chew the matzah follows these *halachic* options:

- A. Preferably, he may crumble the matzah finely (into a consistency that resembles matzah meal).
- B. He may reheat the matzah to soften it.
- C. He may dip his matzah into cold or warm soup (not hot).
- D. If it is still not soft enough, he can soak the matzah in water for up to 24 hours prior, yet he must keep the following in mind:
  1. He may only soak it in water, not any other liquid.
  2. The water must be warm and *not* hot.
  3. If the matzah being immersed is less than 1 ounce, the water cannot turn white.

## Marror - Types of Herbs that May be Used

- A. There are five types of herbs that can be used: 1) Romaine lettuce; 2) endives; 3) fresh horseradish; 4) ivy; 5) coriander. The most preferable, according to Syrian tradition, is escarole for *marror* and Romaine lettuce for *Korech*. Follow the order that it is written above, if these items are not available.
- B. If these herbs are absolutely unattainable, then any bitter herb may be used, but the *berachah* of *Al Achilat Marror* is not recited.
- C. The *mitzvah* of *marror* can be fulfilled with either the stems or leaves of the herbs.
- D. If one is using the leaves, they must be fresh and not dried. If he is using the stalks, they may be fresh or dried.
- E. Cooked herbs are not permissible for *marror*, nor herbs pickled or soaked in water for 24 hours.
- F. Fresh horseradish may be used for *marror*. However, it may **not** be cooked. To remove some of its sharpness, it can be ground and then left uncovered. Some are of the opinion that it can only be ground after returning from shul on the *Seder* night, not earlier. (When the *Seder* occurs on Shabbat, it *must* be done before Shabbat.)
- G. Under no circumstances should one eat horseradish in its whole state as it is hazardous to one's health and he will not be fulfilling the *mitzvah*.



## Cleansing Process of the Marror

Since the leaves of escarole and romaine lettuce are infested with insects, the leaves must be cleaned and checked very well before they are served so as not to transgress the various sins involved in eating an insect (*has v'shalom*). Many of the insects and flies are green and are camouflaged by the leaves, making this task very tedious.

It is possible to buy bags of *halachically* checked romaine lettuce which are very convenient and may be used for the *Seder*. Below are two methods which can be used to cleanse and check these herbs successfully.

### **Method A**

1. Soak the leaves for five minutes in a solution consisting of one teaspoon salt added to ten cups of water. This will loosen the grip of the insects on the leaf. (A stronger solution may kill the insect, causing an even tighter grip.)
2. Agitate the leaves in the water.
3. Rinse the leaves and shake off excess water.
4. Holding the leaf to a bright light (allowing the light to shine through the leaf) carefully check *both* sides of the leaf. (Black spots must be carefully investigated.)

### **Method B**

1. With a solution of soap and water, sponge each leaf.
2. Then rinse the leaf under a strong stream of cold water.
3. Check each leaf using a good light.

*(Methods A and B taken from the Pesach Guide compiled by Rabbi Avraham Blumenkrantz.)*

## Haroset

The *marror* is dipped into *haroset*. The Syrian tradition is to make the *haroset* from dates. First the dates should be opened and checked for worms. The dates are then cooked, after which they are ground into a thick paste, representing the cement the Jewish People worked with in Egypt. Cinnamon is added to the dates, representing the straw that the Jewish slaves worked with in Egypt. Some have



the custom to leave the cinnamon sticks whole so it will look like straw. Ground nuts (walnuts) are added to the *haroset* as it says in *Shir HaShirim* (6:11) אל גנת אגוז ירדתי Hashem went down to our “nut garden” which refers to the *Bet HaMikdash*. Almonds are also added because the Hebrew word for almonds is שקדים and שקר also means to be alert and keep watch — Hashem watched over us and then redeemed us from Egypt.

Before the *marror* is dipped into the *haroset*, wine is added to the mixture, both to soften it as well as to represent the red of the blood. We use a “sharp” liquid (i.e., wine) to remind us of the bitter slavery suffered by our ancestors in Egypt. When *Pesah* falls on Shabbat, the liquid should be added and mixed into a little *haroset* at a time, using a *shinui* (i.e., left hand or first putting the wine into the plate and then adding the *haroset* mixture.)

## Shulhan Orech

A nice meal should be prepared in honor of the *Yom Tov*. It is a *mitzvah* to eat meat, as it states אין שמחה אלא בבשר ויין. In addition, two cooked foods are prepared which are placed on the *Ka'arah*:

1. A shankbone (*ze'roa*) or, if unavailable, a roasted chicken wing, represents the *Korban Pesah* and the זרוע נטויה “outstretched arm” that Hashem demonstrated when He took us out of Egypt. It is customary that the shankbone should be roasted. However, it may be eaten only if it was cooked after being roasted.
2. A cooked egg represents the *Korban Hagigah*. The egg (בעי) refers to (בעי) , רחמנא למפרק יתנא, meaning that “Hashem wants (בעי) to redeem us.” Also, a hard cooked egg is eaten by mourners as a sign of *aveilut*. We too experience an element of *aveilut* because we cannot bring the *Korban Pesah* at this time. Therefore, a cooked egg is placed on the *Ka'arah* as a reminder of our mourning and the *Bet HaMikdash's* destruction.

It is customary *not* to eat any roasted meat or poultry on *Seder* night. Included in this *minhag* is pot roasted meat without liquid.



## בדיקת וביטול חמץ

*As soon as possible after tz'ait ha'kochavim, at nightfall of 14 Nissan, Bedikat Hametz should be done. The search for hametz is made by candlelight and no speaking is permitted, except for matters pertaining to the bedikah, after the berachah is recited.*

***For a detailed discussion of Bedikat Hametz and its laws see pages 12-15.***

The following berachah is recited before Bedikat Hametz.

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ**

*Following Bedikat Hametz, all hametz that was found should be wrapped well and set aside in a safe place to be burned the next morning. The following Bitul (nullification) is recited.*

*This declaration should be said in the language that the person understands best in order for it to take effect.*

***More details may be found on pages 16.***

**F**or All hametz in my possession that I have not seen and not removed is hereby nullified and considered as the dust of the earth.

**כָּל חֲמֵצָא דְאֶפְא בְּרִשׁוּתִי דְלָא חִזְתִּיהּ וְדְלָא בְּעֵרְתָהּ. לִיבְטִיל וְלִהְיוּ כְּעֶפְרָא דְאַרְעָא.**



## ביעור חמץ

*In the morning of the fourteenth of Nissan we burn the hametz.*

*The following Bitul (nullification) is recited after the burning of the hametz.*

*It must be said in a language that the person understands in order for it to take effect.*

*More details may be found on page 16-18.*

**A**ll hametz in my possession, whether I have seen it or not, whether I have removed it or not is hereby nullified and considered ownerless as the dust of the earth.

כָּל חֲמִצָּה דְאֶפְסָא בְרִשְׁוֵתֵי דְחִזְתָּהּ  
וְדִלָּא חִזְתָּהּ. דְּבַעֲרָתָהּ וְדִלָּא בַעֲרָתָהּ.  
לִיבְטִיל וְלִהְיוּ כְעֶפְרָא דְאַרְעָא.



## ערוב תבשלין

*We are not permitted to prepare food on Yom Tov for the next day, even for Shabbat. However, when Yom Tov falls on Friday, it is permitted to prepare food needed for Shabbat if we make an Eruv Tavshilin **before** the holiday, indicating that the preparations were started **before** Yom Tov. We take two ounces of matzah and one ounce of cooked food (egg, fish or meat) and set them aside on Erev Yom Tov, and they are to be eaten on Shabbat. The foods used for the Eruv Tavshilin are held in the person's hand and the following is recited.*

**B**lessed are You, Hashem, our God, King of the universe, Who has sanctified us by His commandments, and commanded us concerning the commandment of *Eruv*.

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל מִצְוַת עֶרֶב.

**W**ith this "*Eruv*" it will permit us to bake, cook, to light a flame and to do all our needs on Yom Tov for Shabbat.

**בְּדִין** עֶרְוָבָא יְהֵא שְׂרִי לְנָא לְאַפּוּי  
וּלְבִשׁוּלִי וּלְאַטְמוּנִי וּלְאַדְלוּקִי שְׂרִי לְנָא  
וּלְמַעַבְדָּא כָּל צְרָכְנָא מִיּוֹם טוֹב לְשַׁבָּת.



## הדלקת נרות

**B**lessed are You, Hashem, our God, King of the universe, Who has sanctified us by His commandments, and commanded us to light the light of (Shabbat and) Yom Tob.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שָׁל (שַׁבָּת וְ) יוֹם טוֹב.

# ARRANGEMENT OF THE SEDER PLATE

A *Seder* plate (*Ka'arah*) containing symbolic foods needed at the *Seder* is placed on the table. The following items are included:



**KADDESH**  
*Reciting the kiddush*

**UREHATZ**  
*Washing hands*

**KARPAS**  
*Dipping vegetables in salt water*

**YAHATZ**  
*Breaking the middle matzoh*

**MAGGID**  
*Recite the haggadah*

**ROHTZAH**  
*Washing hands for the meal*

**MOTZIE MATZOH**  
*Blessings over the matzoh*

**MARROR**  
*Bitter herbs*

**KORECH**  
*Marror and matzoh sandwich*

**SHULHAN ORECH**  
*Serve the meal*

**TZAFUN**  
*Partaking of the Afikoman*

**BARECH**  
*Grace after meals*

**HALLEL**  
*Reciting the Hallel*

**NIRTZAH**  
*Acceptance*

# קדש KADESH

## Kiddush For A Weekday Night

*Kiddush is recited over the first cup of wine.*

Everyone assembled raises their cup. The leader of the seder *recites the Kiddush with the intention of being motzee (helping the others to fulfill their obligation) all those assembled.*

*The members of the household must listen to the Kiddush with the intention of fulfilling the obligation of Kiddush. They answer Amen at the conclusion.*

*The berachah of שהחינו is recited at the conclusion of Kiddush. One must have in mind the other mitzvot of the evening when saying it, i.e. mitzvot of matzah and marror.*

**אֱלֹהֵי מוֹעֲדֵי יְהוָה מְקַרְאֵי קֹדֶשׁ, אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:**

סְבִרֵי מְרַנֵּן: עוֹנִים: לְחַיִּים

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בְּנוּ מִכָּל עַם, וְרוּמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמָנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, וְאֶת יוֹם טוֹב מְקַרְאֵי קֹדֶשׁ הַזֶּה, זְמַן חֲרוּתָנוּ בְּאַהֲבָה, מְקַרְאֵי קֹדֶשׁ, זָכַר לִיציאת מצרים. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָתָּ מִכָּל הָעַמִּים מוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזְמַן הַזֶּה:**

*Everyone must drink a rivi'it (3 ounces) of wine while leaning on their left side.*

*One should be conscious to drink the four cups of wine in a "timely" manner - the normal time it takes to drink three ounces of wine.*

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# LAWS OF THE PESAH SEDER

## KADESH-קדש

We begin the *Pesah Seder* with the recitation of Kiddush and the drinking of the first of the four cups of wine, the *Arba Kosot*.

### Order of Kiddush

There are three parts to Kiddush recited on the *Seder* night:

1. *Hagefen*- הגפן
2. *Kiddush*- קידוש
3. *Sheh-heh-heh-yanu*- שהחיינו

- A. When reciting the *berachah* of *Sheh-heh-heh-yanu*, one should have in mind all of the other *mitzvot* of the *Seder* night (*i.e.*, *matzah*, *marror*).
- B. If one inadvertently omitted the *berachah* of *Sheh-heh-heh-yanu* during Kiddush, he may say it at any time that he remembers throughout the holiday.

### Manner of Reciting Kiddush

- A. The head of the household should recite Kiddush and have in mind to be *motzee* (help others fulfill their obligation) all those assembled.
- B. Everyone should stand the entire time and answer “Amen” at the completion.
- C. One should not respond “*Baruch Hu U’baruch Shemo*” during Kiddush. However, if he did, he still fulfilled his obligation. If he did not answer “Amen,” he also fulfilled his obligation.
- D. If the leader will not recite the Kiddush clearly or did not have the others in mind, everyone should quietly recite the Kiddush to themselves.

### Who is Obligated?

- A. Men and children who have reached the age that they understand the story of *Yetziat Mitzrayim* are obligated in the *mitzvah* of Kiddush and the other cups of wine as well.
- B. Women are obligated in the *mitzvah* of Kiddush as well as the other *mitzvot* of the *Seder*, for they too were redeemed from Egypt.



## KIDDUSH FOR FRIDAY NIGHT

*Kiddush is recited over the first cup of wine.*

*Everyone assembled raises their cup. The leader of the seder recites the Kiddush with the intention of being motzee (helping the others to fulfill their obligation) all those assembled.*

*The members of the household must listen to the Kiddush with the intention of fulfilling the obligation of Kiddush. They answer Amen at the conclusion.*

*The berachah of שהחיינו is recited at the conclusion of Kiddush. One must have in mind the other mitzvot of the evening when saying it, i.e. mitzvot of matzah and marror.*

יום הששי. ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה: ויברך אלהים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

**אלה מועדי יהוה מקראי קדש, אשר תקראו אתם במועדם:**

סברי מרגן: עונים: לחיים

**ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן**

ברוך אתה יהוה אלהינו מלך העולם, אשר בחר-בנו מכל עם, ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יהוה אלהינו באהבה, שבתות למנוחה ומועדים לשמחה, חגים וזמנים לששון, את יום השבת הנה ואת יום חג המצות הנה, ואת יום טוב מקרא קדש הנה, זמן חרותנו באהבה, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים, ושבתות ומועדי קדשך באהבה וברצון בשמחה ובששון הנחלתנו. ברוך אתה יהוה, מקדש השבת וישראל והזמנים

**ברוך אתה יהוה אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה:**

*Everyone must drink a rivi'it (3 ounces) of wine while leaning on their left side.*

*One should be conscious to drink the four cups of wine in a "timely" manner - the normal time it takes to drink three ounces of wine.*



## Required Amounts of Wine

- A. The required amount of wine is a *rivi'it* (3 ounces).
- B. If this is difficult, he may be lenient to drink only 1.5 ounces.
- C. It is preferable to drink most of the cup's contents, therefore it is advisable to use only a cup that holds about three ounces. (Yet, if he has no choice, he may use a larger cup and drink three ounces of it.)
- D. Children, who have reached the age that they understand the story of *Yetziat Mitzrayim*, are only required to drink a cheekful (1 oz.).

## Manner of Drinking

- A. When drinking the wine, one is obligated to recline on the left side as a sign of nobility.
- B. We lean specifically on the left side for two reasons;
  1. It is difficult to eat and drink with our left hand, as would be the case if we were to lean on the right.
  2. It is possible that as a result of leaning on the right, food may become stuck in the trachea, *has v'shalom*. Therefore, left-handed people are also required to lean on the left side.
- C. According to our Sephardic custom, women are also obligated to recline.
- D. It is permitted to lean on another person's knees, but not on his own, as he may appear worried.
- E. A student may only recline in the presence of his rebbe with permission.
- F. A son may recline in his father's presence even if he is his rebbe.
- G. In the presence of a great Torah giant, *muflag b'doro*, one may only recline with permission, even if the *Gadol* is not his rebbe.
- H. A mourner is also required to lean, however, he should do so in a manner which shows humility.
- I. If one is unable to recline as a result of an injury, he is exempt from this obligation.
- J. One should be conscious to drink the four cups of wine in a "timely" manner - the normal time it takes to drink three ounces of wine. However, if this is not possible, he has up to four minutes.



## KIDDUSH FOR SATURDAY NIGHT

*Kiddush is recited over the first cup of wine.*

*Everyone assembled raises their cup. The leader of the seder recites the Kiddush with the intention of being motzee (helping the others to fulfill their obligation) all those assembled.*

*The members of the household must listen to the Kiddush with the intention of fulfilling the obligation of Kiddush. They answer Amen at the conclusion.*

*The berachah of שהחינו is recited at the conclusion of Kiddush. One must have in mind the other mitzvot of the evening when saying it, i.e. mitzvot of matzah and marror.*

**אַלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ, אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם :**

סְבָרֵי מְרַנֵּן : עוֹנִים : לְחַיִּים

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל עַם, וְרוּמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמָנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, וְאֶת יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, זְמַן חֲרוּתְנוּ בְּאַהֲבָה, מִקְרָא קֹדֶשׁ, זָכָר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים מוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מִקְדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים :

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ :**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבָדִיל בֵּין קֹדֶשׁ לְחָל, וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִדְּשָׁתָּ שְׂבֵת לְקִדְּשָׁתָּ יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת יוֹם הַשְּׂבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה הַקִּדְּשָׁתָּ. הַבְּדִלְתָּ וְהַקִּדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְבָדִיל בֵּין קֹדֶשׁ לְחָל :

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֵינּוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה :**

*Everyone must drink a rivi'it (3 ounces) of wine while leaning on their left side.*

*One should be conscious to drink the four cups of wine in a "timely" manner - the normal time it takes to drink three ounces of wine.*



## In the Event Where One Forgot to Recline

The leader of the *Seder* should remind all those present to recline prior to Kiddush because this can be easily forgotten.

- A. In the event where one forgot to recline or reclined on his right side, he is required to drink another cup of wine without a *berachah*.
- B. A left-handed person who reclined on his right side need not drink an additional cup.
- C. A woman who forgot to recline or reclined on her right side need not drink an additional cup.
- D. If one forgot to recline yet remembered only after completing *Maggid*, he must drink his second cup and after waiting a short period of time, he should drink another cup without a *berachah*, replacing the first. Likewise, if he remembered right after drinking the third or fourth cup, he should wait a short period of time before drinking another cup of wine, replacing the previous cup.

## Laws of Havdalah

When the *Seder* occurs on *motzei Shabbat* - Saturday night - *Havdalah* is added to the Kiddush.

- A. If one forgot to recite *Havdalah* and remembers **before** karpas, he must then recite *Havdalah* on a cup of wine but without the *berachah* of *Hagefen*.
- B. If he does not remember until **after** karpas, he must recite *Havdalah* over the second cup of wine at the end of *Maggid* with the *berachah* of *Ga'al Yisrael*. However, the *berachah* of "Ha'esh" is recited right away.
- C. If he does not remember until some time during *Shulhan Orech*, he must immediately make *Havdalah* over a cup of wine without the *berachah* of *Hagefen*.
- D. If he does not remember until *Barech*, he should recite *Havdalah* over the third cup of wine.
- E. If he remembers after the third cup of wine, he should recite *Havdalah* on the final cup of wine.
- F. If he does not remember to recite *Havdalah* until after the fourth cup of wine, he must pour a fifth cup of wine and recite *Havdalah* with the *berachah* of *Hagefen*.



## UREHATZ - ורחץ

*Everyone washes their hands, similar to the “washing of hands” that is done before eating bread.*

*A berachah is **not** said.*

*No speaking is permitted until after eating karpas.*

## KARPAS - כרפס

*The fact that we dip the karpas is a sign of royalty, while we are simultaneously reminded of the bitterness of enslavement by dipping in salt water. This behavior may confuse the children and may arouse their curiosity. This will put them in the proper frame of mind for the answers that we will recite in Maggid.*

*Everyone takes a small piece (less than 1 ounce) of vegetable (celery is customary), and dips it in to salt water.*

*When reciting the berachah of האדמה one should also have in mind to include the marror.*

**B**lessed are You, Hashem our God,  
King of the universe, Who creates the  
fruit of the earth.

בָּרוּךְ אַתָּה יְיָ הַיְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.



## If Berachah is Mistakenly Recited

- A. If one accidentally began to recite a *berachah* and realizes his mistake after reciting *Baruch Atah Hashem*, he must complete the *berachah* with the words “*Lamdenie Hukecha*” so as not to transgress the prohibition of a *berachah l’vatalah*, making a blessing in vain.
- B. If he already said *Baruch Atah Hashem Elokeinu*, he must recite “*Baruch Shem K’vod Malchuto L’olam Va’ed*”.
- C. However, once he completed the entire *berachah*, he should be careful to keep his hands pure and clean if it is possible and during *Rohtzah*, when we wash for the *matzah*, he should wash **without** a *berachah*. If, however, this is difficult for him, he should wash for *Rohtzah* and recite a *berachah*.

## ❁ KARPAS - כרפס

We dip a vegetable in salt water. The salt water that we use for *karpas* symbolizes the tears that the Jewish people shed during their enslavement in Egypt. Salt water also symbolizes the bitterness of the harsh forced labor that the Jews endured in Egypt.

- A. Our custom is to use celery for *karpas* because celery is called *karpas* in Arabic. The letters of the word *karpas* reversed, ספרך, represent the 600,000 Jews who were slaves in Egypt working, עבודת פרך, harsh forced labor, for Pharaoh. (In numerical value, the letter *samech* = 60 and 60 x 10,000 = 600,000).
- B. The leader should recite the *berachah* of *Ha’adamah* aloud and have in mind to be *motzee* all those assembled. One must also bear in mind that this *berachah* of *Ha’adamah* should include *marror* that will be eaten later that night.
- C. If one did not have this in mind, however, he does not have to repeat the *berachah* on the *marror*.
- D. One should be careful to eat less than a *k’zayit* (1 ounce) of *karpas* so as not to obligate oneself to say *Borei Nefashot*.



- E. If he did eat a *k'zayit*, however, he should **not** recite *Borei Nefashot*, rather he must wait until *Barech* and have the *karpas* in mind during *Bircat HaMazon*.
- F. Even if one inadvertently recites *Borei Nefashot*, he does **not** repeat the *berachah* on the *marror*.
- G. Two different vegetables should be used for *karpas* and *marror*.
- H. When the *Seder* occurs on Friday night, the salt water should not be prepared on Shabbat but rather it should be substituted with vinegar or prepared in advance. If necessary, a small amount may be made.
- I. We are not obligated to lean during *karpas*.

## יחץ - YAHATZ

The Syrian custom is that before the leader of the *Seder* breaks the matzah he tells his family the story of everything that happened in Mitzrayim until the splitting of the ים סוף. As he tells them about the ים סוף splitting, the leader takes the middle of the 3 *matzot* before him and breaks it in half. The smaller half is replaced between the two whole *matzot* and the larger half is used for the *Afikoman*. The *Afikoman* is given to one of those assembled for safekeeping. It is customary to give it to one of the children.

*The Syrian Tradition is to break the middle matzah into the shape of the letter "ו" (Vav, the bigger half) and "ד" (Daled, the smaller half). He divides it by hand and not with a utensil.*

*If one matzah is already broken, it should be used for this purpose.*

*Before giving the Afikoman to one of the children, it is customary to first wrap it in a cloth, place it on his shoulder and recite וכו' משאתם צרות וכו'. The wrapped Afikoman is then passed around to all those assembled who likewise place it on their shoulder and recite the following:*

מִשְׁאַרְתֶּם צָרָת בְּשִׁמְלֹתֵם עַל שַׁכְּמֵם, וּבְגִי-יִשְׂרָאֵל עָשׂוּ כְּדָבָר מִשֶּׁה

***They ask:***

*Minwen Jaiye? Where are you coming from?*

***He answers:***

*Mimetzrayim. From מצרים (Egypt).*

***They ask:***

*Lawen Rayech? Where are you going?*

***He answers:***

*Li Yerushalayim. To ירושלים (Jerusalem).*

***They ask:***

*Ishu Zawatak? What are your provisions?*

***He answers:***

*Matzah U'Marror. Matzah and Marror!*



## MAGGID - מגיד

*Everyone assembled must recite the Haggadah with awe and reverence. The women and children are also obligated in this mitzvah. If they cannot read, the leader must tell them the story of the Egyptian Exodus, explaining everything in a way they can understand.*

*Reciting the story of the Exodus is the primary mitzvah of the evening, as it says in the Torah, והגדת לבנך ביום ההוא “and you shall tell your son [children] on that day.”*

*The Zohar states that whoever relates the story of the Exodus with great joy is destined to rejoice with Hashem in Olam Haba, the World-to-Come, in the future. Additionally, Hashem rejoices so much in our recitation of the Exodus that He invites the angels to come and listen to His “children”, the Jewish People, as they joyously relate Hashem’s praises for the great redemption. In turn, the angels respond and also give thanks and acknowledgment to Hashem for the many miracles and mighty acts that He performed. They also give thanks to Hashem for His holy nation, on earth, who rejoice in the redemption that Hashem brought to them. By their recitation and praise, the Jewish People increase and supplement the power and strength they attribute to the Almighty. Consequently, all who hear the reciting of the Haggadah have an increased awareness, respect and awe of Hashem*



## Laws of Maggid

- A. Even if the children do not ask, we are required to relate the story to them on their own level of understanding.
- B. Women must be present at the *Seder* table during *Maggid* as they, too, have the same obligation as the men.
- C. At the very least, the women must hear Kiddush and recite from “*Pesah, Matzah U’Marror*” until the end of *Maggid* in a manner they can comprehend.
- D. Women should also be present during the recitation of the Ten Plagues to remind them of the many great miracles.
- E. One should explain everything about our exodus to those women who do not understand the *Haggadah*.
- F. If no children are present at the table, we are still obligated to retell the story to those assembled.
- G. If a man is making a *Seder* alone, he is still required to retell the story to himself as this is the *mitzvah* of the *Pesah Seder*.
- H. It is preferable not to interrupt the reading of *Maggid* with unrelated conversation.
- I. One may not eat or drink during the reading of the *Haggadah*.



Raise the קערה (Seder Plate) and recite the following.

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free men in Israel.

**כַּף** הָאֵל לַחֲמַא עֲנִיא דִּי אֲכָלוּ  
אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל-דְּכָפִין  
יִיתִי וְיִכֹּל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח.  
הַשְּׁתָא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא  
דִּישְׂרָאֵל. הַשְּׁתָא הָכָא עַבְדִּי, לְשָׁנָה  
הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל בְּגִי חוֹרִין.

The קערה (Seder Plate) is removed from the table at this time (or moved to the other end of the table if it's unoccupied).

The wine cups are rinsed and refilled for the second of the four cups.

The children ask the father the Four Questions.

If there are no children, his wife or someone else asks.

If he is alone, he says it to himself.

### מה נשתנה - The Four Questions

**Why** is this night different from all other nights?

**מָה** נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל  
הַלַּיְלוֹת,

1. On all other nights we do not dip even once. Tonight, why do we dip twice?

**שְׂבֻכָל** הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין  
אַפִּילוּ פַּעַם אַחַת וְהַלַּיְלָה הַזֶּה  
שְׁתֵּי פַעְמִים.

2. On all other nights we eat hametz and matzah. Tonight, why do we eat only matzah?

**שְׂבֻכָל** הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ  
אוּ מַצָּה, וְהַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

3. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?

**שְׂבֻכָל** הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר  
יִרְקוֹת, וְהַלַּיְלָה הַזֶּה מְרוֹר.

4. On all other nights we eat and drink, either sitting or reclining. Tonight, why do we all recline?

**שְׂבֻכָל** הַלַּיְלוֹת אָנוּ אוֹכְלִין וְשׁוֹתִין  
בֵּין יוֹשְׁבִין וּבֵין מְסַבִּין, וְהַלַּיְלָה הַזֶּה  
כָּלְנוּ מְסַבִּין.

The Seder Plate is returned to the table and the matzot are left uncovered.

For insights on מה נשתנה and עבדים היינו see pages 136-140

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# INSIGHTS INTO THE HAGGADAH

## ❖ THE FESTIVAL OF GLORY, THE FESTIVAL OF HUMILITY הַאֲחֻמָּה עֲנִיָּא

Why is it necessary for us to remember the “*Lehem Oni*” - the “Poor Man’s Bread”?

This festival of freedom has been given two different names: “*Hag HaPesah*” (referring to Hashem’s having spared *Bnei Yisrael* when He inflicted the Plague of the Firstborn against the Egyptians) and “*Hag HaMatzot*.” The relationship between the two names can be understood through the following parable:

A king once embarked on a hunt with several of his servants and encountered a young shepherd boy. While he tended his flock, the boy played his flute with remarkable skill and grace. The king and his men were overwhelmed by the beauty of the boy’s music and proceeded to engage him in conversation. Before long, they realized that the youngster possessed unusual intellectual gifts. The king was so impressed that he invited the shepherd to his palace. He trained the youngster in the skills of the monarchy. Quickly, the former shepherd climbed up the political ladder, until the king eventually appointed him as the kingdom’s treasurer. The new officer earned the respect and adoration of the nation’s subjects as he gradually abolished taxes and lightened the financial burdens of the common-folk. However, his success and popularity aroused the jealousy of the other political officials. They falsely accused the treasurer of having stolen huge sums of money from the royal treasury. The king, upon hearing the allegations, called an emergency cabinet meeting, where the treasurer was to present a detailed account of all transactions affecting the royal treasury which passed through his hands, as well as his own private financial dealings. Although the treasurer convincingly demonstrated that the entire treasury was intact and that the accusations were baseless, the minister of the judiciary, a personal foe and archrival, insisted that the treasurer’s house be thoroughly searched so that his claims be substantiated. The royal search team, accompanied by the king himself, arrived at the house to find a modestly furnished residence, and none of the allegedly stolen goods were to be found anywhere.

The officers noticed, however, one room which remained locked throughout the entire search. No one entered or exited, and no activity seemed to take place in this one particular chamber. They approached the door, and the treasurer pleaded with the king not to allow them to enter his private cubicle. Despite his petitioning, the king ordered his officers to enter the room. They opened the door, confident that here they would find the hidden fortune. Instead, all they saw were the man’s staff, cloak and flute, his memorabilia from his forgone days as a shepherd. The royal entourage exchanged glances of utter confusion.



**W**e were slaves to Pharaoh in Egypt, but Hashem our God took us out from there with a mighty hand and an outstretched arm. Had not the Holy One, Blessed is He, taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one tells about the Exodus, the more praiseworthy it is.

**עֲבָדִים** הָיִינוּ לְפָרְעָה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָהּ. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרָיִם, עַדִּין אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרָיִם. וְאִפְּלוּ כָלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרָיִם תְּרִי זֶה מְשֻׁבָּח.

