

A satellite map of the Middle East, showing the Mediterranean Sea to the west, the Red Sea to the south, and the Persian Gulf to the east. The landmasses are in shades of brown and tan, while the water is dark blue. The text is overlaid on the Mediterranean Sea.

הגדה של פסח

היינו בחלמים

The Elder of Ziyon
Haggadah



English text and small illustrations from Chabad.org
Old Haggadah illustrations from various Internet sources
Commentaries from various Internet sources, credited
Cover photo from NASA

Compiled by The Elder of Zion, elderofzion.blogspot.com
for 5769/2009

Chag Sameach!

Kadesh - Kiddush



The first cup of wine is poured and the Kiddush is recited.

When the festival occurs on Shabbat, say first "The sixth day"

The sixth day. And the heavens and the earth and all their hosts were completed. And on the seventh day G-d finished His work which He had made, and He rested on the seventh day from all His work which He had made. And G-d blessed the seventh day and made it holy, for on it He rested from all His work which G-d created to make.

When the festival begins on a weekday begin here:

Attention Gentlemen.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.¹

בְּשַׁבָּת מִתְחִילִין

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי. וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וְכָל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ
כִּי בּו שְׁבֹת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת.

בְּחֹל מִתְחִילִין:

סִבְרֵי מֶרְנָן וְרִבְנָן וְרִבּוֹתֵי

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

¹ The four cups parallel the four expressions in the Torah which describe our freedom from Egypt. The first cup, which also serves as Kiddush, parallels "I will take you out," when Hashem helped us recognize that we were Egyptian Jews, and not Jewish Egyptians. This is the essence of Kiddush sanctification - the realization that the Jewish People play a unique role in this world. The Haggada, the story of our physical exodus from Egypt, is recited over the second cup, symbolizing our physical salvation, which is parallel to "I will save you." A person is a slave to his physical needs. When the people were fed by Hashem in the wilderness, as we are today in a less miraculous manner, they were liberated from the shackles of the physical world in order to concentrate on loftier matters. Birkas HaMazon, the blessings which remind us that Hashem provides for our sustenance, is recited over the third cup, paralleling "I will redeem you" - the goal of the Exodus was the formation of a unique relationship with Hashem. Hallel is recited over the fourth cup. Hallel is the praise we bestow on Hashem, recognizing that He said "I will take you to be My nation." (Rabbi Milevsky, Ohr Somayach)

Blessed are You, G-d, our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our G-d, have given us in love (On Shabbat add: [Shabbats for rest and]) festivals for happiness, feasts and festive seasons for rejoicing (On Shabbat add: [this Shabbat-day and]) the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom (On Shabbat add: [in love]), a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations,² and You have given us as a heritage Your holy (On Shabbat add: [Shabbat and]) Festivals (On Shabbat add: [in love and favor]), in happiness and joy. Blessed are You, G-d, who sanctifies (On Shabbat add: [the Shabbat and]) Israel and the festive seasons.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו. ותתן לנו יי אלהינו באהבה (בשבת: שבתות למנוחה



ומועדים לשמחה, חגים וזמנים לששון, את יום (השבת הזה ואת יום) חג המצות הזה, זמן חרותנו (באהבה), מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת

ואותנו קדשת מכל העמים, (ושבת) ומועדי קדשך (באהבה ובציון), בשמחה ובששון הנחלתנו. ברוך אתה יי, מקדש (השבת ו) ישראל והזמנים.

When the festival falls on Saturday night add the following BEFORE the blessing "Who has granted us life":

במוצאי שבת מוסיפין:

Blessed are You, G-d, our G-d, King of the universe, who creates the lights of fire.

Blessed are You, G-d, our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש.

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחל, ין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום

² On Pesach night it is insufficient to say that Hashem brought us close in order to serve Him. We must also say that this night is different from all other nights. We must ask: Why do we eat matzah on this night? Why do we eat maror on this night? Why do we dip twice on this night? Why do we recline on this night? In essence, we are asking why is this night different? If the night is different, then it means that there is a unique K'dushat Hayom, sanctity of the day. The Kiddush says just that, and more; it relates to two aspects of chosenness: The selection of Bnai Yisrael and separation from the other nations, and the special K'dushat Hayom - this night, intrinsically, is endowed with unique Kedusha and is different from all other nights. The K'dushat Hayom of Pesach night requires that we perform various Mitzvot that we do not perform any other time of year. Thus, while Beit Shammai and Beit Hillel (as quoted in the Mishna) refer to making a Bracha on the wine and on the day, The Rambam stipulates that we say Bore Pri Hagafen and then make a Bracha on the Kiddush Hayom, in order to stress that on Pesach night Kiddush is not simply a blessing, but rather we are declaring the unique, intrinsic sanctity of the night prior to reciting the Haggadah. Kiddush on Pesach night is, indeed, an integral part of the Haggadah. (Rabbi Ari Kahn, Od Yosef Chai Haggadah, quoting Rav Soloveitchik)

holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, G-d, who makes a distinction between holy and holy.

הַשְּׁבִיעִי מְשַׁשְׁתָּ יְמֵי הַמַּעֲשֶׂה קֹדֶשְׁתָּ. הַבְּדִלְתָּ
וְקֹדֶשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בְּרוּךְ אַתָּה
יְיָ הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ
וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Drink the cup of wine while seated, reclining on the left side as a sign of freedom³

שׁוּתָה רַב כּוֹס הַיַּיִן בְּהַסְבָּה.

³ While it is commonly assumed that the four cups of wine required at the seder correspond to the four "expressions of redemption" in God's prophecy to Moshe in Sefer Shemot (6:6-7), the Talmud Yerushalmi in Masekhet Pesachim (chapter 10) cites a different basis for this requirement. According to Rabbi Yehoshua Ben Levi, the four cups of wine correspond to the four references to the word kos (cup) in the verses in Parashat Bereishit (40:11-13) describing the dream dreamt by Pharaoh's cupbearer and Yosef's interpretation of that dream. Many writers and darshanim have raised the question of why those verses are of any relevance to the celebration of Pesach. Why, according to Rabbi Yehoshua Ben Levi, were Chazal interested in reminding us on this occasion – the seder – of the cupbearer's dream?

Rav Eliyahu Klatzkin, in his Chibat Ha-kodesh (cited in the Ke-motzei Shalal Rav compendium on the Haggada), suggests an interesting answer. A cursory reading of the cupbearer's report of his dream to Yosef reveals that he unnecessarily repeats and appears to emphasize the expression kos Pharaoh ("Pharaoh's cup"). Interestingly, the other prisoner, the baker, makes no mention of Pharaoh whatsoever in his dream. Rav Klatzkin suggests that this distinction perhaps served as a clue to Yosef of the differing attitudes of the two servants. The cupbearer very genuinely wished to serve Pharaoh, and this longing found expression in his repeated mention of his master's name. Yosef therefore understood that he had not been lax in his service, and his offense must have resulted from some unavoidable mistake. The baker, by contrast, displayed little loyalty or devotion to Pharaoh, and it thus stood to reason that his offense indeed stemmed from carelessness and disinterest.

For this reason, Rav Klatzkin suggested, Chazal made a point of reminding us of this incident at the seder, when we experience (or should experience) a genuine longing for the final redemption and the full restoration of our nation's special bond with the Almighty. Just as the cupbearer longed to return to his service of Pharaoh, so must we feel such a longing for our release from the "dungeon" and our reinstatement as the Almighty's servants in His Temple.

We might suggest a slight modification to this approach. On Pesach, we left the service of Pharaoh to become the servants of the Almighty. Chazal perhaps sought to show us a true example of servitude, or the type of servitude that is required in our relationship with God. We should approach our role as avdei Hashem – servants of God – with joy and anticipation. If the cupbearer, as indicated in his repeated references to Pharaoh, so eagerly desired to return to the service of the Egyptian king, then certainly we, as we reaffirm our status as avadim la-Makom, must assume this position with fervor and excitement, and perceive it as the greatest privilege and honor that one could hope for. (Rav David Silverberg)

Urchatz



וּרְחֵץ

Wash hands without reciting the blessing.

נוטְלִין אֶת הַיָּדִים וְאֵין מְבָרְכִין "עַל נְטִילַת יָדִים".

Karpas



כָּרְפַס

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water or vinegar, and recite the following blessing:

טוֹבְלִין כָּרְפַס פְּחוֹת מְכַזֵּית בְּמֵי מַלַּח, וּמְבָרְכִין.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the earth.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on).

Yachatz⁴



יַחַץ

⁴ Before we begin the “maggid” section of the Pesach seder, during which we tell the story of the Exodus, we perform the ritual of “yachatz,” the splitting of the middle matza. The larger piece is hidden and later eaten as the “afikoman,” in commemoration of the korban pesach. The symbolism of the yachatz ritual seems clear. We take a whole matza and break it into uneven pieces to symbolize “lechem oni,” the bread eaten by the poor and downtrodden. While standing on the lowest rung of the social ladder in Egypt, Benei Yisrael fed off meager scraps of bread and did not enjoy the luxury of respectable, whole loaves. Yachatz serves as a symbol of the type of bread eaten by the Hebrew slaves in Egypt, and indeed, immediately following yachatz, we begin maggid with the words, “Ha lachma anya” – “This is the bread of affliction...” What remains unclear, however, is the timing of this ritual. Why do we break the matza already now, before maggid, well before we prepare to eat the matza?

Rav Shlomo Zalman Auerbach brings down that the Gemara in Masekhet Pesachim offers two interpretations for the term, “lechem oni.” The more common interpretation, as mentioned, is “bread of poverty” or “bread of affliction.” The Gemara, however, adds a second translation: “Lechem she-onim alav devarim harbei” – bread over which we say many things. This refers to the fact that we must recite maggid and discuss the Exodus over the matza, meaning, with matza present on the table. Rav Shlomo Zalman suggests that at this point in the

Take the middle matzah and break it into two, one piece larger than the other. The larger piece is set aside to serve as afikoman. The smaller piece is put back, between the two matzot.

בַּעַל הַבֵּית יִבְצֵעַ אֶת הַמַּצָּה הָאֶמְצָעִית לְשֵׁתִים וּמַצְפִּין אֶת הַחֲצִי הַגָּדוֹל לְאַפִּיקוֹמָן.

Maggid - Reliving our tale of liberation.



