

# הגדה של פסח Passover Haggadah

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## FIFTEEN PARTS OF THE SEDER

Halachot based off of the Psakim of Moreinu HaRav Eliyahu Ben-Haim

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## BEDIKAT CHAMETZ - Rabbi Mordechai Djavaheri

The joke goes that Jewish women think the afternoon before Sukkot is the best time to start cleaning for Pesach, and Jewish men think it's just about time to put up the Sukkah. That's very funny and pretty true, but honestly, if that's the case, when do the men begin cleaning for chametz? Well, they follow what it says in *Shulchan Aruch* (*Rama* OC 433:11): "כל אדם צריך לכבד חדריו קודם הבדיקה" – "Everyone must clean his home *prior* to Bedikat Chametz." Presumably, this Halacha was written for the men of the household!

One wonders, though, why do we need to be told to start cleaning *before* Bedikat Chametz? Isn't that the point of the bedikah itself – to locate and eliminate any chametz in our homes? True, we all start much earlier, but one would think that's just an intuitive byproduct of the – Baruch Hashem – overabundance of food in our homes that it would be physically impossible to begin preparing the night before Pesach. What then, can we glean from this seemingly superfluous or intuitive instruction?

I'll leave the dry, nitty gritty Halachic answers to the reader to investigate (see *Kaf HaChaim ad loc.*) and focus on a Chassidic thought instead. The Kozhnitzer Maggid writes that the pre-bedikah cleaning is a hint to all of us to make sure we prepare appropriately for the mitzvah. If we jump into the mitzvah without proper planning and focus, we will only do a cursory job and fail to find the chametz. Bedikat Chametz is supposed to be about us finding and obliterating the chametz – the haughtiness or other bad character traits – in ourselves. If we don't, then we'll give ourselves a quick checkup and say "Looking good! No bad Middot here!" If that's the outcome, then we know we have failed to perform the mitzvah and fulfill its underlying purpose in the context of our personal service of Hashem.

We need to get ready to search in the crevices of *our* own homes and character but *not* other people's. The Mishnah says we don't have to search in places where we don't take Chametz, and we should take that as a message not to go hunting in other people's homes for Chametz that isn't ours. The Torah tells us "*Lo Yera'eh Lecha Chametz*" – "Chametz should not be seen to *you* [in *your* home]." It's very easy to see other people's Chametz, but Hashem doesn't care about that. He wants us to stop running after our own activities or scrutinizing others and pay attention to how badly we need to clean ourselves up.

The goal of Bedikat Chametz is to search and destroy the stains the Yetzer Hara has left on our neshamot so we can sit at the Seder with a clean slate and praise Hashem for taking us out of Mitzrayim. It's a midyear opportunity to do Teshuvah. The earlier we get started, the better.

(Adapted from *Tiferes LeMoshe* vol. 2 page 288, by Rav Yirmiyahu Katz who built the Mikveh in Shaare Rachamim)

*The night before the first night of Pesach (the eve of the 14th of Nissan) we perform Bedikat Chametz which is usually done immediately after sunset and as soon as the stars appear.*

*Bedikah means to inspect, and on this night the home is inspected thoroughly to make certain that no chametz exists in it.*

*It is customary to use a candle or a lamp to look around the house and check every corner, and in case any chametz is found, it is placed in a closed container to be burnt the following morning which is the day before Pesach. The food needed for consumption on the morning before Pesach is also placed in a closed container.*

*Since it is possible that no chametz is ever found, it is customary among some to place some chametz, for instance, 10 pieces, intentionally at a certain location (so that they are found and thus the brachah is not said in vain). In our custom, it is not necessary that chametz is found.*

*Before beginning Bedikat Chametz the following phrases may be said:*

הָרִינִי מוֹכֵן וּמְזַמֵּן לְקִיּוֹם מִצְוַת-עֲשֵׂה וְלֹא-תַעֲשֵׂה  
שֶׁל בְּעוֹר-חֶמֶץ. לְשֵׁם יְחִוּד קֹדֶשׁ אֲבִירֵי-הוּא  
וְשִׁכְנֵתָה עַל-יָדֵי הַהוּא טָמִיר וְנֶעֱלָם בְּשֵׁם כָּל  
יִשְׂרָאֵל. וְיִהְיֶה נֶעֱמַד אֲדָנִי אֱלֹהֵינוּ עֲלֵינוּ וּמַעֲשֵׂה  
יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ:

I am hereby ready and prepared to perform the Mitzvah of removal of chametz . In the name of the only God, Blessed be He, whose divine presence be among all Israel, and the pleasantness of Hashem our God be upon us, and may He establish our handiwork—may our handiwork be established.

*And then the following brachah is said:*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חָמֶץ:

Blessed are You, Hashem our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the removal of chametz.

*Now the inspection begins to find chametz.*

*In case any chametz is found, it is placed in a closed container to be burnt the following morning up to five hours after sunrise.*

*After the inspection is completed, the following sentence is repeated three times:*

כָּל חָמֵצָא דְאִיכָּא בְּרִשּׁוֹתַי. דִּלָּא חֲזִיתִיה וְדִלָּא  
בִיעֲרִיתִיה. לְבָטִיל וְלִהְיוּ כְּעֶפְרָא דְאַרְעָא:

All chametz in my possession which I have not seen and have not removed shall be nullified and considered like the dust of the earth.

*It is necessary for the person who reads the sentence to know its meaning, and so we should read the meaning of this sentence in the language which is spoken by us.*

*In case a husband is not present for Bedikat Chametz, his wife can say this sentence on his behalf:*

כָּל חֲמִירָא דְאִיכָא בְּרִשּׁוּתִיָּה דְבַעְלִי דְלֹא יָדַע  
בֵּיהּ לַהּוּי בְּטִיל. וְחָשִׁיב כְּעֶפְרָא דְאַרְעָא:

All chametz in my husband's possession which he does not know about be nullified and considered like the dust of the earth.

### THE MORNING BEFORE PESACH

***On the day before Pesach, chametz can be eaten until four hours after sunrise and all chametz must be removed and burnt up to five hours after sunrise.***

***After the Chametz is burnt the following sentence is repeated three times:***

*After the chametz is burnt, the following sentence is repeated three times.*

כָּל חֲמִירָא דְאִיכָא בְּרִשּׁוּתִי. דְחִזִּיתִיהּ וְדְלֹא  
חִזִּיתִיהּ דְבִיעַרְתִּיהּ וְדְלֹא בִיעַרְתִּיהּ לְבְטִיל וְלַהּוּי  
כְּעֶפְרָא דְאַרְעָא:

*The meaning of this sentence is:*

"All chametz in my possession, which I did or did not see, and which I did or did not remove shall be nullified and considered like the dust of the earth."

## ERUV TAVSHILIN/תבשילין/ערוב

*If the first two days of Pessach are Thursday and Friday, (and the day right after Yom Tov is Shabbat), then Eruv Tavshilin is performed.*

*Since it is forbidden to prepare food on Yom Tov for the following day, if preparation of food for Shabbat has begun before Yom Tov, then it can be continued during Yom Tov. Therefore, we set aside two pieces of Matzah and an egg for use on Shabbat before the start of Yom Tov and we read the following brachah:*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־מִצְוַת עֶרֶב:

Blessed are You Hashem, our God, King of the universe, who sanctified us with His commandments, and commanded us with the mitzvah of "Eruv."

*and then we say:*

בְּדִין עִירוּבָא יְהִיא שְׂרָא לָנָא לְאַפּוּי וּלְבִשּׁוּלִי  
וּלְאַטְמוּנִי (וּלְאַשְׁחוּטִי) וּלְאַדְלוּקִי שְׂרָגָא וּלְמַעֲבֹד  
כָּל צְרָכָנָא מִיּוֹם טוֹב לְשַׁבָּת (לָנָא וּלְכָל בְּנֵי  
הָעִיר הַזֹּאת):

With this "Eruv" we are permitted to bake, cook, keep food warm and light candles, and prepare for Shabbat during Yom Tov (us and all people of this city).

*Since some people may forget to perform Eruv Tavshilin, the rabbi of the community usually performs it on behalf of the entire community.*



## FAST OF THE FIRST-BORN

*Every firstborn male either from the father or the mother is obligated to fast on the day before Pesach. Even when women have aborted their first baby, and another child is born after that, this child is also obligated to fast as a first-born. Some believe that even the first-born females should fast, but according to our custom, only the first-born males fast.*

*In case the first night of Pesach is on a Friday night, the fast is done on Friday, but if the first night of Pesach is on Saturday night, then the fast is moved to the Thursday before Pesach.*

*In case the firstborn is a small boy, the father fasts on his behalf, and according to some beliefs, if the father is himself a first-born, then the mother will have to fast unless she is pregnant or has recently given birth which makes her exempt from fasting.*

*If on the day of the Fast of the First-Born there is a Brit Milah, a wedding, a Pidyon Haben or a Siyum Masechet ceremony, and the first-born is present at that ceremony, he can end his fast. Even mothers who fast for their first-born child and are present at these ceremonies can end their fast.*

*Usually, the rabbi of the community arranges for a Siyum Masechet (signifying the end of the reading of a section of Gemara) so that the first-born can end his fast by participating in that ceremony, and thus not feel weak at the time of the seder.*

## PESSACH CANDLE LIGHTING FOR WOMEN

*If the night of Pessach is not Shabbat, women say the following blessing when lighting candles:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*And in case it falls on Shabbat, the following is said:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת  
וַיּוֹם טוֹב:

Blessed are You Hashem, our God, King of the universe,  
who sanctified us with His commandments, and commanded us  
to light (Shabbat and) Yom Tov candles.

# THE ORDER OF "KE'ARAH" OR THE PESSACH TRAY



## INTRO TO THE HAGGADAH

Have you ever wondered why Pesach has more than one name - *Chag Ha'pesach*, and *Chag hamatzot*? Why is Pesach specifically called *Chag Hamatzot*? Aren't there other mitzvot of Pesach that we fulfill? Why can't it just be called *Chag Ha'pesach*? Additionally, have you ever asked yourself why matzah is called poor man's bread, *lechem oni*? Aren't we encouraged to act and feel like kings and people of royalty during the night of Pesach?

Rav Ovadiah Yosef zt"l offered an answer to these questions in his monumental work, *Chazon Ovadiah*, through quoting the following *mashal*:

There was once a very wise shepherd who worked humbly alone on his field. He was also very talented in playing the flute. One day, the king of the city came across this shepherd. The king was taken aback and extremely enjoyed the beautiful sounds and songs the shepherd was peacefully playing. After recognizing the amount of wisdom this shepherd honed, he brought the shepherd to work in the king's palace.

The shepherd was first brought to work in one of the lower-ranking occupations. Soon enough, however, using his wisdom and high mental capability, the shepherd turned into the king's treasurer and sat right under the king. The rest of the king's servants became jealous and envious of this bright fellow, and they sought a plan to get the new treasurer accused of treason to get him killed.

The servants came to the king and claimed lies and false accusations against the new treasurer. They told the king that the treasurer had been stealing money and valuables from the kingdom. The king was astonished and could not believe his servants. He kept on doubting his servants' claims until one day he decided to open a case against the treasurer.

The next day, the king with his servants in tow knocked on the former shepherd's house. The treasurer opened the door and was shocked to see the king at his front doorstep. He warmly invited him in while politely asking the reason for the king's arrival. "We have been informed that there have been several acts of stealing within the kingdom, specifically within the treasury department," said the king. "We, therefore, need to search your personal quarters at once." The treasurer was astonished to hear such claims against him. He had never stolen a penny in his life! The king along with his servants began their diligent search of the household, only to find nothing out of the ordinary. While packing up to leave, one of the servants spotted a secret door leading to a room. "We forgot one room!" exclaimed the servant. While the team was approaching the room, the treasurer became frightened and went down on his knees and started

begging at the king's feet. "Please, please, do not go into that room!" yelled the treasurer. "I will do anything for you not to enter, please for my own sake, do not enter!"

The king was very suspicious of his treasurer, and at this point the king demanded entrance into this room. Without entrance, the king threatened to take his life. The treasurer began to cry while allowing them entry. He opened the door ever so slowly and, low and behold, there it was. Sitting in the middle of the room was... a staff and an instrument, the flute. "What is this?" the king asked in a state of confusion. "Why is this so special for you to hide it so carefully?"

The shepherd began to explain the story behind this unique setting. He explained that every single day since he entered the royal palace, after work he would go back home, enter this room, dress up as a shepherd and begin playing his flute. Why, may you ask? Because the shepherd wanted to always remind himself of where he came from. He did not want to forget what his social status was before he became a treasurer. With this mentality and praiseworthy practice, the shepherd was able to become the treasurer sitting beside the king. He realized and appreciated every single second he began working for the king and used his wisdom to achieve greatness within the kingdom. Otherwise, explained the shepherd, "without reminding myself of the past, I would not be the same person. It was a plan in order to avoid becoming too haughty and arrogant within the kingdom."

From this parable, we can learn valuable lessons. We, the Jewish people, are compared to the shepherd. The shepherd constantly remembered where he came from. He became very humble and wise through subjugating himself, a deterrent from becoming haughty and arrogant. This is the exact reason why we call Pesach the holiday of matzot because matzah symbolizes humility. Matzah is only kosher if it's not given the ability to rise. We have to emulate the shepherd by reminding ourselves where we came from and how low we were as slaves in *Mitzrayim*. The *chametz* rises because of the fermentation of the yeast. Matzah stays low and humble. We get rid of our *chametz* to remind ourselves not to rise and become haughty. Yes, at the seder we are commanded to recline and we resemble kings on this very special night. However, we must realize how we got here; how much suffering our forefathers went through in order to achieve this very moment. Therefore, we eat matzot, poor man's bread - to remind ourselves to stay humble and wise. Humility, subjugation, and constant self-awareness are the recipe to battle egotism and haughtiness, protecting us from assimilating and becoming like the other nations of the world.

As we read the Haggadah and start the seder on this special night, let's make sure never to forget where we came from and never to overlook the divine intervention that Hashem performed for us in *Mitzrayim*. The seder night should be used to reflect,

ponder, thank, and praise Hashem for all the open and hidden miracles that were done for us.

May we be zoche to eat the matzah as royalty and to acquire the venerable traits of humility, paving the path towards our full redemption with the building of the third Beit Hamikdash and Mashiach's arrival very soon, amen!

*Chag Kasher V'samaech!*

***Explanation of the amount of wine that must be consumed (Revi'it), and amount of matzah or lettuce that must be eaten (Kezai'it):***

***Each cup of wine must contain at least one Revi'it which is about 86cc or about 3 fl. oz., and each time at least half the contents of the cup must be consumed.***

***For those who cannot drink so much wine, they can mix equal amounts of pure wine with water or with Kosher for Passover grape juice.***

***Those people who, for medical reasons, are unable to drink wine can use Kosher for Passover grape juice entirely.***

***For matzah, the minimum amount required (a Kezai'it) is about 17 grams, and for lettuce is a little more. (A Kezai'it is the amount of matzah or lettuce that when crushed can fill the volume of about one ounce.)***

***In this Haggadah, wherever the proper amount of matzah or lettuce is mentioned, it means a Kezai'it.***

## Kadesh - Aviel Livian

We all know the greatness of this special night. There is a tremendous level of holiness that one can attain by going through the Haggadah and the process of the seder. We start off the night with Kiddush where we confidently say מועדים באהבה מועדים "ותתן לנו ה' אלוֹקֵינוּ באהבה מועדים" - לשמחה... - that Hashem gave us these Yamim Tovim, with love! This is possibly one of the most important things we mention throughout the night. We start the seder by reminding ourselves that Hashem loves us.

R' Ovadiah Yosef zt"l used to say over to his children a story about R' Chaim of Brisk. Already from a very young age R' Chaim was known for his ingenuity. One time, when he was just a little boy, he was learning with his father, who was known as the "Bais Halevi." When they finished learning, the father proudly looked at his son and asked him, "Chaim, do you know that I love you?" "Yes Abba, of course I know that you love me!" the young boy replied. The father then asked, "How do you know that I love you?" The clever boy replied, "Since I love you, I know that you must love me too. Like it says



in Mishlei, 'כמים הפנים לפנים כן לב האדם לאדם' - *Just as water reflects a face... so does man's heart reflect back at him by another*" (Mishlei 27:19).

The father, amazed by his son's brilliance, continued to ask, "Who do you think has a greater love for the other? Do you think I love you more, or you love me more?" Without hesitation, the boy quickly answered, "I think your love for me is greater than my love for you. Love comes from a person's heart. I am still a child, my heart is small. You are an adult, your heart is bigger, so you have more room in your heart to love me more."

R' Ovadiah zt"l would end this story by exclaiming to his children, "We can not imagine how much love Hashem has for us. Hashem's love is not limited by size. Hashem's love for us is infinite!"

The most important thing we can do as Jews is to constantly remind ourselves that Hashem loves us. Not just as a nation, but also as individuals. No matter who we may be, or what we may have done, Hashem's love for us is infinite!

This is the reason our Chachamim felt the need for us to start this holy night with these important words. We must reinforce this belief within ourselves - that Hashem loves us, and only then can we go through the rest of the Haggadah and build upon it. When a person understands this, he can start to see Hashem's love for us throughout every step of our journey of Yetziat Mitzrayim. Hashem did so many miracles for us, even when we were on the lowest level of *tumah* in Mitzrayim, because Hashem wanted to show us that His love for us is unconditional.

The Netivot Shalom points out that the only time in the Torah that the Jews are referred to as "בני בכורי ישראל" - Hashem's firstborn child - is specifically when they were in Mitzrayim, in a disgusting state of *tumah*.

As Jews we must always remember that Hashem loves us no matter what! May we merit to constantly recognize and feel Hashem's love for us, and show Hashem that we love Him too.

***We pour the first cup and recite Kiddush over it.***

***Every person in the household should stand up holding his cup in his right hand. The one reciting Kiddush should have in mind to fulfill everyone else's obligation of reciting Kiddush, and they in turn have in mind to fulfill their obligation.***

*If Pesach falls on Shabbat one should say Shalom Aleichem, Eshet Hayil, Atkenu Se'udatah, then skip Azamer Bishvachin and continue.*

מִזְמוֹר לְדָוִד יְהוָה רָעִי לֹא אֲחִסֵּר: בְּנֹאוֹת דָּשָׁא יִרְבִּיצָנִי עַל־מִי  
מִנְחוֹת יִנְהַלְנִי: נַפְשִׁי יִשׁוּבָב יִנְחֲנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם  
כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת לֹא־אֵירָא רָע כִּי־אַתָּה עִמָּדִי שְׁבִטְךָ  
וּמִשְׁעֲנִתְךָ הֵמָּה יִנְחֲמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צִרְיֵי דִשְׁנִתָּ בִשְׁמוֹ  
רָאשֵׁי כּוֹסֵי רוּיָהּ: אַךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי  
בְּבֵית־יְהוָה לְאַרְךָ יָמִים:

יוֹם הַשָּׁשִׁי: וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאִם: וַיִּכָּל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלֹאכֶתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלֹאכֶתּוֹ  
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ  
שָׁבַת מְכַל־מְלֹאכֶתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אם חל יום טוב בחול מתחילים מכאן

*If Pesach falls out in a weekday, one starts from here:*

אֵלֶּה מוֹעֲדֵי יְהוָה מְקֻרְאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:  
וַיְדַבֵּר מֹשֶׁה אֶת־מַעְדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:  
סִבְרֵי מָרְנָן וְעוֹנִים לַחַיִּים

בָּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרָא פְּרִי הַגֶּפֶן:

בָּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בָּנוּ מְכַל־עַם  
וְרוֹמַמָּנוּ מְכַל־לָשׁוֹן. וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ  
בְּאַהֲבָה. (בשבת שְׁבֹתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה. חֲגִים  
וְזִמְנִים לְשִׂשׁוֹן. אֵת (בשבת יוֹם הַשְּׁבֹתָה הַזֶּה וְאֵת) יוֹם חַג הַמִּצּוֹת  
הַזֶּה. וְאֵת יוֹם טוֹב מְקֻרָא קֹדֶשׁ הַזֶּה. זְמַן חֲרוּתָנוּ. בְּאַהֲבָה מְקֻרָא  
קֹדֶשׁ זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ  
מְכַל־הָעַמִּים. (בשבת וְשִׁבְתוֹת ו) מוֹעֲדֵי קֹדֶשׁךָ (בשבת בְּאַהֲבָה  
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ. בָּרוּךְ אַתָּה יְהוָה. מְקֻדֵּשׁ  
(בשבת הַשְּׁבֹתָה ו) יִשְׂרָאֵל וְהַזִּמְנִים:



On Saturday night one says:

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרָא מְאוּרֵי הָאֵשׁ:  
 בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל.  
 וּבֵין אֹר לְחֹשֶׁךְ. וּבֵין יִשְׂרָאֵל לְעַמִּים. וּבֵין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי  
 הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֵת יוֹם  
 הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה הַקֹּדֶשֶׁת וְהַבְּדִלְתָּ. וְהַקֹּדֶשֶׁת אֶת  
 עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ. בְּרוּךְ אַתָּה יְהוָה. הַמְבַדִּיל בֵּין קֹדֶשׁ  
 לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ  
 לְזִמְנוּ הַזֶּה:

וישתו בהסבה

*We drink the cup of wine while leaning on the left side.*

## Urchatz - Yoav Arjang

"Why do we wash our hands at this point in this seder?" the Talmud asks. "Because it is an unusual activity which prompts the children to ask questions." The very name Haggadah means "telling", for the goal of the seder is to arouse curious questions and provide satisfying answers.