**I**t happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarfon were reclining [at the seder table] in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: “Our teachers, it is time for the recitation of the morning *Shema*.”

**מַעֲשֵׂה** בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסַבִּין בְּבְנֵי בְּרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרָיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.



The king turned to the former shepherd and asked, “What is this all about?”

The treasurer explained, “Since the day you took me from the pastures and bestowed upon me all this great honor, I promised myself not to let this new situation allow me to become arrogant. Each day, I come into this room and spend a few private moments, playing my flute, recalling my past and reflecting upon my previous, simple life as a poor shepherd boy. My newfound fortune came unexpectedly and undeservingly; only through the kindness of the Almighty was I taken from the fields to rise to the level of the royal treasurer.”

Upon hearing his treasurer’s words, the king warmly embraced him and exclaimed, “Indeed, my dear treasurer, you are most worthy of this honor which we have bestowed upon you.” Even his competitors offered him their warm handshakes, apologizing for having suspected him wrongly, and lauding him for his humility and integrity.

These two concurrent experiences of the Jewish People - prestige and grandeur on the one hand, humility and submission on the other - are reflected in the two names of this festival. “*Hag HaPesah*” refers to the awesome miracles which we were privileged to experience - the supernatural intervention of the Almighty on our behalf as He eliminated the Egyptian firstborn and spared those of our people. However, in order to ensure that we don’t lose sight of our humble beginnings, and never allow our distinction to lead to arrogance, we relate to this occasion also as “*Hag HaMatzot*.” The *matzot* symbolize our years of bitter affliction and oppression. Our ongoing reference to our earlier years of suffering serves to maintain our sense of humility, even in the aftermath of our triumphant redemption. [Many commentaries have noted that the matzah symbolizes humility, whereas *hametz* and the yeast, which causes the dough to rise, represent arrogance. For this reason, the Torah prohibits the offering of *hametz* on the altar as part of a sacrifice, as the Almighty cannot reside in the same world as an arrogant person.] Indeed, only the humble of spirit achieve honor and prestige.  
(*Haggadah Hazon Ovadiah*)

*For additional insights on “Ha Lachma Anya see page 133*



## SHOWING OUR APPRECIATION

וכל המרבה לספר ביציאת מצרים הרי זה משבח

“*The more one tells about the Exodus, the more praiseworthy it is.*”



**R**abbi Elazar ben Azaryah said: “I am like a seventy-year-old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: “In order that you may remember the day you left Egypt all the days of your life.” The phrase, *the days of your life*, indicates only the days; the additional word “*all*” indicates that the nights are meant as well. The sages declare that “*the days of your life*” means the present world and “*all*” includes the messianic era.

**אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: הֲרֵי אֲנִי כְּכֹן שְׁבַעִים שָׁנָה, וְלֹא זָכִיתִי שְׁתַּאֲמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת עַד שְׁדַרְשָׁה בֶּן זֹמָא. שֶׁנֶּאֱמַר, “לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ.” יְמֵי חַיֶּיךָ - הַיָּמִים, כָּל יְמֵי חַיֶּיךָ - הַלַּיְלוֹת. וְחֻכְמִים אוֹמְרִים: יְמֵי חַיֶּיךָ - הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ - לְהַבִּיא לִימּוֹת הַמְּשִׁיחַ.**

**B**lessed be the Omnipresent; Blessed is He. Blessed be God Who has given the Torah to His people Israel; Blessed is He. The Torah speaks of four sons; a wise one, a wicked one, a simple one, and who is not able to ask [a question].

**בְּרוּךְ הַמְּקוּם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֹגֵד אַרְבָּעָה בָּנִים דְּבָרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד פֶּה, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשְׂאוֹל.**



“*Lecha Dumi’ah Tehilah*” - “For You, silence is the highest praise” - Why, then, do we discuss *Yetziat Mitzrayim* at length?

The *Haggadah* urges us to elaborate as much as possible in our discussion of the wonders that occurred in Egypt. Obviously, though, one can *never* even begin to give a complete account of God’s miracles. The *Maharal* of Prague explains that despite our inability to capture the *full* gamut of the Almighty’s power, nevertheless, doing what we can constitutes fulfilling a critical obligation on our part, that of “*hakarat hatov*,” the gratitude we owe the Master of the Universe. Our praise for Hashem is necessary insofar as it reinforces in our mindset how much we are indebted to Hashem for the ongoing kindness He showers upon us.

Unquestionably, appreciation and gratitude comprise a central focus in our service of God. Recognition of one’s infinite debt to his Creator, and a profound sense of appreciation and gratitude, lead one to serve Hashem with a greater level of fear and love. Therefore, whoever elaborates in his discussion of the Exodus “is deserving of praise.”

The critical importance of gratitude forms the basis of the prohibition against marrying those from Amon and Moav. The Torah prohibits their acceptance into our nation since they did not offer *Bnei Yisrael* provisions upon their leaving Egypt. *Bnei Yisrael’s* ancestor, Avraham, saved the life of Lot, the ancestor of Amon and Moav. Lot’s descendants, however, failed to show any form of appreciation and neglected to offer the descendants of Avraham even their basic necessities as they embarked on their journey through the wilderness. Since, as explained, gratitude constitutes a fundamental precept in the service of Hashem, the neglectful attitude of Amon and Moav demonstrated their inability to truly serve the Almighty and, as a result, they may never join *Bnei Yisrael*. (*Lev Eliyahu*) Furthermore, King Hizkiyahu’s failure to express gratitude resulted in his forfeiting his chance at being the *Mashiah*. The Gemara in *Sanhedrin* (94a) states that Hashem was prepared to make Hizkiyahu the *Mashiah*. The Attribute of Justice objected since Hizkiyahu failed to sing praises to the Almighty, despite the many wonders which he experienced firsthand.

Thus, failure to appreciate and recognize the great wonders of the Almighty delays the coming of *Mashiah*. Conversely, one who properly expresses gratitude towards Hashem helps bring about the Messianic Era. Perhaps this is what is meant when the *Hahamim* write in the *mishnah*, in the context of “*sippur Yetziat Mitzrayim*”,



*The wise son* — What does he say? “What is the meaning of the testimonies, statutes, and laws which Hashem our God has commanded you?” Therefore, explain to him the laws of the Pesah [Offering]: that “no dessert may be eaten after the Passover sacrifice.”

**חֲכָם** מָה הוּא אוֹמֵר? - מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם? אֵף אֶתָּה אָמַר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפֶּטִירִין אַחַר הַפֶּסַח אֲפִיקוּמָן.

*The wicked son* — What does he say? “What does this service mean to you?” [By the words “to you” he implies that this service is only for you—not for himself.] By excluding himself from the community, he denies God. So tell him bluntly: “This is done on account of what Hashem did for me when I came out of Egypt.” *For me, not for him*; had he been there, he would not have been redeemed.

**רָשָׁע** מָה הוּא אוֹמֵר? - מָה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שֶׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלֵל, כִּפְר בְּעַקֵּר. אֵף אֶתָּה הִקְהֵה אֶת שְׁנֵי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ. וְאֵלּוּ הִזָּה שָׁם, לֹא הִזָּה נִגְאָל.

*The simple son* — What does he say? “What is this all about?” Tell him, “With a strong hand Hashem brought us out of Egypt from the house of slavery.”

**תָּם** מָה הוּא אוֹמֵר? - מָה זֹאת? וְאֶמְרָתְךָ אֵלָיו: בְּחֹזֶק יָד הוּצִיאָנוּ יְהוָה מִמִּצְרָיִם מִבֵּית עֲבָדִים.

*As for the son who is unable to ask a question* you must open up the subject to him, as it states: “You shall tell your son on that day: This is on account of what Hashem did for me when I came out of Egypt.”

**וְשֵׁאֵינוֹ יוֹדֵעַ לְשֹׂאֵל - אֶת פְּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם.**



“to bring the days of *Mashiah*.” Through telling the miracles of the Exodus, one reinforces his sense of gratitude towards God and thus brings about our ultimate redemption. This may also explain why the scholars saw fit to spend the entire night discussing *Yetziat Mitzrayim*. The more they spoke about the miracles of Hashem, the more they developed their sense of appreciation for all He does for us, and this will ultimately lead to our final redemption.

(*Haggadah Hazon Ovadiah*)

## ❖ FAITHFUL OBEDIENCE

חכם מה הוא אומר

**THE WISE SON** — What does he say?

The *Haggadah* cites the questions of the four sons, the first two being the wise son and the wicked son. Whereas the wise son is to be offered an elaborate explanation of the laws of *Pesah*, the wicked son, we are told, is to be “smacked” for asking, “What is this service to you?” Wherein lies the difference between the questions posed by these two sons?

The difference between the wise son and the wicked son, is, quite simply, the difference between one who serves his Creator faithfully and one who does not. Despite the fact that we must observe the *mitzvot* regardless of our understanding of their underlying principles or lack thereof, we are still permitted and encouraged to identify, as much as possible, the reasons behind the *mitzvot*. Nevertheless, one should preferably research the reasons behind

the *mitzvot* only after his actual performance. Otherwise, he may develop a disrespectful attitude towards the *mitzvah* in question, if he does not find, with his limited intellect, a satisfactory rationale. Thus, prior to receiving the Torah, *Bnei Yisrael* declared, “*Na'aseh venishma*” (“We will do and we will hear”), implying that they will first perform the *mitzvot*, and only thereafter will they inquire as to their underlying rationale.

Herein lies the difference between the wise son and the wicked son. Regarding the wise son, the Torah writes, “When your son will ask you *Tomorrow...*” This son does not present his line of questioning *now*, at the time of the *Pesah*-offering. He obeys and observes, attributing his doubts and lack of comprehension to his *own* intellectual limitations. He follows the principles established by the Talmud



*Yerushalmi* (in “*Perek Helek*”), “If it [the Torah] seems empty - it is from you.” (See also the comments of the *Bet Yosef, Yoreh Dei’ah* 181.) Only “tomorrow,” after the *Pesah* observance, does the wise son present his queries regarding the essence of this *mitzvah*, longing to properly understand all the underlying concepts relevant to the *mitzvah* of the *Pesah*-offering. The wicked son, by contrast, asks, “What is *this* service to you?” He questions the rationale behind the *mitzvah* right there and then, at the time of the offering itself. He insists on fully comprehending the philosophical underpinnings of the *mitzvah* prior to its observance. This way, should the explanation not be to his intellectual liking, he will then discard the *mitzvah* as meaningless and fail to perform. He will refuse to believe that God’s infinite wisdom knows the reasoning behind the *mitzvot*. Therefore, the *Haggadah* bids us to “blunt his teeth,” to criticize him for his lack of belief.

(*Haggadah Hazon Ovadiah*)

## ❖ THE HERESY OF THE WICKED SON

רשע מה הוא אומר

***THE WICKED SON*** — What does he say?

**T**he *Haggadah* cites the question of the wicked son: “What is this service to you?” The “*Bet HaLevi*” (in his work on the Torah, *Parashat Bo*) notes that the wicked son did not question the need to serve the Almighty. Rather, he denies the fact that the *Korban Pesah* ritual constitutes service of God: “...this service...” He fails to recognize the religious quality latent in the *Pesah* ceremony. He claims that one needs to devise new means of serving Hashem, means which are more in keeping with the tendencies of one’s time and location. This is similar to many elements within contemporary Jewish society, who insist we replace the laws of the Torah with new rituals which they themselves develop.

Indeed, the *parashah* in which this *pasuk* is found deals with an educated son, familiar with the events of *Yetziat Mitzrayim*, and the miracles which occurred. However, he has adopted the heretical stance calling for the elimination of certain *mitzvot*. Having suggested a possible reason behind a certain *mitzvah*, he claims that since the alleged “reason” no longer applies, the *mitzvah* itself is no longer in force, Heaven forbid. Unfortunately, many people associate *mitzvot* with given



time-periods, thus concluding that in today's situation they no longer apply. This fundamental error is rooted in lack of Torah knowledge. The vast sea of information within the corpus of Torah contains many reasons behind the *mitzvot*, some more obvious and others far more subtle. The prophet remarks in the name of Hashem, "Just as the heavens are higher than the earth, so are My ways beyond yours, and My thoughts beyond yours" (*Yeshayahu* 55). One who lacks Torah knowledge cannot appreciate its vastness, and, consequently, he arrives at the heretical conclusion of the wicked son of the *Haggadah*. (*Shirat Yehudah*)

Rav Tzvi Hirsh Levine *zt"l* of Berlin was once approached by David Friedlander, a leading reformer in his day, who asked him about several *mitzvot* which, he thought, were no longer applicable. "I am sure," said the reformer, "that were Moshe *Rabbeinu* alive today, he would have written a Torah in consonance with the spirit of the day." Rav Levine answered with a story of a merchant who hired a driver to bring him to the market. They made an agreement, in accordance with *halachah*, that should the merchant not arrive to his destination on time, the driver would not only forfeit his payment, but he would also have to compensate the merchant for the lost profit. Just as they embarked on their journey, however, torrential rain came pouring down from the sky. Before long, the rain turned into sleet, and eventually into snow. The heavy blizzard covered the roads, and the travelers were lost. Although they miraculously arrived at their destination, it was too late - the fair had already ended. The driver demanded his salary, and the merchant demanded recompense for the lost sales. The two brought their case before the local Rabbi, who ruled in favor of the merchant, ordering the wagon-driver to pay his customer in full for all that he lost for having missed the fair. Infuriated, the driver turned to the Rabbi and asked, "Rabbi, how could you force me to pay? This circumstance was beyond my control! Do you consider one who transgressed a violation unintentionally the same as you would look upon an intentional violator?"

In an effort to calm the nerves of the embittered driver, the Rabbi answered, "I am not requiring that you pay. It is the Torah that obligates you, based on the legally binding agreement that you made with the merchant. You should have no complaints against me!"

The driver thought for a second and replied, "Tell me something, Rabbi. When was the Torah given - on what date?"



One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: “You shall tell your son on that day” [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: “This is on account of what Hashem did for me.” The word “this” refers to the time when matzah and maror are placed before you [on Passover night when you are obliged to eat them].

At first our forefathers were idol worshipers, but now the Omnipresent has brought us near to His service, as it states: “Yehoshua said to all the people: so says Hashem God of Israel—your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods.

I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Yitzhak. To Yitzhak I gave Yaakov and Esav; to Esav I gave Mount Seir to inherit it, however Yaakov and his children went down to Egypt.”

**יכול** מראש חדש? תלמוד לומר: ביום ההוא. אי ביום ההוא, יכול מבעוד יום? תלמוד לומר: “בעבור זה.” “בעבור זה”, לא אמרתי אלא בשעה שמצה ומרור מנחים לפניך.

**מתחלה** עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבודתו, שנאמר: ויאמר יהושע אל כל העם, כה אמר יהוה אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים.

**ואקח** את אביכם את אברהם מעבר הנהר ואולף אותו בכל ארץ כנען, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשו. ואתן לעשו את הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים.



“Of course, *Shavuot*, the day of the giving of the Torah, is the sixth of *Sivan*!” The driver cried, “Right, the sixth of *Sivan*! *Sivan* is during the summertime, when the roads are clear! No storm could block my path, no snow could obstruct my journey. In *Sivan*, I would have had a clear road, I would not have been even a minute late! No, Rabbi. You cannot decide a case in the winter based on the Torah which was given in the summer. Were Moshe to have written the Torah in the winter, I would have unquestionably won this case, for the law would be different based upon the time of year!”

Thus, Rav Levine pointed out that David Friedlander may be compared to that driver. The rabbi concluded his remarks, and David Friedlander left the room humiliated.

(*Haggadah Hazon Ovadiah*)

❖ ויעקב ובניו ירדו מצרים

**“YAAKOB AND HIS CHILDREN WENT DOWN TO EGYPT.”**

(*Yehoshua 24:4*)

**W**hy did the Egyptian exile have to *precede* Hashem’s taking us as His Nation? We can understand the reason from the following story. Once there was a very wealthy man who took a young orphan into his home and raised him as one of his own children. The child did not lack anything.

Many years later, a poor man came to the wealthy man’s house seeking a donation. To his great astonishment, the man gave him 100 gold coins! He could not believe such generosity and he started to sing the wealthy man’s praises, blessing him and expressing gratitude. Even after he left the house, his praises could be heard. The rich man’s wife was surprised at this reaction and said to her husband, “This poor man cannot stop praising you for giving him 100 gold coins and yet the orphan who we took care of for twenty years has never once thanked us!” The husband smiled and said, “Let me show you how our son will learn to appreciate all that we do for him.”

He called the orphan in and said that the time had come for him to go out into the world and assume responsibility for himself.

The young man left the rich man’s house with only the clothes on his back and no money. He had a very difficult time providing for his basic needs. After only three days, he felt he was dying of starvation. Suddenly, a messenger appeared



**B**lessed is He Who keeps His promise to Israel; blessed is He. The Holy One, Blessed is He, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in the Covenant Between the Parts, as it states: “He said to Abram, You should surely know that your descendants will be strangers in a land that is not their own, and they will be enslaved and afflicted for four hundred years. However, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth.”

**בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהִקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר יִהְיֶה וְרַעַף בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי וְאַחֲרָי כֵּן יֵצְאוּ בְּרִכְשׁ גָּדוֹל.**

*The matzot are covered, the wine cup is raised and we say:*

**I**t is this [promise] that has sustained our fathers and us. For not only one [enemy] has risen against us to annihilate us, but in every generation they rise against us. But the Holy One, Blessed is He, saves us from their hand.

**(ו) הִיא שֶׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֹא אֶחָד בַּלְבָּד עָמַד עָלֵינוּ לְכַלּוֹתָנוּ, אֲלָא שְׁבָכֵל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ, וְהִקְדוּשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם.**

*The wine cup is put down and the matzot are uncovered.*

**For insights on חשב את הקץ and see pages 140 - 142**

**G**o out and learn what Lavan the Syrian tried to do to our father Yaakob. While Pharaoh decreed only against the [newborn] males, Lavan tried to uproot everything, as it states: “The Aramaean sought to destroy my father. Then he went down to Egypt and sojourned there, few in number and there he became a great, mighty, and numerous nation.”

**צֵא וְלִמַּד מַה בִּקֵּשׁ לָבֶן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אֲבִינוּ. שֶׁפָּרְעֹה לֹא גָזַר אֲלָא עַל הַזְּכָרִים וְלָבֶן בִּקֵּשׁ לַעֲקוֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר: אֲרָמִי אֲבִי, וַיֵּרַד מִצְרַיִמָּה וַיִּגַּר שָׁם בְּמִתֵּי מֵעוֹט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וָרַב.**



from his rich benefactor and brought him back to the house. The orphan was overjoyed and felt new-born. He expressed gratitude and continually praised the wealthy man for saving him and providing so generously, as well as for his many kindnesses.

The rich man turned to his wife and said, “Now you have the answer to your question.

The poor man who only expected one gold coin was overwhelmed when I gave him 100 and praised me to no end. On the other hand, the orphan who grew up in our home viewed all that he received as normal and routine. He didn’t give it any thought, it was what he expected because he didn’t know otherwise. Only when he had to fend for himself and had nothing, did he appreciate everything he once had while living here. Then when I brought him home he could not express enough gratitude.”

From this story we can understand why Hashem subjected the Jews to the Egyptian exile before taking them as a nation. Had they continued living in Canaan, enjoying the land of “milk and honey”, they never would have considered how different things could be and therefore would have felt no need to give thanks to Hashem for all that He had provided. G-d forbid, such behavior could have caused them many problems in the future. Consequently, Hashem sent them to Egypt where they endured many years of bitterness and hard labor. When Hashem finally redeemed them and blessed them with great kindness and wealth, ultimately bringing them to their Land, then they could genuinely praise Hashem properly and appreciate all He had provided.

(Ben Ish Hai)

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו

***“GO AND LEARN WHAT LAVAN THE SYRIAN TRIED TO DO TO OUR FATHER YAAKOB.”***

**T**here is a very important connection between this phrase and the phrase שבכל דור ודור עומדים עלינו לכלותינו “In every generation they rise against us to annihilate us,” from the previous paragraph. It is true that in certain periods of our history, the reins of government have been in the hands of leaders who have given many freedoms to the Jews. They speak sympathetically and with respect — they are smooth talkers who present themselves as our friends. As a result, we may be



*He went down to Egypt*, compelled by Divine decree.

*He sojourned there* teaches that he did not come down to settle in Egypt but only to live there temporarily, as it says: "They [the sons of Yaakov] said to Pharaoh: 'We have come to sojourn in this land because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. And now, please, let your servants dwell in the land of Goshen'."

*Few in number*, as it states: "With seventy souls your ancestors went down to Egypt, and now Hashem your God has made you as numerous as the stars in the sky."

*There he became a nation* teaches that Israel were distinguished there.

*A great and mighty nation*, as it says: "The Children of Israel were fruitful and increased greatly; they multiplied and became very, very mighty, and the land was full of them."

*And numerous*, as it says: "I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked. And I passed over you and saw you trampled in your blood and I said to you, 'Through your blood shall you live! And I said to you, Through your blood shall you live!'"

*"The Egyptians did evil to us and afflicted us, and they imposed hard labor upon us."*

וַיֵּרֶד מִצְרַיִם - אָנוּס עַל פִּי הַדְּבָר.

וַיֵּגֶר שָׁם - מִלְמַד שֶׁלֹּא יֵרֵד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ אֶלָּא לְגוּר שָׁם, שְׁנֹאֲמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה, לְגוּר בְּאֶרֶץ בְּאֲנֹנוּ, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ, כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וַעֲתָה יִשְׁבוּ-נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן.

בְּמַתִּי מֵעֵט - כְּמוֹ שְׁנֹאֲמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם, וַעֲתָה שְׂמֹךְ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

וַיְהִי שָׁם לְגוֹי גָדוֹל - מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם.

לְגוֹי גָדוֹל וְעֲצוּם - כְּמוֹ שְׁנֹאֲמַר: וַבְּנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם.

וַרְב - כְּמוֹ שְׁנֹאֲמַר: רַבָּה כְּצֹמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאֵי בְעֵדֵי עַדָּיִים, שְׁדִים נִכְנּוּ וּשְׁעָרַי צִמְח, וְאֵת עָרֹם וְעָרְיָה. וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ, וְאָמַר לָךְ בְּדַמֶּיךָ חַיִּי, וְאָמַר לָךְ בְּדַמֶּיךָ חַיִּי.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.



lulled into a false sense of security and doubt the truth of the phrase “in every generation they rise against us to annihilate us” because of the way we are treated by them. For this reason, the author of the *Haggadah* comes to tell us not to be confused by these empty promises and words because they are politically motivated and are meaningless.

The proof of this has deep historical roots from the episode with Lavan - he, too, behaved hypocritically, speaking one way and acting another. A “Lavan” cannot be trusted and this is something we must remember *always*.

*(Haggadah Hazon Ovadiah)*

❖ ויהי שם לגוי גדול - מלמד שהיו ישראל מצינים שם

***“THERE HE BECAME A NATION TEACHES THAT ISRAEL WERE DISTINGUISHED THERE.”***

One way the Jews distinguished themselves in Egypt was by the way they dressed. Their modest clothing was different from that of the Egyptians. *Hazal* tell us that it was in the merit of three things that the Jews were redeemed from Egypt:

1. They did not change their language.
2. They did not change their names; and
3. They did not change the way they dressed.

A Jew must be recognizable as a Jew if he wants Hashem to help him. If G-d forbid, he wants to run away from Hashem, then he must face the risk that Hashem may “run” from him. The following story demonstrates this. Once there was an observant Jew named Yossi who wanted to throw off the yoke of Torah and mingle with non-Jews. He changed his name, the way he dressed, as well as his language. One time he took a trip and was in a terrible accident. He cried out, “Hashem, please help me!” Then he heard a voice from Heaven saying, “Yossi, is that you? I didn’t recognize you!”

*For insights on מתבוססת בדמיון see page 144*



*The Egyptians did evil to us*, as it says: "Let us deal with them wisely lest they multiply, and, if we happen to be at war, they too may join our enemies and fight against us and then leave the country."

*And afflicted us*, as it says: "They set taskmasters over them in order to oppress them with their burdens; and they built Pithom and Raamses as storecities for Pharaoh."

*They imposed hard labor upon us*, as it says: "The Egyptians imposed oppressive labor upon the Children of Israel."

*"We cried out to Hashem*, the God of our fathers, and Hashem heard our cry and saw our affliction, our toil, and our oppression."

*We cried out to Hashem, the God of our fathers*, as it says: "It happened in the course of those many days that the king of Egypt died; the Children of Israel sighed because of their labor and cried; their cry of servitude reached God."

*Hashem heard our cry*, as it says: "God heard their groaning and God remembered His covenant with Abraham, with Yitzhak, and with Yaakob."

*And saw our affliction*, that is, the conjugal separation of husband and wife, as it says: "God saw the Children of Israel and God knew."

**וַיַּרְעוּ** אֶתְנוּ הַמִּצְרַיִם - כְּמוֹ שְׁנֵאמַר: הָבָה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ, וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ.

**וַיַּעֲנוּנוּ** - כְּמוֹ שְׁנֵאמַר: וַיִּשְׂמוּ עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם, וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפָרְעֹה, אֶת פְּתֹם וְאֶת רַעַמְסֵס.

**וַיִּתְנוּ** עָלֵינוּ עֲבֹדָה קָשָׁה - כְּמוֹ שְׁנֵאמַר: וַיַּעֲבִידוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרְהוֹ.

**וַנִּצְעַק** אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ, וַיִּרְא אֶת עֲנִינּוֹ וְאֶת עֲמָלְנוֹ וְאֶת לַחֲצֵנוֹ.

**וַנִּצְעַק** אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ - כְּמוֹ שְׁנֵאמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאֲנָחוּ בְּנֵי יִשְׂרָאֵל מִן הָעֲבוֹדָה וַיִּזְעְקוּ, וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

**וַיִּשְׁמַע** יְהוָה אֶת קִלְנוֹ - כְּמוֹ שְׁנֵאמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב.

**וַיִּרְא** אֶת עֲנִינּוֹ - זוֹ פְּרִישׁוֹת דָּרָף אָרֶץ, כְּמוֹ שְׁנֵאמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

❖ ונצעק אל ה' אלקי אבוננו וישמע ה' את קלנו וירא את ענינו ואת עמלנו ואת לחצנו

***“WE CRIED OUT TO HASHEM, THE GOD OF OUR FATHERS, AND HASHEM HEARD OUR CRY AND SAW OUR AFFLICTION, OUR TOIL AND OUR OPPRESSION.”***

**T**he Midrash brings down three reasons why the Jewish People were enslaved for 210 years instead of 400 years as was mentioned in the *Brit Bein Habetarim*.

1. The nights made up the difference in time. Generally, people only work during the day. Since the Jews worked day *and* night, the 210 years were considered as 400 years.
2. The Jewish People increased in size at a supernatural rate. As a result, their population grew to a number that normally would have taken 400 years to achieve but instead only took 210 years.
3. The extremely harsh conditions of their enslavement made up the difference in the number of years they were enslaved.

“*Hashem saw our affliction*” refers to the nights they were forced to work.

“*Hashem saw our toil*” refers to the children — their supernatural growth in numbers.

“*Hashem saw our oppression*” refers to the extremely harsh conditions of their enslavement.

These three situations led to “Hashem brought us out of Egypt.”

*(Hazon Ovadiah)*

❖ וירא את ענינו זו פרישות דרך ארץ

***“[HASHEM] SAW OUR AFFLICTION, THAT IS THE WITHDRAWAL FROM FAMILY LIFE.”***

**T**he Egyptians decreed that the men would spend the nights in the fields while the women would sleep in the city. They insisted on this so there wouldn't be any wasted time in traveling to their job site.

The daily quota of work imposed on the Jews necessitated their working late. Even when they finished, the Egyptians did not permit them to go to sleep. Instead, they ordered the Jews to do other work such as cut down trees. Every night they



*Our toil* refers to the [drowning of the] sons, as it says: “Every son that will be born you shall cast him into the river, but you shall let every daughter live.”

וְאֵת עַמְלָנוּ - אֱלוֹ הַבְּנִים. כְּמוֹ שֶׁנֶּאֱמַר: וַיִּצְוּ פֶרַע לְכָל עַמּוֹ לֵאמֹר, כָּל הַבֶּן הַיְלֹד הַיְאָרָה תִשְׁלִיכֶהוּ, וְכָל הַבַּת תְּחִיּוֹן.

*Our oppression* refers to the pressure used upon them, as it says: “I have also seen how the Egyptians are oppressing them.”

וְאֵת לַחֲצָנוּ - זֶה הַדְּחֵק, כְּמוֹ שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֶת הַלְחֵץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם.

*“Hashem brought us out of Egypt* with a mighty hand and with an outstretched arm, with great awe, with signs and wonders.”

וַיּוֹצֵאֲנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבִמְרָא גָדֹל, וּבִאֲתוֹת וּבִמִּפְתִּים.

*Hashem brought us out of Egypt* not by an angel, not by a seraph, not by a messenger, but the Holy One, Blessed is He, in His glory, Himself, as it says: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am Hashem.”

וַיּוֹצֵאֲנוּ יְהוָה מִמִּצְרַיִם - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שְׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלָא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכְבוֹדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְהוָה.

*I will pass through the land of Egypt*, I and not an angel; *I will smite all the firstborn*, I and not a seraph; *on all the gods of Egypt I will execute judgments* I and not a messenger; *I am Hashem*, it is I and none other.

וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ. וְהַפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שְׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים - אֲנִי וְלֹא שְׁלִיחַ. אֲנִי יְהוָה - אֲנִי הוּא וְלֹא אֲחֵר.



found other types of labor for the Jews. The Egyptians' intention was to prevent the Jewish People from having a normal family life. However, the Jewish women were righteous, kind-hearted women, and took good care of their husbands. They prepared warm food for them and gave them much needed encouragement with their kind words. They assured them that they would not always be slaves. The women reminded the men of Hashem's promise and demonstrated great faith in Hashem. They were rewarded for this by Hashem Who provided them with fish when they drew water from the wells. The women then prepared the healthy fish for the men and secretly brought it to them, together with warm water to wash off the dirt of their day's work. The women became pregnant as a result of these secret visits. They gave birth in the fields under the apple trees. Hashem rewarded them further by giving them an easy labor since they delivered their babies without a midwife's help. Hashem sent angels to look after the babies' welfare, better than any person. Each baby was given two small stones — from one stone they could nurse milk and from the other one, honey. Furthermore, another miracle occurred to protect these babies — the ground opened and swallowed them. All of these miracles were necessary because the Jewish women had no choice but to leave their babies after giving birth. If the Egyptians had found the babies, they would have killed them. Even when the Egyptians suspected that the babies were hidden in the ground and started to dig for them, they miraculously were unharmed. The Egyptians would then leave, thinking they had killed the babies. These children slowly grew up and each one returned to his parents' home because they were safe from the Egyptians in the city. The Egyptians would not publicly kill them in the city and in fact were only too happy to have these grown children join in the slave labor to build the Egyptian cities.

*(Me'am Lo'ez)*

❁ ואת עמלנו - אלו הבנים

### ***"OUR TOIL REFERS TO THE CHILDREN"***

**T**hen Pharaoh decreed that the Jewish baby boys should be thrown in the Nile, 10,000 babies became his victims! Some commentators say 600,000. Rabbi Yannai said that 3 1/2 years before Moshe's birth, this evil decree was in force. After Moshe's birth, the decree was abolished.



*With a mighty hand* refers to the disease among the cattle, as it says: Behold the *hand* of Hashem will strike your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks - a very severe pestilence.”

**בְּיָד חֲזָקָה** - זו הַדָּבָר, כְּמוֹ שֶׁנֶּאֱמַר: הִנֵּה יַד יְהוָה הוֹיָה בְּמִקְנֶיךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאֵן, דָּבָר כְּבִד מְאֹד.

*With an outstretched arm* means the sword, as it says: “His drawn sword in his hand, *outstretched* over Jerusalem.”

**וּבְזַרְעַ נְטוּיָה** - זו הַחֶרֶב, כְּמוֹ שֶׁנֶּאֱמַר: וַחֲרַבּוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

*With great awe* alludes to the Divine revelation, as it says: “Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as Hashem your God did everything for you in Egypt, before your eyes?”

**וּבְמִרְאָה גְדֹלָה** - זֶה גְלוּי שְׂכִינָה, כְּמוֹ שֶׁנֶּאֱמַר: אוּ הִנֵּסָה אֱלֹהִים לְבַא לְקַחַת לוֹ גּוֹי מִקִּרְבֵּי גּוֹי, בְּמִסַּת בְּאִתָּהּ וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיָד חֲזָקָה וּבְזַרְעַ נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כֹּכֵל אֲשֶׁר עָשָׂה לְכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

*With signs* refers to the miracles performed with the staff [of Moses], as it says: “Take this staff in your hand, that you may perform the miraculous signs with it.”

**וּבְאִתּוֹת** - זֶה הַמַּטֵּה, כְּמוֹ שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת הָאִתּוֹת.



Many Jews were placed in the walls of the buildings and their cries for help were not heeded. The Egyptians also cast many Jewish babies into the fires.

At first the Jewish slaves did not realize that all their suffering was the result of Pharaoh's decree. They thought individual Egyptians were to blame and they even complained to the authorities who told them to bring witnesses. Finally, though, the truth was revealed to them.

Hashem demonstrated great mercy to many of the babies who were cast in the Nile. They did *not* drown but were washed ashore in the desert. Hashem provided them with two "stones" — one stone provided them with sustenance, milk and honey, while the second stone provided them with oils to clean and moisturize themselves. These babies were nurtured and cherished in this special manner, perhaps even better than the care they would have received in their parents' homes.

*(Me'am Lo'ez)*

✻ וְאֵת לַחֲצֹנּוֹ - זֶה הַדְּחָק

**"OUR OPPRESSION REFERS TO THE PRESSURE USED UPON THEM."**

“**O**ppression” refers to difficult labor such as plowing planting, digging wells, etc.

The greatest oppression imposed on the Jewish People was when the Egyptians forced the men to do the women's work and vice versa. The Jews were also compelled to work continuously, day and night. For example, the men were ordered to cook, knead the dough and wash the clothes and the pots. The women were ordered to plough the fields, cut down trees and help in the building projects. To add to the Jewish People's misery was the fact that the ground in Egypt was very difficult to work. After they completed making bricks, the bricks would crumble and as a result, the Jews had to remake them. All their hard work was for nothing. For this reason, the Jewish People could not rest — there wasn't time!

*(Me'am Lo'ez)*



*As the leader recites עשן דם ואש ותימרות עשן he spills into a dish a drop of wine, while reciting each word.*

*With wonders* alludes to the plague of blood, as it says: "I will show wonders in the sky and on the earth." **וּבְמִלְפָּתֵימָם - זֶה הַדָּם, כְּמוֹ שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ,**

*"Blood, fire, and columns of smoke."* **דָּם, וְאֵשׁ, וְתִימְרוֹת עֶשֶׂן**

*For insights on* **בשמים ובארץ** *see page 148*

**A**nother explanation of the preceding verse: [Each two-word phrase represents two plagues, hence] *mighty hand*, two: *outstretched arm*, two: *great awe*, two: *signs*, two; *wonders*, two. These are the Ten Plagues which the Holy One, Blessed is He, brought upon the Egyptians in Egypt, namely:

**דָּבָר אַחֵר: בְּיַד חֲזָקָה - שְׁתֵּים, וּבְזֵרַע נְטוּיָה - שְׁתֵּים, וּבְמַרְאֵ גָדֹל - שְׁתֵּים, וּבְאֵתוֹת - שְׁתֵּים, וּבְמִלְפָּתֵים - שְׁתֵּים. אֵלוֹ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרָיִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:**

*As the leader recites the Ten Plagues, he spills a drop of wine while reciting each plague.*

*Blood. Frogs. Lice. Wild Animals. Pestilence. Boils. Hail. Locusts. Darkness. Death of the Firstborn.* **דָּם. צְפַרְדֵּי. כְּנָיִם. עָרוֹב. דְּבָר. שְׁחִין. בָּרָד. אֲרָבָה. חֲשָׁף. מִפֶּת בְּכוֹרוֹת.**

*As the leader says ער"ש באח"ב he spills a drop of wine while reciting each word. As he says באח"ב he pours out the remaining wine*

**R**abbi Yehudah abbreviated the Ten Plagues by composing three words from their Hebrew initials: *D'tzach, Adash, B'achab.* **רַבִּי יְהוּדָה הֵיךָ נוֹתֵן בָּהֶם סְמָנִים: דְּצ"ף. עַד"ש. בְּאַח"ב.**

*The spilt wine is thrown out and the wine cup is refilled.*



## ❁ מַכַּת דָּם / Plague of Blood

**T**he Plague of Blood ushered in the decline of Pharaoh's honor and glory in the eyes of the Jews. When Aharon was able to change the waters of Egypt into blood, it disproved Pharaoh's claim of "I made the Nile and it is mine!" In addition, with this plague the Jews were unable to continue their work because they didn't have water to make the bricks. Even prior to the actual plague, Moshe and Aharon told the Jews about it and assured them that as soon as they see the blood, they should cease working and have no fear, but rather be joyous because of this wondrous sign. Indeed, the Jews did trust what they said and left their work, in great joy, to return home after a long absence. Now we can understand the great love that Hashem revealed to the Jews with this first plague brought about through water. Originally, when Moshe and Aharon first went to Pharaoh to ask for the Jewish People's release, he became extremely angry. In response, Pharaoh punished the Jews even more by demanding the same daily quota of bricks but no longer providing them with straw. The Egyptians took advantage of the situation by greatly inflating the price of straw that they sold to the Jews — many Jews became impoverished by this action. However, the situation changed with the advent of the first Plague of Blood. Now it was the Egyptians who needed water and the Jewish People were able to get back their money in exchange for water. Rashi explains that each plague occurred over a period of one month — three weeks of warning and instilling fear and one week of the actual plague. The first Plague of Blood was in the month of *Tamuz*.

One purpose of this Plague was to rid the Egyptians of their false belief that the Nile River was a "god." Furthermore, it was retribution for a terrible act against the Jewish women — the Egyptians prevented the Jewish women from purifying themselves in the rivers and streams after their monthly cycle. This act certainly caused great distress and particularly to Aharon who was a great proponent of *Shalom Bayit*. Therefore, the Egyptians were punished "measure for measure" with this plague and Aharon was the one to initiate it.

(*Ahavat Haim*)

**T**he Plague of Frogs occurred in the month of *Av*. The Egyptians did not learn fear of Hashem from the first plague. Instead, they said that Hashem's strength is only demonstrated through water. To negate this and prove that Hashem rules over *everything*, the Plague of Frogs was brought against them. Hashem removed the frogs from their natural habitat of water and brought them to dry land — a supernatural demonstration, thereby proving the sovereignty of Hashem over *all* His creations.

Only one month before, the Nile had been changed into blood and now countless frogs emerged from that very place. Furthermore, the Egyptians wanted the Jews to return to their servitude, after the first plague, because now they had water. However, Hashem brought the Plague of Frogs from that very source of water to remind them how they were stricken. In addition, the frogs entered their homes, yards, ovens, etc., all the places where the Egyptians subjugated the Jews. This was to demonstrate as strongly as possible that such behavior was unacceptable.

*(Ahavat Haim)*

The frogs also were found in the Egyptians' food to punish them for starving the Jewish People. Now it was their turn to experience hunger.

The Plague of Frogs affected whatever the Egyptians drank — every drop of water that they drank would turn into a frog. In the Egyptian ministers' homes, which were made from impenetrable marble, Hashem made another miracle — the frogs could penetrate any material and enter their homes.

The frogs also prevented the men from having the ability to reproduce by lodging in their internal organs. This punishment was in retribution for what the Egyptians did to the Jewish People in preventing them from reproducing.

The frogs croaked constantly, even when they were inside the Egyptians. Normal conversations could not take place because of all the noise.

Many Egyptian women who were pregnant died as a result of this plague.



The frogs infested the dough of the Egyptians and were baked inside their bread.

The frogs revived after being baked in the bread and croaked continuously inside the Egyptians' stomachs. The great distress caused by this event resulted in the death of many Egyptians.

Measure for measure the Egyptians were punished — because they caused the Jews to eat their bread with filthy hands from their work with bricks, they, too, had to eat with hands contaminated by the frogs' blood.

*(Me'am Lo'ez)*

### ❖ מַכַּת כְּנִים / Plague of Lice

**T**he Plague of Lice was the third plague and occurred in the month of *Elul*. One reason why the Egyptians were punished with this particular plague was because they forced the Jews to sweep their streets and paths. Therefore, all the dust of the ground turned into lice. Even when they dug the ground, lice would emerge.

This plague gave the Jews respite from this type of toil.

There were fourteen types of lice, some commentators say there were twenty-four.

The smallest were the size of a chicken egg.

Another reason given for this plague was to punish the Egyptians for not permitting the Jews to bathe when they became dirty from all their labor.

The lice were everywhere — even in their eyes. Bathing did not help relieve the effects of the plague in any way.

*(Me'am Lo'ez)*

### ❖ מַכַּת עֲרֹב / Plague of Wild Animals

**T**he fourth plague, the Plague of Wild Animals, occurred in the month of *Tishrei*.

The reason for this particular punishment was that the Egyptians used to send the Jews into forests and wilderness to hunt for wild animals. This act placed the Jews in very great danger and distress, which was the Egyptians' intention. Measure for measure, they now were punished with the Plague of עֲרֹב.



One miraculous aspect of this plague was that Hashem changed the very earth of the Land of Egypt so it would match that of the wild animals' natural habitat. Consequently, the wild animals felt strengthened and were extremely powerful. Another miracle with the **עָרֹב** was that generally wild animals stay with their own kind because they fear those who are stronger or more dangerous. Birds also do not associate with them. However, in this plague, *all* the animals and birds came together and were not segregated.

The Egyptians saw that the wild animals did not attack the Jews. Many of them asked the Jews to accompany them, or their children, from the fields to go home. This was to no avail because, as agents of Hashem, the wild animals could distinguish between Jew and Egyptian and therefore, killed the Egyptians. At first, the Egyptians thought they would be safe if they securely locked their windows and doors. However, Hashem sent certain creatures from the sea, who slightly resembled human beings and had ten foot-long arms. These sea creatures would go up to the roofs, destroy the roof and reach inside with their long arms to open the doors and snatch the children.

This plague caused great destruction.

*(Me'am Lo'ez)*

## ❖ מַכַּת דָּבָר / Plague of Pestilence

**T**he fifth plague, the Plague of Pestilence, occurred in the month of *Heshvan*. This plague only affected the animals of Egypt — first afflicting the horses and donkeys and then the sheep, the god of Egypt.

We see Hashem's mercy — He did not want to kill the Egyptians, rather He wanted to subdue the Egyptians' hard-heartedness and change generations of injustice directed against the Jews.

All the animals belonging to the Jews, including the very sick ones, were saved. This miracle occurred so the Egyptians could not say that this pestilence also harmed the Jews.

One reason for this plague was that the Egyptians forced the Jews to graze their flocks in the deserts and mountains. The Egyptians would also use the Jews to plow their fields instead of using their animals. These measures were taken to



afflict the Jews and cause them great fatigue. Their intention was to prevent the Jews from procreating. The Egyptians also stole the Jewish People's flocks. Therefore, Hashem punished them with pestilence.

*(Me'am Lo'ez)*

## ❖ מכת שחין / Plague of Boils

**T**he sixth plague, the Plague of Boils, occurred in the month of *Kislev*. One reason for this plague was that the Egyptians did not permit the Jews to bathe. In retribution, Hashem afflicted the Egyptians with terrible boils that prevented *them* from bathing in warm or cold water. Afterwards, the Jews were permitted to bathe.

This plague was also a punishment against the Egyptians for preventing the Jews from procreating. After the Egyptians were stricken with boils, they, too, could not have marital relations.

The sorcerers were ashamed to appear before Moshe because they were afflicted with boils that they could not cure. Even *after* the plague, when the other Egyptians were cured, the sorcerers did not recover. The reason they were punished most severely was because they were the ones who advised Pharaoh to kill all the Jewish baby boys because they knew, through their astrological calculations, that a Jewish boy would save the Jews. They also advised putting Moshe to death, when as a young child, he put Pharaoh's crown on his head. In other instances as well they schemed to kill Moshe.

*(Me'am Lo'ez)*

## ❖ מכת ברד / Plague of Hail

**T**he seventh plague, the Plague of Hail, occurred in the month of *Tevet*. One reason for this plague was that the Egyptians whipped and stoned the Jews, causing them to cry out. In retribution, the Egyptians were punished with hail stones that resembled the stoning they had inflicted.

Another reason is that the Egyptians forced the Jews to plant vineyards, trees and gardens for them. As a result, the plague of hail was sent to destroy all these



plantings so the Egyptians would not benefit from what was achieved through the Jewish People's suffering.

There were three miracles associated with this plague:

1. Fire and water combined to form the hailstones — they “made peace” to fulfill the will of the Creator.
2. The hail was very thick — six handfuls.
3. The fire was *inside* the hailstone and was not extinguished by the water.

The hail was similar to a lamp filled with water and oil with the flame in the middle, which can be viewed from the outside. The fire inside the hailstone could be viewed the same way.

The Egyptians, who did not heed the warning to remain inside and were struck by the hail, would first freeze to death and then the fire inside the hailstones burned them.

*(Me'am Lo'ez)*

## ❁ מַכַּת אֲרָבָה / Plague of Locusts

**T**he eighth plague, the Plague of Locusts, occurred in the month of *Shevat*. Generally, locusts appear a few at a time and multiply after a while. Once they finish eating the vegetation in one area, they move on to another place. In this instance, they arrived in one huge swarm and devoured everything, even though Egypt was a very large country.

Additionally, these locusts were so plentiful and packed together that they actually seemed connected to one and other. They were so great in number that they blocked the light of the sun, and it was difficult to distinguish between day and night. Even though the fields of the Jews were close to the Egyptian fields, the locusts only devoured the Egyptians' crops.

When the locusts finished eating everything, instead of flying somewhere else, as they usually did, they penetrated the Egyptians' homes instead.

All of these extraordinary things happened to prove to the Egyptians that the plague was from Hashem and not a natural occurrence.

*(Me'am Lo'ez)*



## ❖ THE GREAT MOCKERY OF EGYPT

When informing Moshe of the imminent plague of locusts, Hashem said that He has hardened Pharaoh's heart "in order to place these wonders of Mine in his midst, and in order that you tell your son and grandson about how I made a mockery out of Egypt..."

In what way did Hashem make a mockery of Egypt?

The *Alshich* explains that the plague of "arov" (wild animals) did not eradicate all the cattle in Egypt. Hashem ensured that some animals would be spared so that the following plague, the pestilence, would kill the remnants of the "arov." However, the pestilence did not eliminate all the animals, either - some were spared in anticipation of the seventh plague, hail. Prior to this plague, Moshe warned the Egyptians to move their animals into their homes so they would not perish during the storm. These animals were spared so that the Egyptians would have horses to ride and chase after *Bnei Yisrael*, and then they were drowned in the sea.

In other words, throughout the entire process of the plagues, Hashem always spared something. However, this "mercy" did not work to the benefit of the Egyptians, but to the contrary - in order to facilitate more destruction. This is the "mockery" to which Hashem refers.

Indeed, the *pasuk* states (*Tehillim* 92), "When the wicked blossom like grass...to destroy them forever." It often seems that the wicked prosper and are blessed with great success. Ultimately, however, this prosperity will lead to their destruction. Thus, their blessings prove to be to their detriment, rather than to their benefit. Unfortunately, in today's day and age this phenomenon occurs all too often. Perhaps a most glaring example involves substance and alcohol abuse. People amass great wealth, and appear to live safely and securely. However, sometimes this wealth is spent on drugs and alcohol, resulting in addiction or, in some cases, illness and death. For the wicked, blessing is not always a blessing; specifically their success and prosperity are the very source of their eventual downfall.



## ❖ מכת חשך / Plague of Darkness

The ninth plague, the Plague of Darkness, occurred in the month of *Adar*. There were several miraculous features associated with this plague.

1. The sun, moon, and stars did not shine, causing complete darkness.
2. A dark heavy cloud descended from heaven that caused the darkness to be felt with one's hands.
3. Candles and torches could not penetrate the darkness and were immediately extinguished.

The first three days of the plague, they could not see one another because the darkness was so thick. During the last three days of the plague, it quadrupled in intensity — whoever was sitting could not stand and vice versa, forcing them to remain in the position that they were in.

Four fifths of the Jewish People died during the Plague of Darkness. Those who were punished did not deserve freedom because there was no hope of their returning to Judaism since they were so assimilated. Hashem provided the darkness so the Egyptians could not claim that their deaths were caused by the plagues.

The Egyptians thought that the sun was a god and worshipped it. Therefore, Hashem sent this plague to prove that the sun did not have power, but was controlled by Hashem. A reason for this plague was to punish the Egyptians with darkness in retribution for their treatment of the Jews. They forced the Jews to do slave labor from early in the morning, which necessitated their arrival before daylight. Their departure was well after nightfall, so the Jews had to carry torches to illuminate their paths.

The seventh day of darkness was reserved for קריעת ים סוף - the splitting of the sea, so that the Egyptian army could not see to attack the Jews.

*(Me'am Lo'ez)*



❁ מַכַּת בְּכוֹרוֹת / Plague of the Death of the Firstborn

**T**he tenth plague, the Plague of the Death of the Firstborn, occurred in the month of *Nissan*.

Unlike the previous plagues, Hashem “personally” carried out this plague and did not send an angel or messenger. Only Hashem could definitely know who was and who was not the firstborn in each family.

This plague struck not only the Egyptian firstborn but also the firstborn of foreigners who were in Egypt at that time. Firstborn animals were also killed.

In addition, Egyptian idols were destroyed in this plague. The metal ones made from gold and silver melted, while those made from stone broke. Idols made from clay cracked and fragmented. The wooden idols rotted. Through all this, the Egyptians saw the power of Hashem. The Egyptians who tried to hide their firstborn and protect them from the plague by placing their trust in idols of wood and metal were left completely defenseless.

*(Me'am Lo'ez)*



**R**abbi Yose the Galilean says: How does one derive that, the Egyptians suffered ten plagues in Egypt, but suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that “the magicians said to Pharaoh, ‘It is the *finger* of God.’” However, at the Sea, the Torah relates that “Israel saw the great *hand* which Hashem laid upon the Egyptians, and the people revered Hashem and they believed in Hashem and in His servant Moshe.” It reasons that if they suffered ten plagues in Egypt [where they were struck by a ‘finger’], they must have been made to suffer fifty plagues at the Sea [when they were struck by a ‘hand’].

**R**abbi Eliezer says: How does one derive that every plague that the Holy One, Blessed is He, inflicted upon the Egyptians in Egypt was equal [in intensity] to four plagues? As it says: “He sent upon them His fierce anger, wrath, fury and trouble, a band of evil messengers.” [Since each plague was comprised of] 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, therefore conclude that they must have suffered forty plagues in Egypt and two hundred at the Sea.

**רבי יוסי הגלילי אומר:** מנין אתה אומר שלקו המצריים במצרים עשר מכות, ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים היא. ועל הים מה הוא אומר? וירא ישראל את היד הגדלה אשר עשה יהוה במצרים, ויראו העם את יהוה, ויאמינו ביהוה ובמשה עבדו. כמה לקו באצבע? עשר מכות. אומר מעתה: במצרים לקו עשר מכות, ועל הים לקו חמשים מכות.

**רבי אליעזר אומר:** מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצריים במצרים היתה של ארבע מכות? שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שתיים, וצרה - שלש, משלחת מלאכי רעים - ארבע. אומר מעתה: במצרים לקו ארבעים מכות, ועל הים לקו מאתיים מכות.



## FIFTY MIRACLES

הגדולה את הירא ישראל וירא את הירא הגדולה is referring to the fifty miracles that occurred at the *Yam Suf*.

1. The Clouds of Glory that God sent to protect Israel. There were seven clouds, six surrounding the Israelites on four sides, and above and below. They were thus protected from the weather and from snakes and scorpions on the ground. The clouds carried them along day and night, like a huge ship. The seventh cloud went before them, smoothing out all hills and valleys, so that they would be able to travel along a level route. There was also a pillar of fire to illuminate the night.
2. God gave Pharaoh and his advisors the idea of pursuing the Israelites, illogical as this seems after the Ten Plagues.
3. On the seventh night of Passover, the clouds changed position, standing behind the Israelites. The cloud was half dark and half glowing, leaving the Egyptians in darkness and the Israelites in light.
4. Although the Egyptians fired many arrows and missiles at the Israelites, all were absorbed by the clouds.
5. When the Israelites entered the sea and the water reached their nostrils, God immediately split the sea. The sea was first congealed by the strong east wind and then split in two.
6. On this seventh day of Passover, all the waters in the world split.
7. The sea divided into twelve paths, one for each of the twelve tribes.
8. The sea was like a tent, covering the Israelites on all sides.
9. The seabed was perfectly dry as if there had never been any water there.
10. When the sea dried up, it was not ordinary ground but a beautiful mosaic, like that found in palaces.
11. When the sea divided into twelve lanes, the walls dividing the tribes remained perfectly transparent so that the tribes were able to see each other.
12. When children began to cry while crossing the sea, God made the walls of the tunnel produce fruit and sweetness to comfort them.
13. Although the Red Sea is saltwater and it was congealed at the time, the walls yielded fresh water for the Israelites to drink. Meanwhile, as a result of the heat, the Egyptians suffered from thirst.



**R**abbi Akiva says: How does one derive that every plague that the Holy One, Blessed is He, inflicted upon the Egyptians in Egypt was equal [in intensity] to five plagues? As it says: “He sent upon them His fierce anger, wrath, fury and trouble, a band of evil messengers.” [Since each plague was comprised of] 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, therefore conclude that they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

**רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּיין שְׁפָל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמַּצְרָיִים בְּמַצְרַיִם הִתְהַוָּה שֶׁל חֵמֶשׁ מִכּוֹת? שְׁנַאֲמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָעִים. חֲרוֹן אַפּוֹ - אַחַת, עֲבָרָה - שְׁתַּיִם, וְזַעַם - שְׁלוּשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת מַלְאֲכֵי רָעִים - חֲמֵשׁ. אָמֹר מֵעַתָּה: בְּמַצְרַיִם לָקוּ חֲמֵשִׁים מִכּוֹת, וְעַל הַיָּם לָקוּ מֵאַתְתֵּים וְחֲמֵשִׁים מִכּוֹת.**



14. Despite all the terror and confusion, not a single Israelite woman miscarried, even though there were many pregnant women among them.
15. Although there were deep canyons and crevices in the seabed, the Israelites were able to walk on a level path. Where there were steep depressions, the water remained and merely congealed, allowing the Israelites to walk on the hardened water.
16. After the Israelites finished drinking from a fountain in the walls surrounding them, the water immediately solidified.
17. Although there were many aged and infirm among the Israelites, they did not delay the march, and the entire group was able to cross over during the night.
18. When the Torah says, “Flowing waters stood up like a wall” (15:8), it indicates that the water towered up on both sides of the Israelites like huge mountains.
19. Vegetation grew out of the seabed for the Israelites’ animals to eat.
20. Even though the splitting of the Red Sea was an obvious miracle, the Egyptians pursued the Israelites right into the sea. This itself was a miracle.
21. Although the seabed had become as hard as stone for the Israelites, when the Egyptians were crossing, the pillar of cloud transformed it into mire. Just as the Egyptians had made the Israelites tread in mud all day, now they too were up to their knees in mud.
22. The pillar of fire made the mud boiling hot, making the horses lose their hooves.
23. God removed one wheel from each chariot. When the panicked horses pulled these disabled war chariots, the heavy vehicles swung back and forth, breaking bodies as they went.
24. Many Egyptians fell from their chariots and were not able to get up again.
25. Although it was virtually impossible for the chariots to move with a single wheel, the chariots were able to ride toward the closing waters.
26. Even though the seabed had become like mire, when the Egyptians fell on it, it was like stone, breaking their bones. Similarly, the water falling on them on both sides was as hard as stones.
27. Stones, hail and fiery coals rained down on the Egyptians from the sky.



- When the Egyptians shot arrows and missiles at the Israelites, they boomeranged back upon them.
28. The sound of the splitting of the Red Sea could be heard all over the world.
  29. God sent a wind that did two opposite things. First it froze the sea, making it solid. Then it melted the sea so that it could drown the Egyptians. The same wind was both freezing cold and boiling hot.
  30. Instead of melting slowly, the sea melted suddenly, all at once, engulfing the Egyptians.
  31. Even when Egyptians were able to leave the sea, the water pursued them and drowned them.
  32. Not a single Egyptian survived while at the same time not a single Israelite was harmed.
  33. Instead of retreating to the shore, the Egyptians who had just entered the water continued charging into the flood. Even when Egyptians did want to retreat, their horses refused to turn. Although a number of Egyptians did make it to the shore, huge waves pulled them back into the sea.
  34. God agitated the Egyptians in the sea, as it is written, “God tossed the Egyptians in the midst of the sea” (14:27). The water threw the Egyptians in the air over and over, turning the wagons upside-down over their riders.
  35. Even when the horses and chariots were being thrown in the air, they remained together. The same was true of horses and riders, as it is written, “Horse and rider He threw in the sea” (15:1). Although horses are good swimmers, they did not escape.
  36. The subterranean ground water joined with the waters of the sea to drown the Egyptians. The ensuing currents tore their bodies and dislocated their arms and legs.
  37. The Egyptians sank to the bottom like lead (15:10). Still, the waves were so powerful that they were swooped up again and tossed into the air.
  38. The seabed opened up and swallowed up many of the Egyptians.
  39. God raised the land of Egypt so that the survivors who remained at home would be able to see their army’s downfall. The sea cast up huge



mountains of water that reached as far as Egypt itself, drowning even many who had remained at home.

40. Many Israelites were complaining. “Just as we emerged on this side of the sea, the Egyptians emerged on the other side.” God then instructed the angel of the sea to spew out the Egyptians where the Israelites would be able to see them.
41. Although the Egyptians were crushed beneath the waters of the Red Sea, they did not die. Half-alive, they were washed up onto the beach.
42. When Pharaoh came to attack Israel, he brought along many foreign troops from other lands. Although they were also swept up by the sea, they did not drown. The sea was selective, only drowning Egyptians.
43. Although Pharaoh had been at the head of his troops, he was spared. God did this so that he would be able to tell all the world of God’s greatness.
44. God spared even the idol worshipers.
45. Not only were the lives of the Israelites spared but they did not lose any of their belongings in the sea. Moreover, when the sea washed up the Egyptians, it also washed up all the treasures they had taken with them into battle.
46. Even the Egyptians who had been swallowed by the seabed were washed up on the shore.
47. There was a great dispute between the angel of the sea and the angel of the land, neither of which wanted to retain the Egyptians. When the sea washed the Egyptians onto the beach, the land threw them back in the water. This went on and on so that the Egyptians were thrown back and forth, from sea to land to sea again, like a rubber ball.
48. God restored Jacob back to life to witness the miracles.
49. All the Israelites attained the level of prophecy and were thus able to sing the Song of the Red Sea along with Moses, word by word, letter by letter. Even children and the simplest people attained the spiritual level of individuals who had been prophets for many years.
50. Even young children joined in this song. Rabbi Yose taught that nursing infants pushed aside the breast and sang. Even children still in the womb joined in.