Raise the tray with the matzot and say:

מַגִּלָּה אֶת הַמַּצּוֹת מִגְבִּיהָ אֶת הַקַּעֲרָה וְאוֹמֵר בְּקוֹל רָם:



This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover. This year [we are] here; next year in the land of Israel. This year [we are] slaves;

הָאֵל לַחֲמַא עֲנִיא דִּי אֶכְלוּ אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכַל, כָּל דְּצָרִיד יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה

seder, when we are about to begin these “many things” – the discussion of Yetziat Mitzrayim, we break the matza to show the association between these two definitions of the term “lechem oni.” As we prepare to fulfill one definition of the expression, we also fulfill the other definition, combining our discussion of freedom with the symbolic commemoration of our slavery and oppression. (Rav David Silverberg)

next year [we will be] free people.⁵

הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׂתָא עֲבָדִי,
לְשָׁנָה הַבָּאָה בְּגִי חוֹרִין.

The tray with the matzot is moved aside, and the second
cup is POURED. (Do not drink it yet).
Now the child asks "**Mah Nishtana?**"

מִסִּיר הַקַּעֲרָה מֵעַל הַשֻּׁלְחָן, מוֹזְגִין כּוֹס שְׁנִי וְכֹאן הַבֵּן
אוֹ אֶחָד מִן הַמְּסֻבִּים שׁוֹאֵל:

**What makes this night different from all [other]
nights?**

On all nights we need not dip even once, on this night
we do so twice!

On all nights we eat chametz or matzah, and on this
night only matzah.

On all nights we eat any kind of vegetables, and on
this night maror!

On all nights we eat sitting upright or reclining, and on
this night we all recline!⁶

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה, הַלַּיְלָה
הַזֶּה - כּוֹלֵוּ מַצָּה.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, -
הַלַּיְלָה הַזֶּה מָרֹר.
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטְבִילִין אֶפְּלֹו פֶּעַם
אַחַת, - הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין
מְסֻבִּין, - הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

⁵ There are two aspects to attaining true freedom. First, one needs to be physically independent of all foreign subjugation. But complete freedom also requires freedom of the spirit. The soul is not free if it is subjected to external demands that prevent it from following the path of its inner truth.

The difference between a slave and a free person is not just a matter of social status. One may find an educated slave whose spirit is free, and a free person with the mindset of a slave. What makes us truly free? When we are able to be faithful to our inner self, to the truth of our divine image ("tzelem Elokim") - then we can live a fulfilled life, a life focused on our soul's inner goals. One whose spirit is servile, on the other hand, will never experience this sense of self-fulfillment. His happiness will always depend upon the approval of another who dominates over him, whether this control is de jure or de facto. (Rav Kook Torah.org)

⁶ On the eve of their departure from Egypt and liberation from bondage, our ancestors were commanded to eat the korban pesach which they slaughtered that afternoon.

A common denominator of the rules of Korban Pesach, points out Rabbi Aharon Halevi in his classic Sefer Hachinuch, is to inculcate in these slaves on the threshold of freedom a sense of aristocracy. They must view themselves not as mere slaves escaping bondage but rather as princes chosen by G-d to soon receive His Torah and be elevated to the status of "a nation of kohanim and a holy people". Leaning while eating is likewise a symbol of aristocracy.

There is an important lesson here for all of our people today in Israel and throughout the world. If we are privileged to enjoy freedom as Jews almost everywhere and to even have our independent land, we must behave as responsible aristocrats rather than as hedonists pursuing only physical pleasures and unfettered freedom.

If we internalize this Torah message of noblesse oblige we will deserve to enjoy the noble freedom of Israel forever. (Israel Forever)

The tray is restored to its place with the matzah partly uncovered. Now we say "We were slaves. . ."

מניח את הקערה על השלחן. המצות תהי'נה מגלות
בשעת אמירת ההגדה.

We were slaves to Pharaoh in Egypt,⁷ and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt.⁸ Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

עבדים היינו לפרעה במצרים, ויוציאנו יי
אלהינו משם ביד חזקה ובזרוע נטויה.
ואלו לא הוציא הקדוש ברוך הוא את
אבותינו ממצרים, הרי אנו ובנינו ובני
בנינו משעבדים היינו לפרעה במצרים.
ואפילו כלנו חכמים, כלנו נבונים, כלנו
זקנים, כלנו יודעים את התורה, מצוה
עלינו לספר ביציאת מצרים. וכל המרבה
לספר ביציאת מצרים הרי זה משבח.

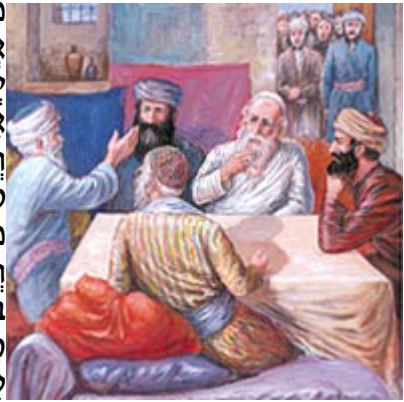
⁷The exodus happened thousands of years ago, why do we include ourselves in this event? Rav Soloveitchik explains that this is the principle of Bchal Dor Vdor, in each generation, we are obligated to view ourselves as if we just left Egypt. Before we begin to develop the theme of Yetzias Mitzrayim and its study, we lay down the premise of full identification with Jews of past generations and the events they encountered. Not only do we remember

the events, but we relive and reenact, restage and re-experience these events. The Jew is closer to his past and history than any other nation. The best example is his attachment to Eretz Yisrael. The memory of the Jew is both factual and experiential. Not only do we remember the destruction of the Temple, but we relive it each year during the 3 Weeks and on Tisha B'av. The past does not die for the Jew. The focus of our celebration is Vayotzianu, it impacts us as much as our forefathers. (Rabbi Ari Kahn, Od Yosef Chai Haggadah)

⁸ Why is this? Maybe Hashem would have taken us out even if he would have not taken our forefathers. The Maharal asks this question, and answers with a mashal (parable). A man was trapped in a burning house, and one of the firefighters risked his life by coming in to the fire to save the man. If this man subsequently had children, it is not possible to say that the firefighter also saved the children. However, in Egypt, it was different. When Hashem took the Jews out of Egypt, not only did he take them out, but he also placed within them a character of freedom. "He also took us out." Therefore we must personally express freedom, because Hashem gave us characteristics of freedom. We say in tefilla, "Vayotzianu misham l'cherut olam - He took us out of there for eternal freedom." We will never be an enslaved nation again as we were in Mitzrayim. Therefore, we bless Hashem "asher ga'al alanu, v'ga'al et avotaunu - who redeemed us and redeemed our forefathers." The way to read the sentence, is to emphasize the word "Hashem." "If HASHEM would not have taken us out of Mitzrayim." Since the geula was done by Hashem, it was a geula which lasted for all generations. If it were done by man, or through another source, it would not have had a permanent national effect on us. (Rav Mordechai Greenberg)

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

מַעֲשֵׂה
אֶלְעָזָר
וְרַבִּי
יְהוֹשֻׁעַ
וְרַבִּי
אֶלְעָזָר בֶּן עֲזַרְיָה
וְרַבִּי עֲקִיבָא וְרַבִּי
טַרְפוֹן
מְסֻבִּין בְּבֵנֵי בֵּרֶק,
וְהָיוּ
בִּיצִיאת מִצְרַיִם
כָּל אוֹתוֹ הַלַּיְלָה
עַד שֶׁבָּאוּ



תַּלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן
קְרִיאת שְׁמַע שֶׁל שַׁחֲרִית.

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;' now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"⁹

The sages, however, said: "The days of your life"

אָמַר אֶלְעָזָר בֶּן עֲזַרְיָה: הֲרִי אֲנִי כְּבֶן שִׁבְעִים
שָׁנָה, וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאת מִצְרַיִם בַּלַּיְלֹת
עַד שֶׁדָּרְשָׁה בֶּן זֹמָא: שְׁנֹאמַר, לְמַעַן תִּזְכֹּר אֶת
יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ יְמֵי חַיֶּיךָ
הַיָּמִים, כָּל יְמֵי חַיֶּיךָ - הַלַּיְלֹת. וְחֻכְמָם
אוֹמְרִים: יְמֵי חַיֶּיךָ - הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ
לְהָבִיא לִימֹת הַמָּשִׁיחַ.

⁹ There is a machloket (dispute) mentioned in the Haggadah whether to mention Yetziat Mitzrayim at nights. Why is this machloket brought in the Haggadah? It is brought to contrast the daily mitzvah and the mitzvah on the Seder night. This machloket stems from the understanding of the intention of the pasuk, "kol yemei chayecha - All the days of your life," whether it refers to nights, or to the time of Mashiach.

There is a similar machloket in Menachot regarding the word "tamid" (always) which is written in the mitzvah of the lechem hapanim. According to one opinion in the Gemara, the new bread must be placed on while the old bread is being taken off. According to the other opinion, one may remove the bread in the morning and put on new bread in the afternoon. What, then, does the word "tamid" teach us? The bread must be there every single day.

The Gra quotes a Midrash that says that in the future, every creature will be cured except for the nachash (serpent). The Gra explains that the Midrash learns this from the pasuk which says that the nachash will eat dirt "kol y'mei chayecha." The Midrash learns from the pasuk that the nachash will not be cured, even in the times of Mashiach.

The Rav M'brisk quotes what we say in tefilla, "ki lishuatecha kivinu kol hayom - For Your salvation we hope all / every day." This means we have faith that Mashiach can come at any second of the day, and any day.

The Gemara says that one of the questions asked to man after leaving this world is "tzipita l'yeshua," which on a simple level means, "Did you look forward to the redemption?" Rav Kook, explains the question differently. The pasuk says (Yechezkel 3:17), "tzofeh n'taticha l'beit Yisrael - I made you a scout for the house of Yisrael." A tzofeh is someone who actively looks and watches. The question that we will be asked is, "What did you do to bring about the geula?" (Rav Mordechai Greenberg)

refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

Blessed is the Omnipresent One, blessed be He!¹⁰

Blessed is He who gave the Torah to His people Israel, blessed be He! The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

The wise one, what does he say? "What are the testimonies, the statutes and the laws which the L-rd, our G-d, has commanded you?" You, in turn, shall instruct him in the laws of Passover, [up to] 'one is not to eat any dessert after the Passover-lamb.'

The wicked one, what does he say? "What is this service to you?!" He says 'to you,' but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: "It is because of this that the L-rd did for me when I left Egypt"; 'for me' - but not for him! If he had been there, he would not have been redeemed!"

ברוך המקום, ברוך הוא. ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

חכם מה הוא אומר? מה העדות והחקים והמשפטים אשר צוה יי אלהינו אתכם? ואף אתה אומר לו כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן.