We've all felt the sense of awe upon meeting a fascinating person or reading an enlightening new book. But as adults we may become enslaved by the idea that it's more sophisticated to "know it all." Passover teaches that to be truly free we must approach life with child-like wonderment. "Who is the wise person?" asks the Talmud. "The one who learns from everyone."

Passover is the holiday of springtime, joy and renewal. Nissan is the first month of the year. And the very word for "month" - *chodesh*, has the same letters as the word for "new" - *chadash*. The seder is filled with unusual activities. Be curious. Be a student of life. Be free.

*One should wash their hands before eating karpas without a blessing.*

## Karpas - Jared Rahmanan

Karpas are the herbs that we dip into vinegar at the seder. The bitter taste we get from doing this is supposed to remind us of the bitter, backbreaking labor our ancestors endured in Egypt. Why parsley? Parsley is a vegetable that is most commonly grown in the springtime, so it's supposed to remind us of spring, the season that the Torah explicitly says the holiday of Pesach should be held in (*Deuteronomy 16:1*). But parsley is known for growing in all seasons, even in the snow! Why do we need to remember spring with a vegetable that isn't even exclusive to spring? Why do we need to remember spring at all? Do we forget when to celebrate Pesach sometimes that we need to remember it's in the spring?

The month of spring represents a deep concept. Flashback to when we celebrated the creation of the world on Rosh Hashanah, in the fall month of Tishrei. From that point on, our days begin to get colder and shorter, the nights begin to get longer, and the leaves on the trees start to turn brown and die. From the point of creation in the Torah, until the exodus from Egypt, the path of the Jewish people appears to only be going downhill. First Adam and Chava sin, then Cain kills Hevel, then the world is destroyed with a flood, then Rachel dies after her son Binyamin is born, and then Yosef's brothers sell him into slavery. The climax of darkness for the Jews is when the entire nation is forced into horrible, miserable, and hopeless slavery, with many Jews dying in the process. Yet, just when it seems there is no hope left and all we can see is darkness, Hashem frees us from our slavery and takes us out of Egypt with marvelous miracles. Under the leadership of Moshe, we are able to leave Egypt, receive the greatest blessing in the world, the Torah, and make our way through the desert to the promised land. From that point on, our trajectory is only upwards. Our nation only gets bigger and stronger. We are able to build a powerful kingdom in our own land. Just as the leaves die and the darkness only appears to be increasing from the fall to winter, we start to see a sliver of hope in spring. The days slowly get longer, the nights shorter, and the temperature rises. We start to see trees that once looked dead, now blossoming with beautiful colors and radiance.

Spring represents a new hope; rebirth. Remembering Pesach in spring teaches us that it doesn't matter how dark it gets, how hopeless life looks. All it takes is some time, and we'll eventually be able to see ourselves blossom. Parsley can survive the coldest winters, darkness, and the bitter vinegar of life, so too can the Jewish people survive any challenge they face. That is why we eat parsley for Karpas and remember the springtime on Pesach.

***One should take less than a Kezai'it of karpas and dip it into saltwater. One should make a blessing on the karpas and have in mind that this blessing should cover the maror.***

**בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הָאֲדָמָה:**

**וְיֹאכַל אוֹתוֹ בְּלִי הַסֶּבֶה וְיִזְהַר לְהִשְׁאִיר מִהַכֶּרֶפֶס כְּדֵי שִׁיְהִיָּה סוּד הַקֶּעֶרֶה שֶׁלֵּם עַד אֲכִילַת מִצֵּה וּמִרּוֹר**

***Eat a small portion of karpas without leaning and make sure some is left in the seder plate.***

## Yachatz - Rabbi Simon Basalely

Very early in the seder we take the middle of our three matzot and break it in half - keeping half on the table and hiding the other half away for later. What is the symbolism of this procedure which we call yachatz? Rav Yosef Dov Soloveitchik gives the following explanation: when we break our matzah in half, we are actually emulating what our forefathers did in Egypt. When our ancestors were slaves, perhaps some had more bread and some had less, but those who had more would break a piece from their bread and share with those who had less. We commemorate that with the breaking of our matzah in half. Rav Soloveitchik describes the experience of the Jewish people in Egypt as the development of the Chesed community - the community that does kindness for one another. Part of being a community is being a Chesed community - a community in which kindness for others is prioritized. We commemorate this at the seder.

This idea is hinted at in the **הָא לַחֲמַא עֲנִיָּא** section we recite in the beginning of מגיד. We invite two groups of people to our table: **כָּל דְּכַפִּין** - anyone who is hungry and **כָּל דְּצָרִיךְ** - anyone who is needy. What's the difference between these two groups? Rav Soloveitchik explains that **כָּל דְּכַפִּין** is an invitation for those who lack food, while **כָּל דְּצָרִיךְ** - anyone who is needy - is an invitation for those who may not need money or food, but need companionship; they are all alone. As we relive the experience of leaving Egypt we also remind ourselves of what it means to be part of the Jewish community - making sure that each and every member of our people is taken care of.

***One takes the middle matzah and breaks it into two pieces, representing a Vav and a Daled. The Vav should be bigger and is hidden for the Afikoman. The Daled is placed back on the seder plate between the other matzot.***

## Maggid - Ariel Hakimi

Tonight we have a mitzvah to tell the story of how we were freed from exile. A way to become joyous in telling the story of the Haggadah is to learn what a special night this Yom Tov is.

This Yom Tov is called Pesach because Hashem skipped [פסח] over the houses of the Jews when He smote the firstborns of the Egyptians.

The Maharal asks: By all the ten makot, Hashem protected the Jews and smote solely the *Mitzrim*. For example, during the plague of darkness [חשך], the *Mitzrim* couldn't see, they couldn't even move, and for the Jews it was light and bright. This pattern took place throughout all the makot. So why is this holiday called Pesach, which singles out one example of Hashem's *hashgachah pratit* to protect the Jewish nation? There were several other examples of this *hashgachah pratit*, and the Yom Tov could have been named for them.

The Maharal answers, the *malachim* were Hashem's emissaries to perform the *makot*. To protect Klal Yisrael, Hashem raised the Jews higher than the *malachim*. The *makot* couldn't affect them because they were on a higher level. However, *makat bechorot* was performed by Hashem Himself. As it is stated, "ועברתי בארץ מצרים אני ולא מלאך" - "I passed through Eretz Mitzrayim, I and not an angel..." So how were the Jews saved? The Maharal teaches: Hashem elevated the Jews up to His level. They became חלק אלוהים, *kivayachol*, united with Hashem, and thereby saved. This is the reason it is called Pesach, because when Hashem skipped [פסח] over the Jewish houses, this means Hashem raised the Jewish people to the highest levels to save them.

Our sages teach that on the seder night, Hashem sends His holy angels to this world and instructs them to go see what His children are doing. The angels then return to Hashem and report, "Fortunate is the nation who has it so, fortunate is the nation whose God is Hashem! We found Your nation sitting around tables in the manner of kings recounting Your praises to their children." Rav Ovadiah Yosef zt"l expounded on this further and explained that the angels mean to say to Hashem, "look at Your children who are behaving in this manner even after thousands of years in bitter exile." This is especially true in our generation when the spiritual exile is almost too great to bear. Who would have believed that the Jewish nation would have withstood these difficult tests? Nevertheless, in spite of the tremendous materialistic abundance surrounding us everywhere and the revulsion of religion in the eyes of so many, the Jewish nation sits together, in a beautiful show of love of Hashem, His Torah, and those who learn it, and rejoice during this holiday while educating their children to love Hashem whole-heartedly. At this moment, Hashem becomes filled with mercy and it is for this reason that this night is called "a night of protection," for when Hashem sees the Jewish nation sitting at the seder, He is filled with love for them and designates the time for their

ultimate redemption. Indeed, our sages teach, "In Nissan they were redeemed and in Nissan they shall once again be redeemed," for the days of Pesach usher in our salvation.

(From the teachings of Torah Wellsprings and Halachah Yomit)

***We say the Hah Lachma aloud and joyously. This is the story of the Jews leaving Egypt and reciting it is a biblical mitzvah.***

## Hah Lachma Anya - HaRav Eliyahu Ben-Haim

The *Maggid MiDovna* asks: Why do we say "*Ha*" *lachma anya*- "***this***" is the bread we ate in Egypt. This isn't the actual bread we ate... It should instead say "*KeHe*" *lachma*- "***this is similar***" to the bread we ate in Egypt...

The *Maggid MiDovna*, famous for teaching lessons through his parables, brings a parable to answer this question. The parable goes as follows:

There was once a poor man who became very rich when he moved to America. Once a year, on the anniversary of his coming to America, to remind his children of the miracles that occurred, he dressed up in an old, ripped outfit to remember his poor time, and would give many expensive gifts to all his children.

One year, poverty struck the old man, and he was left with nothing. What did he have left? Nothing but that old, ripped outfit; and so he wore it.

This story unfortunately resembles our current state. When we were in Israel and had the *Bet Hamikdash* it was one thing, but *today* we are back in *galut*! So essentially, we are still slaves today, and that's why we don't say "*KeHe*" but instead say "*Ha*". *This* is still the bread of affliction since -we are in exile.

With all our physical luxuries it is sometimes very easy to forget this lesson. Although we are no longer slaves to Pharaoh, we must remember that we have not reached the finish line yet. We still have a lot of work to do in order to get there. *B'Ezrat Hashem* we should continue taking steps closer to the *geula* and we should see Mashaich very soon in our days.

## Hah Lachma Anya - Eliyahu Ebrani

We start the maggid section of the Haggadah with a very strange statement. After pointing out that the matzah at the table is לחם עניא - poor man's bread, that our forefathers ate as slaves in Egypt - we say כל דכפין ייתי ויכול - Whoever is hungry come and eat. It seems like we're inviting guests over - but the door is closed and nobody hears us. We've already started the meal, we've already made Kiddush, at this point it seems a bit late to invite guests over. Why are we making this invitation?

When we arrive at our seder, dressed in our finest clothing, with the table beautifully set and the house spotless after a good Pesach cleaning, it's easy for us to become absorbed in the moment, focusing only on ourselves and all the good that we're blessed with. But when we see the matzah, the simple food that we used to eat as poor slaves, it reminds us that there are people out there today that do not have all the blessings that we have. As we look at the bread we would eat while we endured hard times, we're reminded that even today there are Jews who are unfortunately going through tough times. The proper response as Jews seeing other Jews in pain is to be filled with empathy and to want to help the others out. For this reason, explains the *Imrei Sofer*, immediately after seeing the matzah, the Haggadah jumps to inviting guests over. We know that it may be a bit late, but that doesn't matter, because when we hear about others in pain our immediate response is to try our best to help. The knee-jerk reaction of a Jew who hears someone else is in pain is to rush to their aid.

After our invitation of guests, we conclude the section with a prayer to be in Israel next year. This line comes seemingly out of nowhere, unrelated to this section of the Haggadah. How does this line connect to the previous one?

The Navi promises us צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וְשָׁבִיהָ בְּצֶדֶקָה: (Yishayah 1:27), "The people of Zion will be saved... through charity." The key to our redemption is acts of kindness. We're confident that when we care about other Jews, when we rush to help others in need, we will then merit Hashem caring for us, redeeming us from exile, and returning us to Israel.

**מגביהין את הקערה ואומרים שלש פעמים**

***Raise the seder plate and recite three times:***

הָא לַחֲמַא עֲנִיא. דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין  
יִיתִי וַיִּכּוֹל. כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְׁתָּא הָכָא. לְשָׁנָה הַבָּאָה  
בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא הָכָא עַבְדֵּי. לְשָׁנָה הַבָּאָה בְּאַרְעָא  
דִּישְׂרָאֵל בְּנֵי חוּרִין:

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

## Mah Nishtana: The Four Questions - Rabbi Mosheh Aziz

The Gemara (Pesachim 116a) teaches that the mitzvah of the Haggadah must be done in question-answer form. It is generally customary for the children at the Pesach seder to ask the questions of Mah Nishtana. However, the Gemara teaches that the question-answer format is required even if there are no children at the Pesach seder:

"If a person's son is wise and knows how to ask, his son asks him. And if he is not wise, his wife asks him. And if even his wife is not capable of asking or if he has no wife, he asks himself the questions and answers them. Even if two Torah scholars are sitting together and there is no one else present to ask the questions, they must ask each other."

Why is it so necessary to tell the story of Pesach in question-answer form? The Hedyone Halacha Haggadah (page 30) observes that asking questions is another expression of our freedom (*Herut*) on the night of the seder. A slave who is in servitude must obey all that he is told without asking any questions. When our forefathers were slaves in Egypt, they were not permitted to ask any questions. As another expression of our freedom, it is necessary to tell the story of Pesach in question-answer form. Therefore, we must stimulate the children to ask questions on the night of the seder. But even if the children do not ask, the adults must ask questions about Pesach as part of the mitzvah.

**מוזגים כוס שני ומסלקים את הקערה כאלו כבר אכלו כדי שיראו התינוקות וישאלו:**

***We pour the second cup and remove the seder plate as if we are done with the seder, so the children will wonder and ask:***

מה נשתנה הלילה הזה. מכל הלילות: שבכל-הלילות אין  
אנחנו מטבלין אפילו פעם אחת. והלילה הזה שתי פעמים:  
שבכל-הלילות אנחנו אוכלין חמץ או מצה. והלילה הזה כלו  
מצה: שבכל-הלילות אנחנו אוכלין שאר ירקות. והלילה הזה  
מרור: שבכל-הלילות אנחנו אוכלין וש תין בין יושבין ובין  
מסבין. והלילה הזה כלנו מסבין:

What differentiates this night from all [other] nights? On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice. On all [other] nights we eat chametz and matzah, this night, only matzah? On all [other] nights we eat other vegetables; tonight (only) maror. On [all] other nights, we eat either sitting or reclining; tonight, we all recline.

## Avadim Hayinu - David Aziz

If a *Chacham* knows a subject perfectly well, there should be no need for him to discuss it and review it again. Or a doctor, who knows the craft of medicine very well - he does not need to redo medical school. Clearly, this isn't about the subject matter.

However, if something is an experience, then it's something you're excited to talk about. You'll discuss all of its nuances and aspects and you'll go over it again and again. For example, a person who went on a very exciting trip - months later or maybe even years later - will look back at those pictures and retell those stories. We all have those memories and experiences that we enjoy reviewing and discussing over and over again.

This is what we're supposed to feel with *Yetziat Mitzrayim*. The main point here is not the story; it's the experience that all of *Am Yisrael* went through and every Jew is supposed to relive every year. Everyone is obligated to recapture and relive that experience.

The *Dubno Maggid* uses an incredible *mashal* to explain the approach of experiencing *Yetziat Mitzrayim*: Imagine a rich man trying to convince his son to accompany him on his business trip. The son is not interested. So, the rich father tells him that if he comes he will buy him an expensive watch. After hearing this, the son agrees to join. On the way, they stop at an inn. At the inn, a poor merchant offers to sell them an expensive watch. "The watch is worth one thousand coins, and I will sell it to you for five hundred!" says the poor merchant, but the father refuses the offer. The son, looking at this occurrence, tells his father that he is not really serious about buying a watch. He reasons, "if this man offered you a watch at half price and you refused, what will happen when we reach the fair, where they sell it at full price?" The father explains to the son that this poor merchant has no idea the real cost of watches. "When we get to the fair," he says, "you will see that the real value of an expensive watch is only one hundred coins, and if the merchant wants to make a good profit, he will charge one hundred fifty." *Chazal* teach us "*Lo Am Haaretz Chasid*" - an *Am Haaretz* (ignoramus) is not pious. Why? The reason is that he cannot possibly understand the value of *emuna* and the greatness of the miracles that Hashem did for us; he does not comprehend the importance of *Yetziat Mitzrayim*. On the other hand, a *Talmid Chacham* knows and understands the importance of giving over the *emuna* in *Hashem* to future generations, which comes through reliving *Yetziat Mitzrayim*.

Now, why is it important to stress that we were slaves? Maybe we can explain a connection between our slavery and the freedom we are experiencing tonight. Rav Beinish Ginsburg Shlita explains that Hashem wanted us to have an experience in our



minds of what it really means to serve Hashem. A slave might not feel like going to work today, but he has no choice; when your master makes demands, you get the work done.

We can compare this to our relationship with serving Hashem. A man in the morning wakes up, puts on *tefillin*, and prays in a *minyan*. In the middle of a long day at the office, he might not feel like saying *Birkat Hamazon*, but he does it anyway. He doesn't have a choice, because he is a servant of Hashem. We left the *avdut* (slavery) of *Pharoah* to become *ovdei Hashem*.

Here's the catch: there is a great difference between these two types of servitude. A slave to an insignificant king like *Pharoah* gets little or no internal feeling of satisfaction from his work. But a slave to Hashem, who fulfills *mitzvot* daily, regularly emphasizes his/her *tefilla*, makes an effort to help others, and delves into *limud Torah*, feels a strong sense of accomplishment and pride; his/her *Neshama* is fed by those actions and he/she connects on a high level to *Hakadosh Baruch Hu*. An *eved Hashem* allows his/her *neshama* to flourish and feel the way that the *neshama* wants to feel. He/she allows his/her *neshama* to be free.

Chazal say: "אין לך בן חורין אלא מי שעוסק בתורה" - The only man who is free is one who delves in the Torah. One who frees himself from outside influences and serves Hashem the way that his *neshama* desires has achieved true freedom.

**מחזירים הקערה למקומה על השולחן ואומר ההגדה, ותהיה המצה מגולה בשעת אמירת ההגדה.  
ורק בעת שאוחז הכוס בידו יכסנה**

***We return the seder plate to its place on the table and continue with the Haggadah. The matzot should remain uncovered throughout the maggid, but, as a rule, whenever one raises the cup, the matzot should be covered.***

עֲבָדִים הָיִינוּ לְפָרֹעַה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם. בֵּיֶד  
חֲזָקָה. וּבְזֵרוֹעַ נְטוּיָה. וְאָלוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת  
אֲבוֹתֵינוּ מִמִּצְרַיִם עַד־יֵין אֲנַחְנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ. מִשְׁעָבָדִים הָיִינוּ  
לְפָרֹעַה בְּמִצְרַיִם. וְאָפְלוּ כָלֵנוּ חֲכָמִים. כָּלֵנוּ נְבוֹנִים. כָּלֵנוּ יוֹדְעִים  
אֶת הַתּוֹרָה. מִצָּוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל-הַמְרִבָּה  
לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח:

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were

all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

## Story of Five Rabbis - Daniel Dilamani

The below passage tells the story of a Pesach seder for the ages - the greatest *hakhamim* of the time gathered in Bnei Brak, the home of Rabbi Akiva. It is tempting to try and imagine the depth of the conversations that were had on that awesome night.

When we take a step back, and reread this famous story with a fresh pair of eyes, a challenging question arises. Why were those sages all gathered in Bnei Brak, in the home of Rabbi Akiva? Today, we have come to know Rabbi Akiva as one of, if not the greatest, of all the *hakhamim*. But at that time, Rabbi Akiva was considered a junior student to the other sages that are mentioned. We know that 3 of those rabbis - Rabbi Eliezer, Rabbi Yehoshua, and Rabbi Tarfon - were his teachers. They each had their own yeshivot in their own hometown. Why would they leave their own yeshivot to join Rabbi Akiva in his? This is a clear breach of normative protocol, as normally the student travels to stay by the teacher for chag, not the other way around (Talmud Rosh Hashana 16b, MT Talmud Torah 5:7).