*This brief synopsis has been adapted from the Torah Anthology, Rabbi Aryeh Kaplan*



DA'YEINU דַּיִינוּ

The Omnipresent has bestowed many favors upon us. Had He brought us out of Egypt, and not executed judgments against them [the Egyptians],

It would have been enough— *Da'yeinu*

Had He executed judgments against them [the Egyptians], and not against their gods,

It would have been enough— *Da'yeinu*

Had He executed judgments against their gods and not put to death their firstborn,

It would have been enough— *Da'yeinu*

Had He put to death their firstborn, and not given us their riches,

It would have been enough— *Da'yeinu*

Had He given us their riches, and not split the Sea for us,

It would have been enough— *Da'yeinu*

Had He split the Sea for us, and not led us through it on dry land,

It would have been enough— *Da'yeinu*

Had He led us through it on dry land, and not drowned our foes in it,

It would have been enough— *Da'yeinu*

Had He drowned our foes in it, and not provided for our needs in the desert for forty years,

It would have been enough— *Da'yeinu*

**כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ!  
אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה  
בָּהֶם שְׁפָטִים, דַּיִינוּ.**

**אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה  
בְּאֱלֹהֵיהֶם, דַּיִינוּ.**

**אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת  
בְּכוֹרֵיהֶם, דַּיִינוּ.**

**אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן  
לָנוּ אֶת מְמוֹנָם, דַּיִינוּ.**

**אֱלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע  
לָנוּ אֶת הַיָּם, דַּיִינוּ.**

**אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ  
בְּתוֹכוֹ בְּחָרְבָה, דַּיִינוּ.**

**אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרְבָה וְלֹא  
שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דַּיִינוּ.**

**אֱלֹהֵינוּ שָׁקַע צָרֵינוּ בְּתוֹכוֹ וְלֹא סִפַּק  
צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיִינוּ.**



Had He provided for our needs in the desert for forty years, and not fed us the manna,

It would have been enough— *Da'yeinu*

Had He fed us the manna, and not given us the Shabbat,

It would have been enough— *Da'yeinu*

Had He given us the Shabbat, and not brought us before Mount Sinai,

It would have been enough— *Da'yeinu*

Had He brought us before Mount Sinai, and not given us the Torah,

It would have been enough— *Da'yeinu*

Had He given us the Torah, and not brought us into Israel,

It would have been enough— *Da'yeinu*

Had He brought us into Israel, and not built the Bet HaMikdash for us,

It would have been enough— *Da'yeinu*

How much more so, then, should we be grateful to the Omnipresent for the numerous favors that He bestowed upon us: He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and drowned our foes in it; He sustained us in the desert for forty years, and fed us with the manna; He gave us the Shabbat, and brought us before Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Bet HaMikdash for us, to atone for all our sins.

**אֱלוֹהֵינוּ סִפְקֵנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֵאָכִילָנוּ אֶת הַמָּן, דִּיֵּינוּ.**

**אֱלוֹהֵינוּ הֵאָכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דִּיֵּינוּ.**

**אֱלוֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לִפְנֵי הַר סִינַי, דִּיֵּינוּ.**

**אֱלוֹהֵינוּ קָרְבָנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דִּיֵּינוּ.**

**אֱלוֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּיֵּינוּ.**

**אֱלוֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בֵּית הַמִּקְדָּשׁ, דִּיֵּינוּ.**

**עַל אַחַת בְּכַה וְכַה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ: הוֹצִיאָנוּ מִמִּצְרַיִם, עָשָׂה בָהֶם שְׁפָטִים, עָשָׂה בְּאֱלֹהֵיהֶם, הִרְגָה אֶת בְּכוֹרֵיהֶם, נָתַן לָנוּ אֶת מְמוֹנָם, קָרַע לָנוּ אֶת הַיָּם, הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב, שִׁקַּע צָרֵינוּ בְּתוֹכוֹ, סִפְקֵנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, הֵאָכִילָנוּ אֶת הַמָּן, נָתַן לָנוּ אֶת הַשַּׁבָּת, קָרְבָנוּ לִפְנֵי הַר סִינַי, נָתַן לָנוּ אֶת הַתּוֹרָה, הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.**



*Everyone is obligated to recite (or hear) this section of the Haggadah. The leader must explain the passage of רבן גמליאל in a way that everyone will understand.*

**R**abbi Gamliel used to say: Anyone who has not discussed these three things on Passover has not fulfilled his duty, namely:

**Pesah**, the Passover Offering; **Matzah**, the Unleavened Bread; **Marror**, the Bitter Herbs.

**רָבֵן גַּמְלִיאֵל הִיָּה אוֹמֵר: כָּל מִי שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה, וּמָרֹר.**

*We look at the זרוע (shank bone) and recite.*

## PESAH פֶּסַח

**W**hy did our fathers eat the Passover Offering during the period of the Bet HaMikdash? It is because the Holy One, Blessed is He, passed over the houses of our fathers in Egypt, as it says: “You shall say: It is the Passover offering for Hashem, Who passed over the houses of the Children of Israel in Egypt when He smote the Egyptians and spared our houses. The people knelt and bowed down.”

**פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זִבַח-פֶּסַח הוּא לַיהוָה, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בַּנֶּגְפּוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.**

*Some recite this song.*

**אָמוּנִים עָרְכוּ שְׁבַח. לֵאלֹהֵי טִבְחוֹ שְׁבַח.**

**וְאִמְרַתֶּם זִבַח פֶּסַח הוּא לַיהוָה:**

הַרִימוֹקוֹל שִׁירִים. שְׁמַחוּ בְּלִיל שְׁמוּרִים. עַל מִצּוֹת וּמְרוֹרִים. אֲכָלוּ וּשְׁתוּ יַיִן: וְאִמְרַתֶּם וְכוּ  
 רֵאשׁוֹן לְכָל רֵאשׁוּנִים. עַל יַד צִיר אָמוּנִים. מִיַּד כָּל מְעַנִּים. הִצִּיל כָּל הַמוֹנִי: וְאִמְרַתֶּם וְכוּ  
 נִסִּי אֵל זְכָרְתִּי. וְחִסְדֵּי סִפְרְתִּי. עֲתָה יִדְעָתִי. כִּי גְדוֹל יְהוָה: וְאִמְרַתֶּם וְכוּ  
 כְּכֹכְבֵי הַשָּׁמַיִם. מְנַשֶּׁה וְאֶפְרַיִם. יֵצְאוּ מִמִּצְרַיִם. כָּל צְבָאוֹת יְהוָה: וְאִמְרַתֶּם וְכוּ  
 הַנִּחִיל תּוֹרָתוֹ. לַעֲמוֹ וְעַדְתּוֹ. שׁוֹמְרֵי מִצְוֹתָיו. עִם נוֹשָׁע בַּיהוָה: וְאִמְרַתֶּם וְכוּ  
 נִפְלְאוֹת מַעֲשֵׂיךָ. וְעֲצוּמֵי נְסִיךְ. יִאֲמְרוּ כָּל חוֹסְפֵי טוֹב לַחֲסוֹת בַּיהוָה: וְאִמְרַתֶּם וְכוּ



## ❖ HASHEM'S ETERNAL LOVE

רבן גמליאל היה אומר כל מי שלא אמר שלשה דברים  
אלו בפסח לא יצא ידי חובתו ואלו הן: פסח, מצה, ומרור

***RABBAN GAMLIEL USED TO SAY: WHOEVER HAS NOT  
DISCUSSED (SAID) THESE THREE THINGS ON PESAH HAS  
NOT FULFILLED HIS DUTY, NAMELY, PESAH, MATZOH,  
AND MARROR.***

Certainly, *Rabban Gamliel's* intention was not for us to simply “say” these three words. His point is that we should explain the implications and lessons to be derived from these three symbols to the best of our ability. The first symbol we introduce for discussion is the *Korban Pesah*. Why did we eat the *Korban Pesah*? What special miracle did it commemorate? It recalls the “passing over” by Hashem of the Jewish homes during *makat bechorot*, the killing of the firstborn. If we think about it, would it ever enter anyone’s mind that Hashem would kill the Jewish firstborn? After all, the purpose of the plagues was to effect the release of the Jews from Egypt, not to kill them.

Ostensibly, the goal of the *makot* was to rescue the Jews from exile. Which Jews are we actually discussing? After two hundred and ten years of exposure to Egyptian culture, with its immorality and degenerate behavior, were the Jews really that distinct from the Egyptians? Was the *Jewish neshamah* that apparent, or was it hidden under years and years and layers and layers of repulsive spiritual degeneration? Indeed, the *Baalei Kabbalah* write that had the Jews remained a bit longer, they would never have been worthy of redemption. This is the stinging criticism that the *Sar shel Mitzrayim*, Egypt’s guardian angel, rained upon the Jews as they stood by the shore of the Red Sea. “These are idol worshipers (referring to the Egyptians) and those (referring to the Jews) are also idol worshipers.” What distinguished the Jew from the Egyptian, so that the Jew should live while the Egyptian should perish?

It is specifically for this reason that we emphasize the miracle of “passing over” the Jewish homes. We were not spared as a result of overt righteousness and virtue. It was not our positive deeds and devotion to the Almighty that earned us liberation. It was Hashem’s eternal love for us that gained us salvation. Externally, according to our actions and behavior, we may appear to have a strong similarity with the Egyptians, their culture and lifestyle. Inwardly, however, there *is* something,



*The leader raises the broken matzah and shows it to everyone.*

## MATZAH מצה

**W**hy do we eat this matzah? It is because the dough of our fathers did not have time to ferment before the King of Kings, the Holy One, Blessed is He, revealed Himself to them and redeemed them at once, as it says: “They baked the dough which they had brought out of Egypt into unleavened cakes, because it did not ferment; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey.”

**מצה** זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמין, עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם מיד, שנאמר: ויאפו את הבצק אשר הוציאו ממצרים עגת מצות כי לא חמין, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

*The leader raises the marror and shows it to everyone.*

## MARROR מרור

**W**hy do we eat this bitter herb? It is because the Egyptians embittered the lives of our fathers in Egypt, as it says: “They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were oppressive.”

**מרור** זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את חיי אבותינו במצרים, שנאמר: ומררו את חיהם בעבדה קשה, בחמר ובלבנים ובכל עבדה בשדה, את כל עבדתם אשר עבדו בהם בפניו.



a spark, a nonextinguishable ember, that makes it impossible for this bond of love to be severed. The most significant miracle is that Hashem demonstrated His love for us. This is the foundation for all of the miracles of *Yetziat Mitzrayim*. Is it any wonder that *Rabban Gamliel* insists that we publicize and explain it?

(*Peninim Haggadah*)

*For additional insights on “Rabban Gamliel” see page 150*

וימררו את חייהם

### **“AND THEY EMBITTERED THEIR LIVES”**

When it had been decreed in the *Brit Bein HaBetarim* that the Jewish People would be enslaved “in a land not their own” (*Bereishit* 15:13), one may ask, why did they specifically go down to Egypt, a place of impurity and abomination? There they were destined to be enslaved, physically and spiritually, and suffer beyond imagining. A parable will help us understand why. A rich man had a capable son who caused his father much grief. He constantly disobeyed his father until the father was at his wit’s end. The father decided to sell his son into slavery to teach him a lesson. At the marketplace, a kind wealthy man and a mean ill-mannered farmer both offered identical amounts to purchase the son. Everyone was surprised when the father sold him to the farmer. They all felt that the wealthy man would have treated him much better.

The father explained that he purposely sold his son to the peasant because it was his greatest hope that after a short time in such a place, the son would learn his lesson. He hoped that his son would realize the error of his ways and finally appreciate everything that his father had done for him over the years. If he would have sent him to the rich man’s home, he never would have learned his lesson. “When he will finally ask for my forgiveness and promise to change, I will be happy to bring him home,” the father told them.

So, too, with the Jewish People — they had to go through the Egyptian exile in order to be worthy of becoming Hashem’s nation. Egypt was the *only* country where this process could take place. After suffering at the hands of the Egyptians, the Jewish People cried out to Hashem and were prepared to serve Him. Hashem saw that they were indeed sincere and redeemed them.

(*Ben Ish Hai*)



In every generation it is man's duty to regard himself as though he personally had come out of Egypt, as it says: "You shall tell your son on that day: This is on account of what Hashem did for me when I came out of Egypt." It was not only our fathers whom the Holy One, Blessed is He, redeemed from slavery; we, too, were redeemed with them, as it says: "He took us out from there so that He might take us and give us the land which He had sworn to our fathers."

**בְּכֹל** דּוֹר וָדוֹר חַיֵּב אָדָם לְהִרְאוֹת  
אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם,  
שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא  
לֵאמֹר, בְּעֵבֹר זֶה עָשָׂה יְהוָה לִי  
בְּצֵאתִי מִמִּצְרַיִם. שְׁלֵא אֶת אֲבוֹתֵינוּ  
בְּלֶכֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא  
אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר:  
וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא  
אוֹתָנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר  
נִשְׁבַּע לְאֲבוֹתֵינוּ.

*The matzot are covered and everyone raises their cup  
of wine until the end of ישראל.*

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, and acclaim the One Who performed all these miracles for our fathers and for us. He took us from slavery to freedom, from bondage to redemption, from grief to joy, from mourning to a festival, and from darkness to a great light. We will recite before Him, Halleluyah!

**לְפִיכֶן** אֲנַחְנוּ חַיֵּימָם, לְהוֹדוֹת,  
לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדְר,  
וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ  
אֶת כָּל הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ  
מֵעֲבֹדוֹת לְחֵרוֹת, וּמִשְׁעָבוֹד לְגֵאֲלָה,  
וּמִגֹּן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב,  
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד  
לְגֵאֲלָה. וְנֹאמַר לְפָנָיו הַלְלוּיָהּ.



בכל דור ודור חייב אדם להראות את עצמו כאלו הוא  
יצא ממצרים.

***IN EVERY GENERATION IT IS MAN'S DUTY TO REGARD  
HIMSELF AS THOUGH HE (PERSONALLY) HAD COME OUT  
OF EGYPT.***

One may ask what is the sense of remembering the Exodus of Egypt, if we are still in Exile? The answer lies in answering another question. In presenting the historical significance of the Exodus, the *Haggadah* dramatically declares, “Had not the Holy One, Blessed is He, taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt.” Many commentaries throughout the ages have questioned this seemingly exaggerated presumption. After all, history is replete with powerful nations who have come and gone, kingdoms which have risen and collapsed. Why must we assume that without Divine intervention in Egypt, the Jewish People would still be slaves in Egypt to this very day?

Some have explained this assumption based on the Sages' grim depiction of the spiritual state of *Bnei Yisrael* in Egypt. The people had deteriorated to the proverbial “forty-ninth gate of impurity.” Were they to have remained even a moment longer, they would have descended to the “fiftieth gate,” the point of no return. If this disaster had occurred, there would have been no further possibility of redemption, or the giving of the Torah at Har Sinai. *Bnei Yisrael* would have been assimilated among the nations and would never have achieved the stature of God's Chosen People.

The Gemara in *Masechet Sanhedrin* records a dispute between Rabbi Eliezer and Rabbi Yehoshua regarding the conditions for our ultimate redemption. Rabbi Eliezer contends that the redemption is contingent upon *Bnei Yisrael's* performance of *teshuvah* (repentance).

What emerges is the notion that the only merit capable of producing the redemption from our troubles and exile is our penitent return to the Almighty. Given Hashem's boundless love for His people, He responds to our *teshuvah* by bringing about the necessary miracles, thus saving us from oppression.

Therefore, no redemption would have been possible if not for the Exodus from



## PSALM 113 קיג

**P**raise Hashem! Praise, you servants of Hashem, praise the Name of Hashem. Blessed be the Name of Hashem from this time forth and forever. From the rising of the sun to its setting, Hashem's Name is to be praised. High above all nations is Hashem; above the heavens is His glory. Who is like Hashem our God, Who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

**הַלְלוּיָהּ**. הִלְלוּ עַבְדֵי יְהוָה, הִלְלוּ אֵת שֵׁם יְהוָה. יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרֶח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהַלֵּל שֵׁם יְהוָה. רָם עַל כָּל גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדּוֹ. מִי כִּיְהוָה אֱלֹהֵינוּ הַמְגִבִּיהִי לְשֶׁבֶת, הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ. מִקִּימֵי מֵעַפָּר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שֶׁמְחָה הַלְלוּיָהּ.

## PSALM 114 קיד

**W**hen Israel went out of Egypt, Yaakob's household from a people of strange speech, Yehudah became His sanctuary, Israel His dominion. The Sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, Sea, that you flee? Why, O Jordan, do you turn backward? Mountains, why do you skip like rams? Hills, why do you leap like lambs? O earth, tremble at the Master's presence, at the presence of the God of Yaakob, Who turns the rock into a pond of water, the flint into a flowing fountain.

**בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב מֵעַם לִעֲזוֹ. הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיָּנַס, הַיַּרְדֵּן יָסַב לְאַחֲרוֹ. הַהָרִים רָקְדוּ כְּאֵילִים, גִּבְעוֹת - כְּבָנֵי-צֹאן. מַה לָּךְ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן - תָּסַב לְאַחֲרוֹ? הַהָרִים - תְּרַקְדוּ כְּאֵילִים, גִּבְעוֹת - כְּבָנֵי-צֹאן? מִלִּפְנֵי אַדוֹן חוֹלֵי אָרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהַפְּכֵי הַצּוּר אֶגֶם-מַיִם, חֲלֹמֵי-שׁ - לְמַעַיְנוֹ-מַיִם.**



Egypt. If Hashem had not delivered us from the Egyptian exile, we would have lived among the other nations of the world and behaved like them. We would have no merits by which to be redeemed and, consequently, we would still be enslaved by the Egyptians to this very day. (*Hacham Ovadia Yosef, shlit"á*). This could help resolve our difficulty regarding the *mitzvah* of “*sippur Yetziat Mitzrayim*” (recounting the Exodus): What sense is there in celebrating our freedom from the Egyptian exile while we still suffer through our current exile? In light of our discussion, the answer becomes clear. We celebrate the redemption from Egypt since it provided the basis for all subsequent redemptions. We must thank the Almighty for our Exodus from Egypt, as this miracle facilitates our ultimate redemption, may it come speedily and in our days.

בכל דור ודור חייב אדם להראות את עצמו כאלו הוא יצא ממצרים.

***IN EVERY GENERATION IT IS MAN'S DUTY TO REGARD HIMSELF AS THOUGH HE (PERSONALLY) HAD COME OUT OF EGYPT.***

**H**orav Mordechai Gifter, *zt"l*, explains that all the events which occurred to *Am Yisrael* were not singular, transitory events that were meant to be immediately forgotten. Every miracle, every incident bespeaks *nitzchiyut*, eternity. The events are eternalized in such a manner that when that date on the calendar arrives, a Jew must relate to “then” as if it were “now.” Indeed, as the *Baal Haggadah* says, one must “*regard himself as though he came out of Egypt.*” This is not an event of the past; it is occurring in the present. Consequently, one is obligated to recite *Hallel* - even at night - since it is viewed as if the miracle occurred to him personally.

(*Peninim Haggadah*)

## ברכת אשר גאלנו

**B**lessed are You, Hashem our God, King of the universe, Who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and marror. So, Hashem our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Your city, and joyful at Your service. There we shall eat of the offerings and Passover sacrifices whose blood will be acceptably placed upon Your altar. We shall sing a new song of praise to You for our redemption and for the liberation of our souls. Blessed are You, Hashem, Who has redeemed Israel.

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ  
מִמִּצְרַיִם, וְהִגִּיעַנוּ הַלַּיְלָה הַזֶּה לֶאֱכֹל  
בּו מַצָּה וּמָרוֹר. כֵּן יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ הִגִּיעַנוּ לְמוֹעֲדִים  
וְלְרִגְלִים אַחֲרִים הַבָּאִים לְקִרְאָתְנוּ  
לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירְךָ, וְשֹׂשִׁים  
בְּעִבּוֹדְתְךָ. וְנֹאכַל-שָׂם מִן הַזְּבָחִים  
וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר  
מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר תְּהִישׁ  
עַל גְּאֻלְתָּנוּ וְעַל פְּדוּת נַפְשָׁנוּ. בְּרוּךְ  
אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

*Drink the second cup while reclining on the left side.*

*A berachah is not recited.*



## The Second Cup of Wine

- A. Both men and women are required to make the *berachah* of *Ga'al Yisrael* at the conclusion of *Maggid* and to drink the second cup of the four cups of wine while reclining.
- B. A man who forgot to recline while drinking the wine must drink an additional cup of wine, without a *berachah*.
- C. A woman who forgot to lean is **not** required to drink an additional cup of wine.
- D. One who cannot drink wine or grape juice for medical reasons must still recite the *berachah* of *Ga'al Yisrael*.

## What do the four cups of wine symbolize?

**T**he four cups refer to the four stages in the redemption, or the four “*leshonot shel geulah*,” the four expressions of redemption: והוצאתי “I will *take you out* from the burdens of the yoke of Egypt.” Even if we had stayed in Egypt, our yoke of servitude would have been removed. והצלתני “I will *rescue* you from their slavery.” Hashem delivered us from Egypt. ויגאלתני “I will *redeem* you with an outstretched arm.” This refers to the wondrous miracles which Hashem wrought against the Egyptians. He confused and crushed our Egyptian oppressors. וילקחתי “I will *take* you to Me for a nation.” This is the greatest aspect of the Redemption. Hashem brought us near Him, thereby granting us spiritual redemption as well. Another reason, stated by *Hazal*, connects the four cups of wine with the four times Pharaoh’s cup is mentioned in *Sefer Bereishit*. Both Yosef and Pharaoh’s *sar hamashkim*, chief wine steward were imprisoned together in Egypt. Pharaoh’s cups are an allusion to *Bnei Yisrael’s* slavery. It is as if Hashem were saying to Yosef, “The slavery begins as the ‘cup’ is put into the hands of Pharaoh. In the end, however, the cup will be taken from him as your children are redeemed, and they will subsequently thank Hashem by drinking four times from the cup which represents salvation.”



The four cups of wine are also likened to the four kingdoms that followed Egypt in enslaving *Klal Yisrael*. Babylon, Persia, Greece, and Rome were synonymous with treachery against our people. Consequently, Hashem will exact retribution from them with four different measures of punishment. The *Abarbanel* suggests that the four cups reflect four periods of redemption for *Klal Yisrael*. The first form of redemption took place when Hashem chose Avraham *Avinu* and his descendants to be the forerunners of His chosen people. The second redemption is with us every day as Hashem sustains us throughout our exile. Despite the various hardships and persecutions to which we have been subjected, we remain a vibrant nation. The fourth redemption awaits us with the advent of *Moshiah Tzidkeinu*.

The *Vilna Gaon* says that the four cups symbolize four worlds: the world we live in, the days of *Moshiah*, the period of *Tehiat Ha'Meitim*, revival of the dead, and *Olam Ha'ba*, the World To Come. If one carries out the *mitzvot* of the *Seder* in the prescribed manner, with the correct intent and emotion, he is assured of these four worlds.

The *Maharal* sees the four cups of wine as alluding to the four Matriarchs — Sarah, Rivkah, Rachel, and Leah. It was their virtues coupled with those of the *Avot*, Patriarchs through which *Klal Yisrael* was redeemed from Egypt. Indeed, *Hazal* teach us that the three primary *mitzvot* of the *Seder* night — *Pesah*, *matzoh*, and *marror* — are observed in the merit of the *Avot*.

Lastly, the *Bnei Yissachar* opines that the four cups serve as a reward for the four virtuous deeds carried out by the Jews in Egypt: They did not change their Hebrew names; they did not change their language from *lashon hakodesh*; they did not commit acts of immorality, and they did not speak *lashon hara* against each other. Although the Jews committed many grave sins, it was these four virtues, which remained as the last barrier to total assimilation, and saved them from spiritual annihilation.

(*Peninim Haggadah*)



## “The Cup of Eliyahu” (Minhag Ashkenaz)

**T**here is a fifth cup of wine which is referred to as “The Cup of Eliyahu.” There is a dispute in the *Talmud* as to the necessity of a fifth cup. Rabbi Tarfon is of the opinion that one should drink a fifth cup in deference to the fifth expression of redemption, “וזה אבתי”, And I will *bring* you.” Rabbi Tarfon’s opinion was not accepted. *Hazal* ruled, however, that since we are in doubt regarding the *halachah*, we should pour a fifth cup, but not drink from it. When Eliyahu *Ha’Navi* comes, he will render decisions that will resolve all our doubts. He will likewise clarify this question. Thus, this cup is appropriately called, “the Cup of Eliyahu.”

*(Peninim Haggadah)*

***For additional insights on what the Four Cups symbolize see page 152***

**MOTZIE  
MATZAH**

(Combined Light and  
Dark Gray Areas 6¼"×7")

**KORECH  
AND  
AFIKOMAN**  
(Light Gray Area 4"×7")

Matzah measurements are based on  
a pound of Matzah which contains 9/10 slices.

*(The amounts in this chart are based upon*

# **MARROR LEAVES**

(The entire Area Enclosed by  
the Gray Border 8"×10")

**MARROR  
STALKS**  
(Gray Box 3"×5")

# RAHTZAH- רחצה

*We now wash our hands for the eating of the matzah and recite the following berachah:*

**B**lessed are You, Hashem our God, King of the universe, Who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל נְטִילַת יָדַיִם.

## MOTZIE MATZAH מוציא מצה

*Everyone present is required to eat a k'zayit (1 ounce) of matzah from both the top and middle matzot. Additional matzot should be used to complete the required amount, if there will not be sufficient matzah from the two matzot for everyone. The matzot should be eaten while reclining on the left side, and no one should speak until after כּוּרֵךְ.*

*The leader raises all the matzot and recites the first berachah, הַמוֹצִיא לֶחֶם וּכְוִי.*

**B**lessed are You, Hashem our God, King of the universe, Who brings forth bread from the earth.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶךְ  
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*The bottom matzah is then put down and while holding the top and middle matzot, the second berachah of מוֹצֵית מַצָּה is recited.*

**B**lessed are You, Hashem our God, King of the universe, Who has sanctified us with His commandments, and commanded us concerning the eating of matzah.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל אֲכִילַת מַצָּה.

*The matzot should be eaten within a 4 minute time period.*

The eating of the matzah is an essential part of the *Pesah Seder*. As the matzah is being eaten, one should bear in mind that he is fulfilling a positive commandment in the Torah. As it states in *Parashat Bo*: "בארבעה עשר יום לחדש בערב תאכלו מצות"

*"On the fourteenth day of the month (Nissan), in the evening you shall eat matzot."*

The leader lifts up all the *matzot* on the *ka'arah* (*Seder* plate) and recites *Ha'Motzie*. The bottom matzah is put down and while holding the top (whole) and middle (broken) matzah, he recites *Al Achilat Matzah*.

A *k'zayit* (1 ounce) of matzah from both the top and middle matzot should be taken and given to everyone. (A manual scale may be used to measure the matzah). If possible, one should eat both *k'zaytim* at once, chewing them together and then swallowing one *k'zayit* at a time. If this is not possible, he may eat a *k'zayit* first from the top matzah and then a *k'zayit* from the middle matzah. (Please refer to the chart on page 96.)

### Manner of Eating the Matzah:

- A. The matzah may not be eaten with any other food (*i.e.*, *haroset*).
- B. If it is absolutely necessary, it may be dipped in water to soften it.
- C. The matzah of *motzie matzah* must be eaten before midnight (11:56 p.m. Eastern Standard Time or 12:56 a.m. Daylight Savings Time). If one inadvertently did not eat the matzah by midnight, he is still required to do so without the *berachah* of *Al Achilat Matzah*.
- D. The *matzot* should be eaten while leaning on the left side.
- E. In the event that one forgot to recline, he is required to eat only one additional ounce of matzah without a *berachah* (even if he spoke in between).
- F. A woman who did not recline is **not** required to eat an additional ounce.



## Laws Pertaining to the Elderly

**T**he required amount of matzah is 2 fluid ounces. In the case where a person is old or physically unable to consume the full 2 fluid ounces, the *halachah* is:

- A. He may eat a total of 1 fluid ounce from a small portion of the top and middle matzah from the *ka'arah*. (Refer to chart for *Korech*, page 96).
- B. If one is absolutely unable to eat even 1 fluid ounce, he may be lenient and eat .7 ounces. Yet, he may not recite the *berachah* of *Al Achilat Matzah*.
- C. For *Korech*, he should have a small piece of matzah (can be less than a *k'zayit*).
- D. For *Afikoman*, he must eat a *k'zayit* following the above procedures.

## MARROR - מרור

*The leader distributes a k'zayit (1 ounce) of marror to everyone present.*

*The marror is dipped in, and then slightly shaken off.*

*(Syrian Tradition is to use Escarole). Everyone listens, while the leader recites the following berachah, and then they answer Amen.*

*The marror is eaten without reclining.*

**B**lessed are You, Hashem our God, King of the universe, Who has sanctified us with His commandments, and commanded us concerning the eating of the bitter herbs.

בָּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל אֲכִילַת מָרֹר:



**D**uring the times of the *Bet HaMikdash*, the *Korban Pesah* was required to be eaten with matzah and *marror* as it states *על מצות ומרורים יאכלהו*, "You shall eat it with matzah and *marror*" (*Bamidbar* 9:11). After its destruction, our Rabbis decreed that at the *Pesah Seder* each year, we should continue eating *marror* as a reminder of what was done in the *Bet HaMikdash*.

### Required Amount of Marror:

- A. The required amount of *marror* is 1 fluid ounce. (Refer to chart on page 96)
- B. Even those who absolutely dislike the taste of *marror* should force themselves to eat the *marror*. However, they could be lenient to eat only .7 fluid ounces of *marror*.
- C. However, if the *marror* will cause sickness or an allergic reaction it should **not** be eaten. If it is possible, one should taste it without a *berachah*.
- D. The measurement of the required amount of *marror* is 8"X10" from the leaves or 3"X5" from the stalks.