רשע מה הוא אומר? מה העבדה הזאת לכם? לכם - ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר. ואף אתה הקהה את שניו ואמר לו: בעבור זה עשה יי לי בצאתי ממצרים. לי - ולא לו. אילו היה שם, לא היה נגאל.

¹⁰ When introducing the "four sons," it says: "Baruch Hamakom, baruch Hu. Baruch shenatan Torah le'Amo Yisrael." How is this introduction connected to the continuation of the Haggadah: "The Torah spoke corresponding to four sons: one wise, one wicked, one simple and one who does not know how to ask." Additionally, what is the connection between "Baruch Hamakom (Hashem)" to "Baruch shenatan Torah le'Amo Yisrael?" Furthermore, why does the Haggadah begin "Baruch Hu" in third person, and not, "Baruch ata" in second person, as we always say?

Moreover, what is the meaning of the attribute "Hamakom?"

Rav Soloveitchik, in his sefer Meharerei Kedem, explains that the attribute Makom appears wherever there is need to show that there is Divine Guidance within G-d's concealment - such as when a person is in a time of trouble and it seems to him as if Hashem abandoned him - we use the attribute Hamakom for G-d. For example, when consoling mourners we say, "Hamakom yenachem etchem." When visiting the sick, we say, "Hamakom yishlach refuah sheleima." This is to show that throughout their suffering, G-d is with them, and even at a time of justice and trouble - G-d is in each and every place. This is because G-d is the "place of the world," and even at times of trouble G-d's Presence dwells among us.

Therefore, when retelling the story of the Exodus from father to son, we would expect to tell the story only to a wise son who understands the story of redemption. To the other sons - amongst them the wicked and the one who does not know to ask - there is no reason to relate the story of the Exodus. Therefore, the author of the Haggadah begins: "Baruch Hamakom - Baruch Hu," that G-d revealed His presence to each and every one of Am Yisrael, even to the wicked son, and he also belongs to the story of the Exodus. This is why "Baruch Hamakom" is in third person, because His presence is revealed to each one in a concealed manner. This is also what it says in the continuation of the Haggadah: "At first, our ancestors were idolators, and now G-d brought us close to his service. Even though they were very distant from G-d, He is the place of the world and drew us close to be sheltered under His wings. (*Rav Zechariah Tubi, KBY.org*)

The simpleton, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the L-rd took us out of Egypt, from the house of slaves."

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו:
בְּחֶזֶק יָד הוֹצֵאתָנוּ יְיָ מִמִּצְרַיִם, מִבֵּית עֲבָדִים.

As for the one who does not know how to ask, you must initiate him, as it is said: "You shall tell your child on that day, 'It is because of this that the L-rd did for me when I left Egypt.'"

וְשֵׂאִינוּ יוֹדֵעַ לְשֹׂאֵל - אֶת פֶּתַח לוֹ, שֶׁנֶּאֱמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוֹר זֶה עָשָׂה
יְיָ לִי בְצֵאתִי מִמִּצְרַיִם.

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, 'On that day.' 'On that day,' however, could mean while it is yet daytime; the Torah therefore says, 'It is because of this'.¹¹ The expression 'because of this' can only be said when matzah and maror are placed before you.

יְכוֹל מֵרָאשׁ חֹדֶשׁ, תִּלְמוּד לומר בַּיּוֹם הַהוּא, אִי
בַּיּוֹם הַהוּא יְכוֹל מִבְּעוֹד יוֹם, תִּלְמוּד לומר
בְּעֵבוֹר זֶה - בְּעֵבוֹר זֶה לֹא אָמַרְתִּי אֶלָּא בְּשַׁעֲהַ
שֵׁשׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ.

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the L-rd, the G-d of Israel, 'Your fathers used to live on the other side of the river - Terach, the father of

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו
קָרְבָנוּ הַמָּקוֹם לְעִבְדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ
אֶל כָּל הָעָם, כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר
הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי אֲבִרָהָם

¹¹ The verse is enigmatic. "Because of this" - what is the "this", that, for its sake, God performed all of the signs and miracles in Egypt?

One might think that the sole function of the ten plagues was to rescue the Israelites of that generation from persecution and slavery. In fact, the true goal of the miracles in Egypt goes far beyond the needs of that time. Those great acts were meant to form an eternal inheritance, a memory for all future generations. Their purpose is achieved as each generation preserves these national memories and impressions, and transmits them to the next generation.

This is how the verse should be understood: "It is because of this" - so that "you must tell your child" - "that God acted for me when I left Egypt." The ultimate purpose of the signs and wonders in Egypt is fulfilled as each generation absorbs the elevated impressions of those miracles, drawing from them their great light, full of life and holiness.

According to the Passover Haggadah, "because of this" refers to the foods that we eat to recall the Exodus. "The Seder ceremony may not take place until the hour when matzah and bitter herbs are set before you." This explanation does not contradict the idea presented above; it simply adds an additional nuance. We commemorate the Exodus and recount its story to the next generation when we can physically point to the matzah and bitter herbs on Passover eve. According to this explanation, the purpose of the Exodus is fulfilled as we experientially transmit to our children the memories of that historic event.

This concept of a national memory passed on through the generations, is expressed in the verse, "Each morning they are new, great is Your faith." [Lamentations 3:23] Each morning - each generation - discovers a new light in the traditions faithfully handed to it.

Abraham and the father of Nachor, and they served other gods. **"And I took your father Abraham from beyond the river,** and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau¹². To Esau¹³ I gave Mount Seir ¹⁴to possess it, and Jacob and his sons went down to Egypt."

וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאָקַח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבָּה אֶת זֶרְעוֹ וְאֶתָּן לוֹ אֶת יִצְחָק, וְאֶתָּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו. וְאֶתָּן לְעֵשָׂו אֶת הָר שְׁעִיר לְרֶשֶׁת אוֹתוֹ, וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

¹² When Jacob was getting ready, with trepidation, to reunite with his brother Esav, he prepared himself thoroughly. Diplomacy was certainly one of those preparations and it came in the form of lavish presents and expressions of submissive humility. Backing up this effort was a preparedness to wage war for survival.

Both of these steps are certainly being taken by Israel's leaders. While there may be sharp differences in Israel about how many concessions must be made because of American pressure, there is certainly a consensus that negotiations must be tried before resorting to arms.

It is the third component of Yaakov's preparations that is perhaps missing. Our forefather realized that ultimately his survival depended on Heavenly assistance and so he prayed to G-d to save him from Esav's murderous intentions.

It is hoped that the prayers of all Jews concerned with the security of Israel will protect the Jewish State from setbacks and will gain Heavenly protection for Israel forever. (Israel Forever)

¹³ We emphasize that Yaakov went to Egypt, "Onus Al Pi Hadibbur," coerced by the divine instruction to descend to Egypt. The Rav explains that we emphasize this to contrast Yaakov's leaving Eretz Yisrael with Esav's exit from Eretz Yisrael. Esav gleefully abandoned Eretz Yisrael, regarding it a nuisance. Rashi (Breishit 36:7) explains that Esav felt that the price to inherit a share in Eretz Yisrael – four hundred years of being rootless and enduring slavery and torture as foretold in the Brit Bein Habetarim – was too steep and was happy to rid himself of this great burden. This attitude caused Esav to forfeit any right he had to Eretz Yisrael when he left the country. Yaakov, by contrast, left Eretz Yisrael unwillingly and thus did not forfeit his right to the land.

The attitude of those of us who do not have the privilege of living in Eretz Yisrael should be like Yaakov Avinu and not Esav. Our attitude should be that the circumstances that Hashem has placed upon us (familial, economic, etc.) force us to reside outside the Land. We should not be happy that we reside in Chutz Laaretz. (Rabbi Ari Kahn, Od Yosef Chai Haggadah)

¹⁴ The structure of most of the Haggadah is that we read psukim from the parsha of bikkurim in Devarim and pesukim from Yehoshua, and we compare those sources to the pesukim in Shemot. One of the pesukim that we mention from Yehoshua is, "Va'eten l'Esav et Har Seir - I gave Esav Mount Seir." Why is Esav mentioned here? The redemption process really begins from brit ben habetarim, Hashem's covenant with Avraham. Hashem promises, "Yadoa teda ki ger yihye zaracha." Know that your descendants will go to exile, but they will leave the exile to become a great nation. But Esav and Yishmael were also descendants of Avraham, and it is possible to say that they were promised to be Hashem's chosen nation! The Haggadah teaches us that all of the promises given to Avraham were only promised to those children who went through the exile of Mitzrayim. Only through Mitzrayim can we become the am segula (chosen nation). The Haggadah tells that Esav did not go through Mitzrayim. Similarly, the Torah mentions the descendants of Esav, followed by the descendants of Yaakov who go down to Mitzrayim, to show that Esav was not exiled, and therefore will not receive the blessing of Avraham. (Rav Mordechai Greenberg)

According to the instructions of Rabbi Isaac Luria, the wine cup is now raised and the Matzot are covered.

מכסה את המצות ומגביה את הכוס.

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

וְהִיא שְׁעִמָּדָה לְאַבוֹתֵינוּ וְלָנוּ? שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

Put down the wine cup and uncover the Matzah.

יניח הכוס מידו ויגלה את המצות.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. ¹⁵Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."¹⁶

צֵא וּלְמַד מֶה בִּקֵּשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֲלֵא עַל הַזְּכָרִים וְלְבֶן בִּקֵּשׁ לַעֲקוֹר אֶת הַכָּל, שְׁנֹאמַר: אֲרָמִי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִם וַיֵּגֶר שָׁם בְּמִתִּי מָעֵט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוֹם וָרַב

"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of

וַיֵּרֶד מִצְרַיִם - אָנוּס עַל פִּי הַדְּבוּר. וַיֵּגֶר שָׁם - מְלֻמָּד שְׁלֹא יֵרֵד יַעֲקֹב אָבִינוּ לַהֲשִׁתְקַע בְּמִצְרַיִם אֲלֵא לְגוֹר שָׁם, שְׁנֹאמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ גִּשְׁן.

¹⁵ In the Haggadah, Lavan is used as an example of someone who wanted to destroy the Jews. The Maharal asks, why was Lavan used as an example? Every enemy of the Jews had an excuse to persecute the Jews. Esav claimed that Yaakov had stolen the bechora, and Pharaoh maintained that the Jews were his labor force. But Lavan is the prime example of antisemitism. Lavan hated Yaakov for no reason. The Maharal says that the hatred of the non-Jews toward the Jews exists in their very essence, and therefore, it does not depend on any reason. (Rav Mordechai Greenberg)

¹⁶ There are times when there seems to be no solution in sight for the problems facing the Jewish People in Israel. The terrorist rockets and the Iranian nuclear threat cast dark shadows on the security of the Jewish State.