This question is only strengthened when we remember that (especially) at that time, a significant part of the seder consisted of discussing the halakhot of the Korban Pesach. This seder took place in the years following the destruction of the Beit HaMikdash, vivid memories of the Temple and its procedures lived in the heart of each rabbi at that table. Now, four of those five rabbis actually served in the Beit Hamikdash themselves. Rabbi Tarfon and Rabbi Elazar ben Azarya as *kohanim*, Rabbi Eliezer (ben Hyrcanus) and Rabbi Yehoshua as *levi'im*. Rabbi Akiva was the only one who wasn't a Kohen or Levi - so he never merited to serve in the Beit HaMikdash. That would theoretically make him the least familiar with the practical procedures surrounding the Korban Pesach. So why was the seder held at his home? Wouldn't it have been more fitting to go to the home of one of the other sages, who could offer a first hand account of the Temple procedures.

In order to understand why the home of Rabbi Akiva was chosen as the location of the seder, we need to remember the historical backdrop of this story. The Beit HaMikdash was recently destroyed, and the Roman oppression of the Jews put our spirits at an all time low. The suffocating decrees of the evil Emperor Hadrian only made things worse. Years of oppression led to a Jewish revolt, led by the famous Jewish general, Shimon Bar Kokhba, and endorsed by none other than Rabbi Akiva. Times were tough to say

the least. The seder, in which we recount our redemption from Egypt, must have become a bitter experience, as the contrast between the redemption of Egypt and the destruction of the Temple was too much to bear.

The anguish of the rabbis, as well as the special reason why Rabbi Akiva was chosen, can be found in the following famous story found at the end of Masekhet Makkot (24b):

*On another occasion they [Rabban Gamliel, Rabbi Elazar ben Azarya, Rabbi Yehoshua, and Rabbi Akiva] were ascending to Jerusalem after the destruction of the Temple. When they arrived at Mount Scopus and saw the site of the Temple, they tore their garments in mourning. When they arrived at the Temple Mount, they saw a fox that emerged from the site of the Holy of Holies. They began weeping, but Rabbi Akiva was laughing. They said to him: For what reason are you laughing? Rabbi Akiva said to them: For what reason are you weeping? They said to him: This is the place concerning which it is written: "And the non-priest who approaches shall die" (Numbers 1:51), and now foxes walk in it; and shall we not weep?*

*Rabbi Akiva said to them: That is why I am laughing... In the prophecy of Uriah it is written: "Therefore, for your sake Zion shall be plowed as a field..." (Micah 3:12). In the prophecy of Zechariah it is written: "There shall yet be elderly men and elderly women sitting in the streets of Jerusalem" (Zechariah 8:4). Until the prophecy of Uriah (with regard to the destruction of the city) was fulfilled I was afraid that the prophecy of Zechariah would not be fulfilled, as the two prophecies are linked. Now that the prophecy of Uriah was fulfilled, it is evident that the prophecy of Zechariah remains valid. The Gemara adds: The Sages said to him, employing this formulation: Akiva, you have comforted us; Akiva, you have comforted us.*

Rabbi Akiva had a special quality - the ability to always stay optimistic and never lose hope, a trait he acquired from his teacher, Nahum ish Gamzu. During these dark times, the sages needed to stay by the only person they knew could bring them hope on the festival of redemption. The only person who could instill in them the faith that, once again, we will rebuild our Temple in Jerusalem, and celebrate Pesach the way it was meant to be celebrated. They knew they had to go to their premier student, Rabbi Akiva ben Yosef.

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר. וְרַבִּי יְהוֹשֻׁעַ. וְרַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה. וְרַבִּי  
עֲקִיבָא. וְרַבִּי טַרְפוֹן. שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בֵּרֶק. וְהָיוּ מְסַפְּרִים  
בִּיצִיאַת מִצְרַיִם כָּל-אוֹתוֹ הַלֵּילָה. עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ  
לָהֶם. רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."

אָמַר רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה. הֲרִי אֲנִי כְּבֹן שִׁבְעִים שָׁנָה וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדָּרְשָׁה בֶן זֹמָא שְׁנֵאמַר. לְמַעַן תִּזְכֹּר אֶת-יְוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ. הַיָּמִים. כָּל יְמֵי חַיֶּיךָ. הַלַּיְלוֹת. וְחֻכָּמִים אֹמְרִים. יְמֵי חַיֶּיךָ. הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ. לְהַבִּיא לִימּוֹת הַמָּשִׁיחַ:

Rabbi Elazar ben Azariah said, "Behold I am like a man of seventy years and I have not merited [to understand why] the exodus from Egypt should be said at night until Ben Zoma explicated it, as it is stated (Deuteronomy 16:3), '...in order that you remember the day of your going out from the land of Egypt all the days of your life;' 'the days of your life' [indicates that the remembrance be invoked during] the days, 'all the days of your life' [indicates that the remembrance be invoked also during] the nights." But the Sages say, "the days of your life" [indicates that the remembrance be invoked in] this world, "all the days of your life" [indicates that the remembrance be invoked also in] the next world.

## Baruch Hamakom, The Four Sons - Rabbi Adam Sabzevari

There are many mitzvot that uniquely apply to the first night of Pesach. One of these mitzvot is *maggid*, or the mitzvah to tell over the story of *yetziat mitzrayim*. The Torah commands us - וְהִגַּדְתָּ לְבִנְךָ - "you shall explain [the story] to your child." In fact, the very word "haggadah" comes from this command of וְהִגַּדְתָּ, which emphasizes how integral this mitzvah is to Pesach. The Rambam lists and explains this mitzvah in the following excerpt:

### רמב"ם משנה תורה, הלכות חמץ ומצה ז:א

מִצְוַת עֲשֵׂה שֶׁל תּוֹרָה לְסַפֵּר בְּנִסִּים וּנְפִלְאוֹת שֶׁנַּעֲשׂוּ לְאַבּוֹתֵינוּ בְּמִצְרַיִם בַּלַּיִל חֲמִשָּׁה עָשָׂר בְּנִסָּן... וּמִנֵּין שֶׁבַּלַּיִל חֲמִשָּׁה עָשָׂר תִּלְמֹד לֹאמַר (שְׁמוֹת יג ח) "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בֶּעָבוּר זֶה" בְּשָׁעָה שִׁישׁ מִצָּה וּמִרּוֹר מִנְחִים לִפְנֵיךָ. וְאַף עַל פִּי שֶׁאֵין לוֹ בֶּן. אֶפְלוּ חֻכָּמִים גְּדוֹלִים חִיבִים לְסַפֵּר בִּיצִיאַת מִצְרַיִם וְכָל הַמַּאֲרִיךְ בַּדְּבָרִים שֶׁאֲרָעוּ וְשֶׁהָיוּ הֲרִי זֶה מְשֻׁבָּח:

**There is a positive mitzvah from the Torah, on the night of the fifteenth day of *Nissan*, to tell all about the miracles and wonders that were performed for our forefathers in Egypt...** From where do we know that this mitzvah of remembering is on

the night of the fifteenth? As it is stated (Exodus 13:8), "You shall explain to your child on that day, saying, 'Because of this' - at the time that there is matzah and maror in front of you." **And [this mitzvah applies] even if he does not have a child.** Even great scholars are required to tell about the Exodus from Egypt. Anyone who relates at length about the events that occurred deserves praise.

The mitzvah is to recount the details of the Exodus from Egypt to one's child on this night. However, the Rambam clarifies that even if someone does not have a child, this mitzvah still applies. In such a case, the mitzvah is to recount the story to anyone and everyone: to one's siblings, parents, grandparents, cousins, friends, neighbors, and even to oneself, if no one else is around.

**Why, then, does the Torah formulate this mitzvah as a directive to teach our children?** To further expand on this question, this verse of "וְהִגַּדְתָּ לְבִנְךָ" isn't even the only time the Torah directs us to teach the Passover story to our children. In fact, it appears not once, not twice, not three times - but four times in the Torah!

(1) וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם: וְאָמַרְתֶּם זִבְח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בְּתִי בְּנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתִינוּ הִצִּיל. (שמות יב:כז)

(2) וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֹבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: (שמות יג:ח)

(3) וְהָיָה כִּי־יִשְׁאֲלֶךָ בֶּנְךָ מָחָר לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עַבְדִּים: (שמות יג:יד)

(4) כִּי־יִשְׁאֲלֶךָ בֶּנְךָ מָחָר לֵאמֹר מָה הָעֲדוּת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם: וְאָמַרְתָּ לְבִנְךָ עַבְדִּים הָיִינוּ לַפְּרָעָה בְּמִצְרַיִם וַיֹּצִיאָנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה: (דברים ו:כ-כא)

1) When your children ask you, "What does this service mean to you?" You shall say, "It is the Passover offering to Hashem, Who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but He saved our houses" (Shemot 12:26-27).

2) You shall explain to your child on that day, "It is because of what Hashem did for me when I went free from Egypt" (Shemot 13:8).

3) In the future, when your child asks you, saying, "What is this?" you shall reply, "It was with a mighty hand that Hashem brought us out from Egypt, the house of bondage" (Shemot 13:14).

4) In the future, when your child asks you, saying, "What do these decrees, laws, and rules that our God Hashem commanded you mean?" you shall say to your child, "We were slaves to Pharaoh in Egypt and Hashem freed us from Egypt with a mighty hand" (Devarim 6:20-21).

On one hand, the Rambam teaches that this mitzvah applies whether or not someone has children. On the other hand, the Torah teaches this mitzvah **four times**, always directing us to teach this story to our children. Furthermore, each verse is worded slightly differently, describing a different, unique lesson to teach. Why does it always mention the parent-child relationship, and why does it teach it slightly differently each of the four times?

As the Rambam teaches, indeed this mitzvah is **not** exclusive to the parent-child relationship. However, our Sages explain that the Torah repeatedly mentions the parent-child relationship in this mitzvah, and each time in a different way, to demonstrate and highlight an important lesson in parenting and education in general: **each child has unique learning styles and educational needs.**

Parents should not expect that just because they say something, the child will listen. Parents should not expect that they will simply give over a message and their children will understand. When conveying a message, a parent needs to customize and articulate the lesson in a specific way for each child, because each child has his or her unique learning style. Some children are curious and will ask questions, while others will be less interested. Some will need more details, while others will need the bare minimum. Some children can listen to a lecture, while others have shorter attention spans. Each child needs to be taught in unique ways to help him or her digest, comprehend, and accept the lessons.

To use a football analogy: imagine a talented quarterback with an extremely strong arm who can throw the football with pinpoint precision. He has several receivers on his team, each with varying skill levels and preferences. Some receivers can only catch fast passes, some only slow passes, and the rest fall somewhere in between. If he can't adjust his throw depending on who he's throwing to, then it doesn't matter how "good" he is - they won't catch his passes. The quarterback's job is not just to throw the ball, but also to ensure each receiver will successfully catch his pass. If he can successfully tailor his passes accordingly, then that's what truly makes him a good quarterback.

The Haggadah writes: **אָדָם חָכָם, אָדָם רָשָׁע, אָדָם טָם, וְאָדָם יוֹדֵעַ לְשָׁאוֹל**. The Torah gave this mitzvah corresponding to four types of children: a wise child, an evil child, a simple child, a child who doesn't even know how to ask. By giving this mitzvah in four different ways, the Torah teaches a general lesson for parents: it's not enough just to teach, but **it's absolutely important to speak to each child in his or her own language** to ensure your child will actually understand.

This parenting lesson isn't unique to the first night of Pesach. On the contrary, the Torah is using this mitzvah to demonstrate how to educate and how to be effective parents **all year round**. As Shlomo Hamelech writes in the book of Proverbs (22:6), "Train a child

**in his own way**; he will not swerve from it even in old age." Parenting is an extremely difficult task. However, Shlomo Hamelech, the wisest of all men, explains that if you educate and speak to your children in their own language, your children will take that education with them for the rest of their lives.

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ  
הוּא. כִּנְגֵד אֲרֻבָּעָה בָּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע.  
וְאֶחָד תָּם. וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לִשְׁאֹל:

Blessed is the Place [of all], Blessed is He; Blessed is the One who Gave the Torah to His people Israel, Blessed is He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

חָכָם מָה הוּא אוֹמֵר. מָה הָעֵדוּת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה  
יְהוָה אֱלֹהֵינוּ אֶתְכֶם. אִם אֵתָּה אָמַר לוֹ כְּהִלְכוֹת הַפֶּסַח. אִין  
מִפְטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן:

What does the wise [son] say? "What are these testimonies, statutes and judgments that the Lord our God commanded you" (Deuteronomy 6:20)? And accordingly you will say to him, as per the laws of the Pesach sacrifice, "We may not eat an afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach sacrifice" (Mishnah Pesachim 10:8).

רָשָׁע מָה הוּא אוֹמֵר. מָה הָעֲבֹדָה הַזֹּאת לָכֶם. לָכֶם וְלֹא לוֹ. וּלְפִי  
שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלָל. כִּפּוּר בַּעֲקָר. אִם אֵתָּה הִקְהָה  
אֶת-שְׁנָיו וְאָמַר לוֹ. בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם. לִי  
וְלֹא לוֹ. וְאֵלּוּ הֵיךְ שֵׁם לֹא הֵיךְ נִגָּאֵל:

What does the evil [son] say? "What is this worship to you" (Exodus 12:26)? "To you" and not "to him." And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will blunt his teeth and say to him, "For the sake of this, did the Lord do [this] for me in my going out of Egypt" (Exodus 13:8). "For me" and not "for him." If he had been there, he would not have been saved.

תָּם מָה הוּא אוֹמֵר. מָה-זֹּאת. וְאָמַרְתָּ אֵלָיו בְּחִזָּק יָד הוֹצִיאָנוּ  
יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים:

What does the innocent [son] say? "What is this" (Exodus 13:14)? And you will say to him, "With the strength of [His] hand did the Lord take us out from Egypt, from the house of slaves" (Exodus 13:14).

וְשִׂאֵינוּ יוֹדֵעַ לִשְׁאֹל. אֶת פֶּתַח לוֹ. שֶׁנֶּאֱמַר. וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם  
הַהוּא לֵאמֹר. בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם:

And [regarding] the one who doesn't know to ask, you will open [the conversation] for him. As it is stated (Exodus 13:8), "And you will speak to your son on that day saying, for the sake of this, did the Lord do [this] for me in my going out of Egypt."

### ***Yachol Me'rosh Chodesh, The Time for This Mitzvah***

יְכוֹל מֵרֹאשׁ חֹדֶשׁ. תִּלְמֹד לֹמֵר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא. יְכוֹל  
מִבְּעוֹד יוֹם. תִּלְמֹד לֹמֵר בַּעֲבוּר זֶה. בַּעֲבוּר זֶה לֹא אֶמְרָתִי אֶלָּא  
בְּשַׁעַת שְׂמִצָּה וּמְרוֹר מִנְּחִים לְפָנֶיךָ:

It could be from Rosh Chodesh [that one would have to discuss the Exodus. However] we learn [otherwise, since] it is stated, "on that day." If it is [written] "on that day," it could be from while it is still day [before the night of the fifteenth of Nissan. However] we learn [otherwise, since] it is stated, "for the sake of this." I didn't say "for the sake of this" except [that it be observed] when [this] matzah and maror are resting in front of you [meaning, on the night of the fifteenth].

### ***In the Beginning, Our Fathers Were Idol Worshipers, From Terach to Covenant***

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם  
לְעִבְדָּתוֹ. שֶׁנֶּאֱמַר. וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָה  
אֱלֹהֵי יִשְׂרָאֵל בָּעֵבֶר הִנָּהּ יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי  
אַבְרָהָם וְאַבִּי נַחֲוֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:

From the beginning, our ancestors were idol worshipers. And now, the Place [of all] has brought us close to His worship, as it is stated (Yehoshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods.' "



וְאָקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלַךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וָאָרַב [וְאַרְבֵּה] אֶת־זַרְעוֹ וְאֶתַן־לוֹ אֶת־יִצְחָק: וְאֶתַן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשׂוֹ וְאֶתַן לְעֵשׂוֹ אֶת־הָר שֶׁעִיר לְרֶשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרַיִם:

"And I took your father, Avraham from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave him Yitschak. And I gave to Yitschak, Ya'akov and Esav, and I gave to Esav, Mount Seir [in order that he] inherit it; and Ya'akov and his sons went down to Egypt."

בְּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא. חָשַׁב אֶת־הַקֵּץ. לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים. שֶׁנֶּאֱמַר. וַיֹּאמֶר לְאַבְרָם יְדַע תֵּדַע כִּי־גֵר יִהְיֶה זֶרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי וְאַחֲרָיו כֵּן יֵצְאוּ בִּרְכָשׁ גָּדוֹל:

Blessed is the One who keeps his promise to Israel, blessed be He; since the Holy One, blessed be He, calculated the end [of the exile,] to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated (Bereshit 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also, that nation for which they shall toil will I judge, and afterwards they will go out with much property.' "

**יִכְסֶה אֶת הַמַּצּוֹת וַיֹּאחֲז אֶת הַכּוֹס בְּיָדוֹ הַיְמָנִית וַיֹּאמֶר**

***Cover the Matzot, hold the cup of wine in the right hand, and say:***

וְהִיא שְׁעַמְדָּה לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵינוּ. אֶלֹא שֶׁבְּכָל־דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵינוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם:

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

## Deriving the Miracles from Verses in the Torah

יניח הכוס על השלחן, ויגלה המצות עד לפיכך

*We put down the cup and uncover the Matzot until "Lefichach."*

צֵא וְלָמַד מָה בִּקֵּשׁ לָבוֹן הָאַרְמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹא עַל הַזָּכָרִים. וְלָבוֹן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל. שְׁנֵאמַר. "אֲרַמִּי אֲבֹד אֲבִי וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמִתֵּי מַעַט וַיְהִי־נָשָׁם לְגוֹי גָּדוֹל עָצוּם וָרֹב:"

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5), "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous."

*Now, we go phrase by phrase and derive the Midrashic interpretations of the verse regarding the miracles God did for us in Egypt.*

### 1. וַיֵּרֶד מִצְרַיִם. אָנוּס עַל פִּי הַדְּבֹר:

"And he went down to Egypt" - helpless on account of the word [in which God told Avraham that his descendants would have to go into exile].

2. וַיִּגְר שָׁם. מִלְּמַד שֶׁלֹּא יָרַד לְהַשְׁתַּקֵּעַ אֱלֹא לְגֹר שָׁם. שְׁנֵאמַר. וַיֹּאמְרוּ אֶל־פַּרְעֹה לְגֹר בְּאַרְץ בְּאֵנוֹ כִּי־אֵין מְרֹעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ כִּי־כָבֵד הָרָעַב בְּאַרְץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאַרְץ גֹּשֶׁן:

"And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Bereshit 47:4), "and they said to Pharaoh, to reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the land of Goshen."

3. בְּמִתֵּי מַעַט. כְּמוֹ שְׁנֵאמַר. בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם וְעַתָּה שְׁמֶךָ יִהְיֶה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב:

"As a small number" - as it is stated (Deuteronomy 10:22), "With seventy souls did your ancestors come down to Egypt, and now the Lord your God has made you as numerous as the stars of the sky."

#### 4. וַיְהִי שָׁם לְגוֹי גָּדוֹל. מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצוּיָנִים שָׁם:

"And he became a nation there" - [this] teaches that Israel [became] distinguishable there.

#### 5. לְגוֹי גָּדוֹל עָצוּם. כְּמוֹ שֶׁנֶּאֱמַר. וּבְנֵי יִשְׂרָאֵל כָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ בְּמֵאֹד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם:

"Great, powerful" - as it is stated (Shemot 1:7), "And the children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them."

#### 6. וְרַב. כְּמוֹ שֶׁנֶּאֱמַר. רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאִי בַעֲדֵי עַדִּים שְׁדִים נִכְנֹו וּשְׁעָרְךָ צֶמַח וְאֵת עֵרֶם וְעִרְיָה: וְאָעֵבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסֶסֶת בְּדָמֶיךָ וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי:

"And numerous" - as it is stated (Yechezkel 16:7), "I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren; And I passed over you and I saw you wallowing in your blood, and I said to you, you shall live in your blood, and I said to you, you shall live in your blood" (Yechezkel 16:6).

#### וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

#### 7. וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים. כְּמוֹ שֶׁנֶּאֱמַר. הִבָּה נִתְחַכְמָה לוֹ פֹּי־רָבָה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם־הוּא עַל־שִׁנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:

"And the Egyptians did bad to us and afflicted us and put upon us hard work" (Devarim 26:6). "And the Egyptians did bad to us" - as it is stated (Shemot 1:10), "Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land."

#### 8. וַיַּעֲנוּנוּ. כְּמוֹ שֶׁנֶּאֱמַר. וַיִּשְׁמְעוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתָם וַיָּבֹו עָרֵי מִסְכָּנוֹת לְפָרְעָה אֶת־פֶּתֶם וְאֶת־רַעְמֶסֶס:

"And afflicted us" - as it is stated (Shemot 1:11); "And they placed upon him leaders over the work-tax in order to afflict them with their burdens, and they built storage cities, Pitom and Ra'amses."

9. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כְּמוֹ שֶׁנֶּאֱמַר. וַיַּעֲבֹדוּ מִצְרַיִם  
אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרָה:

"And put upon us hard work" - as it is stated (Shemot 1:11), "And they enslaved the children of Israel with breaking work."

וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ וַיֵּרָא  
אֶת־עֲנִיָּנוּ וְאֶת־עֲמָלָנוּ וְאֶת־לַחֲצָנוּ:

"And we cried out to the Lord, the God of our ancestors, and the Lord heard our voice, and He saw our affliction, and our toil and our duress" (Devarim 26:7).

10. וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ. כְּמוֹ שֶׁנֶּאֱמַר. וַיְהִי בֵּימֵי  
הַרְבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה  
וַיִּזְעֲקוּ וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:

"And we cried out to the Lord, the God of our ancestors" - as it is stated (Shemot 2:23); "And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to God from the work."

11. וַיִּשְׁמַע יְהוָה אֶת קִלְנוּ. כְּמוֹ שֶׁנֶּאֱמַר. וַיִּשְׁמַע אֱלֹהִים  
אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק  
וְאֶת־יַעֲקֹב:

"And the Lord heard our voice" - as it is stated (Shemot 2:24); "And God heard their groans and God remembered His covenant with Avraham and with Yitschak and with Ya'akov."

12. וַיֵּרָא אֶת עֲנִיָּנוּ. זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כְּמוֹ שֶׁנֶּאֱמַר. וַיֵּרָא  
אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:

"And He saw our affliction" - this [refers to] the separation from the way of the world, as it is stated (Shemot 2:25); "And God saw the Children of Israel and God knew."

13. וְאֵת עַמְלָנוּ. אֱלוֹ הַבָּנִים. כְּמוֹ שֶׁנֶּאֱמַר. וַיִּצְוּ פְרָעֹה  
לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֶּן הַיְלֹד הַיְאֹרָה תְּשַׁלְּיֵכֶהוּ וְכָל־הַבֵּת  
תַּחֲיוֹן:

"And our toil" - this [refers to the killing of the] sons, as it is stated (Shemot 1:24); "Every boy that is born, throw him into the Nile and every girl you shall keep alive."

14. וְאֵת לַחֲצָנוּ. זֶה הַדַּחֲקָה. כְּמוֹ שֶׁנֶּאֱמַר. וְגַם־רָאִיתִי  
אֶת־הַלַּחֲץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:

"And our duress" - this [refers to] the pressure, as it is stated (Shemot 3:9); "And I also saw the duress that the Egyptians are applying on them."

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבִמְרֹא גָדֹל  
וּבְאֹתוֹת וּבְמִפְתִּיּוֹת:

"And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Devarim 26:8).

15. וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם. לֹא עַל יְדֵי מַלְאָךְ. וְלֹא עַל יְדֵי  
שֶׁרָף. וְלֹא עַל יְדֵי שְׁלִיחַ. אֲלֵא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ  
וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר. וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי  
כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם  
אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה:

"And the Lord took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but [directly by] the Holy One, blessed be He, Himself, as it is stated (Shemot 12:12); "And I will pass through the land of Egypt on that night and I will smite every firstborn in the land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgements, I am the Lord."

16. וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא מַלְאָךְ. וְהִכֵּיתִי כָּל־בְּכוֹר.  
אֲנִי וְלֹא שֶׁרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא  
שְׁלִיחַ. אֲנִי יְהוָה. אֲנִי הוּא וְלֹא אֲחֵר:

"And I will pass through the land of Egypt" - I and not an angel. "And I will smite every firstborn" - I and not a seraph. "And with all the gods of Egypt, I will make judgements" - I and not a messenger. "I am the Lord" - I am He and there is no other.

(אָמרוּ רַבּוֹתֵינוּ זְכוּרֵנוּם לְבָרָכָה. כְּשִׁירַד הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִיִּים בַּמִּצְרִיִּים. יָרְדוּ עִמָּךְ תִּשְׁעַת אֲלָפִים רַבּוֹת. מֵהֶם מִלֵּאכֵי אֵשׁ. וּמֵהֶם מִלֵּאכֵי בָרָד. וּמֵהֶם מִלֵּאכֵי זֵיעַ. וּמֵהֶם מִלֵּאכֵי רֶתֶת. וּמֵהֶם מִלֵּאכֵי חֲלָחָה. וְרֶתֶת וְחֲלָחָה אוֹ חֲזַת לְמִי שֶׁהוּא רוֹאֶהָ תָּם. אָמְרוּ לִפְנֵי רַבּוֹנוֹ שֶׁל עוֹלָם. וְהִלָּא מֶלֶךְ בָּשָׂר וָדָם כְּשֶׁהוּא יוֹרֵד לְמַלְחָמָה שָׂרִיו וְעַבְדָּיו מְקִיפִין בְּכָבוֹדוֹ. וְאַתָּה מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא דִּין עָלֵינוּ. שְׁאַנְחֵנוּ עַבְדֶּיךָ. וְהֵם בְּנֵי בְרִיתְךָ. נִרְדַּ וְנַעֲשֶׂה עִמָּם מַלְחָמָה. אָמַר לָהֶם. אֵין דַּעֲתִי מִתְקַרֶּרֶת עַד שֶׁאֵרֵד אֲנִי בַּעֲצָמִי. אֲנִי בְּכָבוֹדִי. אֲנִי בְּגִדּוּלְתִּי. אֲנִי בְּקִדּוּשְׁתִּי. אֲנִי יְהוָה אֲנִי הוּא וְלֹא אֲחֵר:)

17. **בִּיד חֲזָקָה.** זֶה הַדָּבָר. כְּמוֹ שֶׁנֶּאֱמַר. הִנֵּה יַד־יְהוָה הַיּוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן דָּבָר כָּבֵד מְאֹד:

"With a strong hand" - this [refers to] the pestilence, as it is stated (Shemot 9:3); "Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, [there will be] a very heavy pestilence."

18. **וּבִזְרַע נְטוּיָה.** זֶה הַחֶרֶב. כְּמוֹ שֶׁנֶּאֱמַר. וְחִרְבּוֹ שְׁלוּפָה בִּידוֹ נְטוּיָה עַל־יְרוּשָׁלַם:

"And with an outstretched forearm" - this [refers to] the sword, as it is stated (Divrei HaYamim I 21:16); "And his sword was drawn in his hand, leaning over Jerusalem."

19. **וּבְמֶרָא גָדֹל.** זֶה גְּלוּי שְׂכִינָה. כְּמוֹ שֶׁנֶּאֱמַר. אוֹ הִנֵּסָה אֱלֹהִים לָבוֹא לָקַחַת לּוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסְתָּ בְּאֶתֶת וּבְמוֹפְתִים וּבְמַלְחָמָה וּבִיד חֲזָקָה וּבִזְרַע נְטוּיָה וּבְמוֹרָאִים גְּדֻלִּים כָּל אֲשֶׁר־עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בַּמִּצְרִיִּים לְעֵינֶיךָ:

"And with great awe" - this [refers to the revelation of] the Divine Presence, as it is stated (Devarim 4:34); "Or did God try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an

outstretched forearm and with great and awesome acts, like all that the Lord, your God, did for you in Egypt in front of your eyes?"

20. וּבִּאֲתוֹת. זֶה הַמָּטָה. כְּמוֹ שֶׁנֶּאֱמַר. וְאֶת־הַמָּטָה הַזֶּה  
תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֲתוֹת:

"And with signs" - this [refers to] the staff, as it is stated (Shemot 4:17); "And this staff you shall take in your hand, that with it you will perform signs."

21. וּבִמְלָכִים. זֶה הַדָּם. כְּמוֹ שֶׁנֶּאֱמַר. וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם  
וּבָאָרֶץ

"And with wonders" - this [refers to] the blood, as it is stated (Joel 3:3); "And I will place My wonders in the skies and in the earth:

## The Ten Plagues - Jacob Aminoff

Everyone loves a good story, especially when that story is the one of the Jews being taken out of Egypt. Every man, woman, and child knows of how Hashem speaks to Moshe at the burning bush, and tells him to take Bnei Yisrael out of the clutches of their cruel oppressors, Pharaoh and his Egyptians. When Moshe tries to do so, he sees how the Egyptians are unwilling to let the Jews go (hence the popular kids song "No no no, I will not let them go!"). In order to "persuade" the Egyptians to let the Jews go, Moshe is told to perform 10 plagues on the Egyptians and to show them that "ה' אלקינו ה' אחד" - Hashem is the one true God. But what are they REALLY about? Why does Hashem choose these 10 plagues specifically to show His power to the world? What makes them special?

To answer this question, we have to take a deeper look as to what each plague signifies. They aren't just 10 breaks in the natural order that shows that there is a God in this world; they serve to prove Hashem's infinite power and authority over every aspect of the universe, and to do so in an irrefutable way.

Each of the plagues is a part of a set of three: the plague of blood, דם, is the forerunner of the first set of 3, which served to prove Hashem's existence to the world. Egyptians served the Nile river as their main god, due to the fact that their lack of rain meant that the Nile was their only source of water. As such, the first plague was one which would literally "kill" their false god. The Nile river turned into blood, which showed that Hashem has complete power over all water (even the water inside wood and stone vessels turned to blood during this plague!). This plague was in retribution for the Egyptians spilling innocent Jewish blood, for throwing the Jewish babies into the Nile river, and for bathing in the blood of Jewish infants in order to cure their leprosy. And in order to make

it clear that this was not the doing of any magic on Moshe and Aharon's part, even the fish in the water of the Nile died (which was done so that no one would claim that a fish god caused the plague). Even though all the water in Egypt became blood, the water in the Jewish quarter remained water, which forced the Egyptians to buy water off of the Jews, making them wealthy. Neither of these aspects of the plagues (the fish dying/some water staying water) were able to be replicated when the Egyptian magicians "turned" the blood into water themselves. But the Egyptians were all too willing to take this weak "proof" of their magicians that this plague wasn't really the work of Hashem, which warranted the bringing of the next plagues.

The next plague to be enacted was the bringing of the frogs from the Nile onto the land of Egypt, צפרדע. This plague was the punishment for the Egyptians causing the Jews to cry and weep when they would take and kill their babies, as well as for not letting the Jews go and sing the sweet sounds of תפילה to Hashem. It was only fitting then, that the Egyptians suffered the loud and endless croaking of the frogs (which was so loud, it actually killed people!), and which granted them no sleep (also punishment for the Egyptians not letting the Jewish slaves get any sleep). The frogs also climbed in and out of the Egyptians intestines, killing them, which served as retribution for the Egyptians not letting the Jews use the bathroom in a modest fashion. This also helped serve the purpose of showing Hashem's power over aquatic creatures, as opposed to Him just being able to kill them, like by the fish in the Nile by the plague of blood.

The final plague of the first set of 3 was that of lice, כנים, in which all the sand and dust in the Egyptian desert turned into a layer of bloodthirsty and painful lice (a layer 4 FEET deep!). This helped alleviate the burden of the Jewish people, since they could no longer find any dirt to make bricks. The Egyptians had prevented the Jews from bathing, making them become lice infested. Now the Egyptians would get a taste of their own medicine. The real purpose of this plague was to prove once and for all that this was the work of Hashem. Until now the Egyptian magicians had been able to replicate the plagues in some manner, but the lice was different; The way the Egyptians' dark magic worked was that it was "sourced" from the powers of טומאה and their feet had to be touching solid ground. This plague negated both of these respectively: because the layer of lice was so thick, the Egyptians were unable to touch any ground upon which to perform their magic. And the powers of טומאה only work on an object that is bigger than the size of a barleycorn, which these lice were smaller than (either they were born smaller, or were still as an adult), thereby making the Egyptian magic useless. This was the plague that finally made the Egyptians realize that this was all "אצבע אלקים" - the finger of Hashem. As such, the first set of three plagues had accomplished its mission of proving Hashem's existence to the Egyptians – even though Pharaoh himself still held on to the delusion that he was in control.



The next set of 3 plagues served to prove Hashem's total authority, starting with the plague of wild beasts, *ערב*. These mixed hordes of wild animals came and ravaged the Egyptians as punishment for them forcing the Jewish people to tend to their animals, offering the Jews as sacrifices to their gods in place of animals, for not letting the Jews sacrifice animals to Hashem, and for forcing the Jews to fatally attempt to capture wild animals for sport. What really set this plague apart though was how both predator and prey worked in unison to accomplish their goal of terrorizing and harming the Egyptian people, and *only* the Egyptian people, which helped prove that Hashem alone has power over the *entire* animal kingdom (not just control over the aquatic animals, which was proven by the frogs).

The middle plague of the middle set of 3 was that of the animal-specific epidemic, *בב*. This *מגפה* targeted every animal that was owned exclusively by an Egyptian, and left every animal of the Jews alive. In fact, even if a Jew-owned animal was on the verge of death during this plague, Hashem made it live through the plague, solely to differentiate between the Jewish and Egyptian animals. This plague mainly served the purpose of causing the Egyptians a great financial loss, and to show them that Hashem has authority over the lives of the land animals, just like He has control over the lives of the fish and frogs of the Nile. It also served to help make the Egyptians unable to farm new crops, since their plows for planting now had no oxen to pull and lead them (which will come into play soon).

The final plague of the second set of 3 was the plague of *שחין*, or boils. Since the Egyptians had made the Jews suffer the relentless heat of the sun while doing hard labor, they would now be subject to the burning caused by boils. In addition, the Egyptians had made the Jews unable to treat the wounds that they themselves inflicted upon them. As punishment, the Egyptians would now be forced to suffer the pain of untreatable boils and blisters all over their bodies. By inflicting the Egyptians with these horrible blisters (which the magicians couldn't replicate, thus deeming them powerless in the eyes of the people), Hashem showed them that He, and only He, has authority over the lives of human beings. But this plague, being the last in a set of 3, had to hammer home the purpose of that specific trio, specifically to inform the world of Hashem's complete authority over it. Until now, Pharaoh had been stubborn and refused to submit/admit to Hashem's authority over the world; this plague was the one that broke him. Due to the excruciating pain the blisters caused, and the fact that no one was able to heal or copy them, Pharaoh finally became willing to let at least some of the Jewish nation go. However, due to the horrible crimes he committed, he was deemed still worthy of punishment, so Hashem had to harden his heart. Contrary to popular belief, Hashem didn't fully remove Pharaoh's free will; rather, He just made it much harder for him to WANT to let the Jews go, but he still had the ability to do so if he so chose. By making Pharaoh think this way, Pharaoh was given the strength to remain inhumanly stubborn, and thus ushered in the final set of plagues.

Although Pharaoh finally admitted to Hashem's existence and authority over the world via the first 6 *מכות*, he still didn't believe that Hashem was the one true God. He still believed in other false gods. The final set of 3 plagues were thus made to make Pharaoh realize that Hashem alone has power. The first in this final set was the famous plague of hail, *ברד*. This plague served many different purposes; In retaliation for the Egyptians beating and killing the Jews by throwing heavy rocks at them, they were now pelted with giant balls of ice that injured and killed many of them, as well as damaged their properties (the ones the Jews had been forced to build). Because the Jews were forced to plant many crops for the Egyptians, but were not allowed to get any benefit from them, Hashem destroyed those crops as punishment.

Since they had experienced many plagues at this point, many Egyptians by now had recognized Hashem as God, but not all of them did. In order to punish the remaining non-believers, Hashem warned them that this plague was coming, and that any human or animal left outside would be killed. All the Egyptians who had denied Hashem up to this point saw no reason to take their animals or themselves inside, and they were punished by the hail, which killed them and their animals. But why were fire and ice specifically chosen to accomplish this? Hashem chose these two elements because they are the main destructive forces in nature (Hashem caused a giant flood by the generation of *נח*, and He rained down fire and brimstone on the evil city of *סדום*). Now these two forces, which are usually direct opposites, would join together in order to punish Pharaoh. Also shocking was the fact that Egypt's dry, arid desert suddenly became devastated by a massive thunderstorm and hailstorm, the likes of which the world had never before seen! The sheer and utter destruction this plague caused, coupled with the fact that it was so incredibly against nature in so many ways, made Hashem's complete power over the forces of nature shine all too bright.

The next plague, which can actually still be observed today in parts of the world, was *ארבה*, the plague of locusts. Hashem had thus far shown His power over water animals and land animals. Now, He would show everyone how He also controlled animals that fly. During this plague, Hashem sent a swarm of many different species of locusts, all of which devastated Egypt. The locusts covered and devoured every piece of grain they could find, down to the very roots. But the reason this plague was really so horrible for the Egyptians was because the locusts didn't just eat the remaining wheat and barley in the field. During the plague of *ברד*, the hailstones had destroyed all the grain in the field that was ripe and rigid, but it didn't do much damage to the young and bendable stalks that were in the fields as well. The locusts made no such distinction; they ate every piece of organic material they could find, even that which was already harvested and ground up inside the Egyptians' homes, leaving the entire land of Egypt (except for the Jewish areas) without any food whatsoever. And since during *דבר* all of the oxen used for plowing and planting were killed, the Egyptians had no way to grow or obtain food, except from buying it off of the Jews. This was in punishment for the Egyptians forcing

the Jews to harvest their grain from the fields, which they did just to keep the Jewish men away from their wives and prevent the nation from growing. This can actually be seen in the name of the plague itself: the word *ארבה* is a variation of the word *הרבה* - many. Since the locusts came as many different species and in immeasurable quantity, and since the Egyptians had tried to stop the Jews from becoming many by working in the fields, the Egyptians were punished with this swarm of locusts (which was so great, it literally blocked out the light from the sun!).

The penultimate plague, and the final one in the final set of 3, was that of darkness. This darkness served as punishment for the Jews being chained and *חשך* - immobilized in the dark cells of Egypt; now, the Egyptians would be trapped in a darkness so thick they couldn't even stand up! The Egyptians had also forced the Jews to work late into the night and early in the morning. The Egyptians would now be forced to sit in darkness while the Jews were still granted light. Sadly, this plague also served as a cover for Hashem to be able to kill all the Jews unworthy of salvation, without this being seen by the Egyptians. However, it did also grant the Jews time to look around in their Egyptian masters' homes and locate all the hidden valuables, which they would then be able to point out and ask for when they were leaving Egypt. And as the final plague of a set, *חשך* served to show Pharaoh that Hashem is the only true God, the only one Who has power over light and dark, and Who can make the day dark and the night bright.

The final plague in the whole story of *יציאת מצרים* was the one that finally pushed Pharaoh over the edge: *מכת בכורות*. This plague was in retribution for the Egyptians killing countless Jewish children, and for causing the Jewish nation immense pain and suffering. Now, the Egyptians would be made to suffer the worst type of pain imaginable: the loss of a child. The Egyptians had been deeply involved in many cases of adultery, and had borne many illegitimate children to wives not their own. Now, when Hashem Himself would go reveal these children by killing them, the people's shame would be revealed to the world. Hashem had shown that He alone holds the key to the ultimate power in the world: power over life and death. This plague was the one that hit Pharaoh closest to home, for he too was a firstborn. And after everything that he had experienced, after all the pain and suffering he had put *עם ישראל* through, Pharaoh finally acquiesced to Moshe's demands and set them free.

May we all be *זוכה* to experience salvation ourselves, and may we all be able to bring *משיח* ever closer.

**יקח בידו כוס יין. וישפוך בכלי שלש פעמים כשיאמר דם ואש ותימרות עשן וכן באומרו עשר מכות ישפוך עשר פעמים בכל מכה ישפוך מעט וכן דצ"ך עד"ש באח"ב סך הכל ט"ז פעמים**

***Take a cup of wine and pour three times, once for each of the following three words, and then once for each of the ten plagues and their acronyms. Dispose of the wine afterwards.***

## דָּם וָאֵשׁ וְתִמְנוֹת עָשָׁן:

"...blood and fire and pillars of smoke."

דָּבָר אַחֵר. בְּיָד חֲזָקָה שְׁתֵּימָּה. וּבְזְרוּעַ נְטוּיָה שְׁתֵּימָּה. וּבְמִרְא גָדֹל שְׁתֵּימָּה. וּבְאֵתוֹת שְׁתֵּימָּה. וּבְמִפְתִּים שְׁתֵּימָּה:

Another [explanation]: "With a strong hand" [corresponds to] two [plagues]; "and with an outstretched forearm" [corresponds to] two [plagues]; "and with great awe" [corresponds to] two [plagues]; "and with signs" [corresponds to] two [plagues]; "and with wonders" [corresponds to] two [plagues].