### Manner in Which the Marror is Eaten:

- A. The *marror* must be dipped into *haroset*, to remove some of its bitterness. If this wasn't done, the *marror* should be eaten over again. The *marror* must preferably be eaten in four minutes. If this is not possible, one may eat it within 7S minutes.
- B. There is no obligation to recline while eating the *marror*. However, if one would rather do so, he may.
- C. The *berachah* of *ha'adamah* is **not** recited on the *marror* as it is already considered part of the meal.
- D. Therefore, even if he did not have the *marror* in mind during *karpas*, or he said *Borei Nefashot* after the *karpas*, he is not required to make the *berachah* of *ha'adamah* on the *marror*.
- E. The *marror* must be eaten before midnight (11:56 p.m. EST or 12:56 a.m. Daylight Savings Time). If one inadvertently did not eat the *marror* by midnight, he is still required to do so without the *berachah* of *Al Achilat Marror*.

## KORECH - כּוֹרֵךְ

*Everyone present is required to make a sandwich, by taking a k'zayit from the bottom matzah and a k'zayit of marror (Syrian Tradition is to use romaine stalks).*

*The sandwich is then dipped in חרוסת, haroset.*

*Additional matzot should be used to complete the required amount, if there will not be sufficient matzah from the bottom matzah for everyone.*

*The following is recited:*

**T**o remind us of the Bet HaMikdash we do as Hillel did when the Bet HaMikdash was in existence; he combined matzah and marror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs."

זְכוֹר לְמִקְדָּשׁ, כִּהְלַל הַזֶּהֱבֵן שְׁהָיָה

כוֹרֵךְ וְאוֹכְלֵן בְּבֵת אַחַת, לְקַיִם מַה

שֶׁנֶּאֱמַר: עַל מִצְוֹת וּמְרוֹרִים יֹאכְלֵהוּ:

## SHULHAN ORECH שְׁלַחַן עוֹרֵךְ

*The meal is eaten, however, one should be sure to have an appetite for Afikoman.*

*It is a Syrian Tradition to divide the זרוע, shank bone, so it may be eaten by those who are present.*

*Only if the זרוע, shank bone, was first roasted and then cooked is it permitted to be eaten.*

*The egg from the Seder Plate is also divided and eaten as a remembrance of the Korban Hagigah.*

*Before eating the egg, the following is recited: זְכוֹר לְקַרְבַּן חֲגִיגָה.*



## TZAFUN - צפון

*At the conclusion of the meal the Afikoman  
(the broken matzah that was put away for safekeeping) is eaten.*

*See chart for Afikoman, page 96.*

*We recite the following:*

**זְכֹר לְקִרְבָּן פֶּסַח הַנֶּאֱכָל עַל הַשְּׂבָע.**

*The Afikoman is combined with additional matzot to equal a k'zayit portion, to be distributed to each person.*

*It should be eaten while reclining, before midnight. (11:56 p.m. Eastern standard time or 12:56 a.m. daylight saving time)*

*Nothing may be eaten or drunk (except water) after the Afikoman, besides the last two cups of wine.*

*Some have the custom to eat two k'zaytim: one as a remembrance of the Korban Pesah and the second k'zayit as a remembrance of the matzah that was eaten together with it.*



## צפון - TZAFUN

**D**uring the times of the *Bet HaMikdash*, the *Korban Pesah* was eaten at the end of the meal on *Pesah* night on a full stomach. Therefore, each year at the *Pesah Seder*, when we eat the *Afikoman* at the end of the meal, we should keep in mind that it is to commemorate the *Korban Pesah* that was eaten in the *Bet HaMikdash*. The *Afikoman* is the bigger half of the middle matzah that was put aside during *Yahatz*. Everyone present receives a *k'zayit* portion.

### Manner of Eating the Afikoman:

- A. The matzah must be eaten on a full stomach and not while one is still hungry.
- B. However, it may not be eaten when one is too full and the matzah will be repulsive to him.
- C. The *Afikoman* should be eaten in approximately four minutes and not more than 7 1/2 minutes.
- D. The *Afikoman* should not be eaten with any other foods (e.g., *haroset*).
- E. Special care should be taken to be sure that the *Afikoman* is not eaten after *Hatzot* midnight (11:56 p.m. EST or 12:56 a.m. Daylight Savings Time). If one inadvertently did not eat the *Afikoman* by midnight, he is still required to do so.
- F. The *Afikoman* should not be eaten in two different places, even in the same room.
- G. The *Afikoman* must be eaten while reclining. Therefore, if one forgot to recline, he must eat another *k'zayit* (1 ounce) of matzah.
- H. If, however, he is too full and a second *k'zayit* (1 ounce) of matzah will be repulsive to him, he can rely on the matzah he ate previously.
- I. After eating the *Afikoman*, it is forbidden to eat anything else (except for the last two cups of wine).
- J. Although water may be drunk, one should be stringent and refrain from drinking any other beverages.



- K. On the second night, or after midnight, one may not eat, but may be lenient to drink other non-alcoholic beverages after the *Afikoman*.
- L. If one mistakenly ate after the *Afikoman*, one is required to eat an additional *k'zayit* of matzah.
- M. If one ate after eating the *Afikoman* and didn't realize his mistake until **after** reciting *Bircat HaMazon*, he is **not** required to eat an additional *k'zayit*, and he may rely on the one he already ate.

## One Who Forgot to Eat the Afikoman

- A. If one forgot to eat the *Afikoman* and remembers **after** saying *hav lan v'nivrich* (before *Bircat HaMazon*) or after washing *mayim a'haronim*, one must eat the *Afikoman* then without a *berachah*.
- B. If he remembers **after** he began saying *Bircat HaMazon*, or **after** he completed *Bircat HaMazon*, but **before** he said *Borei Pri Hagefen* for the third cup of wine, he must wash his hands without saying *Al Netilat Yadayim* and eat the *Afikoman*. He must then repeat the *Bircat HaMazon* and drink the third cup of wine.
- C. If he remembers only **after** drinking the third cup of wine, he can then rely on the matzah that he ate with the meal (during *Shulhan Orech*) to fulfill his obligation of *Afikoman*. However, if one is strict to use *matzah shmurah missha'at ketzirah*, then he may only rely on the matzah, if it was *shmurah missha'at ketzirah*.
- D. However, if he didn't eat any matzah with the meal and he only ate the required amounts during *Motzie Matzah* and *Korech*, then he must wash his hands again, without a *berachah* of *Al Netilat Yadayim*,\* eat the *Afikoman* and recite *Bircat HaMazon*. He does not have to drink an additional cup of wine that is drunk at the conclusion of *Bircat HaMazon*. However, if eating another *k'zayit* will be repulsive to him, then he may rely on the *k'zayit* that he ate for *Motzie Matzah*.
- E. If one has completed the entire *Seder* and then realizes that he did not eat the *Afikoman*, he washes his hands without a *berachah*,\* and eats a *k'zayit* of matzah. Then he says *Bircat HaMazon*. Additional cups of wine are not necessary.

❖ \* However, if he practices the custom of eating two *K'zayitim*, then he should wash with a *berachah*, if his hands are not clean.

# ברך - BARECH

*The wine cups are rinsed and refilled for the third cup of wine and Bircat HaMazon is recited.*

אֲבָרְכָה אֶת יְהוָה בְּכֹל עֵת תְּמִיד תְּהִלְתּוֹ בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת הָאֱלֹהִים יָרָא וְאֶת מִצְוֹתָיו שָׁמֹר כִּי זֶה כָּל הָאָדָם: תְּהִלַּת יְהוָה יִדְבַר פִּי וַיְבָרֶךְ כָּל בָּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד: וְאֲנַחְנוּ נְבָרְךְ יְהִי מַעֲשֵׂה וְעַד-עוֹלָם הַלְלוּיָהּ: וַיְדַבֵּר אֵלַי זֶה הִשְׁלַחַן אֲשֶׁר לִפְנֵי יְהוָה:

הַב לָן וְנִבְרַיְךָ לְמַלְכָּא עֲלָאָה קִדִּישָׁא:

בְּרִשׁוֹת מַלְכָּא עֲלָאָה קִדִּישָׁא ( בִּשְׁבַת וּבְרִשׁוֹת שְׁבַת מַלְכָּתָא )

וּבְרִשׁוֹת יוֹמָא טְבָא קִדִּישָׁא

*If three adults are present, the leader says:*

*They respond:* שְׁמַיִם

*The leader says:* בְּרַיְךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ

*They respond:* בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ (הַגְּדוֹל תְּמִיד) חַיֵּינוּ

*The leader repeats:* בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ (הַגְּדוֹל תְּמִיד) חַיֵּינוּ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הַזֶּן אוֹתָנוּ וְאֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד בְּרִיּוּחַ וּבְרַחֲמִים רַבִּים. נָתַן לָחֶם לְכָל-בָּשָׂר. כִּי לְעוֹלָם חֶסֶד. וּבִטְוֹבוֹ הַגְּדוֹל תְּמִיד לֹא חָסַר לָנוּ וְאֵל יַחֲסֹר לָנוּ מִזֶּן (תְּמִיד) לְעוֹלָם וָעֶד. כִּי הוּא אֵל זֶן וּמִפְרִיָּגִס לְכָל. וְשִׁלַּחְנוּ עֲרוּךְ לְכָל. וְהִתְקִין מִחֲזִיקָה וּמִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרַב חֶסֶדְיוֹ כְּאִמּוֹר. פּוֹתַח אֶת-יַדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן. בְּרוּךְ אַתָּה יְהוָה הַזֶּן אֶת הַכֹּל.

נִוְדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ תְּמִידָה טוֹבָה וּרְחֹבָה בְּרִית וְתוֹרָה חַיִּים וּמִזֶּן. עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּכַשְׁרֵנוּ. וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ. וְעַל חֲקֵי רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים וּמִזֶּן שֶׁאַתָּה זֶן וּמִפְרִיָּגִס אוֹתָנוּ.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אֶת שְׁמֶךָ כְּאִמּוֹר וְאֲכַלְתָּ וְשִׁבַּעְתָּ וּבְרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל-הָאֶרֶץ הַטְּבָה אֲשֶׁר נָתַן-לָךְ. בְּרוּךְ אַתָּה יְהוָה עַל הָאֶרֶץ וְעַל הַמִּזֶּן.



**רַחֵם** יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּךְ. וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל הַיְכָלְךָ. וְעַל מְעוֹנֶיךָ. וְעַל דְּבִירְךָ. וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אָבִינוּ! רַעֲנוּ. זַנְנוּ. פְּרַנְסֵנוּ. פִּלְכְּלָנוּ. הַרְוִיחֵנוּ הַרְוַח לָנוּ מִהֵרָה מִכָּל-צָרוֹתֵינוּ. וְנָא אַל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ לִידֵי מַתָּנוֹת בְּשׁוּר וָדָם. וְלֹא לִידֵי הַלְוָאָתָם. אֲלֵא לִידֵךְ הַמְּלָאָה וְהַרְחֵבָהּ. הַעֲשִׂירָה וְהַפְּתוּחָהּ. יְהִי רְצוֹן שְׁלֵא גִבוּשׁ בְּעוֹלָם הַזֶּה. וְלֹא נִפְלֵם לְעוֹלָם הַבָּא. וּמְלָכוֹת בַּיִת דָּוִד מִשִּׁיחֶךָ תַּחֲזִירָנָה לְמַקוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ.

*On Shabbat add:*

רַצָּה וְהִתְלַצְנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּעִי. הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם גָּדוֹל וְקְדוֹשׁ הוּא מִלְּפָנֶיךָ. נְשׁוּבוֹת בּוֹ וְנִנְחַח בּוֹ וְנִתְעַנֵּג בּוֹ כְּמִצְוֹת חֻקֵי רְצוֹנְךָ. וְאַל תְּהִי צָרָה וְיַגוֹן בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ. כִּי אַתָּה הוּא בַּעַל הַנְּחָמוֹת. וְהַגֵּם שְׂאֵכְלָנוּ וְשִׁתֵּנוּ חֲרָבִין בֵּיתְךָ הַגָּדוֹל וְהַקְּדוֹשׁ לֹא שָׁכַחְנוּ. אַל תִּשְׁכַּחְנוּ לְנֶצַח וְאַל תִּזְנַחְנוּ לְעַד. כִּי אַל מִלֶּךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיַפְקֵד וְיִזְכֵּר וְזַכְרֵנוּ וְזַכְרוֹן אֲבוֹתֵינוּ, זְכוֹרֵן יְרוּשָׁלַיִם עִירְךָ, וְזַכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזַכְרוֹן כָּל-עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחֵן לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים טוֹבִים וּלְשָׁלוֹם, בְּיוֹם חַג הַמִּצּוֹת הַזֶּה, בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, לְרַחֵם בּוֹ עָלֵינוּ וְלְהוֹשִׁיעֵנוּ. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים, בְּדַבַּר יְשׁוּעָה וּרְחֻמִּים. חוּס וְחַנּוּן וְחֶמֶל וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אַל מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה.

**וּתְבַנֶּה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.**  
בלחש: אָמֵן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, (לְעַד) הָאֵל אָבִינוּ, מִלְּפָנֵינוּ, אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמְּלִיךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְכָל יוֹם יוֹם הוּא הִיטִיב לָנוּ, הוּא מִיטִיב לָנוּ, הוּא יִיטִיב לָנוּ, הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד חַן וְחֶסֶד וּרְחֻמִּים וְרִיחַ וְהַצְלָה וְכָל-טוֹב.

הַרְחֵמֵן הוּא יִשְׁתַּבַּח עַל כְּבוֹדוֹ. הַרְחֵמֵן הוּא יִשְׁתַּבַּח בְּשָׁמַיִם וּבְאָרֶץ. הַרְחֵמֵן הוּא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דוֹרִים. הַרְחֵמֵן הוּא קָרֵן לְעַמּוֹ יְרִים. הַרְחֵמֵן הוּא יִתְפָּאֵר בְּנוֹ לְנֶצַח נְצָחִים. הַרְחֵמֵן הוּא יִפְרַנְסֵנוּ בְּכַבּוֹד וְלֹא בְּבוּזִי, בְּהִתַּר וְלֹא בְּאִסּוּר, בְּנִחְתָּ וְלֹא בְּצַעַר. הַרְחֵמֵן הוּא יִתֵּן שְׁלוֹם בְּיָמֵינוּ. הַרְחֵמֵן הוּא יִשְׁלַח בְּרָכָה רַחוּם וְהַצְלָחָה כָּל מַעֲשֵׂה יְדֵינוּ. הַרְחֵמֵן הוּא יַצְלִיחַ אֶת דְּרָכֵינוּ.



הַרְחַמֵּן הוּא יִשְׁבֵּר עַל גְּלוּת מְהֵרָה מֵעַל צְוֹאֲרֵנוּ. הַרְחַמֵּן הוּא יוֹלִיכֵנוּ מִהֵרָה קוֹמְמִיּוֹת בְּאַרְצֵנוּ. הַרְחַמֵּן הוּא יִרְפְּאֵנוּ רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנְּפֶשׁ וּרְפוּאָת הַגּוּף. הַרְחַמֵּן הוּא יִפְתַּח לָנוּ אֶת יְדוֹ הַרְחִיבֵהּ. הַרְחַמֵּן הוּא יִבְרַךְ כָּל אֶחָד וְאֶחָד מִמֶּנּוּ בְּשֵׁמוֹ הַגָּדוֹל, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ, אֲבֵרְהֶם יִצְחָק וַיַּעֲקֹב, בְּכָל מַלְל כָּל, בֶּן יִבְרַךְ אוֹתֵנוּ יַחַד בְּרִכָּה שְׁלֵמָה, וְכֵן יְהִי רְצוֹן וְנֹאמַר אָמֵן. הַרְחַמֵּן הוּא יִפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמוֹ.

בשבת: הַרְחַמֵּן הוּא יִנְחִילֵנוּ עוֹלָם שְׁפָלוֹ שַׁבַּת וּמְנוּחָה לַחַיִּי הָעוֹלָמִים. *On Shabbat add:*

## הַרְחַמֵּן הוּא יִנְחִילֵנוּ (לְ)יּוֹם שְׁפָלוֹ טוֹב.

הַרְחַמֵּן הוּא יִשַׁע תּוֹרָתוֹ וְאֶהְבֵּתוֹ בְּלִבֵּנוּ וְתִהְיֶה יְרָאָתוֹ עַל פְּנֵינוּ לְבַלְתִּי נַחֲטָא, וַיְהִי כֹל מַעֲשֵׂינוּ לְשֵׁם שְׁמַיִם.

*A guest says:*

הַרְחַמֵּן הוּא יִבְרַךְ אֶת הַשְּׁלֵחַן הַזֶּה שְׂאֲכַלְנוּ עָלָיו, וַיִּסְדֵּר בּוֹ כָּל מַעֲדָנֵי עוֹלָם, וַיְהִי כְּשִׁלְחָנוּ שֶׁל אֲבֵרְהֶם אָבִינוּ. כָּל רֵעַב מִמֶּנּוּ יֹאכֵל, וְכָל צָמָא מִמֶּנּוּ יִשְׁתֶּה, וְאֵל יַחֲסֹר מִמֶּנּוּ כָּל טוֹב לְעַד וּלְעוֹלָמֵי עוֹלָמִים, אָמֵן. הַרְחַמֵּן הוּא יִבְרַךְ אֶת בַּעַל הַבַּיִת הַזֶּה וּבַעַל הַסְּעֵדָה הַזֹּאת, הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ, בְּבָנִים שִׂיחָיו וּבְנִיכָסִים שִׂיבָיו. בְּרוּךְ יְהוָה חֵילוֹ וּפְעָלָיו יִדְּוֹ תְּרַצֶּה, וַיְהִי נִכְסָיו וְנִכְסֵינוּ מְצֻלְחִים וְקָרוֹבִים לְעִיר, וְאֵל יִזְדַּקֵּק לְפָנָיו וְלֹא לְפָנֵינוּ שׁוֹם דְּבַר חֲטָא וְהַרְהוֹר עוֹן, שֶׁשׁ וְשִׁמְחָה כָּל הַיָּמִים בְּעֶשֶׂר וְכַבּוֹד מַעֲתָה וְעַד עוֹלָם, לֹא יָבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא יְכַלֵּם לְעוֹלָם הַבָּא, אָמֵן בֶּן יְהִי רְצוֹן.

*All continue:*

הַרְחַמֵּן הוּא יַחֲיֵינוּ וַיִּזְכְּנוּ וַיִּקְרַבְנוּ לַיְמֹת הַמְּשִׁיחַ וְלִבְנֵי בֵּית הַמִּקְדָּשׁ וְלַחַיִּי הָעוֹלָם הַבָּא. מְגִדוֹל יִשׁוּעוֹת מְלָכּוֹ וְעִשָּׂה חֲסֵד לְמְשִׁיחוֹ לְדוֹד וּלְזוֹרְעוֹ עַד עוֹלָם. כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדָרְשׁוּ יְהוָה לֹא יַחֲסְרוּ כָּל טוֹב. נַעַר הֵייתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צַדִּיק גֹּעֵז וְזוֹרְעוֹ מִבְּקֶשׁ לַחֵם.

כָּל הַיּוֹם חוֹגֵן וּמְלֻזָּה וְזוֹרְעוֹ לְבָרְכָהּ. מַה שְׂאֲכַלְנוּ יְהִי לְשִׁבְעָה, וּמַה שִׁשְׁתִּינוּ יְהִי לְרְפוּאָה, וּמַה שֶׁהוֹתַרְנוּ יְהִי לְבָרְכָהּ, כְּדַכְתִּיב: וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכְלוּ וַיִּוֹתְרוּ כְּדַבֵּר יְהוָה. בְּרוּכִים אַתֶּם לַיהוָה עֲשֵׂה שְׂמִים וְאַרְצָן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְכַטֵּחַ בֵּיהוָה וְהִיָּה יְהוָה מְבַטְחוֹ. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם. עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְאִמְרוּ אָמֵן.



*Upon completing the Bircat HaMazon, the berachah is made over the third cup of wine, and one should have the fourth cup in mind.*

*While reclining on the left side, the wine is drunk.*

*If one forgot to lean, he must drink another cup without reciting a berachah.*

*The leader says:*

כּוֹס יִשׁוּעוֹת אֲשָׁא וּבִשָּׁם יְהוָה אֶקְרָא.

סְדְרֵי מְרִנָּן.

*They answer:* לְחַיִּים

**B**lessed are You, Hashem our God, בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
King of the universe, Who creates the הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:  
fruit of the vine.

## הלל - HALLEL

*The cups are rinsed and refilled for the fourth cup of wine as Hallel is recited with great joy.*

**P**our out Your wrath upon the שְׂפֹךְ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא  
nations that do not know You, and יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ  
upon the kingdoms that do not לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב וְאֶת  
call upon Your Name. For they נוֹהוּ הַשְּׂמוֹ.  
have devoured Yaakob and laid  
waste his habitation.



PSALM 115: 1-11 קטו : א-יא

**N**or for our sake, Hashem, not for our sake, but for Your Name's sake give glory, because of Your kindness and Your truth. Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in Hashem! He is their help and shield. You who revere Hashem, trust in Hashem! He is their help and shield.

לֹא לָנוּ , יְהוָה , לֹא לָנוּ, כִּי לְשִׁמְךָ  
תֵּן כְּבוֹד , עַל חֲסִדְךָ , עַל אֲמֹתֶיךָ . לְמַה  
יֹאמְרוּ הַגּוֹיִם : אֵיךְ נָא אֱלֹהֵיהֶם ?  
וְאֵלֵהֵינוּ בַשָּׁמַיִם , כֹּל אֲשֶׁר חָפֵץ עָשָׂה .  
עֲצַבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם .  
פֶּה לָהֶם וְלֹא יִדְבְּרוּ , עֵינַיִם לָהֶם וְלֹא  
יִרְאוּ . אָזְנוֹיִם לָהֶם וְלֹא יִשְׁמְעוּ , אֶף  
לָהֶם וְלֹא יִרְיחוּן . יָדֵיהֶם וְלֹא יִמִּישׁוּן ,  
רַגְלֵיהֶם וְלֹא יִהְלְכוּ , לֹא יִהְיוּ בְּגִרוֹנָם .  
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם , כֹּל אֲשֶׁר בְּטַח  
בָּהֶם . יִשְׂרָאֵל בְּטַח בִּיהוָה , עֲזָרָם  
וּמִגְנָם הוּא . בֵּית אֱהֲרֹן בְּטַחוֹ בִּיהוָה ,  
עֲזָרָם וּמִגְנָם הוּא . יִרְאֵי יְהוָה בְּטַחוֹ  
בִּיהוָה , עֲזָרָם וּמִגְנָם הוּא .

PSALM 115:12-18 קטו : יב-יח

**H**ashem Who has remembered us will bless; He will bless the house of Israel; He will bless the house of Aharon; He will bless those who revere Hashem, the small with the great. May Hashem increase you, you and your children. You are blessed by Hashem, Who made the heaven and earth. The heaven is Hashem's heaven, but He has given the earth to mankind. The dead cannot praise Hashem, nor can any who go down into silence. We will bless Hashem from this time forth and forever. Halleluyah!

יְהוָה יִזְכְּרֵנוּ יְבָרֵךְ , יְבָרֵךְ אֶת בֵּית  
יִשְׂרָאֵל , יְבָרֵךְ אֶת בֵּית אֱהֲרֹן . יְבָרֵךְ  
יִרְאֵי יְהוָה , הַקְּטַנִּים עִם הַגְּדֹלִים .  
יִסַּף יְהוָה עֲלֵיכֶם , עֲלֵיכֶם וְעַל בְּנֵיכֶם .  
בְּרוּכִים אַתֶּם לַיהוָה , עֲשֵׂה שָׁמַיִם  
וְאָרֶץ . הַשָּׁמַיִם שָׁמַיִם לַיהוָה , וְהָאָרֶץ  
נָתַן לְבְנֵי אָדָם . לֹא הַמֵּתִים יִהְלְלוּ יְהוָה  
וְלֹא כָּל יַרְדֵי דוּמָה . וְאֲנַחְנוּ נְבָרֵךְ יְהוָה  
מִעַתָּה וְעַד עוֹלָם . הַלְלוּיָהּ .



PSALM 116: 1-11 קטז: א-יא

**I** love that Hashem hears my supplications. Because He has inclined His ear to me, I will call upon Him as long as I live. The cords of death encircled me; the pains of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of Hashem: "Hashem, save my life!" Gracious is Hashem, and righteous and our God is merciful. Hashem protects the simple; I was brought low and He saved me. Return to your rest, O my soul, for Hashem has been kind to you. You have delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before Hashem in the lands of the living. I kept faith even when I cry out: "I am greatly afflicted." [I kept faith even when] I said in haste: "All men are deceitful."

**אָהַבְתִּי** כִּי יִשְׁמַע יְהוָה, אֶת קוֹלִי  
תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.  
אֶפְפוּנֵי חֲבָלֵי מוֹת וּמִצָּרֵי שָׂאוֹל  
מִצָּאוּנֵי, צָרָה וַיִּגּוֹן אֶמְצָא. וּבִשְׁם  
יְהוָה אֶקְרָא: אֲנֵא יְהוָה מִלְּטָה נַפְשִׁי!  
חֲנוּן יְהוָה וְצַדִּיק, וְאֵלֹהֵינוּ מֵרַחֵם.  
שֹׁמֵר פְּתָאִים יְהוָה, דְּלַתִּי וְלִי יְהוֹשִׁיעַ.  
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל  
עָלַיִכִּי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֹת, אֶת  
עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי.  
אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת חַיִּים.  
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.  
אֲנִי אֶמְרָתִי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב:

PSALM 116: 12-19 קטז: יב-יט

**H**ow can I repay Hashem for all His kind acts toward me? I will raise the cup of salvations, and call upon the name of Hashem. My vows to Hashem I will pay in the presence of all His people. Precious in the sight of Hashem is the death of His pious followers. Please, Hashem, I am truly Your servant; I am Your servant, the son of Your Handmaid; You have loosened my bonds. To You I sacrifice a thanksgiving offering, and call upon the name of Hashem. My vows to Hashem I will pay in the presence of all His people, in the courts of Hashem's house, in the midst of Jerusalem. Halleluyah!

**מָה אֲשִׁיב לַיהוָה כָּל תַּגְּמוּלוֹהֵי עָלַי.**  
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אֶקְרָא.  
נְדָרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל  
עַמּוֹ. יִקָּר בְּעֵינַי יְהוָה הַמּוֹתֵה  
לְחַסִּידָיו. אֲנֵה יְהוָה כִּי אֲנִי עַבְדְּךָ,  
אֲנִי עַבְדְּךָ בֶּן אִמְתְּךָ, פֶּתַחַת לְמוֹסְרֵי.  
לֵךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה  
אֶקְרָא. נְדָרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה-נָא  
לְכָל עַמּוֹ. בְּחַצְרוֹת בַּיִת יְהוָה,  
בְּתוֹכֵי יְרוּשָׁלַיִם. הַלְלוּיָהּ.

PSALM 117 : קיז

**P**raise Hashem, all you nations; praise Him, all you peoples! For His kindness overwhelms us, and the truth of Hashem is forever, Halleluyah!

**הַלְלוּ** אֶת יְהוָה כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֻמִּים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאֱמֶת יְהוָה לְעוֹלָם. הַלְלוּיָהּ.

PSALM 118: 1-11 קיח : א-ד

**G**ive thanks to Hashem, for He is good; His kindness endures forever. Let Israel say: His kindness endures forever. Let the house of Aharon say: His kindness endures forever. Let those who revere Hashem say: His kindness endures forever.

**הוֹדוּ** לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ. יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ. יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ. יֹאמְרוּ נָא יְרֵאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ.

PSALM 118: 5-29 קיח : ה-כט

**O**ut of distress I called upon Hashem; Hashem answered me with expansiveness. Hashem is with me; I have no fear of what man can do to me. Hashem is with me through my helpers; I shall see the defeat of my foes. It is better to seek refuge in Hashem than to trust in man. It is better to seek refuge in Hashem than to trust in princes. All nations have encompassed me; but in the name of Hashem, I routed them. They swarmed around me; but in the name of Hashem, I cut them down. They swarmed like bees about me, but they were extinguished like a fire does thorns; but in the name of Hashem, I cut them down. You pushed me that I might fall, but Hashem helped me. Hashem is my strength and song; He has become my salvation. The voice of rejoicing and salvation is heard in the tents of the righteous:

**מִן** הַמַּצָּר קָרָאתִי יְהוָה, עָנְנִי בַמַּרְחֵב יְהוָה. יְהוָה לִי, לֹא אֵירָא - מִהַ יַּעֲשֶׂה לִי אָדָם. יְהוָה לִי בַעֲזָרִי וְאֲנִי אֲרָאֶה בְשֹׁנְאֵי. טוֹב לַחֲסוֹת בַּיהוָה מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בַּיהוָה מִבְּטַח בַּנְּדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִלֵּם. סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִלֵּם. סְבוּנִי כַדְבָּרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִלֵּם. דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיְהוָה עֲזָרְנִי. עָזַר וַזְמַרְתָּ יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֵהָלֵי צַדִּיקִים,



“The right hand of Hashem does valiantly. Hashem’s right hand is raised in triumph; Hashem’s right hand does valiantly!” I shall not die, but live to relate the deeds of Hashem. Hashem has surely punished me, but He has not left me to die. Open for me the gates of righteousness, that I may enter and praise Hashem. This is the gate of Hashem; the righteous may enter through it.

יְמִין יְהוָה עָשָׂה חֵיל. יְמִין יְהוָה  
רוֹמְמָה, יְמִין יְהוָה עָשָׂה חֵיל. לֹא  
אֲמוֹת כִּי אַחֲיָהּ, וְאַסְפֵּר מַעֲשֵׂי יְהוָה.  
יִסֹּר יִסְרֹנֵי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ  
לִי שַׁעְרֵי-צָדֵק, אָבֹא בָם, אוֹדֶה יְהוָה.  
זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ.

*For insights on מבטוח בנדיבים see page 152*

*Each verse is recited twice*

**I** thank You for You have answered me and have become my salvation. The stone which the builders rejected has ‘become the major cornerstone. This has come from Hashem; It is marvelous in our eyes. This is the day which Hashem has made; We will be glad and rejoice on it.