At such times it is important for us to reflect on the prophetic dream of the Patriarch Yaakov Yaakov saw a ladder with angels walking up its rungs and then coming down. The Midrash teaches that these were the patron angels of the nations which would subjugate the descendants of Yaakov in the "four exiles" of history.

The angel of Babylon ascended 70 rungs, representing the 70 years of Babylonian exile. He was followed by the angel of Persia who mounted 52, and the angel of Greece who climbed 180, representing the years of those two exiles. Then appeared the angel of Edom (Rome) whom Yaakov saw climbing higher and higher without coming down. Yaakov's fear that this indicated no end to the final exile was allayed by the Divine guarantee that He has already warned the forces involved in that last phase of exile that "even if you soar aloft like the eagle and set your nest among the stars, from there I will bring you down" (Ovadiah 1:4).

What better guarantee of Israel forever! (Israel Forever)

Goshen."

"**Few in number**" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the Lord, your G-d, has made you as numerous as the stars of heaven."

בְּמֵתֵי מֵעֵט - כִּמָּה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ
אֲבוֹתֶיךָ מִצְרָיִם, וְעַתָּה שָׂמְךָ יי אֱלֹהֶיךָ כְּכֹכְבֵי
הַשָּׁמַיִם לְרֹב.

"**And he became there a nation**" this teaches that Israel was distinctive there.¹⁷

וַיְהִי שֵׁם לְגוֹי - מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים
שָׁם.

"**Great, mighty,**" as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

גָּדוֹל, עֲצוּם - כִּמוֹ שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ
וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמָאד מְאֹד, וַתִּמָּלֵא
הָאָרֶץ אֹתָם.

"**And numerous,**" as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you 'By your blood you shall live,' and I said to you 'By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

וְרֹב - כִּמָּה שֶׁנֶּאֱמַר: רַבְּבָה כְּצֶמַח הַשָּׂדֶה
נִתְתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאִי בַעֲדֵי עֲדֵימִי,
שָׂדִים נִכְנּוּ וּשְׁעָרָךְ צִמְחָה, וְאֶת עֵרֶם וְעֶרְיָה.
וְאֶעְבֵּר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדָמֶיךָ, וְאָמַר לְךָ
בְּדָמֶיךָ חַיִּי, וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי

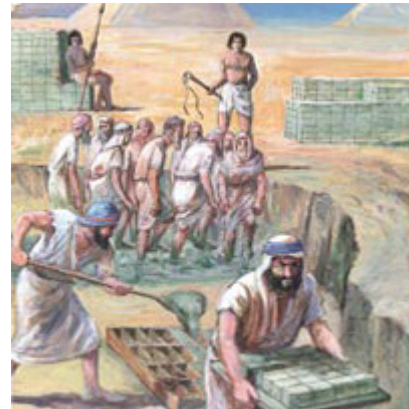
"**The Egyptians treated us badly** and they made us suffer, and they put hard work upon us."

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנֻנוּנוּ, וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה.

¹⁷ The reputations of the Children of Israel grew beyond what they were initially on their arrival in Egypt. The simple proof to this is that they grew in Egypt into true Baalei Teshuva, when they asked Yosef for forgiveness after the death of Yaakov. Had they been completely repentant while Yaakov was alive for their actions towards Yosef, they never would have been fearful of Yosef seeking retribution from them for what they did to him. Their seeking forgiveness from Yosef at that time epitomized their status as true Baalei Teshuva.

This hundreds of years in Egypt was needed to allow Bnai Yisrael to grow into a Goy Gadol, a great nation. As the Midrash comments on the verse of Arami Ovayd Avin "Vayehi Sham Lgoy Gadol", had Bnay Yisrael not gone through their experience in Egypt they would have remained a small clan, but never would have attained the status of a great nation. We have remained a Goy Gadol to this day because of our experiences in Egypt. The Zohar comments that the Rechush Gadol that they were to leave Egypt with was their becoming a Goy Gadol. The Shevatim were able to attain great status in Egypt that they would not have reached had they remained in Canaan.

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."



וירעו אתנו
המצרים - כמו
שנאמר: הבה
נתחכמה לו פן
ירבה, והיה כי
תקראה
מלחמה ונוסף
גם הוא על
שנאינו ונלחם
בנו, ועלה מן
הארץ.

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

ויענונו - כמה שנאמר: וישימו עליו שרי
מסים למען ענתו בסבלתם. ויבן ערי מסכנות
לפרעה. את פתם ואת רעמסס.

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor."¹⁸



ויתנו עלינו
עבדה קשה -
כמו שנאמר:
ויעבדו מצרים
את בני ישראל
בפרך.

And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.

ונצעק אל יי אלהי אבותינו, וישמע יי את קלנו,
וירא את ענינו ואת עמלנו ואת לחצנו.

¹⁸ According to Rabbi Samson Raphael Hirsch there are two types of slaves. The first is a free man who is defeated in war and becomes a slave. He hates slavery as it contradicts everything he knew as a free man. He can't wait to throw off the yoke of slavery and be free again. Another type of slave is one whose ancestors were slaves for many generations. Such a slave cannot appreciate freedom.

The Jews were enslaved for many years in Egypt. The Torah tells us that after Paroh became sick, the people cried out to Hashem. Why didn't they cry out to Hashem earlier? They did not pray before under intolerable conditions because slavery was so ingrained in them.

The Torah tells us that Bnay Yisrael were redeemed from the house of Pharaoh. Some slaves were forced to work for the state. Other slaves were graciously given by the state to deserving citizens, who were Pharaoh's subjects. A slave in a private home who works for cruel masters has a very difficult life. Sometimes a slave may have a master with some compassion and be treated nicely. However when one is a slave to the state, his masters are invariably sadists who find delight in torturing others. The Torah tells us that the Jews were not only slaves in private homes. Some were treated better while others were terribly abused. However, the worst position was

"And we cried out to the L-rd, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

וַנִּצְעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ - כִּמָּה שָׁנָאֹמַר:
וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם,
וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעֻקוּ, וַתַּעַל
שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבָדָה.

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

וַיִּשְׁמַע יי אֶת קִלְנוֹ - כִּמָּה שָׁנָאֹמַר: וַיִּשְׁמַע
אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ
אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

"And he saw our suffering," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."

וַיֵּרָא אֶת עֲנִינוֹ - זוֹ פְּרִישׁוֹת דֶּרֶךְ אָרֶץ, כִּמָּה
שָׁנָאֹמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע
אֱלֹהִים.

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

וְאֶת עֲמָלָנוּ - אֱלוֹ הַבָּנִים. כִּמָּה שָׁנָאֹמַר: כָּל
הַבֵּן הַיִּלּוּד הַיֵּאָרָה תִּשְׁלִיכֶהוּ וְכָל הַבֵּת תַּחְיִיוֹן.

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

וְאֶת לַחֲצָנוּ - זוֹ הַדָּחַק, כִּמָּה שָׁנָאֹמַר: וְגַם
רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם.

"The L-rd took as out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה,
וּבִמְרָא גָדֹל, וּבִאֲתוֹת וּבִמִּפְתִּים.

"The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself! **Thus it is said:** "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd."

וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא
עַל יְדֵי שֶׁרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקָּדוֹשׁ
בְּרוּךְ הוּא בְּכַבְדּוֹ וּבַעֲצָמוֹ, שָׁנָאֹמַר: וְעִבְרָתִי
בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִכֵּיתִי כָל בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי יי.

"I will pass through the land of Egypt," I and not an angel;

וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא
מַלְאָךְ

"And I will smite every first-born in the land of Egypt," I and not a seraph;

וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שֶׁרָף

"And I will carry out judgments against all the gods of Egypt," I and not a messenger;

וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים - אֲנִי וְלֹא
הַשְּׁלִיחַ.

to be a slave to the state, to Pharaoh. During the Holocaust, the concentration camps were the most brutal and sadistic places for the inmates because the people selected to run those camps were the most sadistic of all. The same was true in Egypt as it was in Nazi Germany. (Rabbi Ari Kahn, Od Yosef Chai Haggadah, quoting Rav Soloveitchik)

"I- the L-rd," it is I, and none other!

אֲנִי יי - אֲנִי הוּא וְלֹא אֲחֵר.

"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."¹⁹

בְּיָד חֲזָקָה - זוֹ הַדֶּבֶר, כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד יי הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמִלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד.

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."²⁰

וּבְזֹרַע נְטוּיָה - זוֹ הַחֶרֶב, כָּמָה שֶׁנֶּאֱמַר: וַחֲרַבּוּ שְׁלּוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"

וּבְמֵרָא גָדֹל - זוֹ גְלוּי שְׂכִינָה, כָּמָה שֶׁנֶּאֱמַר: אוֹ הִנֵּסָה אֱלֹהִים לָבֹא לִקְחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסְתַּת בְּאֵתָת וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזֹרַע נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כָּל אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

וּבְאֵתוֹת - זֶה הַמַּטֵּה, כָּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת הָאֵתוֹת.

"And wonders," this refers to the blood, as it is said:

וּבְמִפְתִּים - זֶה הַדָּם, כָּמָה שֶׁנֶּאֱמַר: וְנִתְּתִי

¹⁹ Jewish philosophy is based on the concept of "V'halachta Bdrochav," *imitatio dei*. We must imitate the actions and ways of Hashem. If Hashem used a strong hand and an outstretched arm, we must emulate Him and use it as well. How are we supposed to act when we are called on to act and intervene in historical situations?

Yad Chazakah means effective action. Zroah Ntuyah means vigilance and being prepared. The idea expressed is that man is a responsible being. Judaism teaches that this responsibility transcends his immediate responsibility for his own actions, it is a part of his spiritual endowment. Man is charged with historical responsibility, Kol Yisrael Arayvim Zeh LaZeh, all Israel is responsible for one another. Man was called on to shape history towards worthwhile objectives.