אֵלֶּן עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִיִּים  
בְּמִצְרַיִם. וְאֵלֶּן הֵן:

These are the ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

1. דָּם. Blood
  2. צַפְרִידִּיעַ. Frogs
  3. כִּנִּים . Lice
  4. עֲרֹב. Wild Animals
  5. דָּבָר. Pestilence
  6. שָׁחִין. Boils
  7. בָּרָד. Hail
  8. אֲרָבָה. Locusts
  9. חֹשֶׁךְ. Darkness
  10. מַכַּת בְּכוֹרוֹת. Slaying of First Born
- רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים: דָּצ"ךְ. עַד"ש. בְּאֶחָב:

Rabbi Yehuda was accustomed to giving [the plagues] mnemonics: Detsakh [the Hebrew initials of the first three plagues], Adash [the Hebrew initials of the second three plagues], Beachav [the Hebrew initials of the last four plagues].

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר. מִנֵּין אֶתָּה אוֹמֵר שְׁלָקוּ הַמִּצְרִיִּים  
בַּמִּצְרִים עֶשֶׂר מַכּוֹת. וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת. בַּמִּצְרִים מָה  
הוּא אוֹמֵר. וַיֹּאמְרוּ הַחֲרָטְמִים אֶל־פַּרְעֹה אֶצְבַּע אֱלֹהִים הוּא. וְעַל  
הַיָּם מָה הוּא אוֹמֵר. וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה  
יְהוָה בַּמִּצְרִים וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרֵם בְּיַהֲוָה וּבַמֹּשֶׁה  
עֲבָדוּ: כִּמָּה לָקוּ בְּאֶצְבַּע. עֶשֶׂר מַכּוֹת. אָמור מַעֲתָה בַּמִּצְרִים לָקוּ  
עֶשֶׂר מַכּוֹת. וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת:

Rabbi Yose Hagelili says, "From where can you [derive] that the Egyptians were struck with ten plagues in Egypt and struck with fifty plagues at the Sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: "This is the finger of God" ' (Exodus 8:15). And at the Sea, what does it state? 'And Israel saw the Lord's great hand that He used upon the Egyptians, and the people feared the Lord; and they believed in the Lord, and in Moshe, His servant' (Shemot 14:31). How many were they struck with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues and at the Sea, they were struck with fifty plagues."

רַבִּי אֱלִיעֶזֶר אוֹמֵר. מִנֵּין שְׁכַל־מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ  
הוּא עַל הַמִּצְרִיִּים בַּמִּצְרִים הִיָּתָה שֶׁל אַרְבַּע מַכּוֹת. שְׁנֵאמַר.  
יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה מְשַׁלַּחַת מַלְאָכֵי רָעִים.  
עֲבָרָה אַחַת. וְזַעַם שְׁתֵּי־מֵאוֹת. וְצָרָה שְׁלֹשׁ. מְשַׁלַּחַת מַלְאָכֵי רָעִים  
אַרְבַּע. אָמור מַעֲתָה בַּמִּצְרִים לָקוּ אַרְבַּע־מֵאוֹת מַכּוֹת. וְעַל הַיָּם לָקוּ  
מֵאוֹתֵים מַכּוֹת:

Rabbi Eliezer says, "From where [can you derive] that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was [composed] of four plagues? As it is stated (Tehillim 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'Wrath' [corresponds to] one; 'and fury' [brings it to] two; 'and trouble' [brings it to] three; 'a sending of messengers of evil' [brings it to] four. You can say from here that in Egypt, they were struck with forty plagues and at the Sea, they were struck with two hundred plagues."

רַבִּי עֲקִיבָא אוֹמֵר. מִנֵּין שְׁכָל-מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ  
הוא על הַמִּצְרִיִּים בְּמִצְרַיִם הִיָּתָה שֶׁל חֲמֵשׁ מַכּוֹת. שְׁנֵאמַר.  
יִשְׁלַח-בָּם חֲרוֹן אָפוּ עֲבָרָה וְזַעַם וְצָרָה מְשַׁלַּחַת מַלְאָכֵי רָעִים.  
חֲרוֹן אָפוּ אַחַת. עֲבָרָה שְׁתֵּי. וְזַעַם שְׁלֹשׁ. וְצָרָה אַרְבַּע. מְשַׁלַּחַת  
מַלְאָכֵי רָעִים חֲמֵשׁ. אֲמֹר מֵעַתָּה בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת.  
וְעַל הַיָּם לָקוּ מְאַתִּים וְחֲמִשִּׁים מַכּוֹת:

Rabbi Akiva says, "From where [can you derive] that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was [composed] of five plagues? As it is stated (Tehillim 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'The fierceness of His anger' [corresponds to] one; 'wrath' [brings it to] two; 'and fury' [brings it to] three; 'and trouble' [brings it to] four; 'a sending of messengers of evil' [brings it to] five. You can say from here that in Egypt, they were struck with fifty plagues and at the Sea, they were struck with two hundred and fifty plagues."

## Dayenu - Ryan Levian

Where did the Mashadi custom of hitting one another with scallions during Dayenu come from?

It says in the original Mashadi Haggadah that the reason we hit one another is to remember that our ancestors were hit by the Egyptians in Egypt during slavery, but this still does not fully answer the question. Why do we specifically hit one another during Dayenu, rather than any other part of the Haggadah? Wouldn't it have made more sense to hit each other during *עבדים היינו* (we were slaves in Egypt) - which is when we are literally remembering our slavery in Egypt, or at the time we are reading the 10 plagues?

The correct answer is that we hit each other specifically during Dayenu to rebuke each person so that we do not desire the life we had in Egypt. The reason for this is that which is written in the Torah: "We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. Now our gullets are shriveled. There is nothing at all! Nothing but this Ma'an to look to" (Bamidbar 11; 5-6).

This was the Jews' complaint after they escaped slavery in Egypt. When the Jews were in the desert, they desired the lives they had in Egypt. They did not want any more Ma'an, they just wanted to go back to their lives in Egypt.

This is the reason we hit each other specifically during Dayenu (which literally means that would be enough) - because the main purpose of Dayenu is that we should appreciate every little thing that Hashem gives us, that "even if we did not have the Torah, that would be enough." That is exactly why we hit each other during Dayenu - to remember that main purpose and to not desire the lives that we lived in Egypt. It may sometimes be very easy to get complacent or comfortable with the life that you are living, but there will be times you will need to make moves for the better. Sometimes, when going through those changes, Hashem throws some stumbling blocks in the way, but don't let that stop you; it is just a test to see how much you believe in Him.

***Persians have the custom of whipping one another with scallions during Dayenu to reenact the beatings of the Jewish slaves by the Egyptians and to keep everyone attentive thus far.***

***כל אחד מן המסובים מגדול עד קטן לוקחים בצל ירוק ומצליף בעדינות זה את זה.***

**כִּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:**

How many degrees of good did God put upon us!

**אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם. וְלֹא עָשָׂה בָּהֶם שְׁפָטִים דִּינֵנוּ:**

If He had taken us out of Egypt and not made judgements on them; [it would have been] enough for us.

**אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים. וְלֹא עָשָׂה בֵּאלֵהֵיהֶם דִּינֵנוּ:**

If He had made judgments on them and had not made [them] on their gods; [it would have been] enough for us.

**אֱלוֹ עָשָׂה בֵּאלֵהֵיהֶם. וְלֹא הָרַג בְּכוֹרֵיהֶם דִּינֵנוּ:**

If He had made [them] on their gods and had not killed their firstborn; [it would have been] enough for us.

**אֱלוֹ הָרַג בְּכוֹרֵיהֶם. וְלֹא נָתַן לָנוּ אֶת-מִמּוֹנָם דִּינֵנוּ:**

If He had killed their firstborn and had not given us their money; [it would have been] enough for us.

(וּמִנֵּין שֶׁנָּתַן לָנוּ אֶת-מָמָה נָם. שֶׁנֶּאֱמַר. וַיִּנְצְלוּ אֶת-מִצְרַיִם. עֲשָׂאוֹהָ כְּמִצּוֹלָה שֶׁאֵין בָּהּ דָּגִים. דָּבָר אַחֵר עֲשָׂאוֹהָ כְּמִצְוָה שֶׁאֵין בָּהּ דָּגָן. לָמָּה מְחַבֵּב הַכָּתוּב אֶת בִּזְתֵּי הָיִם י תֵּר מִבִּזְתֵּי מִצְרַיִם. אֲלֵא מָה שֶׁהָיָה בְּבִתִּים נָטְלוּ בְּמִצְרַיִם. וּמָה שֶׁהָיָה בְּבִתֵּי

תִּשׁוּרָא ת נָטְלוּ עַל הַיָּם. וְכֵן הוּא א מֵר כִּנְפֵי יוֹנָה נִחְפָּה בְּכֶסֶף. ז בָּזַת מִצְרַיִם.  
וְאַבְרוֹתֶיהָ בִּירְקָק חָרוּץ. ז בָּזַת הַיָּם. וְתִרְבִּי וְתַגְדְּלִי וְתִבְאִי. ז בָּזַת מִצְרַיִם.  
בְּעֲדֵי עֲדִיִּים. ז בָּזַת הַיָּם. תּוֹרֵי זֶהָב נַעֲשֶׂה-לָּךְ. ז בָּזַת מִצְרַיִם. עִם נִקְדּוֹת הַכֶּסֶף.  
ז בָּזַת הַיָּם:

אֱלוֹ נָתַן לָנוּ אֶת-מָמוֹנָם. וְלֹא קָרַע לָנוּ אֶת-הַיָּם דֵּינוּ:

If He had given us their money and had not split the Sea for us; [it would have been] enough for us.

אֱלוֹ קָרַע לָנוּ אֶת-הַיָּם. וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה דֵּינוּ:

If He had split the Sea for us and had not taken us through it on dry land; [it would have been] enough for us.

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה. וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ דֵּינוּ:

If He had taken us through it on dry land and had not pushed down our enemies in [the Sea]; [it would have been] enough for us.

אֱלוֹ שָׁקַע צָרֵינוּ בְּתוֹכוֹ. וְלֹא סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה  
דֵּינוּ:

If He had pushed down our enemies in [the Sea] and had not supplied our needs in the wilderness for forty years; [it would have been] enough for us.

אֱלוֹ סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן  
דֵּינוּ:

If He had supplied our needs in the wilderness for forty years and had not fed us the manna; [it would have been] enough for us.

אֱלוֹ הֶאֱכִילָנוּ אֶת הַמָּן. וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת דֵּינוּ:

If He had fed us the manna and had not given us the Shabbat; [it would have been] enough for us.

אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת. וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי דֵּינוּ:

If He had given us the Shabbat and had not brought us close to Mount Sinai; [it would have been] enough for us.

אֱלוֹ קָרְבָנוּ לְפָנֵי הַר סִינַי. וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה דֵּינוּ:



If He had brought us close to Mount Sinai and had not given us the Torah; [it would have been] enough for us.

אלו נתן לנו את התורה. ולא הכניסנו לארץ ישראל דינו:

If He had given us the Torah and had not brought us into the land of Israel; [it would have been] enough for us.

אלו הכניסנו לארץ ישראל. ולא בנה לנו את בית המקדש דינו:

If He had brought us into the land of Israel and had not built us the 'Chosen House' [the Temple; it would have been] enough for us.

על אחת כמה וכמה טובה כפולה ומכפלת למקום עלינו. הוציאנו ממצרים. עשה בהם שפטים. עשה באלהיהם. הרג בכוריהם. נתן לנו את-ממוןם. קרע לנו את-הים. העבירנו בתוכו בחרבה. שקע צרינו בתוכו. ספק צרכנו במדבר ארבעים שנה. האכילנו את המן. נתן לנו את השבת. קרבנו לפני הר סיני. נתן לנו את התורה. הכניסנו לארץ ישראל. ובנה לנו את בית הבחירה. לכפר על כל-עונותינו:

How much more so is the good that is doubled and quadrupled that God bestowed upon us [enough for us]; since He took us out of Egypt, and made judgments with them, and made [them] with their gods, and killed their firstborn, and gave us their money, and split the Sea for us, and brought us through it on dry land, and pushed down our enemies in [the Sea], and supplied our needs in the wilderness for forty years, and fed us the manna, and gave us the Shabbat, and brought us close to Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built us the 'Chosen House' [the Temple] to atone upon all of our sins.

## Rabban Gamliels Three Things- Rabbi Meir Gavriel Elbaz

“And Each Woman Shall Borrow from Her Neighbor...”

The Torah states, “And each woman shall borrow from her neighbor and from the dweller of her house silver and golden vessels and garments.” This means that before the Jewish nation left Egypt, they were commanded to borrow gold and silver vessels among other expensive articles so that when they left Egypt, they would leave with great wealth, as Hashem promised. The question becomes: How is it that the Jewish nation took these valuable objects from their neighbors as if they meant to return them after using them when they actually had in mind to take these objects forever?

Even though, in the times of Alexander the Great, the Egyptians claimed back all of these valuable objects from the Jewish nation, and Geviha ben Pesisa (one of the great sages of the time) proved to them that this was only a small fraction of what the Jewish nation was owed for their labor in Egypt for over two-hundred years (see Sanhedrin 90b), nevertheless, the above question still stands: Why did they have to lie about this and tell the Egyptians that they were borrowing these objects as opposed to merely saying that they were taking this as payment?

Maran Rabbeinu Ovadiah Yosef zt”l asks yet another question: How is it that the Jewish nation lied to Pharaoh by telling him that they intended to leave Egypt only for “a journey of three days” after which they would return to Egypt when they knew that Hashem would take them out of Egypt forever, enter the Land of Israel, and never again return to Egypt? If so, what right did they have to lie to the Egyptians?

Maran zt”l answers this based on the words of Hagaon Rabbeinu Yosef Haim zt”l (in his Ben Ish Hayil, Volume 1, page 37c), who illustrates this idea with a parable: Once, a man broke the law and the king sentenced him to death. The custom in the kingdom was such that before being taken out to be executed, the accused would be brought before the king to ask for his final request.

When this man was brought before the king, the king asked him, “What is your final request before you are taken to your death?” The man took a crystal bottle full of wine from the king’s table and replied, “I wish to drink all of this wine while sitting on the roof of the palace gazing into the breathtaking view. However, I am afraid that I will be killed by one of the king’s guards before I have a chance to do so and thus, I request that the king swear to me that I will not be killed until I drink all of the wine in this bottle calmly.” The king swore to him as he had requested, and he commanded that this man be brought up to the roof of the palace as agreed.

On his way up the stairs to the roof of the palace, the man made it look as if he tripped and the bottle fell out of his hands and shattered, the wine spilling all over the floor. The guards brought the man back down to the king to see what he would say. When the king

wished to bring him another bottle of wine to drink, the man said, "Bring me the wine that was in the original bottle and I will drink it." The man continued and told the king, "Your highness, you must now exonerate me from all punishment, for you swore to me that you would not kill me until I drank all the wine in the bottle and since this wine is no longer existent, how will you fulfill your oath?" The king agreed and he pardoned the man and sent him home.

What this parable refers to is that Hashem knew that the Jewish nation would not be returning to Egypt to be enslaved, for after they left Egypt, Pharaoh and his entire army would chase after them and drown in the Red Sea as punishment for how they had drowned the Jewish baby boys. Since Egypt would be annihilated, they had no one to return the gold and silver vessels to. Likewise, they had no nation to return to in Egypt after three days of travel since all the Egyptians would die at the Red Sea in an event similar to the broken bottle and the spilled wine. This was all part of Hashem's divine plan to shower the Jewish people with immense wealth on their way out of Egypt, just as He had promised Avraham Avinu so many years before.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר. כָּל-מִי שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֱלוֹ  
בְּפֶסַח. לֹא יֵצֵא יָדָיו חֹבְתָו. וְאֵלוֹ הֵן. פֶּסַח. מַצָּה. וּמָרוֹר:

Rabban Gamliel was accustomed to say, "Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, matzah and maror."

**כשיאמר פסח יסתכל בזרוע אבל לא יאחזנו בידו**

***When we say "Pesach," one should look at the shank bone on the Seder plate but not pick it up.***

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם עַל  
שׁוּם מָה. עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בִּתְּי אֲבוֹתֵינוּ  
בְּמִצְרַיִם. שֶׁנֶּאֱמַר. וְאִמְרָתָם זִבְח־פֶּסַח הוּא לִיהוָה אֲשֶׁר פֶּסַח  
עַל-בִּתְּי בְּנֵי-יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בִּתְּיָנוּ הֲצִיל  
וַיִּקְדֵּ הָעָם וַיִּשְׁתַּחֲוּ:

The Pesach [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Shemot 12:27); "And you shall say: 'It is the passover sacrifice to the Lord, for

that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed their heads and bowed."

יגביה את המצה העליונה ויאמר מצה זו

*One should pick up the top matzah and say "matzah o..."*

**מצה** זו שֶׁאַנְחֵנוּ אוֹכְלִים עַל שׁוּם מָה. עַל שׁוּם שֶׁלֹּא הִסְפִּיק בִּצְקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ. עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם מִיָּד. שֶׁנֶּאֱמַר. וַיֹּאפֹּן אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת כִּי לֹא חָמֵץ כִּי־גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵּמֶה וְגַם־צָדָה לֹא־עָשׂוּ לָהֶם:

This matzah that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Shemot 12:39); "And they baked the dough which they brought out of Egypt into matzah cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

יאחז המרור בידו ויאמר מרור זה

*One picks up the maror and says "maror zeh..."*

**מרור** זה שֶׁאַנְחֵנוּ אוֹכְלִים עַל שׁוּם מָה. עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִיִּים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר. וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בַּחֲמֹר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עֲבָדוּ בָהֶם בְּפֹרֶךְ:

This maror [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Shemot 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

בְּכָל־דֹּר וְדֹר חִיב אָדָם לְהִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם. שֶׁנֶּאֱמַר. וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: שֶׁלֹּא אֶת אֲבוֹתֵינוּ בִּלְבַד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא. אֲלֹא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם. שֶׁנֶּאֱמַר. וְאוֹתָנוּ

הוֹצִיא מִשֵּׁם לְמַעַן הֵבִיא אֶתָּנוּ לִתֵּת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע  
לְאֲבוֹתֵינוּ:

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Shemot 13:8); "For the sake of this, did the Lord do [this] for me in my going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did He redeem, as it is stated (Devarim 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

## ***Hallel Part I & Second Cup of Wine***

**יִכְסֶה אֶת הַמִּצָּה וְלוֹקַח אֶת הַכּוֹס בִּידּוֹ עַד גַּאל יִשְׂרָאֵל וַיֹּאמֶר**

***One should cover the Matzot and pick up the cup of wine and say:***

לְפִיכֶן אֲנַחֲנוּ חַיִּיבִים. לְהוֹדוֹת. לְהַלֵּל. לְשַׁבַּח. לְפָאֵר. לְרוֹמֵם.  
לְהַדָּר. וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל־הַנִּסִּים הָאֵלּוּ.  
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת. וּמִשְׁעָבוֹד לְגִאֲלָה. וּמִיָּגוֹן לְשִׂמְחָה.  
וּמֵאֵפֶל לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וְנֹאמַר לְפָנָיו הַלְלוּיָהּ:

Therefore, we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to [celebration of] a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before Him, Halleluyah!

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה  
מְבֹרָךְ מְעַתָּה וְעַד־עוֹלָם: מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאֵו מְהֵלֵל שֵׁם  
יְהוָה: רֵם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּיהוָה אֱלֹהֵינוּ  
הַמְּגִבִּיהִי לְשִׁבְתָּ: הַמְּשִׁפִּילִי לְרֹאשׁוֹת בְּשָׁמַיִם וּבָאָרֶץ: מְקִימִי מַעַפָּר  
דָּל מְאַשְׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ:  
מוֹשִׁיבִי עֶקְרֶת הַבַּיִת אֶם־הַבְּנִים שִׂמְחָה הַלְלוּיָהּ:

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our God, Who sits on high? Who looks down

upon the heavens and the earth? He brings up the poor out of the dirt; from the refuse piles, He raises the destitute. To seat him with the nobles, with the nobles of His people. He seats a barren woman in a home, a happy mother of children. Halleluyah! (Tehillim 113)

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָז: הִיתָה יְהוּדָה  
לְקִדְשׁוֹ יִשְׂרָאֵל מִמְּשָׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס הַיַּרְדֵּן יָסַב לְאַחֲוֹר:  
הַהָרִים רָקְדּוּ כְּאֵילִים גִּבְעוֹת כְּבְנֵי־צֹאן: מִה־לֶּךָ הַיָּם כִּי תִנוּס  
הַיַּרְדֵּן תִּסָּב לְאַחֲוֹר: הַהָרִים תִּרְקְדּוּ כְּאֵילִים גִּבְעוֹת כְּבְנֵי־צֹאן:  
מִלִּפְנֵי אֲדוֹן חֹלִי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהִפְכִי הַצּוּר  
אֲגַם־מִים חֲלָמִישׁ לְמַעֲיֵנו־מִים:

In Israel's going out from Egypt, the house of Ya'akov from a people of foreign speech, the Sea saw and fled; the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear? O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water (Tehillim 114).