אוֹדֶה כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.  
אוֹדֶה כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.  
אֶבֶן מֵאֲסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה.  
אֶבֶן מֵאֲסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה.  
מֵאֵת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאוֹת  
בְּעֵינֵינוּ. מֵאֵת יְהוָה הִיְתָה זֹאת הִיא  
נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְהוָה  
נִגִּילָה וְנִשְׂמְחָה בוֹ. זֶה הַיּוֹם עָשָׂה  
יְהוָה נִגִּילָה וְנִשְׂמְחָה בוֹ.

Hashem, please save us!  
Hashem, please save us!  
Hashem, please let us prosper!  
Hashem, please let us prosper!

אָנָּה יְהוָה, הוֹשִׁיעָה נָּא.  
אָנָּה יְהוָה, הוֹשִׁיעָה נָּא.  
אָנָּה יְהוָה, הַצְּלִיחָה נָּא.  
אָנָּה יְהוָה, הַצְּלִיחָה נָּא.



*Each verse is recited twice:*

**B**lessed be he who comes in the name of Hashem; We bless you from the house of Hashem. Hashem is God who has shown us light; Bind the sacrifice with cords, up to the altar-horns. You are my God, and I thank You; You are my God, and I exalt You. Give thanks to Hashem, for He is good; His kindness endures forever.

**בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה. בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה. אֵל יְהוָה וַיֵּאָר לָנוּ, אֲסִרוּ-חַג בְּעַבְתֵּימִס, עַד קַרְנֹת הַמִּזְבֵּחַ. אֵל יְהוָה וַיֵּאָר לָנוּ. אֲסִרוּ-חַג בְּעַבְתֵּימִס, עַד קַרְנֹת הַמִּזְבֵּחַ. אֵלֵי אַתָּה וְאוֹדְךָ, אֵלֵהִי - אַרְוִמְמֶךָ. אֵלֵי אַתָּה וְאוֹדְךָ, אֵלֵהִי - אַרְוִמְמֶךָ. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:**

**PSALM 116**

**תהילים קלו**

**G**ive thanks to Hashem, for He is good, His kindness endures forever; Give thanks to the God above gods, His kindness endures forever; Give thanks to the Lord of lords, His kindness endures forever; To Him Who alone does great wonders, His kindness endures forever; To Him Who made the heavens with understanding, His kindness endures forever; To Him Who stretched the earth over the waters, His kindness endures forever; To Him Who made the great lights, His kindness endures forever; The sun to reign by day, His kindness endures forever;

**הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לַאלֹהֵי הַאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לַאֲדֹנָי הָאֲדֹנָיִם, כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה הַשָּׁמַיִם בְּתְבוּנָה, כִּי לְעוֹלָם חֲסִדוֹ. לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ אֵת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם, כִּי לְעוֹלָם חֲסִדוֹ.**



To Him Who parted the Red Sea, His kindness endures forever; And caused Israel to pass through it, His kindness endures forever; And threw Pharaoh and his host in the Red Sea, His kindness endures forever; To Him Who led His people through the wilderness, His kindness endures forever; To Him Who smote great kings, His kindness endures forever; The moon and the stars to reign by night, His kindness endures forever; To Him Who smote Egypt in their firstborn, His kindness endures forever; And took Israel out from among them, His kindness endures forever; With strong hand and outstretched arm, His kindness endures forever; And slew mighty kings, His kindness endures forever; Sihon, king of the Amorites, His kindness endures forever; And Og, king of Bashan, His kindness endures forever; And gave their land as an inheritance, His kindness endures forever; An inheritance to Israel His servant, His kindness endures forever; Who remembered us in our low state, His kindness endures forever; And released us from our foes, His kindness endures forever; Who gives food to all creatures, His kindness endures forever; Give thanks to God of all heaven, His kindness endures forever.

אֶת הַיָּרֵחַ וְכּוֹכְבֵּים לְמַשְׁלוֹת בְּלַיְלָה,  
כִּי לְעוֹלָם חֲסֵדוֹ. לְמַכָּה מִצְרַיִם  
בְּבַכּוֹרֵיהֶם, כִּי לְעוֹלָם חֲסֵדוֹ. וַיּוֹצֵא  
יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסֵדוֹ.  
בְּיַד חֲזָקָה וּבְזִרוּעַ נְטוּיָה, כִּי לְעוֹלָם  
חֲסֵדוֹ. לְגִזְרֵי יַם סוּף לְגִזְרֵים, כִּי  
לְעוֹלָם חֲסֵדוֹ. וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ,  
כִּי לְעוֹלָם חֲסֵדוֹ. וַנִּצֵּר פְּרַעֲהַ וְחִילוֹ  
בְּיַם סוּף, כִּי לְעוֹלָם חֲסֵדוֹ. לְמוֹלִיךְ  
עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסֵדוֹ. לְמַכָּה  
מְלָכִים גְּדוֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ.  
וַיַּהַרְגַם מְלָכִים אֲדִירִים, כִּי לְעוֹלָם  
חֲסֵדוֹ. לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, כִּי  
לְעוֹלָם חֲסֵדוֹ. וַלְעוֹג מֶלֶךְ הַבְּשָׁן, כִּי  
לְעוֹלָם חֲסֵדוֹ. וַנִּתַּן אֶרֶץ לְנַחֲלָה,  
כִּי לְעוֹלָם חֲסֵדוֹ. נַחֲלָה לְיִשְׂרָאֵל  
עֲבָדוֹ, כִּי לְעוֹלָם חֲסֵדוֹ. שְׂבִשְׁפָלְנוּ  
זָכַר לָנוּ, כִּי לְעוֹלָם חֲסֵדוֹ. וַיַּפְּרֹקְנוּ  
מִצְרַיִנוּ, כִּי לְעוֹלָם חֲסֵדוֹ. נָתַן לָחֶם  
לְכֹל בְּשָׂר, כִּי לְעוֹלָם חֲסֵדוֹ. הוֹדוּ  
לְאֵל הַשָּׁמַיִם, כִּי לְעוֹלָם חֲסֵדוֹ.



## NISHMATH

The soul of every living being shall bless Your Name, Hashem our God the spirit of all flesh shall ever glorify and exalt Your remembrance, our King. Throughout eternity You are God. Besides You, we have no king who redeems and saves, ransoms and rescues, hearkens and shows mercy in all times of trouble and distress. We have no King Who helps and sustains, but You.

God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He Who guides His world with kindness and His creatures with mercy. Hashem, the true God, neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He resuscitates the dead and heals the sick; He gives sight to the blind; He raises those who are bowed down; He enables the speechless to speak and uncovers the hidden. And to You alone we give thanks.

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ יְיָ הוֹה  
אֱלֹהֵינוּ וְרוּחַ כָּל בְּשָׂר תִּפְאַר וּתְרוֹמָם  
זְכָרְךָ מִלְּכֵנוּ תְּמִיד, מִן הָעוֹלָם וְעַד  
הָעוֹלָם אַתָּה אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ  
(מְלֶךְ) גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל,  
וְעוֹנֶה וּמְרַחֵם, בְּכָל עֵת צָרָה וְצוּקָה.  
אֵין לָנוּ מְלֶךְ עוֹזֵר וְסוֹמֵךְ אֶלָּא אַתָּה.

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי  
כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל  
בְּכָל הַתְּשׁוּבָחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד  
וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְהוֹה אֱלֹהִים  
אֱמֶת, לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר  
יְשׁוּנִים וְהַמְקִיץ נֹרְדָמִים. מְחַיֶּה מֵתִים,  
וְרוֹפֵא חוֹלִים, פּוֹקֵחַ עִוְרִים, וְזוֹקֵךְ  
כְּפוּפִים, הַמְשִׁיחַ אֱלָמִים, וְהַמְפַּעֵנֵם  
נִעְלָמִים, וְלֶךְ לְבָדֶךָ אֲנַחְנוּ מוֹדִים.



Were our mouth as filled with song as the sea, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer—we would still be unable to thank You Hashem, our God and bless Your Name, our King, for one of the thousand thousands and even myriad myriads of favors, miracles and wonders, which You performed for our fathers and for us. First, You redeemed us from Egypt, Hashem our God, and liberated us from the house of slavery. You have fed us in famine and sustained us with plenty. You have saved us from the sword, helped us to escape the plague, and spared us from severe, numerous and enduring diseases. Until now Your mercy has helped us, and Your kindness has not forsaken us; may You, Hashem our God, never abandon us.

וְאֵלֹהֵינוּ מְלֵא שִׁירָה כְּיָם, וּלְשׁוֹנֵינוּ  
 רְנָה כַּהַמּוֹן גְּלוֹי, וְשִׁפְתוֹתֵינוּ שֹׁבַח  
 כְּמִרְחַבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת  
 כְּשֶׁמֶשׁ וְכִיָּרַח, וְיָדֵינוּ פְרוֹשׁוֹת כְּנֹשָׁרֵי  
 שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיְלוֹת, אֵין  
 אֲנַחְנוּ מְסַפִּיקִין לְהוֹדוֹת לָךְ יְהוָה  
 אֱלֹהֵינוּ, וּלְבָרַךְ אֶת שְׁמֶךָ מִלְּפָנֶינוּ, עַל  
 אַחַת מֵאַלְף אֲלָפֵי אֲלָפִים וְרוֹב רַבִּי  
 רְבֻבוֹת, פְּעָמִים הַטּוֹבוֹת נְסִים  
 וְנִפְלְאוֹת שֶׁעָשִׂיתָ עִמָּנוּ וְעַם אֲבוֹתֵינוּ.  
 מִלְּפָנִים מִמִּצְרַיִם גָּאֵלְתָּנוּ יְהוָה  
 אֱלֹהֵינוּ, מִבֵּית עַבְדִּים פְּדִיתָנוּ. בְּרָעַב  
 זָנַתָּנוּ, וּבְשָׂבַע כִּלְכַלְתָּנוּ, מִחֶרֶב  
 הִצַּלְתָּנוּ, מִדָּבָר מִלְּטָתָנוּ, וּמִחֲלָאִים  
 רָעִים וְרַבִּים דִּלִּיתָנוּ. עַד הִנֵּה עֲזַרוּנוּ  
 רַחֲמֶיךָ וְלֹא עֲזַבוּנוּ חֲסָדֶיךָ.



Therefore, the limbs which You have given us, the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth, shall all thank and bless, praise and glorify, and sing about Your Name, our King, continuously. Every mouth shall offer thanks to you; every tongue shall vow allegiance to you; every eye shall look to You; every knee shall bend to you, and all who stand erect shall bow to you. All hearts shall revere You, and men's inner feelings and thoughts shall sing to Your Name, as it says: "All my bones shall say: Hashem, who is like You? You save the poor man from one who is stronger than he, the poor and needy from one who would rob him." The outcry of the poor You hear and You listen to the screams of the destitute and save them. And it is written: "Rejoice in Hashem, you righteous; it is pleasant for the upright to give praise."

על כֵּן אַבְרָיִם שְׁפִלְגָתָ בָנוּ, וְרוּחַ  
וּנְשָמָה שְׁנִפְחַתָּ בְּאַפֵּינוּ, וְלָשׁוֹן אֲשֶׁר  
שָׂמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ,  
וַיִּשְׁבְּחוּ, וַיְפָאֲרוּ, וַיִּשְׁוֹרְרוּ אֶת שִׁמְךָ  
מִלְּפָנֵינוּ תָמִיד. כִּי כָל פֶּה לְךָ יוֹדֶה,  
וְכָל לָשׁוֹן לְךָ תִּשְׁבַּח, וְכָל עֵין לְךָ  
תִּצְפֶּה, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה  
לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְהַלְכוֹת יִירְאוּךָ  
וְהַקְּרֹב וְהַכְּלִיזוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדָּבָר  
שֶׁנֶּאמַר: כָּל עֲצַמְתִּי תִאֲמַרְנָה יְהוָה  
מִי כָמוֹךָ מִצִּיל עֲנִי מִחֲזֹק מִמֶּנּוּ, וְעֲנִי  
וְאֲבִיוֹן מִגְּזֵלוֹ. שׁוֹעֵת עֲנִיִּים אֶתָּה  
תִּשְׁמַע, צַעֲקַת הַדָּל תִּקְשִׁיב וְתוֹשִׁיעַ.  
וְכַתוּב: רִנְנוּ צְדִיקִים בְּיהוָה, לַיִּשְׂרָאֵל  
נְאוּהָ תְהִלָּה.

*For insights on זנתנו ברעב see page 155*

**B**y the mouth of the upright You shall be exalted; By the words of the righteous You shall be blessed; By the tongue of the pious You shall be sanctified; And in the midst of the holy You shall be praised.

בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם,  
וּבְשִׁפְתַי צְדִיקִים תִּתְבָּרַךְ,  
וּבְלָשׁוֹן חֲסִידִים תִּתְקַדָּשׁ,  
וּבְקִרְבִי קְדוֹשִׁים תִּתְהַלֵּל.

**I**n the assemblies of the multitudes of Your people, the house of Israel, For it is the duty of all creatures

בְּמִקְהָלוֹת רַבּוֹת עִמָּךְ בַּיִת  
יִשְׂרָאֵל, שָׁפֵן חוֹבֵת כָּל הַיְצוּרִים  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ



to thank, praise, laud, extol, exalt, adore, and render You triumphant; even beyond the songs and praises of David the son of Yishai, Your anointed servant.

**P**raise be Your Name forever, our King, the God and King Who is great and holy in heaven and on earth; for to You, Hashem our God, it is fitting to render song and praise, hallel and music, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks to Your great and holy Name, from now and forever, You are God.

**A**ll Your works praise You, Hashem our God; Your pious followers who perform Your will, and all Your people the house of Israel, praise, thank, bless, glorify, extol Your honored Name. To You it is fitting to give thanks, and unto Your Name it is proper to sing praises, for You are God eternal. Blessed are You Hashem, the King Who is lauded with praises.

להודות, להלל, לשבח, לפאר, לרומם, להדר, ולנצח, על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחך.

**וּבְכֵן**, ישתבח שמך לעד מלפנו האל המלך הגדול והקדוש בשמים ובארץ, כי לך נאה יהוה אלהינו ואלהי אבותינו לעולם ועד, שיר, ושבחה, הלל, וזמרה, עז, וממשלה, נצח, גדלה, גבורה, תהלה, ותפארת, קדשה, ומלכות. ברכות והודאות לשמך הגדול והקדוש, ומעולם ועד עולם אתה אל.

**יְהִלְלוּךָ** יהוה אלהינו כל מעשיך, וחסדיך וצדיקים עושי רצונך, ועמך בית ישראל, ברנה יודו ויברכו וישבחו ויפארו את שם כבודך. כי לך טוב להודות ולשמך נאה לומר, ומעולם ועד עולם אתה אל: ברוך אתה יהוה מלך מהלל בתשבחות.

*The fourth cup is drunk while reclining on the left side.*

*If one forgot to recline, another cup must be drunk and a berachah is recited.*



The “after-berachah” of הגפן על is said after the fourth cup, if a rivi’it was drunk.

**B**lessed, are You Hashem, our God, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful, good and spacious land which You gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Hashem, our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and Your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity. *(On Shabbat add: Favor us and strengthen us on this Shabbat day)* and grant us happiness on this Feast of Matzot; For You, Hashem, are good and beneficent to all, and we thank You for the land and the fruit of the vine. Blessed are You, Hashem for the land and the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ  
הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן,  
וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֻמְדָּה  
טוֹבָה וְרַחֲבָה שְׂרָצִית וְהִנְחַלְתָּ  
לְאַבוֹתֵינוּ, לְאָכַל מִפְרֵיהָ וּלְשַׁבֵּעַ  
מִטוֹבָהּ. רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ  
וְעַל יִשְׂרָאֵל עַמּוֹךְ, וְעַל יְרוּשָׁלַיִם  
עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל  
מִזְבְּחֶךָ, וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם  
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. וְהַעֲלֵנוּ  
לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִנְיָנָהּ. וַיְבָרְכֶךָ  
עָלֶיךָ בְּקַדְשָׁהּ וּבְטַהֲרָהּ.

(כשבת: וְרָצָה וְהִתְלַצְנוּ בְיוֹם הַשַּׁבָּת הַזֶּה.)  
וְשִׂמְחָנוּ בְיוֹם חַג הַמַּצּוֹת הַזֶּה,  
בְיוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה.

כִּי אַתָּה טוֹב וּמְטִיב לְכָל  
וְנוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ עַל הָאֶרֶץ  
וְעַל פְּרֵי הַגֶּפֶן.

(וְעַל פְּרֵי גַפְנֵהּ *On wine from the Land of Israel*)

בְּרוּךְ אַתָּה יְהוָה עַל  
הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן.

(וְעַל פְּרֵי גַפְנֵהּ *On wine from the Land of Israel*)



## NIRTZAH - נרצה

*The Seder is accepted by God:*

**T**he Seder now concludes according to *Halachah*, complete in all laws and ordinances. Just as we were privileged to arrange it tonight, so may we be granted to perform it again. O Pure One who dwellest in the heights above, establish us as a countless people once again. Speedily guide Your plants Israel as a redeemed people, to the land of Zion with song.

חֲסֵל סְדוֹר פָּסַח כְּהִלְכָתוֹ, כְּכֹל  
מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר  
אוֹתוֹ, בֵּן גְּזֵקָה לְעֲשׂוֹתוֹ, זָךְ שׂוֹכֵן  
מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מְנָה  
בְּקִרְוֵב נִהַל גֹּטְעֵי כְנֵה, פְּדוּיִם  
לְצִיּוֹן בְּרָנָה.



**חַד גְּדִיָּא, חַד גְּדִיָּא  
 דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי,  
 חַד גְּדִיָּא, חַד גְּדִיָּא.**

וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא

וְאַתָּא כְּלָבָא וְנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא,  
 חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי,  
 חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוּרָא וְשֶׁרָף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין  
 אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִזָּא וְכִבָּה לְנוּרָא, דְּשֶׁרָף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה  
 לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תּוּרָא וְשִׁתָּה לְמִזָּא, דְּכִבָּה לְנוּרָא, דְּשֶׁרָף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה  
 לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתוּרָא, דְּשִׁתָּה לְמִזָּא, דְּכִבָּה לְנוּרָא, דְּשֶׁרָף לְחוּטְרָא, דְּהִפָּה  
 לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלֵאף הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוּרָא, דְּשִׁתָּה לְמִזָּא, דְּכִבָּה לְנוּרָא,  
 דְּשֶׁרָף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי  
 זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְּדוּשׁ פְּרוּף הוּא וְשַׁחַט לְמְלֵאף הַמּוֹת, דְּשַׁחַט לְשׁוּחַט,  
 דְּשַׁחַט לְתוּרָא, דְּשִׁתָּה לְמִזָּא, דְּכִבָּה לְנוּרָא, דְּשֶׁרָף לְחוּטְרָא, דְּהִפָּה  
 לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד  
 גְּדִיָּא, חַד גְּדִיָּא.



אָחד מי יוֹדע? אָחד אָני יודע: אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שְׁנַיִם מי יוֹדע? שְׁנַיִם אָני יודע: שְׁנַיִם לְחוֹת הַבְּרִית. אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שְׁלֹשָׁה מי יוֹדע? שְׁלֹשָׁה אָני יודע: שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

אַרְבַּע מי יוֹדע? אַרְבַּע אָני יודע: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

חֲמִשָּׁה מי יוֹדע? חֲמִשָּׁה אָני יודע: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שֵׁשׁ מי יוֹדע? שֵׁשׁ אָני יודע: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שִׁבְעָה מי יוֹדע? שִׁבְעָה אָני יודע: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שְׁמוֹנָה מי יוֹדע? שְׁמוֹנָה אָני יודע: שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

תְּשַׁע מי יוֹדע? תְּשַׁע אָני יודע: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

עֶשְׂרֵה מי יוֹדע? עֶשְׂרֵה אָני יודע: עֶשְׂרֵה דְבָרֵי, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

אַחַד עָשָׂר מי יוֹדע? אַחַד עָשָׂר אָני יודע: אַחַד עָשָׂר כּוֹכְבֵי, עֶשְׂרֵה דְבָרֵי, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שְׁנַיִם עָשָׂר מי יודע? שְׁנַיִם עָשָׂר אָני יודע: שְׁנַיִם עָשָׂר כּוֹכְבֵי, אַחַד עָשָׂר דְבָרֵי, עֶשְׂרֵה דְבָרֵי, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

שְׁלֹשָׁה עָשָׂר מי יודע? שְׁלֹשָׁה עָשָׂר אָני יודע: שְׁלֹשָׁה עָשָׂר מְדִיָּא, שְׁנַיִם עָשָׂר כּוֹכְבֵי, אַחַד עָשָׂר דְבָרֵי, עֶשְׂרֵה דְבָרֵי, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנַיִם לְחוֹת הַבְּרִית, אָחד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרְץ.

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"WHO KNOWS ONE?" — *Arabic Transliteration*

1) ***MIN YALAM OU MIN YADRY, ENOWI IL WHED?***

WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

2) ***MIN YALAM OU MIN YADRY, ENENEM IL TNEN?***

TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

3) ***MIN YALAM OU MIN YADRY, ENENEM IL TLATE?***

TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

4) ***MIN YALAM OU MIN YADRY, ENENEM IL ARBAH?***

ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

5) ***MIN YALAM OU MIN YADRY, ENENEM IL CHAMSE?***

CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

6) ***MIN YALAM OU MIN YADRY, ENENEM IL SETE?***

SETSDERYLA MESHNA CHAMS MSAHEF LA TORAH ARBAHEMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

7) ***MIN YALAM OU MIN YADRY, ENENEM IL SABAH?***

SABAA TYEM LA HOUPA SET SDERY LA MISHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

8) ***MIN YALAM OU MIN YADRY, ENENEM IL TMENEH?***

TEMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.



9) ***MIN YALAM OU MIN YADRY, ENENEM IL TSAAH?***

TSAA ASHOR LA HEBLA TMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

10) ***MIN YALAM OU MIN YADRY, ENENEM IL ASHRA?***

ASHER KELMAT LA TORAH TSAA ASHOR LAHEBLE TMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH ARBA EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

11) ***MIN YALAM OU MIN YADRY, ENENEM IL YDAASH?***

YDAASH KWKAB LLSMA ASHER KLMAT LA TORAH TSAA ASHOR LA HEBLA TMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA MESHNA CHAMS MSAHEF LATORA ARBA EMMATNA TLATE ABATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

12) ***MIN YALAM OU MIN YADRY, ENENEM IL TNASH?***

TNASH SHEBET YISRAEL YDAASH KWKAB LLSMA ASHER KLMAT LATORAH TSSA ASHOR LA HEBLA TMEN TYEM LA MELA SABAA TYEM LAHOUPA SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

13) ***MIN YALAM OU MIN YADRY, ENENEM IL TLATASH?***

TLATESH SNA LE TFILIN TNASH SHEBET YISRAEL YDAASH KWAKB LLSMA ASHER KLMAT LA TORAH TSAA ASHOR LA HEBLA TMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.

# שיר השירים

## פרק א

(א) שיר השירים אשר לשלמה: (ב) ישקני מנשיקות פיהו כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן: (ג) לְרִיחַ שְׁמֹנֶיךָ טוֹבִים שָׁמֶן תּוֹרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּדְךָ: (ד) מִשְׁכְּנֵי אַחֲרֶיךָ נְרוּצָה הִבִּיאֵנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמַחָה בְּךָ נִזְכִּירָה דְּדִידְךָ מִיַּיִן מִיִּשְׁרִים אֶהְבֹּדְךָ: (ה) שְׁחֹרָה אָנִי וְנֶאֱוָה בְּנוֹת יְרוּשָׁלַם כְּאֶהְלִי קָדָר פִּירֵיעוֹת שְׁלֹמָה: (ו) אֶל־תְּרֹאוּנִי שְׂאֵנִי שְׁתַּרְחַרְתְּ שְׁשׂוֹנְפַתֵּנִי הַשָּׁמֶשׁ בְּנִי אִמִּי נַחֲרוּבֵי שְׁמֵנִי נֹטְרָה אֶת־הַכְּרָמִים כְּרָמִי שְׁלִי לֹא נֹטְרָתִי: (ז) הַגִּידָה לִּי שְׂאֵהְבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהָרִים שְׁלֹמָה אֶהְיֶה כְּעֹטֶיָה עַל עֲדָרֵי חֲבָרֶיךָ: (ח) אִם־לֹא תִדְעִי לָךְ הִיפָּה בְּנָשִׁים צְאִי־לָךְ בְּעַקְבֵי הַצֹּאן וְרַעֲי אֶת־גְּדֵיתֶיךָ עַל מִשְׁכְּנוֹת הָרָעִים: (ט) לְסִסְתִּי בְּרֹכְבֵי פָרְעָה דְמִיתֶיךָ רַעֲיָתִי: (י) נֶאוּוֹ לְחַנִּיף בַּתְרִים צִוְּאָרְךָ בַּחֲרוּזִים: (יא) תּוֹרֵי זָהָב נַעֲשֶׂה־לָךְ עִם נִקְדוֹת הַכֶּסֶף: (יב) עַד־שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדֵּי נֶתֶן רִיחוֹ: (יג) צָרוּר הֵמָּו דוּדֵי לִי בֵּין שְׂדֵי יָלִין: (יד) אֲשַׁפֵּל הַכַּפּוֹר דוּדֵי לִי בְּכַרְמֵי עֵין גְּדִי: (טו) הִנֵּךְ יָפָה רַעֲיָתִי הִנֵּךְ יָפָה עֵינֶיךָ יוֹנִים: (טז) הִנֵּךְ יָפָה דוּדֵי אָף נְעִים אָף־עַרְשֵׁנוֹ רַעֲנָנָה: (יז) קָרוֹת כְּתִינוֹ אֲרָזִים רַחֲיטְנוֹ רַהֲיטְנוֹ בְּרוֹתִים:

## פרק ב

(א) אֲנִי חֲבַצְלֵת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים: (ב) כְּשׁוֹשַׁנָּה בֵּין הַחֹחוּמִים כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת: (ג) כְּתַפּוּחַ בְּעֲצֵי הַיַּעַר כֵּן דוּדֵי כֵּן הַבְּנִים בְּצִלוֹ חֲמַדָּתִי וְיִשְׁבַּתִּי וּפְרִיָו מְתוֹק לְחֵפִי: (ד) הִבִּיאֵנִי אֶל־בֵּית הַיַּיִן וְדָגְלוּ עָלַי אֶהְבָּה: (ה) סִמְכוּנֵי בְּאִשִּׁישׁוֹת רְפוּדוֹנֵי בְּתַפּוּחִים כִּי־חֹלֵל אֶהְבָּה אָנִי: (ו) שְׁמֵאלוֹ תַחַת לְרֹאשִׁי וַיִּמְנוֹ תַחַבְּקֵנִי: (ז) הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם־תַּעֲרִירוּ וְאִם־תַּעֲוֹרוּ אֶת־הָאֶהְבָּה עַד שֶׁתַּחַפֵּץ: (ח) קוֹל דוּדֵי הַנְּהֵזָה בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת: (ט) דוֹמָה דוּדֵי לְצַבִּי אוֹ לְעַפְרַת הַנְּהֵזָה עוֹמֵד אַחֵר כְּתִלְנוּ מִשְׁנֵים מִן־הַחֲלָלוֹת מִצִּיץ מִן־הַחֲרָפִים: (י) עֲנָה דוּדֵי וְאָמַר לִי קוֹמִי לָךְ רַעֲיָתִי יָפָתִי וּלְכִי־לָךְ: (יא) כִּי־הִנֵּה הַסֵּתוֹ הַסֵּתוֹ עָבַר הַגֶּשֶׁם חֲלָף הֲלָף לוֹ: (יב) הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ עַת הַזְּמִיר הַגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוֹ: (יג) הַתְּאֵנָה חֲנֻטָּה פְּגִיָה וְהַגְּפָנִים סִמְדָר נִתְּנוּ רִיחַ קוֹמִי לְכִי לָךְ רַעֲיָתִי יָפָתִי וּלְכִי־לָךְ: (יד) יוֹנָתִי בַּחֲגוּי הַסֵּלַע בְּסִתְרָה הַמְּדַרְגָּה הִרְאִינִי אֶת־מְרֹאֵיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרַב וּמְרֹאֵיךָ נֶאֱוָה: (טו) אֶחְזוּ־לִנּוּ שׁוֹעֲלִים שׁוֹעֲלִים קְטַנִּים מְחַבְּלִים כְּרָמִים וְכְרָמֵינוּ סִמְדָר: (טז) דוּדֵי לִי וְאָנִי לוֹ הָרַעָה בְּשׁוֹשַׁנִּים: (יז) עַד שֶׁיַּפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים סֵב דְּמָה־לָךְ דוּדֵי לְצַבִּי אוֹ לְעַפְרַת הַנְּהֵזָה בְּתוֹר:



## פרק ג

(א) על-משכבי בלילות בקשתי את שאהבה נפשי בקשתי ולא מצאתיו: (ב) אקומה נא ואסובבה בעיר בשוקים וכרחבות אבקשה את שאהבה נפשי בקשתי ולא מצאתיו: (ג) מצאוני השמרים הסכבים בעיר את שאהבה נפשי ראיתם: (ד) כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי אחזתי ולא ארפנו עד-שהביאתי אל-בית אמי ואל-חדר הורתי: (ה) השבעתי אתכם בנות ירושלים בצבאות או באילות השדה אם-תעירו ואם-תעוררו את-האהבה עד שתחפץ: (ו) מי זאת עלה מן-המדבר כתימרות עשן מקטרת מור ולבונה מפל אבקת רוכל: (ז) הנה מטתו שלשלמה ששים גברים סביב לה מגברי ישראל: (ח) כלם אחזי חרב מלמדי מלחמה איש חרבו על-ירכו מפחד בלילות: (ט) אפריון עשה לו המלך שלמה מעצי הלבנון: (י) עמודיו עשה כסף רפידתו זהב מרפבו ארגמן תוכו רצוף אהבה מבנות ירושלים: (יא) צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וכיום שמחת לבו