There are 2 groups of Mitzvos in Halacha, Tzibbur and Yachid, group and individual. Man's activism and initiative within the historical drama is the foundation of Judaism. The individual is called upon from time to time to participate in the emergence and development of Knesset Yisrael. In order to participate in the historical drama one must possess two capabilities: 1) always be ready for action; 2) when action is called for, to act effectively. (Rabbi Ari Kahn, Od Yosef Chai Haggadah, quoting Rav Soloveitchik)

²⁰ The Rav explained Zroah Netuyah as the promise that Hashem will repeat the miracles of the exodus for Bney Yisrael. It represents the promise that Hashem is prepared and ready to protect us from assimilation and annihilation throughout the generations and is constantly watching over Bnei Yisrael. (Rabbi Ari Kahn, Od Yosef Chai Haggadah, quoting Rav Soloveitchik)

"And I shall show wonders in heaven and on earth.

מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ.

When saying the following words "blood, and fire, and pillars of smoke," spill three times from the wine in the cup. Do not remove wine by dipping a finger, but by spilling from the cup itself, and do so into a broken/chipped dish. (Have in mind that the cup symbolizes the aspect of malchut which contains an aspect of "anger and indignation." By means of our faculty of binah (understanding) we pour out [that aspect of "anger and indignation" - by spilling from the wine in the cup into a broken dish which represents kelipah, i.e., that which is called accursed [the principle of evil]].

נוֹהֲגִין לְהִטִּיף טֶפֶה מִן הַכּוֹס בְּאֵמִידַת דָּם וָאֵשׁ, ... עֶשֶׂר הַמִּכּוֹת דָּצִ"ךְ עַד"ש בְּאֶחָ"ב, בְּיַחַד, ט"ו פְּעָמִים.

Blood, and fire, and pillars of smoke

דָּם וָאֵשׁ וְתִמְרוֹת עֶשֶׂן.

Another explanation: "Strong hand" indicates two [plagues]; "Outstretched arm," another two; "Great manifestation," another two; "Signs," another two; and "Wonders," another two.

These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

When saying the ten plagues, spill from the cup itself ten times, as stated above (and when spilling, again have in mind what was said above). The wine remaining in the cup (will have become 'wine that causes joy,' thus) is not to be spilled, but other wine is added to it [to refill the cup].

דָּבָר אַחֵר: בְּיַד חֲזָקָה - שְׁתֵּים, וּבְזֵרַע נְטוּיָה - שְׁתֵּים, וּבְמָרָא גָדֹל - שְׁתֵּים, וּבְאִתּוֹת - שְׁתֵּים, וּבְמִפְתֵּים - שְׁתֵּים. אֵלּוּ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרִים, וְאֵלּוּ הֵן:

Blood.²¹

Frogs.

Lice.

Wild Beasts.

Pestilence

Boils.

Hail.

Locust.

Darkness.

Slaying of the First-born.

דָּם

צְפַרְדֵּי

כִּנִּים

עֲרֹב

דָּבָר

שָׁחִין

בָּרָד

אַרְבֶּה

חֹשֶׁךְ

מַכַּת בְּכוֹרוֹת

Rabbi Yehudah referred to them by acronyms

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

DeTzaCh (blood, frogs, lice);

ADaSh (beasts, pestilence, boils);

BeAChaV (hail, locust, darkness, first-born).

דַּצ"ךְ עַד"ש בַּאֲח"ב.

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea? **In Egypt it says of them,** "The magicians said to Pharaoh 'This is the finger of G-d.' At the sea it says, "Israel saw the great hand that the L-rd laid against Egypt; and the people feared the L-rd, and they believed in the L-rd

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר: מִנֵּין אַתָּה אוֹמֵר שֶׁלְקוֹ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטָמִים אֶל פֶּרְעֹה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת יָד הַגָּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיִּירָאוּ

²¹ We read in Devarim 11:10-11, "For the Land to which you come, to possess it - it is not like the land of Egypt that you left, where you would plant your seed and water it on foot like a vegetable garden. But the Land to which you cross over to possess it . . . from the rain of heaven shall you drink water."

Unlike Egypt, which has a constant water supply in the Nile, Eretz Yisrael is dependent on rain. Nevertheless, writes R' Moshe Yechiel Epstein z"l (the Ozhorover Rebbe; died 1971), our verse is difficult to understand. The verse in Bereishit (13:10) praises Egypt as "G-d's garden." Why then does our verse seem to deprecate Egypt?

The answer is in the second verse quoted above. In Eretz Yisrael we are dependent on G-d's kindness in bringing rain. This is desirable because it causes us to humble ourselves before G-d. The Nile, on the other hand, bred arrogance in the Egyptians.

When Yitro heard how G-d punished the Egyptians, he praised Him for acting measure-for-measure. On a simple level, this refers to the fact that Hashem drowned the Egyptians just as they drowned Jewish children. On a deeper level, however, Yitro may have been referring to the fact that Hashem struck the Nile, the very source of Egyptian pride and arrogance. (Haggadah Shel Pesach Esh Dat p.190, quoted in HaMa'ayan)

and in His servant Moses²²."

Now, how often were they smitten by 'the finger'?
Ten plagues!

Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues?

For it is said: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": 'Fury,' is one; 'Indignation,' makes two; 'Trouble,' makes three; 'Discharge of messengers of evil,' makes four.

Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": "His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble,"

הָעַם אֶת יי, וַיֵּאֱמִינוּ בַּיּוֹד וּבַמַּשָּׁה עֲבָדוֹ. כִּמָּה לָקוּ בְּאַצְבָּעוֹ? עֶשְׂרֵי מַכּוֹת. אָמֹר מַעֲתָה: בְּמִצְרַיִם לָקוּ עֶשְׂרֵי מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׁפָל מַכָּה וּמַכָּה שֶׁהָיָא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הִיָּתָה שֶׁל אַרְבַּע מַכּוֹת? שְׁנָאֵמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מְשַׁלַּח מְלָאכֵי רָעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה - שְׁלֹשׁ, מְשַׁלַּח מְלָאכֵי רָעִים - אַרְבַּע. אָמֹר מַעֲתָה: בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לָקוּ מֵאַתֵּים מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁפָל מַכָּה וּמַכָּה שֶׁהָיָא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הִיָּתָה שֶׁל חֲמֵשׁ מַכּוֹת? שְׁנָאֵמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מְשַׁלַּח מְלָאכֵי רָעִים. חֲרוֹן אַפּוֹ - אַחַת, עֲבָרָה - שְׁתֵּים, וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע, מְשַׁלַּח מְלָאכֵי רָעִים - חֲמֵשׁ. אָמֹר מַעֲתָה: בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת.

²² This is the only mention of Moshe in the Haggadah and it is only incidental. Not only that, but the Haggadah goes out of its way to avoid mentioning Moshe: The Haggadah is built around verses in Parshat Bikkurim, even though the main story of yetziat mitzrayim is in Shemot, where Moshe is not mentioned; and it also uses verses from the end of Yehoshua, where he retells the story of yetziat mitzrayim - Yehoshua tells it over in six verses (24:2-7), but the Haggadah only quotes the first three, and, significantly, the verse that the Haggadah stops at is the verse that mentions Moshe. Why is this?

The Vilna Gaon gives the following answer. From the fact that the Haggadah stops at the verse in Yehoshua that mentions Moshe, we know that the compiler of the Haggadah **specifically** did not mention Moshe, because if he mentioned him once he would have to keep on mentioning him all over. The story would then revolve around Moshe; people will think that Moshe did all these things by himself, and they will not realize that it was all **Yad Hashem** that really saved them. Even if the Haggadah would have only mentioned Moshe a little, people would still have thought that Moshe was a partner with G-d. Therefore, the only time that it does mention Moshe is where it says, "they had faith in Hashem and in Moshe, His **servant**," emphasizing that everything that happened was from Hashem and that Moshe was only His servant. (Yaakov Rosner, KBY.org)

makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

ומאתים מכות .

How many levels of favors has the Omnipresent One bestowed upon us:

כמה מעלות טובות למקום עלינו!

If He had brought us out from Egypt, and had not carried out judgments against them Dayenu, it would have sufficed us!

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דיינו.

If He had carried out judgments against them, and not against their idols Dayenu, it would have sufficed us!

אלו עשה בהם שפטים, ו לא עשה באלהיהם, דיינו.

If He had destroyed their idols, and had not smitten their first-born Dayenu, it would have sufficed us!

אלו עשה באלהיהם, ולא הרג את בכוריהם, דיינו.

If He had smitten their first-born, and had not given us their wealth Dayenu, it would have sufficed us!

אלו הרג את בכוריהם ולא נתן לנו את ממונם, דיינו.

If He had given us their wealth, and had not split the sea for us Dayenu, it would have sufficed us!

אלו נתן לנו את ממונם ולא קרע לנו את הים, דיינו.

If He had split the sea for us, and had not taken us through it on dry land Dayenu, it would have sufficed us!

אלו קרע לנו את הים ולא העבירנו בתוכו בחרבה, דיינו.

If He had taken us through the sea on dry land, and had not drowned our oppressors in it Dayenu, it would have sufficed us!

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו, דיינו.

If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years Dayenu, it would have sufficed us!

אלו שקע צרנו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, דיינו.

If He had supplied our needs in the desert for forty years, and had not fed us the manna Dayenu, it would have sufficed us!

אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן, דיינו.

If He had fed us the manna, and had not given us the Shabbat Dayenu, it would have sufficed us!

אלו האכילנו את המן ולא נתן לנו את השבת, דיינו.

If He had given us the Shabbat, and had not brought us before Mount Sinai Dayenu, it would have sufficed us!

אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דיינו.

If He had brought us before Mount Sinai, and had not given us the Torah Dayenu, it would have sufficed us!

אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דיינו.

If He had given us the Torah, and had not brought us into the land of Israel Dayenu, it would have sufficed us!

אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל, דיינו.

If He had brought us into the land of Israel,²³ and had not built for us the Beit Habechirah (Chosen House;

אלו הכניסנו לארץ ישראל ולא בנה לנו את

²³ Let us examine the relationship between the Jew and Eretz Yisrael. The whole Eretz Yisrael experience, including that of the state and the political pressures that it faces, cannot be explained in normal historical mechanistic terms. Rather it is a covenant event. The commitment of the Jew to the land is not based on events that happened in the past as much as on a promise of a miraculous future when the divine promise will be fulfilled. In covenant history, the future is responsible for the past. Covenant events cannot be explained in

the Beit Hamikdash) Dayenu, it would have sufficed us!²⁴

דיינו.

בית הבחירה

Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea²⁵

על אחת, כמה וכמה, טובה כפולה ומכפלת למקום עלינו: שהוציאנו ממצרים, ועשה בהם שפטים, ועשה באלהיהם, והרג את בכוריהם, ונתן לנו את ממונם, וקרע לנו את היס, והעבירנו בתוכו בחרבה, ושקע צרנו בתוכו,

terms of normal historical categories. You cannot explain in normal psychological terms the commitment of the Jew to Eretz Yisrael. It is an irrational yet unconditionally strong commitment based on the covenant promise.