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת  
אֲבוֹתֵינוּ מִמִּצְרַיִם. וְהִגִּיעָנוּ הַלֵּילָה הַזֶּה. לֶאֱכֹל בּוֹ מַצָּה וּמָרוֹר.  
כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ הִגִּיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים  
אַחֲרִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן עִירָךְ. וְשֹׁשֵׁים  
בְּעִבּוֹדְתְךָ. וְנֹאכֵל שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם  
עַל קִיר מִזְבִּיחְךָ לְרָצוֹן. וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ וְעַל פְּדוּת  
נַפְשָׁנוּ. בָּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל:

Blessed are You, Lord our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matzah and maror; so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of your city and happy in your worship; that we should eat there from the offerings and from the Pesach sacrifices, the blood of which should reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are You, Lord, who redeemed Israel.

***One drinks the cup leaning on the left side without reciting a blessing.***

## Rochtzah - Adriel Kohananoo

Being one of the quicker steps of the Pesach seder, the significance of *Rochtzah* always seems to fall through the cracks. After the lengthy exploration of the story of *Yetziat Mitzrayim*, we all quickly wash our hands to finally begin eating the matzah we've been waiting for. As such, it's easy to miss one of the amazing lessons *Rochtzah* has to offer.

Let's first take a closer look at the matzah. During Pesach, matzah becomes our 'bread.' Since bread is considered a primary source of sustenance, it is a symbol of Hashem blessing us with food. As we know, there are several *halachot* regarding how to treat bread. Due to its stature, bread is not allowed to be thrown, or tossed in the trash without being wrapped. Chazal say that those who treat bread with disrespect will *on ושלום* be punished with poverty, since they are belittling the sustenance that Hashem has given them.

Given bread's supreme standing, we wash our hands with a *bracha* before eating it in order to properly prepare ourselves. The act of washing beforehand is a form of preparation to eat bread, or in this case, matzah. We are showing Hashem that we are preparing ourselves to receive His *brachot*. In other words, we are making ourselves into a vessel that can hold the bounty that Hashem wants to bestow upon us.

We see this same idea regarding Shabbat. Every week, in לכה דודי, we say, "כי היא מקור", "הברכה" - Shabbat is the source of all blessings. When one keeps Shabbat properly, he makes himself into a vessel that can contain all the *brachot* that Hashem wants to give to him throughout the entire week. We can come full circle on Pesach. The whole point of us being slaves in *Mitzrayim* was for Hashem to prepare us for the Torah. The Torah itself says in Parshat Vaetchanan: "וַיֹּצֵא אֶתְכֶם מִכּוּר הַבְרָזִל מִמִּצְרַיִם לְהִיוֹתְלֹוּ לְעַמְּנִחֻלָּהּ" Hashem took us out of *Mitzrayim*, the iron crucible, *in order to become His nation*. *Mitzrayim* is referred to as an iron crucible because through the suffering, it 'melted' down the Jews and shaped them into a great nation that was worthy of receiving the Torah. The whole process was about making the Jews into a vessel that can contain Hashem's overflowing *brachot*, represented by the Torah.

This is the lesson of *Rochtzah*. It teaches us that we have to constantly be making ourselves into vessels that can hold Hashem's endless *brachot*. The whole idea of being slaves in *Mitzrayim* was to prepare us to properly receive *brachot* from Hashem.

On a practical level, Chazal tell us that this is achieved by acting in a way that we wish Hashem to act with us. In Masechet Taanit, it says:

עֲשֵׂר, תַּעֲשֶׂר - "עֲשֵׂר, בְּשִׁבִּיל שְׂתַּתְעֶשֶׂר - When one gives *tzedaka*, Hashem will make him rich. So too, when one acts mercifully and kind with others, Hashem will act mercifully and kind with him. In this way, we can all become vessels to contain Hashem's endless *brachot*.

**One should wash his hands and recite:**

בְּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

## Motzi Matzah - Anonymous

We call this section of the seder Motzi-Matzah. These words stand for the two *brachot* that we make during this stage. The first *bracha* is *homotzi lechem min haaretz*, and the second is *al achilat matzah*. From the incorporation of both berachot in the title of the section, we can learn something very special. One can notice that with regards to the *Kiddush* that we made earlier, we said two *brachot*. The first *bracha* is *bore peri hagefen*, and the second is *menasseh yisrael veHazemanim*. Yet, both of these *brachot* are included in the one title of *Kadesh* at the beginning of the seder. The question arises: why don't we call that section something like '*gefen-kiddush*'? And why with regards to matzah do we have two separate names?

The answer is as follows: in the step of *yachatz*, we break the middle matzah, and the smaller piece we leave in the middle of the full matzot, and the bigger piece is designated as the afikoman. When we arrive at Motzi-Matzah, we raise the two full matzot together with the broken matzah and we make *hamotzi*. Before we make *al achilat matzah*, we drop the bottom matzah, and on the upper matzah and the halved middle matzah we make *al achilat matzah*. The reason that we perform the *brachot* like this is because one needs *lechem mishne*, two full loaves of bread/matzah, just like any other Shabbat or Chag. Therefore we say the *bracha* of *hamotzi* on the two full matzot. Next, we are introduced to a totally new mitzvah, a mitzvah *Ddeorayta* - a mitzvah from the Torah: the mitzvah of *achilat matzah*. In order to make it clear that we are also fulfilling this mitzvah, we drop the bottom matzah and make *al achilat matzah* on the upper and middle matzot. Therefore we have fulfilled the mitzvah of *hamotzi* and *al achilat matzah*. During *kadesh* we are fulfilling one mitzvah, sanctifying the day.

Now we understand why the *chachamim* chose to name this step of the Seder after two actions. It's in order to make us realize that there are two mitzvot being done here, and that we must learn to be conscious and filled with a specific *kavana* when we attempt to



fulfill any one of them. May we be *zoche* to realize and understand the mitzvot that we are fulfilling, and to have a very meaningful Pesach each and every year.

***When we make hamotzi, we hold the matzah with all 10 fingers – reminding us that while human hands produced this food, it is yet another gift from the Creator and Sustainer of all life.***

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:  
בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

### Maror - Rabbi Yosef Bitton

Nowadays, the haroset is used firstly to dip the maror, the bitter herb. In this case, the rabbis indicate that the amount of the haroset should be minimal, so that the flavor of the haroset does not deprive us of experiencing the bitter taste of the maror. Some rabbis suggest that after dipping the maror in the haroset, the haroset must be removed from the maror so that only a superficial layer remains on it. Maimonides clarifies that, in this case, when spreading the maror with haroset, we are fulfilling a rabbinic precept, although we do not say a specific blessing for it. According to some opinions, this is because of the rulings of *iqar* and *tafel*, which determine that we say blessings on the main food - in this case, the maror (*al akhilat maror*) as opposed to its accessories - in this case, the haroset.

Finally the haroset is also added to the korekh, the sandwich of matzah and maror that reminds us of the *korban pesach*, the lamb that was consumed during the seder of Pesach with matzah and maror in the times of the Beit haMikdash. As in the case of the maror, the use of the haroset in the korekh is also practiced by all Jewish communities. As we already explained, the haroset is not mentioned in the Torah, and is rather a ritual food related to the Pesach seder which was established by the rabbis. The haroset carries a tremendous meaning in its taste, its texture and its looks, and it conveys a very tangible representation of the slavery we want to remember in the seder.

When you look at the maror, think of a struggle you have gone through in the past year and how it helped you become who you are today (from The Rav Moshe Feinstein Haggadah).

***One takes a Kezai'it of maror and dips in the haroset. One should shake off the haroset, so the taste stays bitter. Recite the bracha and then eat. Do not lean.***

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

### Korech - Aaron Enayatian

The Gemara (Pesachim 115a) has a *machloket* between the Rabanan and Hillel whether one has to eat the matzah, maror, and haroset separately or if they are meant to be eaten together. The Rabbis hold they shall be eaten individually, but Hillel says they are meant to be eaten together. Seemingly, the reason the Rabanan say this is because the pasuk says to eat the matzah and maror, but it does not mention an obligation to eat them together. Although nowadays we follow both opinions, to consume the matzah and maror both separately and as one, we never see a mention for the reasoning of Hillel, so what is his reason?

The *Ketav Sofer* provides an answer, saying the Korban Pesach was a mitzvah that one was *chayav karet* for if they did not complete it, while the matzah and maror were not. Hillel is trying to convey to us that we need to be careful when performing a more lenient mitzvah (one that we do not get *karet* if we do not perform) the same way we are careful about the stringent ones (mitzvot that are punishable if not completed). Sometimes we come across mitzvot that do not seem as important as others in our eyes. Hillel is relaying to us that just because the severity of not fulfilling one mitzvah is seemingly greater than another, does not mean that it is more important than the other. He is trying to teach us to approach every mitzvah with the same level of importance and enthusiasm.

The *Alshich* explains Hillel's viewpoint to mean that the matzah and maror are ways to serve Hashem. The matzah is comparable to the yetzer tov and the maror is like the yetzer hara. He continues by saying the same way a person serves Hashem with his yetzer tov so too a person needs to serve Him with his yetzer gara. It's easy to serve Hashem with our yetzer tov because it is within our nature to do so. The challenge is when we are not feeling the most up to it we have to find a way even then to serve Hashem in the best way possible.

Another answer given is that in Judaism when we have bitter things (maror) we should connect them to sweet things (matzah) to make them more enjoyable. The matzah, which reminds us of the freedom we received once we left Egypt, is supposed to encompass and surround the maror which reminds us of the bitter back-breaking labor

we endured while in slavery. When we encounter something that appears to be negative, we should surround it with positivity and good things to uplift ourselves.

***One takes a Kezai'it of the third matzah with a Kezai'it of maror and dips it in haroset and recites:***

מִצָּה וּמָרוֹר בְּלֹא בִרְכָה. זִכֹּר לְמִקְדָּשׁ. בֵּימֵינוּ יִחַדֵּשׁ. כְּהִלֵּל הַזִּקֵּן  
שֶׁהָיָה כּוֹרֵךְ וְאוֹכֵל בְּבֵת אֶחָת. לְקַיֵּם מַה-שֶּׁנֶּאֱמַר. עַל-מִצּוֹת  
וּמִרְיִים יֹאכְלֶהוּ:

***ויאכלם בהסבה***

***One eats the korech sandwich leaning on the left side.***

## Shulchan Orech - Matt Eliassi

We are about to partake in possibly the only meal of the entire year we do not overindulge in. It's known that no one is leaving the Pesach seder table hungry. Momentarily we'll be drinking the 3rd & 4th cups of wine. Normally excessive drinking and intoxication is frowned upon and discouraged, however this "intoxication" is encouraged.

In the Gemara in Masechet Berachot (page 7b), Ruth, the great-grandmother of King David, is given this name because it is etymologically connected to the verb *Riva*, which means "filled" or "drunk," as in the phrase "Kosi Revaya" (my cup overflows - Tehillim 23:5). The Gemara explains King David "filled" Hashem with beautiful praises, and Ruth's name alludes to this quality of her great-grandson. The Gemara describes King David's praises of Hashem with a term that is normally used in reference to drinking and intoxication, indicating there is an inebriating quality to David's praises. A drunk person forgets his problems which brings him to a state of joy and happiness - this is expressed in David's praises of Hashem. David is able to praise Hashem even under duress, hardship, and even pain. We learn from this to give praise to Hashem not only in good times, but also in hard times. David knows everything Hashem does is with love for us and always for the best.

As we drink wine it is followed with singing praise and Hallel to Hashem. We show the highest level of emuna (faith) and give praise in a state of "intoxication" viewing everything in our lives as positive. The seder is meant to bring us to a point of faith where we become "drunk" from Hashem's kindness. There's a common saying: "the wine goes in, the truth comes out." We're no longer troubled by our hardships, and we overlook what we see as our problems. The last two cups of wine enable us to give an

unimpeded testimony. We can finally give thanks to Hashem, the King of all kings, the Holy One Blessed is He, our savior, provider and protector. We recognize Hashem is the only one who sets our table every single day of our lives.

***One eats the meal joyously. One should not eat too much in order to be able to enjoy the Afikoman.***

## Tsafun - Josh Aziz

The afikoman is in remembrance of the *korban Pesach* (Pesach sacrifice) that was offered by the Jewish people when the Beit Hamikdash was still standing. Sadly, we can no longer bring the *korban Pesach* because there is no Beit Hamikdash.

But what caused the Beit Hamikdash to be destroyed? And is there anything we can do to have it rebuilt?

The Chofetz Chaim, in his introduction to *Sefer Chofetz Chaim*, quotes various gemaras to explain that the second Beit Hamikdash was destroyed because of the sins of *sinat chinam* (baseless hatred) and *lashon hara* (evil speech) which were rampant among the Jews of that time.

There is a famous parable that explains why *lashon hara* is so dangerous. The story tells that there was once a man who went to his Rabbi to ask how he could repent for the sin of *lashon hara*. His Rabbi instructed him, "go take a pillow up with you to a tall mountain, rip open the pillow, and let the feathers flow freely. After you do that, come back to me." The man was confused by the Rabbi's peculiar advice but nevertheless proceeded to do as he suggested. After following the instructions, the man went back to his Rabbi. The Rabbi told him, "Now I want you to go back to the mountain and gather back all the feathers from the pillow you tore open." The man responded that doing so would be impossible because the feathers were now scattered miles apart. "This task of re-gathering the feathers," the Rabbi told him, "is like trying to undo the damage of *lashon hara*. When you speak bad about another, the evil speech is no longer in your control. The damage only a few words can cause is immeasurable."

The Chofetz Chaim states further in his book that just as the sins of *sinat chinam* and *lashon hara* have the spiritual power to destroy the Beit Hamikdash, they can also prevent it from being rebuilt. It is not due to the sins of the past generations that the Beit Hamikdash has still not been rebuilt, but rather because of our own shortcomings. The eternal third Beit Hamikdash is ready to be rebuilt if we can only learn to love each other and guard our tongues against evil speech.

We have the power to make the *korban Pesach* a reality again. We can be the generation that changes the tide of history. B'ezrat Hashem next year we'll be eating the *korban Pesach* in the rebuilt Yerushalayim!

*After the end of the meal, before Chatzot (Halachic midnight), all those present take preferably two kezetim from the matzah that was concealed for the afikoman and eat from it while reclining. If having two is too difficult, one should have at least one.*

*Before eating the afikoman, one should recite: "In memory of the Pesach sacrifice that was eaten upon being satiated."*

## Barech - Michael Livi

הרחמן הוא יפרנסנו בכבוד - A common request that we have from Hashem is "*Parnasa BeKavod*" (to earn a living with honor). However, this is a very vague statement. Rabbi Eliezer Papo, the author of the *Pele Yoetz*, gave the following explanation. Rabbi Papo recalled that in his youth, any time he would meet a merchant, store owner, or businessman, they would always praise Hashem for all His kindness. They would only share good thoughts about their businesses and were very happy. However, towards the end of his life, when he asked the younger generation of businessmen in the same fields their thoughts on business, they all complained and moaned about the different difficulties. The younger generation explained how business was quiet and their profits were slim. Rabbi Papo wondered: how come in his youth everyone would brag about business booming, while during his older years, everyone would complain?

After looking into the matter more, Rabbi Papo discovered something truly fascinating. In his youth, the generation was filled with many more *Tzadikim*. So much so, that every time someone would enter the stores or offices, they would find the workers and employees holding a *Tehillim* or a *Halacha* book. Between customers and clients, they would be busy reading *Tehillim* or learning Torah, each person based on his level. This would bother the *yetzer hara*, causing him to send a client or customer to disrupt the Torah learning. As soon as they finished with the client, they resumed their learning, which once again agitated the *yetzer hara*, continuing the cycle of customers. This was the approach of all those elders who worked with *emuna* in Hashem.

However, towards the end of his life, Rabbi Papo noticed a change of attitude. Instead of learning Torah or reading *Tehillim* in between clients, the younger generation was busy reading different magazines and newspapers. To the delight of the *yetzer hara*, the younger generation occupied their free time with different meaningless pursuits. The *yetzer hara* didn't find it necessary to disrupt the businessmen with different customers and clients.

This also beautifully explains the passage "אשרי מי שעמלו בתורה" (*"Praiseworthy is the individual who toils in Torah"*) - praiseworthy is the person whose toil **at work** is filled with Torah. By making extra time for Torah study, we are praying that Hashem will give us *parnasa* in a respectable way.

***Pour the third cup, wash Mayim Acharonim, and recite Birkat HaMazon.***

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עַת תָּמִיד תִּהְלֶתוּ בִּפִּי: סוּף דְּבַר הַכֹּל  
נִשְׁמַע אֶת־הָאֱלֹהִים יִרְא וְאֶת־מֶץ תִּיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:  
תִּהְלֶת יְהוָה יִדְבָּר־פִּי וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:  
וְאֲנַחְנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ: וַיְדַבֵּר אֵלַי זֶה הַשִּׁלְחָן  
אֲשֶׁר לִפְנֵי יְהוָה

אם הם שלשה אומר המברך

(הב לו ונברך למלכא עלאה קדישא: (עונים שמים

ברשות מלכא עלאה קדישא. (בשבת וברשות שבת מלכתא.) וברשות יומא טבא אושפיזא  
קדישא

וברשותכם. נברך (בעשרה ויותר אלהינו) שאכלנו משלו

והמסובים והוא עונים ברוך (בעשרה ויותר אלהינו) שאכלנו משלו ובטובו הגדול חיינו

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הַזֶּן אוֹתָנוּ  
וְאֶת־הָעוֹלָם כָּלוּ בְּטוֹבוֹ. בָּחוּן בַּחֲסֵד בְּרִיּוֹחַ וּבְרַחֲמִים רַבִּים. נָתַן  
לָחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר  
לָנוּ. וְאֵל יַחֲסֹר לָנוּ מִזֶּן תָּמִיד לְעוֹלָם וָעֶד. כִּי הוּא אֵל זֶן וּמִפְּרִי  
לְכָל. וְשִׁלַּחְנוּ עֲרוּךְ לְכָל. וְהִתְקִין מַחֲיָה וּמִזֶּן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר  
בָּרָא בְּרַחֲמָיו וּבְרֹב חֲסִדָּיו. כְּאִמּוֹר. פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ  
לְכָל־חַי רָצוֹן. בְּרוּךְ אַתָּה יְהוָה. הַזֶּן אֶת־הַכֹּל  
נוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ. אֶרֶץ חֲמֻדָּה טוֹבָה  
וּרְחָבָה. בְּרִית וְתוֹרָה חַיִּים וּמִזֶּן. עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם.  
וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ. וְעַל תּוֹרַתְךָ  
שֶׁלִּמַּדְתָּנוּ. וְעַל חֻקֵּי רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים וּמִזֶּן שֶׁאַתָּה זֶן

וּמִפְּרִנָּס אוֹתָנוּ: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחֲנוּ מוֹדִים לָךְ. וּמִבְּרָכִים  
אֶת-שְׁמֶךָ. כְּאֹמֹר. וְאֶכְלֹתָ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ  
עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַתָּ לָךְ. בְּרוּךְ אַתָּה יְהוָה. עַל הָאָרֶץ וְעַל  
הַמָּזוֹן:

רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּךְ. וְעַל יְרוּשָׁלַיִם עִירְךָ.  
וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל הַיְכָלְךָ. וְעַל מְעוֹנֶךָ. וְעַל דְּבִירְךָ.  
וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אָבִינוּ. רַעֲנוּ. זִוְנָנוּ.  
פְּרִנָּסָנוּ. כָּל־כְּלָנוּ. הַרְוִיחֵנוּ הַרוּחַ-לָנוּ מִהֵרָה מְכַל-צָרוֹתֵינוּ. וְנָא.  
אֵל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ. לִיָּדִי מִתַּנּוּת בְּשָׁר וָדָם. וְלֹא לִיָּדִי  
הַלּוֹאֲתָם. אֲלֹא לִיָּדְךָ הַמְּלָאָה וְהַרְחֲבָה. הַעֲשִׂיָּה וְהַפְתּוּחָה. יְהִי  
רָצוֹן שְׁלֹא נִבּוֹשׁ בְּעוֹלָם הַזֶּה. וְלֹא נִכָּלֵם לְעוֹלָם הַבָּא. וּמַלְכוּת  
בֵּית דָּוִד מְשִׁיחְךָ תַּחֲזִירָנָה לְמִקּוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ

### בשבת אומרים

רָצָה וְהִחְלִיצָנוּ יְהוָה אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשַּׁבָּעִי. הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה.  
כִּי יוֹם גָּדוֹל וְקָדוֹשׁ הוּא מִלִּפְנֵיךָ. נִשְׁבּוֹת בּוֹ וְנִנּוּחַ בּוֹ וְנִתְעַנֵּג בּוֹ כְּמִצּוֹת חֻקֵּי רָצוֹנְךָ. וְאֵל  
תְּהִי צָרָה וְיִגּוֹן בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ. כִּי אַתָּה הוּא בַּעַל  
הַנִּחְמוּת. וְהַגָּם שְׁאֵכְלָנוּ וְשִׁתֵּינוּ חֲרַבּוֹ בֵּיתְךָ הַגָּדוֹל וְהַקָּדוֹשׁ לֹא שָׁכַחְנוּ. אֵל תִּשְׁכַּחֲנוּ  
לְנִצָּח וְאֵל תִּזְנַחֲנוּ לְעַד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה

בְּלִיל רֵאשׁוֹן (וּשְׁנֵי בַחוּץ לֹאֲרֹץ) אִם לֹא אָמַר יַעֲלֶה וַיֵּבֵא חוֹזֵר לְרֹאשׁ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיֵּבֵא וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֵנוּ.  
וְזָכְרוֹן אֲבוֹתֵינוּ. זְכוּרוֹן יְרוּשָׁלַיִם עִירְךָ. וְזָכְרוֹן מְשִׁיחַ בּוֹ-דָוִד עֲבָדְךָ. וְזָכְרוֹן כָּל-עַמָּךְ  
בֵּית יִשְׂרָאֵל לִפְנֵיךָ. לְפָלְטָה לְטוֹבָה. לַחַן לַחֲסֵד וּלְרַחֲמִים. לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. בְּיוֹם טוֹב מִקְרָא קָדֵשׁ הַזֶּה. לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.  
זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדָבָר  
יְשׁוּעָה וּרַחֲמִים. חוּס וְחַנּוּן וְחַמּוּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל  
מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה  
וְתִבְנֶה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה. בּוֹנֵה יְרוּשָׁלַיִם וְאוֹמֵר  
בְּלַחֵשׁ אָמֵן

אם שכח לומר יעלה ויבא ונזכר לפני שהתחיל ברכת הטוב והמטיב יאמר  
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁנַתְּנוּ יָמִים טוֹבִים לַעֲמּוֹ יִשְׂרָאֵל. לְשִׁשּׁוֹן  
 וּלְשִׁמְחָה. אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. אֶת-יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. בְּרוּךְ אַתָּה יְהוָה  
 מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמָנִים

אם שכח לומר רצה והחליצנו או יעלה ויבא בשבת ונזכר לפני שהתחיל ברכת הטוב והמטיב יאמר  
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁנַתְּנוּ שְׁבֻתוֹת לְמִנוּחָה לַעֲמּוֹ יִשְׂרָאֵל. בְּאַהֲבָה לְאוֹת וּלְבְרִית. וַיָּמִים  
 טוֹבִים לְשִׁשּׁוֹן וּלְשִׁמְחָה. אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. אֶת-יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ  
 הַשְּׁבֻת יִשְׂרָאֵל וְהַזְמָנִים

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אֲבִינוּ. מְלַכְנוּ.  
 אֲדִירָנוּ. בּוֹרְאָנוּ. גּוֹאֲלָנוּ. קְדוֹשְׁנוּ. קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעָה  
 יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב. וְהַמְטִיב לְכָל. שֶׁבְּכָל-יוֹם וַיּוֹם הוּא הַטִּיב  
 לָנוּ. הוּא מְטִיב לָנוּ. הוּא יֵטִיב לָנוּ. הוּא גִמְלָנוּ. הוּא גּוֹמְלָנוּ. הוּא  
 יְגַמְלָנוּ לַעֲד חַן וְחֶסֶד וְרַחֲמִים וְרִיחַ וְהַצֵּלָה וְכָל-טוֹב: יַעֲנוּ אֲמֹן

הַרְחֵמֶן הוּא יִשְׁתַּבַּח עַל כְּסֵא כְבוֹדוֹ: הַרְחֵמֶן הוּא יִשְׁתַּבַּח  
 בְּשָׁמַיִם וּבָאָרֶץ: הַרְחֵמֶן הוּא יִשְׁתַּבַּח בָּנוּ לְדוֹר דּוֹרִים: הַרְחֵמֶן  
 הוּא קָרוֹן לַעֲמּוֹ יָרִים: הַרְחֵמֶן הוּא יִתְפָּאֵר בָּנוּ לְנֶצַח נְצָחִים:  
 הַרְחֵמֶן הוּא יִפְרֹנֶסנוּ בְּכָבוֹד וְלֹא בְּבִזּוֹי בְּהִתָּר וְלֹא בְּאִסּוּר בְּנִחַת  
 וְלֹא בְּצַעַר: הַרְחֵמֶן הוּא יִתֵּן שָׁלוֹם בֵּינֵינוּ: הַרְחֵמֶן הוּא יִשְׁלַח  
 בְּרָכָה רַוְחָה וְהַצֵּלָה בְּכָל-מַעֲשֵׂה יָדֵינוּ: הַרְחֵמֶן הוּא יַצְלִיחַ  
 אֶת-דַּרְכֵינוּ: הַרְחֵמֶן הוּא יִשְׁבּוֹר עַל גְּלוֹת מְהֵרָה מֵעַל צָוָארֵנוּ:  
 הַרְחֵמֶן הוּא יוֹלִיכֵנוּ מִהֵרָה קוֹמֵמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֶן הוּא  
 יִרְפָּאנוּ רְפוּאָה שְׁלֵמָה. רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף: הַרְחֵמֶן הוּא  
 יִפְתַּח לָנוּ אֶת-יְדוֹ הַרְחִבָּה: הַרְחֵמֶן הוּא יְבָרֵךְ כָּל-אֶחָד וְאֶחָד  
 מִמֶּנּוּ בְּשִׁמוֹ הַגָּדוֹל כִּמוֹ שְׁנֵתִּבְרָכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב.  
 בְּכָל מִכָּל כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ יַחַד בְּרָכָה שְׁלֵמָה. וְכֵן יְהִי רָצוֹן  
 וְנֹאמַר אָמֵן: הַרְחֵמֶן הוּא יִפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמוֹ



בשבת הַרְחָמֶן הוּא יִנְחִילֵנוּ עוֹלָם שְׁכָלוּ שַׁבָּת וּמְנוּחָה לַחַיִּי  
הָעוֹלָמִים

הַרְחָמֶן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ טוֹב

הַרְחָמֶן הוּא יִטַּע תּוֹרָתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ וְתִהְיֶה יִרְאָתוֹ עַל פְּנֵינוּ  
לְבַלְתִּי נֶחֱטָא. וְיִהְיוּ כָּל-מַעֲשֵׂינוּ לְשֵׁם שָׁמַיִם  
בִּרְכַּת הָאוֹרַח הַרְחָמֶן הוּא יְבָרֵךְ אֶת הַשְּׁלַחַן הַזֶּה שְׂאֵכְלָנוּ עָלָיו  
וַיִּסְדֹּר בּוֹ כָּל-מַעֲדָנֵי עוֹלָם. וְיִהְיֶה כְּשִׁלְחָנוּ שֶׁל אַבְרָהָם אֲבִינוּ.  
כָּל-רָעַב מִמֶּנּוּ יֵאָכֵל. וְכָל-צָמָא מִמֶּנּוּ יִשְׁתֶּה. וְאֵל יַחֲסֹר מִמֶּנּוּ  
כָּל-טוֹב לְעַד וּלְעוֹלָמֵי עוֹלָמִים. אָמֵן: הַרְחָמֶן הוּא יְבָרֵךְ בְּעַל  
הַבֵּית הַזֶּה וּבְעַל הַסְּעוּדָה הַזֹּאת. הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל-אֲשֶׁר לוֹ.  
בְּבָנִים שִׁיחִיו. וּבְנָכְסִים שִׁירְבוּ. בָּרֵךְ יְהוָה חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה.  
וְיִהְיוּ נִכְסָיו וְנִכְסֵינוּ מְצֻלָּחִים וְקְרוֹבִים לָעִיר. וְאֵל יִזְדַּקֵּק לְפָנָיו  
וְלֹא לְפָנֵינוּ שׁוֹם דָּבָר חָטָא וְהִרְהוּר עוֹן. שֶׁשׁ וְשִׁמְח כָּל-הַיָּמִים  
בְּעֶשֶׂר וְכָבוֹד. מַעֲתָה וְעַד עוֹלָם. לֹא יִבוֹשׁ בְּעוֹלָם הַזֶּה. וְלֹא יִכָּלֵם  
לְעוֹלָם הַבָּא. אָמֵן כּוֹ יְהִי רָצוֹן

הַרְחָמֶן הוּא יַחֲיֵנוּ וַיִּזְכֵּנוּ וַיִּקְרְבוּנוּ לִימֹת הַמָּשִׁיחַ וּלְבָנֵינוּ בֵּית  
הַמִּקְדָּשׁ וְלַחַיִּי הָעוֹלָם הַבָּא. מִגְדּוֹל יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה-חֶסֶד  
לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד-עוֹלָם: בְּפִירִים רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יְהוָה  
לֹא-יַחֲסֹנוּ כָּל-טוֹב: נָעַר הָיִיתִי גַם-זָקֵנִיתִי וְלֹא-רָאִיתִי צַדִּיק נֶעְזֵב  
וְזָרְעוֹ מִבֶּקֶשׁ-לֶחֶם: כָּל-הַיּוֹם חוֹנֵן וּמַלּוּה וְזָרְעוֹ לְבָרָכָה:  
מֵה-שְׂאֵכְלָנוּ יְהִי לְשִׁבְעָה. וּמֵה-שִּׁשְׁתֵּינוּ יְהִי לְרִפּוּאָה.  
וּמֵה-שֶׁהוֹתֵרֵנוּ יְהִי לְבָרָכָה. כְּדֹכָתִיב. וַיִּתֵּן לְפָנֵיהֶם וַיֵּאָכְלוּ  
וַיִּתְּרוּ כְּדָבָר יְהוָה: בְּרוּכִים אַתֶּם לִיהוָה עֹשֶׂה שָׁמַיִם וָאָרֶץ: בְּרוּךְ  
הַגָּבֵר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מְבֹטָחוֹ: יְהוָה עֹז לְעַמּוֹ יִתֵּן  
יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם: עוֹשֶׂה שָׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו  
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ. וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְאִמְרוּ אָמֵן

**Third Cup of Wine**

כּוֹס־יְשׁוּעוֹת אֲשֶׁא וּבִשָּׁם יְהוָה אֶקְרָא: סִבְרִי מִרְנָן וְעוֹנִים לְחַיִּים

ויכוין לפטור בברכה זו גם כוס רביעי

*Have in mind to include both the third and fourth cups with this bracha.*

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:

**וישתהו בהסבה**

*Drink leaning on the left.*

## Hallel - Jeremy Bassali

The *Hallel* that we recite tonight reflects on the past, meditates on the present, and looks to the future. We look back on our exodus from Egypt, the receiving of our Torah, and the miracles God has conducted for us. We thank God through song, כי טוב, הודו לה", and beg him for protection and success in the future, אנא ה' הושיעא נא. We also immerse ourselves in the emotions of the moment.

We have spent the evening reflecting on and contemplating God's divine protection over His people. We have discussed our national history in Egypt, and we've hopefully also discussed our cultural, familial history. These stories are precious, and they should evoke emotions. We are recognizing in the recitation of Hallel that it is by the grace of the *ribono shel olam* that we are alive today, that our families escaped persecution in Egypt, Germany, and Iran through His protection

We cry out to Hashem, כי אני עבדיך, "אנה ה'", "where, God? Where do You need me to go, and what do You require of me to do, for I am Your servant! Wherever You send me God, I shall go. For we are being guided and directed by You alone".

*Emuna* has guided us in the past, emotions are pouring out in the present moment, and both should serve as an inspiration for the future. We long for the coming of the משיח, we await the complete regathering of *Am Israel* in the Land of Israel and the *geula*. The Gemara in Pesachim (פ"ה: - פ"ו) tells of the national recitation of Hallel on the rooftops of Jerusalem in the times of the *Beit Hamikdash*. It describes the power of communal song as roof-shattering. Imagine for a moment the power of thousands of voices shaking the stone foundations of the houses in Jerusalem. Imagine all the Jews of the world, in one moment, praising God in the holiest city in the world, together at once.

Moments like these have been lost in the *galut*. Our communities are thriving, but they are fragmented. The State of Israel is strong, but it is missing us, the Jews of the Diaspora, whose true home is in *Eretz Israel*. As we reflect on our past and look to the future during Hallel, let us feel a sense of longing and determination to return to our homeland and once again recite Hallel as one, on the rooftops of Jerusalem, next year on Pesach.

***Pour the fourth cup.***

שִׁפֹּךְ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בִּשְׁמֶךָ  
לֹא קָרְאוּ: כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נְוֵהוּ הַשָּׁמוֹ: שִׁפֹּךְ־עֲלֵיהֶם זַעֲמֶךָ  
וַחֲרוֹן אַפֶּיךָ יִשְׁיָגֵם: תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יְהוָה:

Pour your wrath upon the nations that did not know You and upon the kingdoms that did not call upon Your Name! Since they have consumed Ya'akov and laid waste his habitation (Tehillim 79:6-7). Pour out Your fury upon them and the fierceness of Your anger shall reach them (Tehillim 69:25)! You shall pursue them with anger and eradicate them from under the skies of the Lord (Eichah 3:66).

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לִשְׁמֶךָ תָּנוּ כְּבוֹד עַל־חֲסִדֶּיךָ עַל־אַמְתֶּךָ:  
לָמָּה יֹאמְרוּ הַגּוֹיִם אִיהֶ־נָּא אֱלֹהֵיהֶם: וְאֵלֵהֵינוּ בִּשְׁמַיִם כָּל  
אֲשֶׁר־חָפֵץ עָשָׂה: עֲצִבֵיהֶם כָּסֹף וְזָהָב מַעֲשֵׂה יָדֵי אָדָם: פֶּה־לָהֶם  
וְלֹא יִדְבְּרוּ עֵינֵיהֶם לָהֶם וְלֹא יֵרְאוּ: אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ אֵף  
לָהֶם וְלֹא יִרְיָחוּ: יָדֵיהֶם וְלֹא יִמְשְׁחוּ רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא־יִהְיֶה  
בְּגִרוֹנָם: כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר־בָּטַח בָּהֶם: יִשְׂרָאֵל בָּטַח  
בִּיהוָה עֶזְרָם וּמִגָּנָם הוּא: בֵּית אֱהֲרֹן בָּטְחוּ בִיהוָה עֶזְרָם וּמִגָּנָם  
הוּא: יִרְאִי יְהוָה בָּטְחוּ בִיהוָה עֶזְרָם וּמִגָּנָם הוּא: יְהוָה זָכְרָנוּ  
יְבָרֶךְ יְבָרֶךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֶךְ אֶת־בֵּית אֱהֲרֹן: יְבָרֶךְ יִרְאִי יְהוָה  
הַקְטָנִים עִם־הַגְּדֹלִים: יִסֹּף יְהוָה עֲלֵיכֶם וְעַל־בְּנֵיכֶם:  
בְּרוּכִים אַתֶּם לִיהוָה עָשָׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם לִיהוָה  
וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא הִמָּתִים יְהַלְלוּ־יָהּ וְלֹא כָל־יְרֵדֵי דוֹמָה:  
וְאַנְחָנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָהּ:

אֶהְבֵּתִי כִּי־יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנִי: כִּי־הָטָה אָזְנוֹ לִי וּבִימִי  
אֶקְרָא: אֶפְפוּנִי חֲבִל־מָוֶת וּמִצָּרִי שְׁאוּל מִצָּאוּנִי צָרָה וַיִּגּוֹן אִמְצָא:  
וּבִשְׁם־יְהוָה אֶקְרָא אָנָּה יְהוָה מַלְטָה נַפְשִׁי: חֲנוּן יְהוָה וְצַדִּיק  
וְאֱלֹהֵינוּ מֵרַחֵם: שֹׁמֵר פְּתָאִים יְהוָה דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ: שׁוּבִי  
נַפְשִׁי לִמְנוּחֵיכִי כִּי־יְהוָה גָּמַל עָלַיְכִי: כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת  
אֶת־עֵינִי מִן־דַּמְעָה אֶת־רַגְלִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת  
הַחַיִּים: הֵאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד: אֲנִי אִמַּרְתִּי בַּחֲפְזִי  
כָּל־הָאָדָם כִּזָּב:

מִה־אָשִׁיב לִיהוָה כָּל־תַּגְמוּלוֹהִי עָלַי: כּוֹס־יִשׁוּעוֹת אֲשָׂא וּבִשְׁם  
יְהוָה אֶקְרָא: נִדְרֵי לִיהוָה אֲשֶׁלֶם נִגְדָה־נָּא לְכָל־עַמּוֹ: יָקָר בְּעֵינֵי  
יְהוָה הַמּוֹתָה לַחֲסִידָיו: אָנָּה יְהוָה כִּי־אֲנִי עֲבַדְךָ אֲנִי־עֲבַדְךָ  
בְּרֹאֲמַתְךָ פִּתְחַת לְמוֹסְרִי: לֶךְ־אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה  
אֶקְרָא: נִדְרֵי לִיהוָה אֲשֶׁלֶם נִגְדָה־נָּא לְכָל־עַמּוֹ: בַּחֲצֹרוֹת בֵּית  
יְהוָה בְּתוֹכְכִי יְרוּשָׁלַם הַלְלוּיָהּ:

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִיּוֹת: כִּי גָבַר עָלֵינוּ  
חֲסִדּוֹ וְאִמַּת־יְהוָה לְעוֹלָם הַלְלוּיָהּ: הוֹדוּ לִיהוָה כִּי־טוֹב כִּי לְעוֹלָם  
חֲסִדּוֹ: יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ: יֹאמְרוּ־נָא בֵּית־אֱהֲרֹן כִּי  
לְעוֹלָם חֲסִדּוֹ: יֹאמְרוּ־נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חֲסִדּוֹ:

מִן־הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בְּמִרְחָב יְהוָה: יְהוָה לִי לֹא אִירָא  
מִה־יַּעֲשֶׂה לִּי אָדָם: יְהוָה לִי בַּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי: טוֹב  
לַחֲסוֹת בִּיהוָה מִבֶּטֶחַ בְּאָדָם: טוֹב לַחֲסוֹת בִּיהוָה מִבֶּטֶחַ  
בְּנָדִיבִים: כָּל־גּוֹיִם סִבְּבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילָם: סִבְּבוּנִי  
גַם־סִבְּבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילָם: סִבְּבוּנִי כַּדְבוּרִים דַּעְכוּ כָּאֵשׁ  
קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִילָם: דַּחָה דַּחִיתַנִּי לַנֶּפֶל וַיהוָה עֲזָרָנִי:  
עָזִי וְזִמְרַת יְהוָה וַיהִי־לִי לִישׁוּעָה: קוֹל רִנָּה וִישׁוּעָה בְּאֵהֲלֵי צַדִּיקִים  
יָמִין יְהוָה עֲשֶׂה חֵיל: יָמִין יְהוָה רֹמְמָה יָמִין יְהוָה עֲשֶׂה חֵיל: לֹא

אֲמוֹת כִּי־אֲחִיהָ וְאֶסְפֹּר מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרֹנִי יְהוָה וְלִמּוֹת לֹא נִתְּנִי:  
פֶּתַח־לִי שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם אוֹדָה יְהוָה: זֶה־הַשַּׁעַר לַיהוָה  
צַדִּיקִים יָבֹאוּ בּוֹ:

אוֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה: אוֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי־לִי  
לִישׁוּעָה: אֲבֹן מֵאֶסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: אֲבֹן מֵאֶסוּ  
הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלְאוֹת  
בְּעֵינֵינוּ: מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ: זֶה־הַיּוֹם  
עָשָׂה יְהוָה נִגִּילָה וְנִשְׁמַחָה בּוֹ: זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה  
וְנִשְׁמַחָה בּוֹ:

אֲנִי יְהוָה הוֹשִׁיעָה נָא. אֲנִי יְהוָה הוֹשִׁיעָה נָא: אֲנִי יְהוָה  
הַצֹּלִיחָה נָא. אֲנִי יְהוָה הַצֹּלִיחָה נָא:

בְּרוּךְ הֵבֵא בְּשֵׁם יְהוָה בְּרֻכָּנוֹכֶם מִבֵּית יְהוָה: בְּרוּךְ הֵבֵא בְּשֵׁם  
יְהוָה בְּרֻכָּנוֹכֶם מִבֵּית יְהוָה: אֵל יְהוָה וַיָּאֵר לָנוּ אֶסְרוּ־חַג בַּעֲבֹתֵים  
עַד־קָרְנוֹת הַמִּזְבֵּחַ: אֵל יְהוָה וַיָּאֵר לָנוּ אֶסְרוּ־חַג בַּעֲבֹתֵים  
עַד־קָרְנוֹת הַמִּזְבֵּחַ: אֵלֵינוּ אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ: אֵלֵינוּ אַתָּה  
וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ: הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ: הוֹדוּ  
לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ:

### *Songs of Praise and Thanks*

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ: הוֹדוּ לַאלֹהֵי הָאֱלֹהִים כִּי  
לְעוֹלָם חֲסִדּוֹ: הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חֲסִדּוֹ: לַעֲשֵׂה  
נִפְלְאוֹת גְּדֻלוֹת לְבָדּוֹ כִּי לְעוֹלָם חֲסִדּוֹ: לַעֲשֵׂה הַשְׁמִים בַּתְּבוּנָה כִּי  
לְעוֹלָם חֲסִדּוֹ: לְרַקַּע הָאָרֶץ עַל־הַמַּיִם כִּי לְעוֹלָם חֲסִדּוֹ: לַעֲשֵׂה  
אוֹרִים גְּדֻלִּים כִּי לְעוֹלָם חֲסִדּוֹ: אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם כִּי  
לְעוֹלָם חֲסִדּוֹ: אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם  
חֲסִדּוֹ: לְמַכָּה מִצְרַיִם בַּבְּכוּרֵיהֶם כִּי לְעוֹלָם חֲסִדּוֹ: וַיּוֹצֵא יִשְׂרָאֵל  
מִתּוֹכָם כִּי לְעוֹלָם חֲסִדּוֹ: בִּיד חֲזָקָה וּבְזִרוּעַ נְטוּיָה כִּי לְעוֹלָם

חֲסִדּוֹ: לְגַזֵּר יַם־סוּף לְגִזְרִים כִּי לְעוֹלָם חֲסִדּוֹ: וְהַעֲבִיר יִשְׂרָאֵל  
 בְּתוֹכּוֹ כִּי לְעוֹלָם חֲסִדּוֹ: וְנָעַר פְּרַעְה וְחִילוֹ בַּיָּם־סוּף כִּי לְעוֹלָם  
 חֲסִדּוֹ: לְמוֹלִיךְ עָמוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֲסִדּוֹ: לַמַּכָּה מַלְכִּים גְּדֻלִּים  
 כִּי לְעוֹלָם חֲסִדּוֹ: וַיַּהַרְג מַלְכִּים אֲדִירִים כִּי לְעוֹלָם חֲסִדּוֹ: לְסִיחּוֹן  
 מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חֲסִדּוֹ: וְלַעֲוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חֲסִדּוֹ:  
 וְנָתַן אֶרֶצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסִדּוֹ: נִחְלָה לְיִשְׂרָאֵל עֲבָדּוֹ כִּי  
 לְעוֹלָם חֲסִדּוֹ: שֶׁבַשְׁפָּלְנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֲסִדּוֹ: וַיִּפְרְקֵנוּ מִצָּרֵינוּ  
 כִּי לְעוֹלָם חֲסִדּוֹ: נָתַן לָחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ: הָיָה לָאֵל  
 הַשָּׁמַיִם כִּי לְעוֹלָם חֲסִדּוֹ:

נִשְׁמַת כָּל־חַי תִּבְרַךְ אֶת שִׁמְךָ יְהוָה אֱלֹהֵינוּ וְרוּחַ כָּל־בָּשָׂר תִּפְאֹר  
 וּתְרוֹמֶם זְכוּרְךָ מִלִּפְנֵי תָמִיד. מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל.  
 וּמִבְלַעֲדֶיךָ אֵין לָנוּ (מֶלֶךְ) גּוֹאֵל וּמוֹשִׁיעַ. פּוֹדֶה וּמַצִּיל. וְעוֹנֶה  
 וּמְרַחֵם. בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ עוֹזֵר וְסוֹמֵךְ אֶלָּא  
 אַתָּה:

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל בְּרִיּוֹת. אֲדוֹן כָּל־תּוֹלְדוֹת.  
 הַמְהַלֵּל בְּכָל־הַתְּשַׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד. וּבְרִיּוֹתָיו  
 בְּרַחֲמִים. וַיְהִי אֱלֹהִים אֱמֶת לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יֹשְׁנִים  
 וְהַמְקִיץ נֹרְדָּמִים. מְחַיֶּה מֵתִים. וְרוֹפֵא חוֹלִים. פּוֹקֵחַ עֲוִרִים.  
 וְזוֹקֵף כְּפוּפִים. הַמְּשִׁיחַ אֲלֵמִים. וְהַמְּפַעֵנֵחַ נַעֲלָמִים. וְלֵךְ לְבַדְךָ  
 אֲנַחְנוּ מוֹדִים:

וְאֵלֵינוּ פִּינוּ מֵלֹא שִׁירָה בָּיָם. וְלִשְׁוֹנֵנוּ רָנָה כְּהֶמוֹן גִּלְיֹ. וְשִׁפְתוֹתֵינוּ  
 שִׁבַּח כְּמֶרְחָבִי רָקִיעַ. וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְכֶרֶחַ. וַיְדִינוּ  
 פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם. וְרִגְלֵינוּ קָלוֹת כְּאֵילוֹת. אֵין אֲנַחְנוּ  
 מִסְּפִיקִין לְהוֹדוֹת לָךְ יְהוָה אֱלֹהֵינוּ. וּלְבָרֶךְ אֶת־שִׁמְךָ מִלִּפְנֵינוּ.  
 עַל־אַחַת מֵאֲלָף אֲלָפִים וְרוֹב רַבִּי רַבּוֹת פְּעָמִים. הַטּוֹבוֹת  
 נִסִּים וְנִפְלְאוֹת שַׁעֲשִׁית עִמָּנוּ וְעַם אֲבוֹתֵינוּ. מִלִּפְנֵים מִמִּצְרַיִם

גִּאלְתָּנוּ יְהוָה אֱלֹהֵינוּ. מִבֵּית עֲבָדִים פָּדִיתָנוּ. בְּרָעַב זִנְתָּנוּ. וּבְשָׁבַע  
כָּל־כֹּלֶתָנוּ. מִחֶרֶב הִצַּלְתָּנוּ. מִדָּבָר מַלְטָתָנוּ. וּמִחֲלָאִים רָעִים  
וְרָבִים דָּלִיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ. עַל כֵּן  
אֲבָרִים שִׁפְלַגְתָּ בָּנוּ. וְרוּחַ וּנְשָׁמָה שִׁנַּפַּחְתָּ בְּאַפֵּינוּ. וְלִשׁוֹן אֲשֶׁר  
שָׁמַתָּ בְּפִינוּ. הֵן הֵם. יוֹדוּ וַיְבָרְכוּ. וַיִּשְׁבְּחוּ. וַיִּפְאֲרוּ. וַיִּשְׁוֹרוּ.  
אֶת־שִׁמְךָ מִלְכָּנוּ תָמִיד. כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּח.  
וְכָל־עֵין לְךָ תִּצְפֶּה. וְכָל־בֶּרֶךְ לְךָ תִּכְרַע. וְכָל־קוֹמָה לְפָנֶיךָ  
תִּשְׁתַּחֲוֶה. וְהַלְבָּבוֹת יִירְאוּךָ. וְהַקָּרֵב וְהַכְּלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדָּבָר  
שֶׁנֶּאֱמַר. כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה יְהוָה מִי כָמוֹךָ מַצִּיל עָנִי מִחֲזָק  
מִמָּנוּ וְעָנִי וְאֲבִיוֹן מִגְּזָלוֹ. שׁוֹעֵת עֲנִיִּים אֶתָּה תִּשְׁמַע. צַעֲקַת הַדָּל  
תִּקְשִׁיב וְתוֹשִׁיעַ. וְכָתוּב. רַנְּנוּ צַדִּיקִים בַּיהוָה לִישׁוּרִים נְאוּה  
תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם: וּבְשִׁפְתַי צַדִּיקִים תִּתְבָּרַךְ:

וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ: וּבִקְרֵב קְדוֹשִׁים תִּתְהַלֵּל:

בְּמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל. שָׁכֵן חוֹבֵת כָּל־הַיְצוּרִים  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת. לְהַלֵּל. לְשַׁבַּח.  
לְפָאֵר. לְרוֹמֵם. לְהַדָּר. וּלְנַצֵּחַ. עַל־כָּל־דְּבָרֵי שִׁירֹת וְתִשְׁבָּחוֹת דָּוִד  
בּוֹ־יִשִּׁי עַבְדְּךָ מְשִׁיחְךָ: וּבְכוּ

יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְכָּנוּ. הָאֵל. הַמֶּלֶךְ הַגָּדוֹל. וְהַקְּדוֹשׁ. בְּשָׁמַיִם  
וּבָאָרֶץ. כִּי לְךָ נָאָה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
שִׁיר. וּשְׁבָחָה. הַלֵּל. וְזִמְרָה. עֵז. וּמִמְשָׁלָה. נֶצַח. גְּדֻלָּה. גְּבוּרָה.  
תִּהְיֶה. וְתִפְאָרֶת. קְדֻשָּׁה. וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת. לְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ. וּמִעוֹלָם וְעַד עוֹלָם אֶתָּה אֵל:

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ. וְחֲסִידְךָ וְצַדִּיקִים עוֹשֵׂי רְצוֹנְךָ.  
וְעִמָּךְ בֵּית יִשְׂרָאֵל. כָּל־בְּרֶנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ אֶת־שֵׁם

כְּבוֹדְךָ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָעִים לְזִמְרָה. וּמַעֲוֹלָם וְעַד עוֹלָם  
אֶתָּה אֵל. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת. אָמֵן:

#### **Fourth Cup of Wine**

וישתה כוס רביעי בהסבה ואחר כך יברך ברכה אחרונה

**Drink the fourth cup and recite the bracha acharonah.**

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל הַגָּפוֹן וְעַל פְּרֵי הַגָּפוֹן  
וְעַל תְּנוּבַת הַשָּׂדֶה. וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרוֹחָבָה. שְׂרָצִית  
וְהַנְּחֻלָּת לְאַבוֹתֵינוּ. לֶאֱכֹל מִפְּרִיָּהּ. וּלְשַׁבֵּעַ מִטּוֹבָהּ. רַחֵם יְהוָה  
אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּךְ. וְעַל יְרוּשָׁלַּיִם עִירְךָ. וְעַל הָרַ צִיּוֹן  
מִשְׁכַּן כְּבוֹדְךָ. וְעַל מִזְבְּחֶךָ. וְעַל הַיְכָלְךָ. וּבִנְיַת יְרוּשָׁלַּיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְּיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׁמְחָנוּ בְּבִנְיָנָהּ. וּנְבָרְכְךָ עָלֶיךָ  
בְּקִדְשָׁהּ וּבִטְהָרָהּ. (בִּשְׁבַת וּרְצָה וְהַחֲלִיצָנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.)  
וְשִׁמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. בְּיוֹם טוֹב מְקָרָא קֹדֶשׁ הַזֶּה. כִּי  
אַתָּה טוֹב וּמַטִּיב לְכָל. וְנוֹדֶה לָּךְ עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפוֹן (שֶׁל  
(אֶרֶץ יִשְׂרָאֵל גִּפְנָה).

בְּרוּךְ אַתָּה יְהוָה. עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפוֹן

### **Nirtzah - Arie Livieim**

וְאַתָּה הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמַלְאָךְ הַמָּוֶת

"Then came the Holy One, blessed be He and slaughtered the angel of death."

The seder is coming to an end and we have reached Nirtzah. We begin with the singing of *Chad Gadya*. In the last stanza, we say that Hashem, Himself, comes and "slaughters" the angel of death. In Simchat David, written by Harav David Pinto, it is mentioned that this line refers to and teaches us that Hashem always helps us withstand and defeat the *yetzer hara*. I believe that Nirtzah is the prime example of the fight with the *yetzer hara*. The late night could lead to people involving themselves with idle chatter and *lashon hara*. Instead we decide to read *chad gadya* and *echad mi yodeah* together with our families, or at least with anyone who is still awake, and involve ourselves with things that will distance us from the *yetzer hara* and bring us closer to Hashem and our loved ones.



## Echad Mi Yodea - Eliyahu Siouni

We take so much for granted, even on the seder night. Even as we celebrate the how's and why's of our redemption from מצרים too often we leave unanswered the most important question, Why? Why the redemption?

That there were miracles, signs, wonders and plagues we accept without question. It is why that remains unasked until we near the ending of the seder. Then we ask. We sing, *echad mi yodea*? One question. Thirteen answers.

The song describes our faith and beliefs in Hashem in addition to helping recognize Hashem's thirteen attributes. Reb Yissachar Dov of Belz says that it is specifically the celebration of the seder that brings out our very public explanation of these views. He compared the singing of the "Song of Thirteen" at the seder to the wealthy man who is generally careful about revealing his riches. On those rare occasions when he's had too much wine to drink, the wealthy man is more chatty than usual and is unable to hold back, publicly announcing the gold, silver, and jewels in his possession. So too the Jewish people, after having the four cups of wine, cannot hold back from revealing the wealth they possess – One God, two *luchot*, three fathers, four mothers...

Who can argue that the punishment was not deserved by Pharaoh? But is the punishment of evil, well deserved by definition, the reason we are brought together at the seder table to celebrate our redemption? No. The Haggadah ends on a positive note. Yes, it is true that "He brought us out from Egypt, executed judgments upon them and upon their gods" but that was not the reason we were redeemed. "He led us before Har Sinai, gave us the Torah." The Jewish people were born and chosen for good, we have not been chosen to belittle or degrade others, but rather to serve Hashem, study His Torah, and observe His mitzvot.

Our answer to the why of redemption is clear. We were redeemed to serve Hashem, to observe His Torah, to study the Torah, and to keep Shabbat... These are the reasons why, thirteen of them and they must be said before the seder is done.

Thirteen מכות. Thirteen attributes. And Hashem's thirteen attributes of mercy.

From the beginning (the belief and faith in Hashem), the "Song of Thirteen" brings us back full circle to God and His merciful attributes. The number thirteen has unique significance on Pesach night when we acknowledge more than on any other occasion our everlasting faith in Hashem, who "took us out of Egypt. Not through an angel and not through a messenger, only Hashem, in His own glory." On Pesach night we are reminded of the special and intimate relationship we enjoy with Hashem, who guides our destiny and cares for the individual and the collective community.

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאָרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה  
חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי  
לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי  
שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי  
מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְּבָרִיא, תְּשַׁעָה יְרַחֵי  
לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ. עֶשְׂרֵה אֶחָד עֶשֶׂר מִי

יִדְעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבָרֵיָא,  
 תְּשַׁעָה יְרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָא, שְׁשָׁה  
 סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
 שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְץ  
 שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבֻטֵּיָא,  
 אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבָרֵיָא, תְּשַׁעָה יְרַחֵי לָדָה, שְׁמוֹנָה יָמֵי  
 מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָא, שְׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
 תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד  
 אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְץ  
 שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מַדֵּיָא.  
 שְׁנַיִם עָשָׂר שְׁבֻטֵּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבָרֵיָא, תְּשַׁעָה  
 יְרַחֵי לָדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָא, שְׁשָׁה סְדָרֵי  
 מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי  
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְץ

### Chad Gadya - Aharon Zarnighian

One who reads the translation of this song for the first time will likely end up confused, wondering what in the world he just read and what connection it can possibly have to the Haggadah. Though in fact, much meaning lies behind this classic song.

Rav Amram Gaon, in the name of Rav Natronai Gaon, and the Chida (Rav Chayim Yosef David Azulay), state the great importance of the Nirtzah songs. They go so far as to acknowledge that one who ridicules these songs should be ostracized! One who does so shows his disbelief in, and disrespect for, our rabbis and for this well established Jewish custom.

Due to the great amount of what can be said about this song, I will give just a sample of (one of) the meanings behind it, though I encourage the reader to learn about it further in the first source quoted at the end of this Dvar Torah. One of the interpretations of this song is that it is really referring to the history of the Jewish people, starting with what caused Ya'akov and his family to move to Egypt. The first line refers to Ya'akov's purchase of Esav's birthright for beans and bread. The cat in the next line refers to Yosef's brothers' jealousy of him - the kid in this case being Yosef, who received the

birthright. The cat eating the kid refers to Yosef being sold into slavery. And the events continue, going all the way to the time of the Mashiach.

This being said, let us now go from the end of the Haggadah to its very beginning, where we customarily sing the "table of contents" of the Haggadah (kadesh, urchatz, etc.). Rabbi Avraham Dayan of Aleppo (Syria), as mentioned in the Haggadah Yosef Da'at, gives an explanation for the order of certain mitzvot at the seder, namely: matzah, maror, and korech. We can learn from here too a reason as to why the Pesach meal is referred to as a "seder," which translates to "order." To eat matzah is a mitzvah from the Torah. To eat maror is a mitzvah from our rabbis. To eat the korech sandwich is a custom, in accordance with Hillel's practice. There is an *order*. Mitzvot from the Torah take precedence over mitzvot from our rabbis, which in turn take precedence over our customs. So despite the great importance of our customs, as has been explained, we must remember that we cannot ever go against an actual mitzvah for its sake.

Thus, let us increase our devotion to all areas of Torah, with the proper order of prioritization, and through this may we serve Hashem in the best way, and merit the - "לשנה הבאה בירושלים" - fulfillment of what is customarily recited at the end of the Haggadah: "Next year in Yerushalayim."

(This Dvar Torah was learned from ArtScroll's "The Sephardic Heritage Haggadah," pages 208-211 and page 14.)

חֶד גְּדִיָּא, חֶד גְּדִיָּא דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי, חֶד גְּדִיָּא, חֶד גְּדִיָּא.

One kid, one kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא שׁוֹנָרָא וְאַכְלָה לְגְּדִיָּא, דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי. חֶד גְּדִיָּא, חֶד גְּדִיָּא.

Then came a cat and ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא כֻּלְבָּא וְנָשַׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי. חֶד גְּדִיָּא, חֶד גְּדִיָּא.

Then came a dog and bit the cat, which ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא חוּטְרָא וְהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנָרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבִין  
אָבָא בְּתָרֵי זוּזִי. חַד גִּדְיָא, חַד גִּדְיָא

Then came a stick and hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא נוֹרָא וְשָׂרֵף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנָרָא,  
דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתָרֵי זוּזִי. חַד גִּדְיָא, חַד גִּדְיָא

Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא מַיָּא וְכָבֵה לְנוֹרָא, דְּשָׂרֵף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ  
לְשׁוֹנָרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתָרֵי זוּזִי. חַד גִּדְיָא, חַד גִּדְיָא

Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא תוֹרָא וְשָׁתָה לְמַיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרֵף לְחוּטְרָא, דְּהִכָּה  
לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנָרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתָרֵי זוּזִי. חַד  
גִּדְיָא, חַד גִּדְיָא

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא הַשׁוּחַט וְשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמַיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרֵף  
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנָרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבִין  
אָבָא בְּתָרֵי זוּזִי. חַד גִּדְיָא, חַד גִּדְיָא

Then came the *schochet* and slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא מִלֵּאךְ הַמּוֹת וְשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא,  
 דְּכָבֵה לְנוֹרָא, דְּשַׂרְף לְחוּטָרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשַׁךְ לְשׁוֹנָרָא,  
 דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתָרֵי זִוְיָ. חַד גִּדְיָא, חַד גִּדְיָא

Then came the angel of death and slaughtered the *schochet*, who slaughtered the bull,  
 that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that  
 bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמִלֵּאךְ הַמּוֹת, דְּשַׁחַט לְשׁוֹחֵט,  
 דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשַׂרְף לְחוּטָרָא,  
 דְּהִכָּה לְכִלְבָּא, דְּנָשַׁךְ לְשׁוֹנָרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתָרֵי  
 זִוְיָ. חַד גִּדְיָא, חַד גִּדְיָא

Then came the Holy One, blessed be He and slaughtered the angel of death, who  
 slaughtered the *schochet*, who slaughtered the bull, that drank the water, that  
 extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid  
 that my father bought for two zuz, one kid, one kid.