## פרק ד

(א) הנה יפה רעייתי הנה יפה עיניך יונים מבעד לצמתך שערך כעדר העזים שגלשו מהר גלעד: (ב) שניך כעדר הקצובות שעלו מן-הרחצה שכלם מתאימות ושללה אין בהם: (ג) כחוט השני שפתתיך ומדבריך נאוה כפלח הרמון רקתך מבעד לצמתך: (ד) כמגדל דויד צוארך בנוי לתלפיות אלך המגן תלוי עליו כל שלטי הגבורים: (ה) שני שדיך בשני עפרים תאומי צביה הרועים בשושנים: (ו) עד שיפוח היום ונסו הצללים אלך לי אל-הר המור ואל-גבעת הלבונה: (ז) כלה יפה רעייתי ומום אין בה: (ח) אתי מלבנון כלה אתי מלבנון תבואי תשוריא מראש אמנה מראש שניר וחרמון ממענות אריות מהררי נמרים: (ט) לפכתני אחתי כלה לפכתני באחד באחת מעיניך באחד ענק מצוויניך: (י) מה-יפו דריך אחתי כלה מה-טבו דריך מיין וריח שמניך מפל בשמים: (יא) נפת תטפנה שפתותיך כלה דבש וחלב תחת לשונך וריח שלמתך כריח לבנון: (יב) גון נעול אחתי כלה גל נעול מעין חתום: (יג) שלחך פרדס רמונים עם פרי מגדים כפרים עם-נרדים: (יד) נרדו וכרכם קנה וקנמון עם פל-עצי לבונה מר ואהלות עם פל-ראשי בשמים: (טו) מעין גנים באר מים חיים וגזלים מן-לבנון: (טז) עורי צפון ובואי תימן הפיחי גני ידלו בשמיו יבא דודי לגנו ויאכל פרי מגדיו:

## פרק ה

(א) באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים: (ב) אני ישנה ולבי ער קולו דודי דפק פתחי-לי אחתי רעייתי יונתי תמתי שראשי נמלא-טל קנצותי רסיסי לילה: (ג) פשטתי את-פתנתי איכבה אלבשנה רחצתי את-רגלי איכבה אטנפם: (ד) דודי שלח ידו מן-החר ומעי המו עליו: (ה) קמתי אני לפתח לדודי



וְדִי נְטוּפוֹ-מִזֶּמֶר וְאֶצְבְּעֵתִי מִזֶּמֶר עַל כַּפּוֹת הַמְנַעוֹל: (א) פְּתַחְתִּי אֲנִי לְדוּדֵי וְדוּדֵי חֶמֶק עֶבֶר נִפְשֵׁי יִצְאָה בְּדַבְּרוֹ בְּקִשְׁתִּיהוּ וְלֹא מִצְאָתִיהוּ וְלֹא מִצְאָתִיהוּ וְלֹא עָנְנִי: (ב) מִצְאָנִי הַשְּׂמֵרִים הַסְּבָבִים בְּעִיר הַכּוֹנֵי פִצְעוֹנֵי נִשְׁאוּ אֶת-רִדְדֵי מַעְלֵי שְׂמֵרֵי הַחַמּוֹת: (ג) הַשְּׂבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם-תִּמְצְאוּ אֶת-דוּדֵי מֵה-תִּגְיִדוּ לוֹ שְׂחוֹלֵת אֶהְבֶּה אֲנִי: (ד) מֵה-דוּדֵי מִדוּד הַיָּפֶה בְּנָשִׁים מֵה-דוּדֵי מִדוּד שְׂפָכָה הַשְּׂבַעְתָּנוּ: (ה) דוּדֵי צַח וְאֶדוּם דְּגוּל מִרְבֵּבָה: (ו) רֹאשׁוֹ כְּתָם פֹּז קְנוּצוֹתָיו תִּלְתְּלִים שְׂחָרוֹת כְּעוֹרֵב: (ז) עֵינָיו כְּיוֹנִים עַל-אֶפְיָי מִיָּם רַחְצוֹת בְּחֶלֶב יִשְׁבוֹת עַל-מְלֵאֵת: (ח) לְחָיו כְּעָרוֹגַת הַבֶּשֶׂם מְגִדְלוֹת מְרַקְחִים שְׂפֹתוֹתָיו שׁוֹשְׁנִים נְטוּפוֹת מִזֶּמֶר עֶבֶר: (ט) יָדָיו גְּלִילֵי זָהָב מִמְּלֵאִים בַּתְּרִישֵׁי מַעֲיו עֶשֶׂת שָׁן מַעֲלֶפֶת סְפִירִים: (י) שׁוֹקָיו עֲמוּדֵי שֵׁשׁ מִיִּסְדִּים עַל-אֲדָנָי-פֹּז מִרְאֵהוּ כְּלִבְנוֹן בַּחֹר כְּאֲרוֹזִים: (יא) חִפּוֹ מִמְתְּקִים וְכָלוּ מִחֲמָדִים זֶה דוּדֵי זֶה רְעֵי בְּנוֹת יְרוּשָׁלַם:

## פרק ו

(א) אָנָּה הִלֵּךְ דוּדֵי הַיָּפֶה בְּנָשִׁים אָנָּה פָּנָה דוּדֵי וְנִבְקָשְׁנוּ עִמָּךְ: (ב) דוּדֵי יָרַד לָגְנוֹ לְעָרוֹגוֹת הַבֶּשֶׂם לְרַעוֹת בְּגָנִים וְלִלְקֹט שׁוֹשְׁנִים: (ג) אֲנִי לְדוּדֵי וְדוּדֵי לִי הִרְעָה בְּשׁוֹשְׁנִים: (ד) יָפֶה אֶת רַעֲיָתִי בְּתַרְצָה נֶאֱמָה כִּירוּשָׁלַם אֵימָה כְּנִדְגָלוֹת: (ה) הַסְּבִי עֵינָיךְ מִנְּגִדֵי שְׁהֵם הִרְהִיבֵנִי שְׁעָרֶךְ כְּעֶדֶר הַעֲזִים שְׁגָלְשׁוּ מִן-הַגְּלֵעָד: (ו) שְׁנֵיךְ כְּעֶדֶר הַרְחֵלִים שְׁעָלוּ מִן-הַרְחָצָה שְׂפָלָם מִתְאִימוֹת וְשִׁכְלָה אֵין בְּהֵם: (ז) כְּפָלַח הַרְמוֹן רִקְתָּךְ מִכְּעַד לְצַמְתָּךְ: (ח) שְׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנֵים פִּילִגְשִׁים וְעֵלְמוֹת אֵין מִסְפָּר: (ט) אַחַת הִיא יוֹנָתִי תַמְתִּי אַחַת הִיא לֵאמָּה בְּרָה הִיא לְיוֹלְדָתָה רְאוּךָ בְּנוֹת וְיִאֲשְׁרוּךָ מְלָכוֹת וּפִילִגְשִׁים וְיִהְלִלוּךָ: (י) מִי-זֹאת הַנְּשִׁקָּפָה כְּמוֹ-שֹׁחַר יָפֶה כְּלִבְנָה בְּרָה כְּתִמָּה אֵימָה כְּנִדְגָלוֹת: (יא) אֶל-גִּנַּת אַגּוּז יָרַדְתִּי לְרֹאוֹת בְּאֵבִי הַנְּחַל לְרֹאוֹת הַפְּרָחַה הַגֶּפֶן הַנְּצִוֹ הַרְמָנִים: (יב) לֹא יָדַעְתִּי נִפְשֵׁי שְׂמֵתָנִי מִרְכָּבוֹת עַמֵּי-נְדִיב:

## פרק ז

(א) שׁוֹבֵי שׁוֹבֵי הַשְּׂוֹלְמִית שׁוֹבֵי שׁוֹבֵי וְנַחֲזֶה-בָּךְ מֵה-תְּחִזּוּ בְּשׁוֹלְמִית כְּמַחֲלַת הַמַּחְנֵים: (ב) מֵה-יָפִו פְּעָמֶיךָ בְּנַעְלִים בַּת-נְדִיב חַמּוּקֵי יִרְכִיךָ כְּמוֹ חֵלְאִים מַעֲשֵׂה יְדֵי אָמֵן: (ג) שְׂרָרְךָ אַגֵּן הַסֵּהר אֶל-יַחַסְר הַמְּזֹג בְּטָנְךָ עֲרַמַת חֲטִים סוּגָה בְּשׁוֹשְׁנִים: (ד) שְׁנֵי שְׂדֵיךָ כְּשֵׁנֵי עֶפְרַיִם תְּאָמִי צְבִיָּה: (ה) צְוֹאֲרֶךְ כְּמַגְדֵל הַשָּׁן עֵינָיךָ בְּרִכּוֹת בְּחֻשְׁבוֹן עַל-שְׁעָרַי בַּת-רַבִּים אַפְּךָ כְּמַגְדֵל הַלְּבָנוֹן צוּפָה פְּנֵי דַמְשֶׁק: (ו) רֹאשְׁךָ עָלֶיךָ כְּכַרְמֵל וְדִלַת רֹאשְׁךָ כְּאֲרָגְמָן מְלֶךְ אֶסוּר בְּרֵהֲטִים: (ז) מֵה-יָפִית וּמֵה-נַעֲמָתָ אֶהְבֶּה בַּתְּעוֹנֵיגִים: (ח) זֹאת קוֹמְתָךְ דְּמָתָה לְתִמְרֵי וְשְׂדֵיךָ לְאִשְׁכָּלוֹת: (ט) אֲמַרְתִּי אֶעֱלֶה בְּתִמְרֵי אֶתְחִיזָה בְּסוּסֵי וְיִהְיוּנָא שְׂדֵיךָ כְּאִשְׁכָּלוֹת הַגֶּפֶן וְרִיחַ אַפְּךָ כְּתַפּוּחִים: (י) וְחִכְךָ כְּיֵין הַטּוֹב הוֹלֵךְ לְדוּדֵי לְמִישְׁרִים דוֹבֵב שְׂפָתֵי יְשָׁנִים: (יא) אֲנִי לְדוּדֵי וְעָלֵי תְּשׁוּקָתוֹ: (יב) לְכֶה דוּדֵי נִצָּא הַשְּׂדָה נְלִינָה בְּכַפְרִים: (יג) נִשְׁכִּימָה לְכַרְמִים נִרְאָה אִם פְּרָחָה הַגֶּפֶן פִּתַח הַסְּמִדֵר הַנְּצִוֹ הַרְמוֹנִים שֵׁם אֶתֶן אֶת-דְּדֵי לֶךְ: (יד) הַדּוּדָאִים נִתְנוּ-רִיחַ וְעַל-פְּתַחְחֵינוּ כְּלֵי-מְגִדִים חֲדָשִׁים גַּם-יְשָׁנִים דוּדֵי צְפַנְתִּי לֶךְ:



# פרק ה

(א) מי יתגדף כפאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא-יבזו לי: (ב) אנהגך אביאך אל-בית אמי תלמדני אשקך מיין הרקח מעסיס רמני: (ג) שמאלו תחת ראשי וימינו תחבקני: (ד) השבעתי אתכם בנות ירושלם מה-תעירו ומה-תעירו את-האהבה עד שתחפץ: ס (ה) מי זאת עלה מן-המדבר מתרפקת על-הדודה תחת התפוח עורתיך שמה חבלתך אפך שמה חבלה ילדתך: (ו) שימני כחותם על-לבך כחותם על-זרועך פי-עזה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהכתיה: (ז) מים רבים לא יוכלו לכבות את-האהבה ונהרות לא ישטפוה אם-יתן איש את-כל-הון ביתו באהבה בוז יבזו לו: ס (ח) אחות לנו קטנה ושדים אין לה מה-נעשה לאחתנו ביום שידבר-בה: (ט) אם-חומה היא נבנה עליה טירת כסף ואם-דלת היא נצור עליה לוח ארז: (י) אני חומה ושדי כמגדלות אז הייתי בעיניו כמוצאת שלום: פ (יא) כרם היה לשלמה בבעל המון נתן את-הכרם לנטרים איש יבא בפריו אלף כסף: (יב) פרמי שלי לפני האלף לך שלמה ומאתים לנטרים את-פריו: (יג) היושבת בגנים חברים מקשיבים לקולך השמיעני: (יד) ברחו דודי ודמה-לך לצבי או לעפר האלים על הרי בשמים:

רפון כל העולמים, יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שפזכות שיר השירים אשר קראנו, שהוא קדש קדשים, בזכות פסוקיו, ובזכות תבותיו, ובזכות אותיותיו, ובזכות נקודותיו, ובזכות טעמיו וצרופיו ורמזיו וסודותיו הקדושים והטהורים הנוראים היוצאים ממנו, שתהא שעה זו שעת רחמים, שעת הקשבה, שעת האזנה, ונקראך ותעננו, נעתיר לך ותעתר לנו, ותהיה עולה לפניך קריאת שיר השירים כאלו השגנו כל-הסודות הנפלאים והנוראים אשר הם חתומים וסתומים בו בכל-תנאיו, ונזכה למקום שהנפשות, הרוחות והנשמות, נחצבות משם, וכאלו עשינו כל-מה-שמטל עלינו להשיג בין בגלגול זה, בין בגלגולים אחרים, ולהיות מן העולים והזוכים לעולם הבא, עם שאר צדיקים וחסידים. ומלא כל-משאלות לבנו לטובה, ותהיה עם לבנו ואמרי פינו בעת מחשבותינו, ועם ידינו בעת מעבדינו, ותשלח ברכה והצלחה והרוחה בכל-מעשי ידינו, ומעפר ענינו תקימנו, ומאשפות דלותנו תרוממנו, ותשיב שכניתך לעיר קדשך במהרה בימינו, אמן:

*L'shanah Haba'ah is recited three times*

## לשנה הבאה בירושלים

### NEXT YEAR IN JERUSALEM



**ADDITIONAL  
INSIGHTS INTO THE  
HAGGADAH**







## ❖ CHARITY AND REDEMPTION

### הא לחמא אַניא / *HA LAHMA ANYA*

Three questions arise regarding the paragraph, “*Ha Lahma Anya*”:

A. Why do we introduce the *Seder* with this paragraph, in which we extend an open invitation to the poor to join us at the table?

B. Even before this invitation, we begin by briefly describing the *matzah*: “*This is the bread of affliction that our forefathers ate in the land of Egypt.*” Why do we mention this before extending an invitation to the poor?

C. Why do we conclude this paragraph with our wish that “*this year, we are here, next year in the Land of Israel*”?

The answer lies in the power of *tzedakah* (charity) to bring the redemption. The Gemara (*Masechet Bava Batra* 10) says, “*Tzedakah* is great in that it brings the redemption closer.” Likewise, the verse states in *Yeshayahu*: “*Tziyon will be redeemed through justice; the return to it - through charity.*” It is thus appropriate to begin the *Seder* with the *mitzvah* of *tzedakah*, which brings the redemption, as in the merit of our retelling of the Exodus, too, the redemption will hopefully arrive.

When we welcome the needy guests into our home, we speak to them comforting words of consolation so that they do not feel ashamed. We remind them that long ago our forefathers were slaves in Egypt and were forced to eat *matzah* - the bread of affliction - amidst bitterness and slave labor. We tell our guests that “*Whoever is hungry may come and eat*” - they, too, may come and join us without any embarrassment or shame. We then conclude, “*This year, we are here; next year - in the Land of Israel.*” This, too, is meant to comfort the poor who have joined us. In the merit of this *mitzvah* of charity, which brings the redemption closer, Hashem will increase His kindness towards us, such that next year we will all - rich and poor alike - have the privilege of living as free men in Jerusalem.

The importance of speaking warmly and comfortingly to the poor is emphasized in the Gemara (*Bava Batra* 9b). The Gemara there states that whereas one who merely gives money to the poor, receives only six blessings, one who comforts a needy person with words, receives eleven blessings. The verse in *Tehillim* likewise says, “*Good is the man who lends generously, who conducts his speech*



*with righteousness.*” This refers to one who speaks properly and with kind words to a needy person to comfort him.

*(Binah Le’itim)*

*This idea is alluded to in the words, “Ha lahma anya.”* The word “*anya*” is related to the word “*oneh*,” speech, thus alluding to the words of consolation spoken to the poor. The last two letters of the word “*anya*,” “*yud*” and “*alef*,” have a combined numerical value of eleven, alluding to the eleven blessings earned by speaking kindly with the needy.

*(Hid”a)*

A beautiful story is told of the Chafetz Chaim, one which helps explain this power of kindness to bring the redemption. During World War I, much of the world suffered from harsh conditions of poverty. A certain man, however, became very wealthy even during this turbulent period. The Chafetz Chaim asked him how he could have amassed such wealth in a time of economic crisis. The man replied that he made his fortune by selling leather to the army, which would purchase anything, even leather with holes and the like.

“Why,” asked the Chafetz Chaim, “would they purchase such low-quality merchandise?”

The man explained that he would bribe a certain government official to order that all leather materials be purchased from him.

The Chafetz Chaim said: “In earlier generations, every *mitzvah* was performed with genuine fear and love, and the Almighty willingly accepted them all. In our times, however, when most of our *mitzvot* are not performed on the proper level, what can we do so that the Almighty will accept our *mitzvot*? We can give Him a bribe to accept our *mitzvot*. Our Sages say, ‘*Whoever has compassion on other people, the Almighty has compassion on him.*’ Thus, if one gives *tzedakah* and performs acts of kindness for others, the Almighty deals compassionately with him, as well, and will accept his *mitzvot* to save him from trouble and exile.”

We therefore begin our *Seder* with an act of kindness, so that Hashem will accept the *mitzvot* that we perform over the course of the evening.

הא לחמא אַניא / *HA LAHMA ANYA*

**T**he paragraph of “*Ha Lahma Anya*” is written in Aramaic. As the ministering angels understand only Hebrew, we recite this paragraph in Aramaic to demonstrate that we do not need the angels to bring our retelling of the Exodus before the Almighty; it rather directly ascends to Hashem without any intermediary. The *Zohar* in fact writes that Hashem comes Himself to hear our praise of Him on this night.

The story is told of Hacham Ben-Tziyon Abba Shaul, who served as *Rosh Yeshivah* of Yeshivat Porat Yosef, that once as he cited this passage in the *Zohar* in a lecture, he began crying. “How,” he exclaimed, “can a person engage in idle talk during the reading of the *Haggadah*, if the Almighty Himself sits there to hear His praises?!”

(Taken from the *Artscroll Sephardic Haggadah* - the Ellis A. Safdeye edition)

❖ THE 117 YEARS OF BONDAGE

הא לחמא אַניא / *HA LAHMA ANYA*

**T**he first letters of the words, “*Ha lahma anya di achalu avhatana be’ar’a de’Mitzrayim*” (“This is the bread of affliction that our forefathers ate in the land of Egypt”) have the combined numerical value of 117. This alludes to the fact that the Egyptian exile lasted 117 years, as Rabbi Eliezer of Worms, the “*Roke’ah*,” writes in his manuscripts.

It is similarly written in *Seder Olam* that 117 years transpired from the death of Levi - the last of Yaakov’s sons to die - until *Bnei Yisrael*’s departure from Egypt. Thus, this numerical value is most appropriate for this passage - “*This is the bread of affliction that our forefathers ate in the land of Egypt*,” as *Bnei Yisrael* spent 117 years as slaves in Egypt. It therefore says in *Tehillim* (91:15), “I am with him during crisis.” The word “*Imo*” (“with him”) has the numerical value of 117; the verse thus teaches that Hashem was with *Bnei Yisrael* throughout their 117 years of hardship in Egypt.

(*Hid”a* - *Ge’ulat Olam, Batei Henefesh*)

**מה נשתנה / MAH NISHTANAH**

**T**he question arises concerning “*Mah Nishtanah*,” why must we wait for the children to ask about the peculiarities of the *Seder* before telling them the story? Why don’t we tell them about the Exodus immediately?

Furthermore, why must we perform all the symbolic acts of slavery and freedom; should it not be enough just to remember the event of the Exodus?

The answer is that our departure from Egypt constitutes a fundamental tenet of our faith. Through this act God demonstrated His authority over nature. The Ramban explains (in his commentary to the end of *Parashat Bo*) that there were people who thought that God created the world and left it; once He left, things happen naturally without God’s control. Hashem therefore performed these miracles to show that He continues to rule over the earth. He does not perform miracles in every generation; instead, He commanded us to commemorate that which occurred during the time of the Exodus from Egypt and convey this message to our children who will convey it to theirs. The Torah is therefore very strict when it comes to the laws of *Pesah*. Eating *hametz* and failure to bring the *Korban Pesah* are both punishable by the severe punishment of “*karet*.” We are also commanded to wear *tefillin*, in which these miracles are mentioned, on our arms and heads, as well as place *mezuzot* on our doorposts. The Torah also obligates us to recall the Exodus every day.

Given the importance of the Exodus, our Sages require that we not only *remember this event*, but that we actually feel it. There are many things that a person knows intellectually, but does not feel emotionally until he actually sees or experiences it. For example, telling someone a fictional tale will make some impression, but a stage performance of the same story will leave a much stronger impression to the point where it appears to the viewers as if the incident actually occurred. Audiences therefore begin crying and laughing and believe that what they see, is in fact true. This happens to both the viewers and those who put on the show. Therefore, on *Pesah*, since the story of the Exodus must be firmly implanted within our hearts and our children’s hearts, simply telling of the incident does not suffice. The story must be actually shown, such as through a play portraying



the Exodus and physical demonstrations of freedom - such as the four cups of wine and reclining - and, conversely, the suffering of bondage - such as the *marror*.

This is all meant for us to actually feel the Exodus. For this same reason, we do not initiate the retelling of the story to the children. Instead, we wait for them to notice all the changes and see with their own eyes the symbols of both freedom and slavery and ask, "What is this all about?" Only then do we explain to them the meaning behind everything they see, such that they, too, can fully experience and appreciate the concept of the Exodus, rather than just hear about it. (Based on Rav Chaim Shemuelevitz, as cited in the Artscroll *Haggadah*)

An extraordinary story is told by a close student of the Chafetz Chaim of how he actually felt and sensed the Exodus. Once, at around midnight on a Friday night, the student passed by his rabbi's house and heard his sweet voice. He approached the window and saw the Chafetz Chaim sitting on his bed and studying *Humash*, specifically *Parashat Vaera*. As he read through the plagues as described in that *parashah*, he was overcome by intense excitement with every plague cast upon the Egyptians. When he reached the plague of boils, during which, the Torah writes, "*The magicians were unable to stand before Moshe because of the boils,*" he began laughing loudly. The student pointed out that he had never before heard the Chafetz Chaim laugh in such a manner. His face expressed such wonder and amazement, as if he stood in Egypt and saw with his very eyes the plagues descend upon the Egyptians, and as if he himself saw the magicians covered with boils, too ashamed to appear before Moshe in such condition.

Such was the Chafetz Chaim's genuine belief in that which is written in the Torah!

The student concludes, "I stood there stunned for over half an hour!"



## ANSWERING THE FOUR QUESTIONS

### עבדים היינו / *WE WERE SLAVES*

**A**n additional question must be asked regarding the *Mah Nishtanah*: when do we answer these four questions? Where in the pages that follow in the *Haggadah* do we find the answer?

The Abarbanel (cited in the *Migdal Eder Haggadah*) explains that the answer is found immediately in the *Haggadah*'s initial response to these questions: "*We*



were slaves to Pharaoh in Egypt, but Hashem our God took us out from there...  
“ On this night we underwent a transition from slaves to free men. We therefore conduct some rituals symbolizing slavery - such as eating *matzah* and *marror* - as well as rituals expressing freedom - such as dipping our vegetables and reclining. This one idea answers all four questions raised in the *Mah Nishtanah*. Our conduct on this night commemorates the wondrous miracle of this drastic transformation that occurred over the course of a single night.

## ❖ THE TRIPLE MIRACLE

### עבדים היינו / *WE WERE SLAVES*

**T**he *Haggadah* says, “*We were slaves to Pharaoh in Egypt, but Hashem our God took us out from there...*” The Gaon of Vilna notes that the *Haggadah* describes here three aspects of *Bnei Yisrael*’s bondage in Egypt. First, “*avadim hayinu*” - “*we were slaves.*” Secondly, not only were we slaves, but we were “*slaves to Pharaoh*” - a particularly cruel and harsh oppressor. Thirdly, we served Pharaoh “*in Egypt,*” a powerful people. The second half of this sentence describes our deliverance from all three aspects. First, whereas Pharaoh, who had declared himself a deity, had subjugated us, Hashem freed us, overpowering the evil king. Secondly, Hashem “*our God*” took us from Egypt: whereas previously we were slaves, we are now His servants. Thirdly, “*from there*” - we were saved from the ruthless Egyptians. We thus find it appropriate in this context to cite a *Midrash* of the strength of *Pharaoh* and Egypt.

## Moshe and Aharon’s Arrival in the Palace

The area around Pharaoh’s palace had four hundred entrances, each one guarded by lions, bears and other fierce animals (all brought about through sorcery). Nobody could enter the palace without permission. When Moshe and Aharon came, the animals all gathered and surrounded the two visitors. They licked their feet and began escorting them. Before they entered, they saw around the palace hundreds of thousands of strong men and were terrified. But the angel Gavriel came and brought Moshe and Aharon inside.

They approached the royal gate which was surrounded by two lion cubs bound by iron chains. Nobody could pass through unless the king ordered them to enter, in



which case the magicians would remove the lions with their sorcery. But Moshe quickly waved his staff at the cubs and set them free. The lions then joined Moshe and Aharon with pride and joy, as a dog walks with its owner back from the field.

Pharaoh saw what happened and was astounded. He immediately called his guards and had them punished - some were executed, others were whipped.

“How did you allow them to get in?” he asked. They replied that they did not know who permitted them to enter the premises.

That day was Pharaoh’s birthday, when he would host a lavish celebration attended by kings and dignitaries from all over the world who would come and shower gifts upon him, as he ruled over the entire world. Seeing all the aristocrats speaking with the king, Moshe and Aharon stood at the entrance of the palace. Eventually, word came to Pharaoh that two elderly men were standing at the door. He asked whether or not they brought gifts, and the servants said that they had not. He therefore instructed that they come in last. When they finally entered, they found Pharaoh sitting on his throne in all his glory with the kings and dignitaries sitting all around him. They looked with awe upon Moshe and Aharon, who looked like angels. Their eyes shone like the sun, and their beards were long and dignified, like clusters of dates. They stood tall like cedars, their faces radiated like sunlight, and their words emanated from their mouths like a flame. Moshe’s staff was an awesome sight to behold, as the letters of Hashem’s Name were inscribed upon it.

All the kings from the east and the west were gripped with fear, awe and trepidation, as was Pharaoh. They removed their crowns from their heads and bowed before Moshe and Aharon.

“What do you want?” Pharaoh asked.

They replied, “The God of the Hebrews sent me to you - let my people go!”

“Who is God that I should listen to Him? Why has He not sent me a gift like all the other kings, and instead sent me only words?”

He then took out a record of all the gods and read through the list.

“I read the entire record,” he said, “and I did not find the name of your God.”

This situation may be compared to a *kohen* who had a servant. Once the *kohen*



left the country and the servant went to find him. He searched all over and looked even in the cemetery, walking around shouting, “Master! Master!”

“Who is your master?” he was asked.

“So-and-so the *kohen*,” the servant replied.

“You fool! You are searching for a *kohen* in the graveyard?!”

Similarly, Moshe said to Pharaoh, “You fool! All the gods you have are already dead.

But our God is the living, eternal God - you are looking for Him there?!”

Pharaoh was then stricken by terrible suffering. He was so frightened by the sight of Moshe and Aharon that he had to perform his bodily functions. He entered the restroom and suddenly a swarm of mice came and bit him. He cried out in pain, and then promised to improve his treatment of *Bnei Yisrael*. But when he returned to his throne, he hardened his heart and declared, “I do not know God! He never sent me a letter of greeting or gift - I do not know of Him!”

(From *Sippurei Nifla'ot*, printed in the back of the *Haggadah, Migdal Eder*, 2-11)

## ❖ חשב את הקץ / Hashem calculated the end of the bondage

In the *sefer, Nahalat Binyamin*, the duration of the Egyptian exile was calculated to be 212 years. However, Hashem redeemed the Jews after 210 years because if they would have remained in Egypt for an additional two years, G-d forbid, they would have become completely assimilated.

Eventually, the Jews settled in *Eretz Yisrael*. Unfortunately, they sinned so badly that had they remained an additional two years, Hashem would have decreed that they be destroyed. The Torah gives us a *remez* (hint) that if they will remain in the land 852 years (the numerical equivalent of וינושנתם) then they will descend to the level of sin requiring a severe punishment of אבד האבדון, “You will surely be destroyed.” Therefore, Hashem exiled them after 850 years, imposing upon them two extra years of exile, thereby completing the two years of servitude that were cut short in Egypt.

To what can this be compared? A man once had a great and rare opportunity -



he could purchase merchandise for 1000 gold coins and resell it for 4000 gold coins! To his great dismay, he only had 800 coins. He was very upset and did not know what to do. Fortunately, a friend of his just happened to come by at this time and willingly lent him the 200 gold coins. The man's joy was overwhelming. Indeed, he realized the profit that he expected, and he could not thank his friend enough for making it possible.

One month later, the two friends were traveling through a desert when they were attacked by robbers. If the robbers didn't find any money with their victims, they allowed them to continue on their way. However, if the victim had money, they killed him so he could not inform the authorities.

The merchant had 200 gold coins in his possession and knew that he would be murdered for it. Suddenly, his friend said something totally unexpected — he asked him to repay the \$200 loan! This friend had loaned him money when he was in need and now he took it back in order to save his life. His gratitude knew no bounds.

Similarly, Hashem calculated the end of our exile in Egypt two years early when we so desperately needed it and sent us into exile after 850 years of settling the land (2 years before 852, which is numerically equivalent to וְנוֹשַׁנְתֶּם).