The non-Jewish world finds it difficult to understand this duality and therefore view us as an enigmatic people. For example, they view our commitment to Eretz Yisrael as irrational because they do not comprehend the nature of the covenantal commitment that is the foundation upon which this attachment is based. The extra commitment that the Jew has that they do not share or understand creates existential tension between the Jew and non-Jew. (Rabbi Ari Kahn, Od Yosef Chai Haggadah, quoting Rav Soloveitchik)

²⁴ In his commentary on Chumash, Ramban calls attention to the fact that freedom from Egyptian bondage is already recorded in the third parsha of the Book of Exodus (Shemot) and yet the process of redemption is not considered complete until our ancestors received the Torah and built a sanctuary in which the Divine Presence could dwell.

There are Jews in the Jewish State of Israel who confuse statehood with redemption from exile. They would do well to take a good look at the Book of Shmot and the lesson it conveys about exile and redemption. Just as it was necessary for the Jews who were taken out of Egypt to have Egyptian culture taken out of them through Torah and Sanctuary, so too must we see leaving the lands of our current exile for our Homeland as an incomplete end to that exile. (Israel Forever)

²⁵ What a great distance separates the miraculous victory at the Red Sea from the battle against Amalek! Concerning the Red Sea, we read (Shemot 14:28), "And the waters returned and covered the chariots and the horsemen and the entire army of Pharaoh that had followed them into the sea; not a single one of them remained," while in the war against Amalek, Israel succeeded only in "weakening" the enemy.

The war with Amalek took place only a few days after the splitting of the sea, but it presents a sharp contrast to that miraculous event, where Bnei Yisrael declared,

"The nations shall hear and be afraid; trembling shall take hold of the inhabitants of Philistia; then the chiefs of Edom shall be astounded, the mighty men of Moab will tremble, all the inhabitants of Canaan will melt away." (Shemot 15:15-16)

Forty years later, Rachav describes to the spies sent by Yehoshua the strong impression made by the story of what happened at the sea:

"For we heard that Hashem dried up the waters of the Red Sea before you when you came out of Egypt... and we heard and our hearts melted; there was no courage left in anyone because of you." (Yehoshua 2:10-11)

for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Hachochim to atone for all our sins.

Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

Passover (the Passover-sacrifice),

Matzah (the unleavened bread)

and

Maror (the bitter herbs).

וְסֵפֶק צִרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת הָמָן, וְנָתַן לָנוּ אֶת הַשַּׁבָּת, וְקָרְבָנוּ לִפְנֵי הָרֹאשׁ, וְנָתַן לָנוּ אֶת הַתּוֹרָה, וְהִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חֻבָּתוֹ, וְאֵלּוּ הֵם:

פֶּסַח, מַצָּה, וּמָרֹר.

מִרְאָה בִּיד עַל הַזְרוּעַ וַיִּזְהַר שֶׁלֹּא לְהַגְבִּיהָ אוֹתָהּ.

Passover - the Passover-lamb²⁶ that our fathers ate during the time of the **Beit Hamikdash** - for what reason [did they do so]?

Because the Omnipresent passed over our fathers'

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָה שְׁבִית הַמִּקְדָּשׁ הָיָה קֵץ, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרָתָם זָבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ

But only several days after the splitting of the sea, Amalek is unimpressed; he demonstrates courage and comes from afar to wage war against Israel. This is a historical riddle that we cannot understand: how could the war of Amalek have taken place against the backdrop of the very recent miracle at the sea?

Similarly, it was Israel's fate to be continually at war with the surrounding nations throughout the First Temple period: the Tanakh emphasizes the exception to the rule when it notes that "the land was quiet for forty years."

We today, in the State of Israel, find ourselves in the midst of a war similar to that of Amalek in Refidim. The war is not one of survival; the existence of the State of Israel is not in danger, just as in the war against Amalek the nation was not involved in a battle for survival. But Amalek succeeded in hurting many individuals: "All those who were feeble at the back." Today, too, to our sorrow, the enemy succeeds from time to time in harming individuals, despite our military superiority. (Rav Yehuda Amital)

²⁶ When the Festival of Pesach arrives there comes along with it the practice of recalling the special sacrifice, the "Korban Pesach," that every Jew offered in connection with this holiday during the time of the Beit Hamikdash.

The first time this sacrifice was offered in Eretz Yisrael was when our ancestors settled in Gilgal and "offered the Korban Pesach on the Plains of Yericho" (Yehoshua 5:10).

The name Gilgal is derived from the Hebrew word for "removing", a reference to the removal of the "shame of Egypt" through a national process of circumcision.

It is our identification with the memory of that Korban Pesach and those that followed for so many centuries that we hope and pray will give us the merit of soon seeing the renewal of Korban Pesach in the rebuilt Beit Hamikdash. (Ohr Somayach.edu)

houses in Egypt, as it is said:

"You shall say, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

Take the broken Matzah into your hand and say:

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

Thus it is said: "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

Take the maror into your hand and say:

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

את מצרים , ואת בתינו הציל? ויקד העם וישתחוו.

מראה את המצות למסבים ואומר:

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

מראה את המרור למסבים ואומר:

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

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt."²⁷

The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאֲמַר: וְהִגַּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוֹר זֶה עָשָׂה יי לִי
בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבְדּוֹ
גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֲף אוֹתֵנוּ גָּאֵל
עִמָּהֶם, שְׁנֵאֲמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן
הָבִיא אֶתֵּנוּ, לְתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאֲבוֹתֵנוּ.

Cover the Matzah and raise the cup. The cup is to be held in the hand until the completion of the blessing,
"Who Has Redeemed Us..."

מְגִבִּיהֵם אֶת הַכּוֹס עַד הַלְלוּיָהּ.

²⁷ At the heart of the "maggid" section of the Haggada, in which we fulfill the mitzva of "sippur yetzi'at Mitzrayim" (the telling of the Exodus story), we read Chazal's commentary (in the Midrash) on the brief summary of the Exodus in Sefer Devarim (26:5-8 - "Arami oved avi..."). Specifically, the verses discussed come from the section of "mikra bikkurim," the "declaration over the first fruits." In the times of the Temple, a farmer would bring his first fruits to the Temple and give them to a kohen. He would then recite the declaration dictated in these verses, in which he briefly reviews the story of the Egyptian exile and the redemption. Why do we choose specifically these verses as the focal point of our discussion of the Exodus at the seder?

A beautiful answer is suggested by Rav Mordechai Elon, as cited in the "Tekhelet Mordechai" Haggada. The verses in Sefer Devarim are addressed to the children of the generation that left Egypt, those who were born in the wilderness and entered the Land of Israel with Yehoshua. (Recall that the entire generation of the Exodus died in the wilderness, except for Yehoshua and Kalev.) Those who bring bikkurim (first fruits) and recite this declaration did not personally experience the Egyptian bondage; they are, at closest, a generation away from the period of slavery. Yet, the farmer's declaration includes the following text: "The Egyptians dealt harshly with US and oppressed US; they imposed heavy labor upon US. WE cried to the Lord... and the Lord heard OUR plea and saw OUR plight, OUR misery, and OUR oppression. The Lord freed US from Egypt..." (Devarim 6-8). **The descendant of the Hebrew slaves speaks of the Exodus as if he himself personally experienced it**; he is called upon to transcend the barriers of time and cross the generation gap separating him from his ancestors, and refer to himself as a former slave in Egypt. This account of the Exodus, one articulated many centuries later by a farmer who owns his own land and works for his own pay and brings a sample of his successful produce to the Temple, but who can speak of the Exodus as if it happened to him - this is the account that we choose as the basis for our discussion at the seder.

"In each and every generation, a person must see himself as if he personally left Egypt." On Pesach, the past must become the present; the millennia that have transpired from the time of our ancestors until now must vanish. On Pesach, Kelal Yisrael was born, a nation bound to its past and heritage, that can relive the experiences of foregone years annually, regardless of the drastic changes that have transpired since. We approach the seder with an understanding that what happened to our forefathers and what they did directly impacted us, and this will hopefully remind us that what happens to us and what we do directly impacts future generations. (Rav David Silverberg)

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

Halleluyah - Praise G-d! Offer praise, you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams²⁸, the hills like young sheep. What is

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעֹלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְּזֶרֶח שֶׁמֶשׁ עַד מְבֹאוֹ מֵהַלָּל שֵׁם יי. רַם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֱלֹהֵינוּ הַמְּגִבִּיהִי לְשִׁבְתָּ, הַמְּשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מְקִימֵי מַעֲפָר דָּל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עַם נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת, אִם הַבְּנִים שִׂמְחָה. הַלְלוּיָהּ.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז, הִיָּתָה יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הֵיָם רָאָה וַיֵּנָס, הִירְדֵן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גִּבְעוֹת - כְּבָנֵי צֹאן. מֶה לָּךְ הֵיָם כִּי

²⁸ The Jews returning from Babylonia were disillusioned and downhearted. The foreign peoples whom the Babylonians had settled in the land created many difficulties. The prophet sought to reassure the discouraged Jewish immigrants.

"Who are you, great mountain? Before Zerubabel, you will be a flat plain!" [Zechariah 4:7]

To what great mountain was the prophet speaking?

The path leading towards the fulfillment of God's promise to His people, the return to Zion, was endorsed by the mighty empire of those days - Persia. Cyrus, the king of Persia, officially appointed Zerubabel to oversee the rebuilding of the Jewish community in the Land of Israel. Zerubabel was a direct descendant of King Jehoiachin, the next to last king of Judah. Zerubabel led the first band of Jews back to Jerusalem.

However, there were many obstacles on the way. The prophet poetically refers to these hurdles as 'great mountains,' blocking the path and obstructing progress. Yet, before the king's representative, Zerubabel, these difficulties are nothing; he will flatten them like a level plain.

We live in similar times, Rav Kook said in 1923. God is fulfilling His promise to restore the Jewish people to their land. This time, it is through the empire of Great Britain. It is our expectation, according to the declaration expressed by His Majesty's government, that the king's representative - the British High

with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like a pool of water, the flint-stone into a spring of water.

תָּנוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ
כְּאֵילִים, גִּבְעוֹת - כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוֹלֵי
אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהַפְּכֵי הַצּוּר אֶגֶם
מִים, חֲלָמִישׁ - לְמַעַיְנֵנוּ מִים.

מְגִבִּיהֵם אֶת הַכּוֹס עַד גֹּאֵל יִשְׂרָאֵל.

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat **of the sacrifices and of the Passover-offerings**²⁹ whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ
וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לַלַּיְלָה
הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמָרֹר. כֵּן יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים
אַחֵרִים הַבָּאִים לְקִרְבָּנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן
עִירְךָ וְשָׂשִׁים בְּעִבּוּדְךָ. וְנֹאכֵל שֶׁם מִן הַזִּבְחִים
וּמִן הַפִּסְחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ
לְרִצּוֹן, וְנוֹדֶה לָּךְ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתֵנוּ וְעַל
פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה יי גֹּאֵל יִשְׂרָאֵל.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
הַגֶּפֶן.

Recite the following blessing, and drink the cup in the reclining position:

שׁוֹתִין אֶת הַכּוֹס בְּהִסָּבָת שְׂמָאל.

Commissioner - will expedite the realization of the prophetic return of Israel to the Holy Land, despite the great problems that obstruct this historic process.

"Who are you, great mountain?" Regardless of the complexity of the difficulties, despite the intense resolve of other peoples to hinder and obstruct - before the power of the tool of Divine Providence, all of these barriers will be removed until the path of redemption will be like "a level plain."

[adapted from Mo'adei HaRe'iyah, p. 403, written by Chanan Morrison, RavKookTorah.org]

²⁹ When our ancestors offered the first Korban Pesach after leaving, these Jews were ineligible for participating in this sacrificial service because of their ritual impurity resulting from their contact with the dead. "Why should we be left out?" they complained to their leader Moshe. He, in turn, relayed their impassioned plea to G-d, Who responded that those Jews, like all others in future generations who miss out on the first time, would have a second chance a month later.

This "second chance" which we recall on the "Pesach Sheini" should serve as a reminder to every Jew everywhere, and in every situation, that he is also given a second chance to fulfill his potential as a Jew in every sense. We might sum this up by urging every Jew to "never say never" and preserve forever. (Israel Forever)

Rachtzah



רחצה

Now the hands are washed with recital of the blessing for washing the hands.

נוטלים את הידים ומברכים

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

Motzi, Matzah



מוציא, מצה

Take the Matzot in the order that they are lying on the tray - the broken piece between the two whole Matzot; hold them in your hand and recite the following blessing:

יקח המצות בסדר שהניחן, הפרוסה בין שתי השלמות, ויאחז שלשתן בידו ויברך "המוציא" בכונה עלהעלויה ו"על אכילת מצה" בכונה על הפרוסה. אחר כך יבצע כזית מן העליונה השלמה וכזית שני מן הפרוסה ויטבלם במלח, ויאכל בהסבה שני הזיתים

Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ.

Do not break anything off the Matzot. First put down the third Matza (the bottom one), and recite the following blessing over the broken Matza and the top one. When reciting the following blessing, have in mind that it refers also to the eating of the "Sandwich" of **Korech** - which will be made with the third Matza - and also the eating of the **Afikoman**.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Matza.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה.

Maror



מרור

Now take a kezayit (the volume of one olive) of the Maror, dip it into the Charoset -but then shake off the Kharoset that stuck to it, so that the bitter taste will not be neutralized. Recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror.
Now eat the Maror, without reclining.

כָּל אֶחָד מֵהַמַּסְבִּים לֹקֵחַ כְּזַיִת מְרוֹר וּמְטַבֵּלוֹ בַּחֲרוֹסֶת,
חוֹזֵר וּמַנְעֵר הַחֲרוֹסֶת, מִבֶּרֶךְ וְאוֹכֵל בְּלִי הַסֶּבֶה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר.



³⁰ The Sages disagreed on how to eat the Matzah and Maror at the Passover Seder.

The Talmud [Berachot 49a] teaches that mitzvot should not be performed 'bundled' together ("chavilot chavilot"). We do not want to give the impression that mitzvot are a burden, an unwanted obligation that we wish to quickly discharge. For this reason, the mitzvot of eating Matzah and Maror should be performed separately.

But Hillel's custom was to combine the Pesach and Matzah and Maror and eat them together. Why did Hillel join these mitzvot together?

To understand Hillel's opinion we must first examine the significance of Matzah and Maror.

Matzah is a symbol of freedom. But what is freedom? Freedom does not mean to sit idle and unemployed. True freedom is the opportunity to grow and develop according to one's true inner nature, without the interference of foreign influences. This freedom is symbolized by Matzah, a simple food consisting of only flour and water, unaffected by other ingredients and chemical processes.

The formation of the Jewish people as a holy nation required that their national character be free of all foreign influence. They left Egypt retaining none of Egypt's spiritual or cultural baggage. Before offering the Passover offering, they were commanded to "remove and take for yourselves sheep" [Ex. 12:21] - they needed to remove the small measure of Egyptian idolatry that clung to them [Mechilta ad loc].

Without any national character of their own, the Divine character could then be ingrained upon Israel's national soul. This is an aspect of the Matzah metaphor: it lacks any shape and taste of its own, so that the desired form and flavor may be properly imposed upon it.

Maror is the opposite of Matzah; it symbolizes servitude. But even servitude can have a positive value. An individual whose life's ambition is to be a doctor must spend many years in medical school before finally achieving this goal. The long years of concentrated effort require great dedication and discipline. These years are a form of servitude - but a servitude that serves one's inner goal, and thus ultimately complements the true expression of freedom.

This concept also applies to the Jewish people. The soul is ingrained with a Divine character, but there is dross that clings to us and prevents us from realizing our inner nature. For this reason we need to accept upon ourselves a pleasant form of servitude, the service of God. We acquired this talent through our bondage in Egypt. After removing the negative aspects of slavery, we are left with its positive contribution. It is through this trait that we are able to accept that which goes against the desires of the moment. This is the message of Maror: acceptance of the bitter side of life, with the knowledge that before us lays a higher objective. For this reason, we eat the Maror only after eating the Matzah - after we have clarified our ultimate goal.

Now we can understand the disagreement between Hillel and the other scholars.

Take the third Matza, and also a kezayit (the volume of one olive) of the Chazeret - which is to be dipped into Kharoset. Combine the two [like a sandwich], and say the following:

Thus did Hilel do at the time of the Bet HaMikdash: He would combine Passover - lamb, Matza and Maror and eat them together, as it said: "They shall eat it with Matza and bitter herbs."

Now eat them together - in the reclining position.

Shulchan Orech



שֻׁלְחַן עֹרֵךְ

Now eat and drink to your heart's delight. It is permitted to drink wine between the second and third cups.

כָּל אֶחָד מֵהַמַּסֻּבִּים לֹקַח כֶּזַיִת מִן הַמַּצָּה הַשְּׁלִישִׁית עִם כֶּזַיִת מָרוֹר וְכוּרְכֶם יַחַד, אוֹכְלִים בְּהִסָּבָה וּבְלִי בִרְכָּה. לִפְנֵי אֲכָלוֹ אוֹמֵר.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הֵלֵל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיִים: הָיָה כּוֹרֵךְ מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקָיִים מָה שֶׁנֶּאֱמָר: עַל מִצּוֹת וּמִרְיִם יֵאָכְלוּ.

אוֹכְלִים וְשׁוֹתִים הַסַּעֲדָה הָעֲרוּכָה וְנוֹהֲגִים לֵאכֹל תַּחֲלָה בִּיצִים מִבְּשֻׁלוֹת. וְלֹא יֵאָכֵל יוֹתֵר מִדִּי, שֶׁ לֹא תִהְיֶה עֲלֵיו אֲכִילַת אִפְיקוֹמֶן אֲכִילָה גִסָּה.

Freedom, as symbolized by the Matzah, reveals the Divine character of Israel and their innate love for God, His Torah and mitzvot. It is this very force that gives us the ability to overcome inclinations that do not yet match the overall elevated goal. It is through our persistence and servitude to the overall goal that the inner power of freedom is fully revealed.

Both freedom and servitude need to act without interference from the other. When freedom is appropriate, it should not be limited by a servile attitude; and when discipline and a sense of obligation are needed, they should not be disrupted by a desire for freedom. Thus, according to the majority opinion, Matzah and Maror should be eaten separately.

The final goal, however, is attained only with the recognition that these two forces do not contradict one another. Joined together, they present the highest freedom, whose nobility and power is only revealed when it bears the crown of lofty servitude - the service of the Holy King, which is complete freedom.

Thus Hillel would eat the Matzah and Maror together. He sought to emphasize that freedom and slavery are not contradictory concepts, dealing with distinctly separate stages. Yes, servitude belongs more to the initial preparatory stage - but in the overall picture, the two forces are connected, influencing and complementing one other.

"The highest form of freedom is when it is combined with servitude. Then one finds in his soul true independence, befitting for one who is truly free: when one can control even the greatest of his powers - the power of freedom."

[Rav Kook, Olat Re'iyah vol. II, pp. 287-289] translated by Chanan Morrison at RavKookTorah.org

Tzafon



צפון

After the meal, take the Afikoman and divide it among all the members of the household, by giving everyone a kezayit (the volume of one olive).

אחר גמר הסעודה לוקח כל אחד מהמסבים כזית מהמצה שהיתה צפונה לאפיקומן ואוכל ממנה כזית בהסבה. וצריך לאכלה קדם חצות הלילה.

Take care not to drink after the Afikoman.

It is to be eaten in the reclining position and this ought to be done before midnight.

Baraych³¹



ברך

The third cup is poured now, and recite Birkat Hamazon (Blessing after the Meal) over it.

מוזגין כוס שלישי ומברכין ברכת המזון.

A Song of Ascents. When the L-rd will return the exiles of Zion, we will have been like dreamers.³² Then our שיר המעלות: בשוב יי את שיבת ציון היינו

³¹ Is the Birkat Hamazon the third of the four cups at the seder merely a “borrowed” blessing, a fulfillment of a general commandment, or is it, like Kiddush, a part of the mitzvah of retelling the Exodus?

The simple answer, according to Rav Soloveitchik, is that we mention Yetziat Mizrayim in the Birkat HaMazon (part of the second paragraph, Nodeh L'cha), and it is thus brought in to the seder. Yet an alternative explanation is possible: The four cups of wine at the seder are based on the four terms of redemption mentioned in the Torah, in Parshat Va'eira. The Rambam mentions a fifth cup of wine, which would be based on the fifth term of redemption mentioned in that Parsha, “v'heveti”, but we do not have a cup that represents this fifth aspect. Although the ultimate destination of Bnai Yisrael after the Exodus was to claim Eretz Yisrael, mention of entering Eretz Yisrael is oddly missing from the Haggadah. Entry into Eretz Yisrael is mentioned in Birkat Hamazon, and at the seder we use Birkat HaMazon as the vehicle to include, even if only briefly, the fifth term of redemption and to recognize our entry into Eretz Yisrael.