Now we can understand why *Tisha B'Av* occurs on the same night of the week as the *Seder*. In His great kindness, Hashem spared the Jews two years of bondage in Egypt because of their terrible circumstances. By the same token, Hashem had them make up for those two years centuries later when they were exiled from *Eretz Yisrael* two years early, again saving them from a worse fate.

## ❁ THE KEY TO SURVIVAL

***“V’HI SHE’AMDAH” - “IT IS THIS THAT HAS STOOD BY OUR FOREFATHERS AND US”***

**T**he twenty-two letters in this paragraph correspond to the twenty-two letters of the Hebrew alphabet in which the Torah is written. This teaches us that it is the Torah that has been the key to our survival throughout the centuries. Similarly, the numerical value of the word, “*ve’hi*” (“*it is this*”) equals twenty-two.

*(Rabbi Eliezer Ginsberg)*

*The Haggadah* is telling us here that our existence among the nations of the world is only assured if we observe the Torah. Those people who think that we will be



loved more if we behave like the gentiles and assimilate could not be more wrong. On the contrary, only when we follow Hashem's will can we be assured of Hashem's protection. History has proved this again and again.

The *Haggadah* draws proof to the fact that “*in every generation they rise against us to destroy us*” from the efforts of Lavan to destroy our patriarch, Yaakov. No Jew in history should have been loved by a non-Jew and “assimilated” more than Yaakov. As the Torah describes, Yaakov's arrival and work on behalf of his father-in-law brought remarkable success, wealth and prosperity. The Midrash tells us that Lavan was blessed with sons only in Yaakov's merit; Yaakov labored day and night for twenty years tending to Lavan's flocks. What more, Yaakov was married to four of Lavan's daughters (the Midrash says that Bilhah and Zilpah were also Lavan's daughters) and fathered twenty-three of Lavan's grandchildren (each of his eleven sons - born until this point - was born with a twin sister; Dinah brings the total to twenty-three). Yet, in spite of all this, Lavan still sought to kill Yaakov, his wives and his children - Lavan's own daughters and grandchildren!

This demonstrates that no matter how much we do for the non-Jews they will still seek our destruction. Only our observance of Torah can sustain us in exile.

## WITHOUT OUR EVER KNOWING

### צא ולמד - “GO OUT AND LEARN”

**T**he *Haggadah* tells us that “*in every generation they rise up against us to destroy us.*” The question arises, although certainly our history has seen many periods in which our enemies have attempted to destroy us, this cannot be said to occur in every generation. How can the *Haggadah* claim that our enemies seek our destruction in each and every generation?

The answer is, that the *Haggadah* here teaches us this very point. Hashem saves us from our enemies often when we are not even aware of it. The *Haggadah* draws proof to this effect from Lavan, who sought to destroy us while we never knew of his intentions. The Almighty saved us when He appeared to Lavan in a dream and said, “*Beware of attempting anything with Yaakov, good or bad.*” This shows how our enemies come to destroy us even without our knowing of their plans; and Hashem saves us also, without our ever knowing.



The verse thus states, “*Praise Hashem, all the nations; extol Him, all peoples, for great is His kindness towards us.*” All nations must praise Hashem because they saw the kindness He performed for us. They know all that they plotted against us, and that it did not succeed. This is what the verse means: all the nations should praise God, because great is His kindness towards us, *Bnei Yisrael*.

(*Hazon Ovadiah*)

It is told that J. Edgar Hoover, who served as head of the FBI, commented after he completed his term, that there must be a God who protects the Jews. Several attempts were made to issue decrees against the Jews, but failed. This happened over thirty years ago. We see that the other nations try destroying us, without us knowing anything about it.

A remarkable incident further illustrating this point occurred in Halab, told in the book, *Lik'doshim Asher Ba'aretz*, about an attempted blood libel against the Jews. A rabbi from the Dayan family lived right next to the synagogue, and every night after Arbit, the synagogue was locked and the keys were kept in his home. At midnight, the keys were taken from the rabbi's home to open the synagogue, as from midnight until morning people would begin arriving in the synagogue. One night, the rabbi dreamt that he was told to immediately awaken, as the synagogue and *Sifrei Torah* were on fire. He immediately jumped out of bed like a warrior and looked at the synagogue from his window. He saw nothing and heard not a sound. He figured that his dream was just nonsense, and he went back to sleep. A half-hour later, he dreamt that it was told to him, “Have we not already told you - the synagogue and all the Torah scrolls are on fire!” He once again jumped out of bed and ran to the window; this time, too, he saw nothing. The repetition of the dream, he thought to himself, certainly could not be for naught; something must have happened. He took the keys to the synagogue and went to open it. He walked through the entire building checking every room, until finally he came to the sanctuary where the *Sifrei Torah* were kept, and saw nothing. He stood in bewilderment and then began leaving the sanctuary. On his way out, he saw that one *Sefer Torah* was slightly opened, unlike the others which were all completely closed. He tried closing the Torah, but it would not close all the way. He opened it to see what was there and saw a container filled with blood. He took the container out of the sanctuary, poured the blood into the gutter, and then drew water from the well and washed the entire area so that no trace of blood could be found. He then took the container to his house, filled



it with reddish-black wine resembling the color of blood, returned to the synagogue and placed the container in the spot where he found it. He then locked the synagogue, took the keys to his home, and went back to sleep. After an hour or so, just before midnight, the deputy general came with his soldiers and asked the rabbi for the keys. He immediately gave them the keys, and feared what they might do in the synagogue. He went to his window to see what would happen. The enemies entered the synagogue and searched the entire building. The deputy general entered the sanctuary, took out the container, and gave it to the governor himself.

“Here,” he said, “just as I told you, every year they kill some gentile, take his blood and hide it in their sanctuary with the Torah where it is kept until *Pesah* so that they can use it for their *matzot*.”

The governor was perplexed. One of his servants approached him and said, “My lord, do you really believe this accusation? Maybe it is not blood in the container?” He immediately poured some of the liquid into his hands, and it smelled like wine.

He turned to the apostate and said, “You are lying and playing tricks on us!” The man was stunned and did not know what to answer, knowing full well that he himself had placed the blood there. He was immediately beaten to death. The soldiers left angry and frustrated. They locked the synagogue, returned the keys, and went along their way. Later that night the synagogue was opened as usual, and everyone came without knowing anything of what had transpired during the night. When the rabbi came for prayers in the morning, he stood up and told everyone of the miracle that occurred. The entire community rose, recited *hallel*, and observed that entire day as a day of joy and celebration.

## ❖ THE POWER OF THE KORBAN PESAH

### **מתבוססת בדמין - “AND I SAW YOU TRAMPLED IN YOUR BLOOD”**

When the time came for the Almighty to redeem *Bnei Yisrael*, He found that they had no *mitzvot* by which to earn redemption. The *pasuk* cited here in the *Haggadah* describes *Bnei Yisrael* as “bare and naked,” without any *mitzvot* to their credit. Hashem therefore instructed them with regard to two *mitzvot*: the blood of the *Korban Pesah* and the blood of circumcision. He declared, “Through your blood



*shall you live... Through your blood shall you live!"* In the merit of these two *mitzvot*, the nation earned redemption.

(*Ritva*, quoting a *Midrash*, cited in the *Migdal Eder Haggadah*)

The power of specifically these *mitzvot* requires some explanation. That *Bnei Yisrael* earned salvation in the merit of the *mitzvah* of circumcision we can understand; this *mitzvah* entails significant pain and discomfort. But wherein lies the unique importance of the *Korban Pesah* that rendered *Bnei Yisrael* worthy of redemption?

During their stay in Egypt, *Bnei Yisrael* adopted the idolatrous practices of the Egyptians, who worshipped sheep. Hashem therefore instructed them to sacrifice the Egyptian god, eat of its meat, and publicize this sacrifice by placing some of its blood on their doorposts.

Whenever an Egyptian would walk by a Jewish home, he knew immediately that his god was sacrificed and its blood placed on the door specifically to anger the Egyptians. Undoubtedly, the Egyptian would be incensed and seek to kill the Jews inside. By obeying Hashem's command to perform this ritual, and to remain inside their homes rather than seeking refuge elsewhere, *Bnei Yisrael* demonstrated their rejection of Egyptian idolatry and firm belief in Hashem.

(*Binah Le'itim*, p.253)

For this same reason, *Bnei Yisrael* were to take the sheep for the *Korban Pesah* on the day when the constellation of the sheep was at its peak. This showed the Egyptians that even at the point where their god is considered particularly strong and invulnerable, it fell prey before *Bnei Yisrael*, who took a sheep, bound it, and ultimately slaughtered it as a sacrifice.

(*Binah Le'itim*)

Thus, the placing of the blood on the doorposts served as an important demonstration of faith in Hashem, rendering *Bnei Yisrael* worthy of miraculous salvation from Egypt. The *Midrash (Parashat Bo)* says that Hashem took each individual from *Bnei Yisrael*, as it were, and kissed and blessed him. To this blessing the *pasuk* refers when it says, "I said to you, 'Through your blood you shall live!'" The *Gemara (Shabbat 55)* likewise comments that the Almighty ordered the angel Gavriel to imprint a mark on the foreheads of all the *tzadikim* to protect them from the destroyer.

(*Emet Le'Yaakov*, quoted in the *Migdal Eder Haggadah*)



## ❖ THE PLAGUE OF THE FIRSTBORN

### וְהִכִּיתִי כָל בְּכוֹר - "I WILL SMITE EVERY FIRSTBORN IN THE LAND OF EGYPT"

The verse (*Shemot* 12:30) states that every Egyptian home suffered a casualty as a result of the smiting of the firstborn. This requires explanation: since the plague killed only the firstborn, how did it affect every home? Weren't their homes without any male firstborns? Several answers have been given. First, in houses without any firstborn the eldest member of the household died. Furthermore, given the widespread immorality in Egypt at that time, every family may very well have had several children who were technically the firstborn. Additionally, there was a custom when a firstborn died to draw his picture on a wall in the house to comfort the grieving family. The plague of the firstborn destroyed these pictures, as well, causing great distress to the family as if the firstborn had died just then. Similarly, deceased relatives buried in or around the house were on this night dragged from their graves by dogs, who then gnawed at their bones. This, too, was considered as if the relatives had died that night.

The plague struck in the middle of the night, as the Torah describes (*Shemot* 12:29), but the victims did not die immediately. In order for *Bnei Yisrael* to see the punishment God sent upon their former oppressors, the firstborn remained living until morning. Hashem also ensured that *Bnei Yisrael* would sleep soundly, undisturbed by the shrieks of terror that were heard all around them. Yet, they were shown in their dreams the effects of the plague so they could personally withhold the Egyptians' punishment.

(*Me'am Lo'ez, Shemot* 12:30)

## ❖ LEAVING WITH PRIDE AND DIGNITY

### וּבְזֹרַע נְטוּיָה - "AND WITH AN OUTSTRETCHED ARM"

The Almighty wanted that the Exodus would unfold, before everything else, "with an outstretched arm," that *Bnei Yisrael* would not escape like slaves fleeing from their master, but would rather leave with respect and dignity. He wanted that Pharaoh himself would come and declare their freedom, as this would lend *Bnei Yisrael* a degree of respect and honor. The *pasuk* thus says, "It was, when Pharaoh sent *Bnei Yisrael*" - indicating that Pharaoh personally set them free.



We therefore cite here the Midrash's description of the trouble Pharaoh went through in order to personally emancipate the slaves:

Throughout that night, Pharaoh went around through every street asking for Moshe and inquiring as to where he lived. The children from among *Bnei Yisrael* would laugh and say, "Pharaoh, where are you going?"

"I am looking for Moshe," he would answer.

They would then fool him and say, "He lives over here." They played this game until finally he came to Moshe's home.

"Pharaoh," Moshe said, "what do you want? Who comes to whom - you to me, or I to you?"

Pharaoh then pleaded, "Get up and leave my country."

Moshe replied, "Are we thieves, that we must sneak out in the middle of the night?" He then added, "You fool - are we going to leave at night?"

Pharaoh repeated his request: "Get up and leave my country."

Moshe answered, "The Almighty commanded us not to leave our homes until morning. We will leave in the middle of the day with dignity and freedom, publicly, like princes, not secretly in the middle of the night." Moshe then asked, "Why are you going through all this trouble?"

"I am a firstborn," he answered, "and I am afraid that I will die."

"Do not fear," Moshe said, "greater things await you."

Moshe then ordered, "Go proclaim, 'You are now your own; you are the servants of the Almighty!'" Pharaoh obeyed and declared, "In the past you were my slaves, but now you are free, you are the slaves of the Almighty! You must therefore praise His Name, as it says, '*Praise, servants of Hashem*'!" As *Bnei Yisrael* recited *Hallel*, there was an outcry throughout Egypt and the Egyptians came to kill Pharaoh.

(*Sippurei Nifla'ot*, 58-59)



## ❖ THE EXODUS AND MASHI'AH

ונתתי מופתים בשמים ובארץ

***"I WILL SHOW WONDERS IN THE SKY AND ON THE EARTH"***

**T**he *Haggadah* cites the *pasuk*, “*I will show wonders in the sky and on the earth - blood, fire and columns of smoke.*” How does this *pasuk* relate to the Exodus? After all, it speaks of that which will occur during the time of *Mashi'ah*; of what relevance is it to the story of the Exodus?

The answer is that the wonders that will occur during the times of *Mashi'ah* result from the power of the Exodus. The miracles that Hashem performed in Egypt remain in force, as indicated by the *pasuk*: “*Hodu l'Hashem ki tov, ki le'olam hasdo*” - “*Praise Hashem, for He is good, for His kindness is eternal.*” Meaning, the miracles that the Almighty has performed retain their potential forever, even after the miracles seem to have been completed; the potential remains for them to occur yet again.

(*Maharal of Prague*)

We therefore tell the story of the Exodus even while we live in exile, since the Exodus is what makes our future redemption possible. Indeed, the *pasuk* in *Sefer Michah* (7:15) states, “*Like in the days when you left Egypt, I will show you wonders.*”

We therefore cite in this context a *pasuk* describing the Messianic era, to teach us that the Plague of Blood that will take place in the future results from the power of the Plague of Blood that struck Egypt.

It turns out, then, that at this point in the *Haggadah* we are reminded of, and inspired by, the events that will take place in the times of *Mashi'ah*. We thus find it appropriate in this context to cite a passage in the *Zohar* relevant to this topic:

The *Zohar* (in *Parashat Vaera*) asks, how will the divine punishment of “*blood and fire,*” which will befall the wicked in the days to come, unfold? Which will come first, and which nation will be the first to receive punishment? The *Zohar* says that Yishmael will come first, since that nation’s “*sar,*” or representative angel in the heavens, constantly prosecutes against *Bnei Yisrael*, more so than any of the seventy nations, and Yishmael is the partner of Amalek. The thirteen hundred years that Yishmael ruled over *Eretz Yisrael* were a reward for his having



been circumcised. The *Zohar* adds, “Woe unto that time when Yishmael was born and circumcised!”

Because of it, Yishmael’s representative angel stood for four hundred years demanding a portion in the land, arguing, “Does not one who circumcised himself deserve a share in the land?”

The Almighty responds, “Yes, but *Bnei Yisrael* observe this *mitzvah* properly.”

But Yishmael then insists, “Nevertheless, does not one who circumcised himself deserve a share in the land?” It is they who prevent *Bnei Yisrael* from returning to their land, until that merit of Yishmael’s descendants will expire. When that time arrives, Yishmael will initiate fierce wars in the world, and the nation of Edom will join them. One will be positioned at sea, the other on dry land, and another near Jerusalem, and each will rule over the other. *Eretz Yisrael*, however, will not be given to the nation of Edom. At that time, a nation from the other end of the world will rise up against the wicked Roman Empire and wage battle for three months. The nations will gather and fall into their hands, until all the people of Edom from all corners of the earth will gather together. At that point, the Almighty will rise up against them, and this is what the *pasuk* means when it states, “*Hashem holds a sacrifice in Botzrah.*” The *Zohar* continues that the Almighty will then grab hold of the edges of the earth and shake the wicked out from it - referring to Yishmael. Just as a person holds onto the edges of a tablecloth to shake out the crumbs, so will Hashem shake out Yishmael and destroy all its forces in the heavens, such that only *Yisrael’s* forces in the heavens will remain from among those of all nations, as the *pasuk* states, “*Hashem is your shadow on your right side.*” Then, “*Hashem will reign forever.*” Thus, because Yishmael was circumcised at age thirteen, his descendants ruled over the land for thirteen hundred years and still prevent *Bnei Yisrael’s* return. For this Hashem will “shake them out” from the world together with Edom who joined them. But it is Yishmael who will be punished first. (*Zohar, Shemot 32b*; this passage from the *Zohar* is translated into Hebrew in the work, *Ahavat Chaim.*)



## ❁ THE BENEFITS OF EXILE

רבן גמליאל היה אומר כל מי שלא אמר שלשה דברים  
אלו בפסח לא יצא ידי חובתו ואלו הן: פסח, מצה, ומרור

*Rabban Gamliel used to say: Whoever has not discussed (said) these three things on Pesah has not fulfilled his duty, namely, Pesah, Matzoh, and Marror.*

**W**hy does Rabban Gamliel mention *marror* after the *Korban Pesah* and *matzah*? After all, the *marror* commemorates the bitterness of slavery, the period before the redemption that we celebrate with the *Korban Pesah* and *matzah*. At first glance, then, *marror* should be mentioned first. Furthermore, as the bitterness of slavery did not constitute part of the process of salvation, why must we discuss the *marror* at the *Seder* at all?

The answer is that during the exile we do not see the Hand of God; only after redemption can we look back retroactively and recognize His Hand, that everything that occurred actually took place for our benefit. After the redemption from Egypt, we can point to several ways in which the exile served our interests:

- A. The Torah (*Devarim* 4:20) refers to the Egyptian exile as “*kur ha'barzel*” - the iron furnace. It served to cleanse and purify us so that we could receive the Torah. One who indulges in the fulfillment of physical desires cannot accept the Torah; it can be received only by one who has become accustomed to hard work and a degree of self-denial. The Almighty wanted to accustom us to rigorous labor in order to prepare us for the receiving of the Torah.
- B. The *Zohar* in *Parashat Shemot* writes that upon seeing the beauty and exalted level of the twelve tribes, Hashem feared that other nations will wish to join *Bnei Yisrael* to attain their stature. He therefore subjected *Bnei Yisrael* to slavery in Egypt so that no other peoples would wish to join them.
- C. The *Zohar* also says that through *Bnei Yisrael*'s work in Egypt they collected the sparks of *kedushah* that had been scattered throughout Egypt.
- D. Whereas the Almighty had decreed a four-hundred year period of exile, He instead intensified the suffering so that He could redeem *Bnei Yisrael* after a shorter period. The Midrash gives an example of a king who promised to whip his son with one hundred ropes. Realizing that his



son would not survive this multiple whipping, he took a single rope and folded it over one hundred times. Similarly, Hashem hastened the redemption by intensifying the bondage, thus ensuring *Bnei Yisrael*'s ability to withstand the exile and survive. In retrospect, then, the intensified bondage was for our own benefit.

(*Binah Le'itim*, pp.251-252)

- E. Even the most difficult element of the Egyptian exile - Pharaoh's decree that *Bnei Yisrael* must collect their own straw - was for their own good. Until that point, only the Egyptian noblemen knew of the suffering to which Egypt subjected the Hebrew slaves; the masses knew nothing of this. The Almighty wanted the commoners to witness the persecution so that they, too, would be deserving of punishment, and He would take their wealth and give it to *Bnei Yisrael*. Hashem therefore saw to it that the slaves would have to scatter about throughout Egypt for a period of time, so that ultimately, they would take all the Egyptians' wealth with them when they left.

(*Or Gedalyahu, Parashat Vaera*)

In this sense, exile may be compared to sowing seeds in the ground which ultimately yield vast amounts of produce. Townspeople who see a villager planting choice grain in the field may wonder why such high quality grain, which could be used for baking, is instead placed in the ground. They do not realize that this small handful of seeds will become a large yield. Similarly, exile is the seed planted in the ground; from the suffering of exile grows the sanctity of the Nation of Israel. Just as the farmer does not understand why and how these seeds will yield produce, but knows from experience that this in fact occurs, so must we believe that from the seeds of exile our redemption will emerge. When the redemption unfolds, we will see clearly and understand how the entire exile was, in effect, for our own good.

(*Or Gedalyahu, Parashat Shemot*)

The *marror*, then, is also part of our freedom, as through the bitterness of exile *Bnei Yisrael* were redeemed. This awareness, however, comes only after the redemption and freedom, when we can retroactively appreciate the benefits of exile. We therefore discuss the *marror*, too, as part of our discussion of our freedom from Egypt, but only after we tell of the *matzah* and *Korban Pesah*.



## The Reason Behind the Four Cups of Wine

The Egyptians planned to harm *Bnei Yisrael* in four ways:

- A. Financially: they took their money and drove them to hunger and destitution
- B. Physically: they inflicted harsh pain and suffering upon *Bnei Yisrael*
- C. Emotionally: they subjected the people to shame and humiliation
- D. Spiritually: they prevented *Bnei Yisrael* from observing the Torah

Hashem saved us from all four aspects of bondage. After years of poverty, we left Egypt with great wealth; our humiliation was replaced by the pride and glory of the Exodus; our physical suffering turned into freedom; and our spiritual emptiness was filled as we became Hashem's nation.

We commemorate these four aspects of the Exodus by drinking four cups of wine at the *Seder*. First, we mark the most important aspect - our spiritual salvation - through the recitation of *kiddush*. We bless the Almighty "*who chose us from all nations... and sanctified us with His mitzvot.*" The second cup is that upon which we recite the *Haggadah*, the story of our freedom from the humiliation and shame of bondage. The third cup is that of *birkat ha-mazon*, in which we praise the Almighty for His kindness in providing us with a livelihood and sustenance, rather than our suffering from poverty and hunger. The fourth cup, associated with *Hallel*, celebrates our deliverance from our cruel enemies who sought to inflict pain and hardship upon us. We therefore introduce *Hallel* with "*Sh'foch Hamatecha,*" asking Hashem to punish those nations who sought to destroy us.

(*Binah Le'itim*, p.257)

❁ טוב לחסות בה' מבטח בנדיבים-

**"IT IS BETTER TO SEEK REFUGE IN HASHEM THAN TO TRUST IN MAN"**

Rabbi Machluf Hadad zt"l of D'Jerba, in his work, *Ke'rahem Av*, tells the following story he heard from a messenger visiting from *Eretz Yisrael*. A man lived during the time of King Shelomoh, named Elkanah. He was very wealthy and opened his home to all those in need; his arm was constantly outstretched ready to give charity and perform acts of kindness. The time came, however, for his wheel of fortune to turn, and he lost all his money. All that remained from



his immense wealth was a single goat. Elkanah contemplated his situation, was anguished over his poverty and felt embittered and distraught.

King Shelomoh would every so often disguise as a poor person and walk about through the streets to hear what the citizens are saying. In this way he got a sense of their situation and learned of their needs. That day the king disguised himself, as usual, and went outside to the market where the sun beat down upon him fiercely. Elkanah approached him and invited him to rest in the shade and comfort of his home. He gave the guest some cold water and begged him to join him for a meal. He served him fine, roasted meat and the two sat and conversed together over the meal. Elkanah innocently told of his unfortunate situation and revealed that he had slaughtered his very last goat, the remnant of his fortune, in his guest's honor.

The king was amazed at his host's generosity and said, "I am a close friend of King Shelomoh. I am giving you a letter to the king. Give it to him, and he will bring you back to your former status and grant you immense wealth. You deserve to be wealthy - for one who pursues charity and kindness will find life, charity and honor!"

Elkanah took the letter and went to Jerusalem. Upon his arrival in the city, he headed towards the royal palace. He reached the palace and was told that the king was currently in the *Bet Hamikdash*. Elkanah went to the *Bet Hamikdash* and saw the king kneeling with his hands spread towards the heavens. He prayed before the Creator that He should bless the coming year and its produce, and that the year will bring life, prosperity and peace.

Elkanah heard the king's prayer and thought, "If King Shelomoh himself requests goodness and blessing from the source of all blessing - the Almighty, then why should I turn to him and request his favor? Why don't I go straight to the source? Additionally, even if the king grants me some of his wealth, he cannot guarantee that it will not be lost - as happened to my previous fortune. But if the Creator blesses me with wealth, He will also guarantee its protection, as it is written, '*Hashem will bless you - and protect you.*'"

He immediately kneeled and bowed, and asked the Almighty for His assistance. Elkanah then rose, his heart ablaze with faith and trust. He returned to his town and decided to begin some work, knowing that Hashem will be with him.



And so he took an ax and went to the forest to chop wood. He approached a tree and tried cutting it down. It was an especially hot and dry day, and the wood was too hard to chop. He quickly grew tired and cried out in despair. He pleaded before the Almighty for assistance, and once again tried chopping the tree, but to no avail. He decided to try dislodging the entire tree with its roots and, much to his astonishment, it worked. He discovered that there was hollow ground underneath the tree; an open ditch opened before his eyes in the ground. From the bottom of pit a brilliant, golden light shone. Elkanah leaned down and discovered a treasure of gold coins. He thanked the Almighty for this gift and invested the money in business. Hashem blessed his work and he became ten times as wealthy as he had been previously.

Some time later, King Shelomoh remembered Elkanah and wondered why he never came to present the letter. He asked his servants, and the doorman informed him that indeed a man had come to bring a letter to the king but was told that the king was in the *Bet Hamikdash*. He left the palace towards the *Bet HaMikdash* and never returned. The king was curious as to what could have happened and decided to investigate the matter. He disguised as a commoner and went to Elkanah's town. This time, he found Elkanah living in a glorious mansion with scores of visitors whom he served and brought fine delicacies. Elkanah saw the king in his simple attire and invited him to wash his hands and sit down to eat.

"Don't you recognize me?" he asked. "I am the guest for whom you slaughtered your last goat. I gave you a letter to bring the king - did all this wealth come from him?"

"No," the man replied. "I went to Jerusalem and I saw that the king himself prayed for divine assistance. I said to myself, if so, then isn't it better to place one's trust in God rather than in royal dignitaries? I, too, prayed to Hashem that He should help me."

King Shelomoh responded, "I am King Shelomoh; fortunate are you that you placed your trust only in Hashem, and not in man! This is what my father, David, meant when he said, *"Put not your trust in the noblemen, in mortal man who cannot save."* The nobleman himself is not saved through his own efforts, but rather by the Almighty. Therefore, why should one turn to him, rather than turning directly to the source of all blessings!" (*Ke'rahem Av, Hayyei-Sarah*)



Rabbi Avraham Antebbi zt"l of Aleppo also brings this story with slight variations. He concludes: "Undoubtedly, it was with regard to such an incident that David said, 'It is better to seek refuge in Hashem than to trust in the noblemen.' Even in such a situation, when the king was clearly prepared to give him a sizable gift, the man placed his trust only in Hashem who gives to all. About such a person the *pasuk* states, 'One who trusts in Hashem - kindness will surround him.' A person must learn from what this man did and realize that all the more so he must place his trust only in the Almighty. Look how Hashem rewarded this man for his trust. Certainly, then, one who sincerely and truly trusts in Hashem will not be sent away empty-handed, as it says, 'In You, Hashem, I have found refuge, I will never be ashamed.'"

(*Sippurei Nifla'ot*, pp.209-211)

### ❁ למכה מצרים בכוריהם / Who smote Egypt with their firstborn

Seeing that they were doomed to die in the plague, the Egyptian firstborns went and shouted as loudly as they could, "Let us quickly send this nation from here, for otherwise we will all die!" But no one listened. The firstborn therefore took up arms and killed many Egyptians. The verse therefore states, "... who smote Egypt with their firstborn," meaning, that God punished the Egyptians through the firstborns' uprising.

(*Sippurei Niflaot*, 57)

### ❁ ברעב זנתנו / You have fed us in famine

In Halab, Syria there lived a wise man named Rabbi Yehudah Abud zt"l who earned a meager livelihood from his work teaching schoolchildren.

If throughout the year he scarcely made a living, when Pesah came along his salary could not cover the holiday expenses at all. Rabbi Yehudah took the few coins he earned and went to the market to purchase his bare necessities. As he walked through the marketplace, he felt inside his pocket and shuddered - the pocket was empty. A quick pickpocket had taken his money. He turned around, heartbroken over having experienced Hazal's saying, "Poverty follows the poor" (*Bava Kama* 92a). Rabbi Yehudah returned home, wondering where he could find help.



He then came up with the answer: “Help will come from Hashem, who made heaven and earth!” He sat and wrote a letter to the Almighty, listing all his needs for the festival and expressing firm trust that Hashem, who redeemed *Am Yisrael* from Egypt, will redeem him, too, from his crisis and provide him with his needs. He placed the letter in an envelope and wrote on it: “For the Almighty.” He went outside into the yard and tossed the letter up in the air.

A strong wind blew and carried the letter out of sight.

Ezra, one of the wealthy residents of Halab, sat in his office tending to his affairs. Suddenly, a powerful wind blew and cast a letter into his yard. He picked up the envelope and saw the words “For the Almighty” written on it. He was curious as to what this was, and he opened the envelope. He read the letter and thought to himself, “If I chanced upon this letter, this can only be a sign that I have been chosen as God’s messenger.”

He called his servant and said, “Take this list and purchase all the items written there. Bring them to the home of Rabbi Abud.”

Rabbi Yehudah sat dumbfounded in his home when suddenly he heard a knock on his door. He opened the door and in marched a procession of servants, each carrying groceries in full baskets and bags.

“Who are you?” he asked in bewilderment.

“We are servants of Ezra,” they replied.

“What do I have to do with the wealthy man, Ezra?” Rabbi Yehudah thought to himself. “As a wealthy man, he has the obligation to give charity, but I do not want to be among the recipients!” He immediately went to the wealthy man’s home to thank him for his gift and offer to pay back the debt in several installments, as he did not want to accept charity.

“This is not charity,” the wealthy man replied. “I have been granted the great privilege of serving as the Almighty’s messenger - and for this I am overjoyed!”

*(Pi Yesaper, pp.75-76; cited in Sippurei Nifla’ot, pp.259-260)*