The Haggadah, Sipur Yetziat Mizrayim, is not composed of the 2nd and 4th cups alone; it includes Kiddush Hayom and Birkat Hamazon, as indicated by their inclusion in the four cups required on the night of Pesach. (Rabbi Ari Kahn, Od Yosef Chai Haggadah)

³² The great dreams are the foundation of the world. There are different levels: The prophets dream- “in a dream will I speak to him.” The poets dream while awake. The great thinkers dream of the rectification of the

mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, "The L-rd has done great things for these." The L-rd has done great things for us, we were joyful. L-rd, return our exiles as streams in the Negev. Those who sow in tears will reap with joyous song. He goes along weeping, carrying the bag of seed; he will surely come [back] with joyous song, carrying his sheaves.³³

כְּחִלָּמִים. אִזְּמַלְא שְׂחוּק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אִזְּ
יֹאמְרוּ בְּגוֹיִם: הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל
יי לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמִיחִים. שׁוּבָה יי אֶת
שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנֶגֶב. הִזְרְעִים בְּדִמְעָה, בְּרִנָּה
יִקְצְרוּ. הַלֹּחַד יֵלֵךְ וּבָכָה נִשָּׂא מִשָּׁךְ הַזָּרַע, בָּא
יָבֵא בְרִנָּה נִשָּׂא אֶלְמָתִיו.

When the Grace after Meal is said with a quorum of three or more males over the age of 13, the leader begins:

שְׁלֹשָׁה שְׂאֵכְלוּ כְּאֶחָד חֵיבִין לְזִמָּן וְהַמְזִמָּן פּוֹתֵחַ:

Gentlemen, let us say Grace!

רְבוֹתִי, נְבָרֵךְ

The others respond:

הַמְסַבִּים עֹנִים:

May the Name of the L-rd be blessed from now and forever.

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

The Leader [repeats the response and] continues:

הַמְזִמָּן אֹמֵר

With the permission of the masters, teachers and gentlemen, let us bless [our G-d] He of whose bounty we have eaten.

בְּרִשׁוּת מְרַנֵּן וּרְבִנֵּן וְרְבוֹתִי, נְבָרֵךְ [אֱלֹהֵינוּ] שְׂאֵכְלוּנוּ מִשְּׁלוֹ.

The others respond:

הַמְסַבִּים עֹנִים:

Blessed be [our G-d] He of whose bounty we have eaten.

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֵכְלוּנוּ מִשְּׁלוֹ וּבִטְוֹבוֹ חֵינּוּ

The leader repeats this response.

הַמְזִמָּן חוֹזֵר וְאֹמֵר

Blessed be [our G-d] He of whose bounty we have eaten.

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֵכְלוּנוּ מִשְּׁלוֹ וּבִטְוֹבוֹ חֵינּוּ

All who ate, male and female recite the Grace:

כָּלֶם אֹמְרִים:

world. And we dream, all of us, of when “**Hashem will restore the return to Zion.**” (Rav A.Y. Kook, quoted at Tzipiyah.com)

³³ Shir Ha’maalot was once considered as the Israeli national anthem. Menachem Begin read it aloud in Hebrew at the ceremony when he signed the peace treaty with Egypt. (lookstein.org)

Blessed are You, L-rd, our G-d, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a [benevolent] G-d who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You L-rd, who provides food for all.

ברוך אתה יי אלהינו מלך העולם
העולם כלו בטובו בחן
בחסד וברחמים הוא
נותן לחם לכל בשר
כי לעולם חסדו. ובטובו
הגדול תמיד לא חסר לנו,
ואל יחסר לנו מזון
לעולם ועד. בעבור שמו
הגדול, כי הוא אל זן
ומפרנס לכל ומטיב לכל,
ומכין מזון לכל
בריותיו אשר ברא.

ברוך אתה יי ה' את הכל.



We thank You, ³⁴L-rd, our G-d, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, L-rd our G-d, from the land of Egypt and redeemed us from the house of

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ
חֻמָּה טוֹבָה וְרַחֲבָה וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ
מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל

³⁴ How can we not thank the Almighty for all the kindness that He has showered upon us? First and foremost, the State of Israel serves as a safe haven for five million Jews. After the nightmare of the Holocaust, hundreds of thousands of Jewish refugees wandered around the globe, finding a home and refuge only in Israel. The State has contributed an incalculable amount to the restoration of Jewish pride after the devastating chillul Hashem (desecration of God's Name) caused by the Holocaust. Today, too, the State plays an enormous role in the Jewish identity of our brethren throughout the world. For so many of them, the emotional attachment to the State remains the final thread connecting them to the Jewish People and to the God of Israel.

Don't all the critical functions fulfilled by the State of Israel (as listed above) justify its existence, even if it has not developed into the ideal community? After the traumatic destruction of the Holocaust, the State played a critical role in the restoration and revitalization of the Jewish People. It is hard to imagine what the Jewish Nation would look like today if, Heaven forbid, the State of Israel had not emerged.

I experienced the horror of the destruction of European Jewry, and I can thus appreciate the great miracle of Jewish rebirth in our homeland. Are we not obligated to thank the Almighty for His kindness towards us? Unquestionably! And not just on Yom Ha-atzma'ut; each day we must recite Hallel seven times for the wonders and miracles He has performed on our behalf: "I praise you seven times each day!"

Furthermore, our very existence in Israel comprises the fulfillment of the prophets' visions:

There shall yet be old men and women in the squares of Jerusalem, each with staff in hand because of their great age. And the squares of the city shall be crowded with boys and girls playing in the squares. (Zekharia 8:4-5)

Regarding this vision, the prophet declares,

Just as it will seem impossible to the remnant of this people in those days, so shall it also seem impossible to Me, declares the Lord of Hosts. (8:6)

What is it that seems impossible in the eyes of God? What we see with our own eyes each day: elderly people in the streets of Jerusalem! The complete redemption has yet to unfold, and we have yet to be privileged to live in state that represents "the foundation of the Divine Throne in the world." But we have been privileged to witness the gathering of a large portion of the Jewish People to our homeland, and this phenomenon itself is to be considered the "atchalta de-ge'ula" ("beginning of the redemption").

Certain characterizing features of the time of redemption have, indeed, appeared. We must sing praises to the Almighty for even this partial redemption, which still lacks the components of the complete redemption.

Unlike the Charedim, we will not undermine the importance or legitimacy of the State; but our love for our country must not blind us from criticizing its shortcomings. We remain very, very far from the ideal Jewish State, and we must therefore do whatever we can to bring about its realization. A more just society and stronger public values are necessary prerequisites for its actualization. If we want to hasten the ultimate redemption, we must work harder to ensure moral values on both the individual and communal levels. Closing the social gaps, concern for the vulnerable elements of society, fighting poverty, respectful treatment of the non-Jews in Israel - all these measures will bring us closer to the day for which we long. We hope and believe that our State will develop into the ideal Jewish State, "the foundation of the Divine Throne in the world, whose entire desire is that God shall be One and His Name shall be One." (Rav Yehuda Amital)

slaves; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly feed and sustain us every day, at all times, and at every hour.

For all this, L-rd our G-d, we thank You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the L-rd your G-d, for the good land which He has given you. Blessed are You, L-rd, for the land and for the food.

Have mercy, L-rd our G-d, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House which is called by Your Name. ³⁶Our G-d, our Father,

בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבָשָׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלֹּמְדָתָנוּ,
וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד
שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זֶן וּמַפְרִיֵס
אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם
וָעֵד: כְּכַתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יי
אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ
אַתָּה יי עַל הָאָרֶץ וְעַל הַמָּזֶן:³⁵

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל
יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֹׁכֵן כְּבוֹדְךָ וְעַל
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל
וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ,

³⁵ Why must the Jewish calendar be set only in the Land of Israel?

The restriction on setting the calendar only in Israel reflects a fundamental understanding of Torah. For the Torah to influence and enlighten the world, it must be established as a complete Torah, a Torah that governs all spheres of life. By setting the calendar outside the Land, Hananiah disconnected the Torah from the Jewish people as a nation living a full life in their own land. He reduced the Torah to a personal religion, one that relates only to the morality of the individual and one's private feelings towards God. Such an approach impoverishes the vibrant richness of Torah. As the sages warned Hananiah, this was akin to setting up a private altar to serve God - a break from the true goal of Torah and the people of Israel.

To refute such views, the prophet promised, "*For the sake of Zion I will not be silent.*" Only when Jerusalem is secured as the center of Torah will the continuation of this prophecy be fulfilled: "*Then the nations will see your righteousness, and all kingdoms your honor*" [Isaiah 62:1].

[Adapted from *Ein Eyah* vol. II p. 385] by Chanan Morrison at RavKookTorah.org

³⁶ In the summer of 1930, the League of Nations dispatched a committee to *Eretz Yisrael* to clarify the ownership of the Western Wall. The Arabs claimed to be the rightful owners, not only of the Temple Mount but of the Western Wall as well, and they rejected outright permitting Jews to pray at the Wall. The Western Wall is a 'purely Muslim site,' the Mufti claimed, and the Jews can pray there only by the good grace of the Arabs.

When the Rav appeared before the *Kotel* Commission, he asked the chairman in an impassioned voice:

Our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, L-rd our G-d, grant us relief from all our afflictions. L-rd, our G-d, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may not be shamed or disgraced forever and ever.

On Shabbat add:

May it please You, G-d, our G-d, to strengthen us through Your commandments, and through the precept of the Seventh Day, this great and holy Shabbat. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your will, G-d, our G-d, bestow upon us tranquility, that there shall be no trouble, sadness or grief on the day of our rest. G-d, our G-d, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of [all] salvations and the Master of [all] consolations.]

Our G-d and G-d of our fathers, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy,

רַעְנוּ זִוְגְנוּ פָּרַנְסְנוּ וְכָלְכָלְנוּ וְהָרִיחְנוּ, וְהָרוּחַ לָנוּ
יִי אֱלֹהֵינוּ מְהֵרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל
תַּצְרִיכֵנוּ יִי אֱלֹהֵינוּ, לֹא לַיָּדִי מִתְּנֵת בָּשָׂר וָדָם
וְלֹא לַיָּדִי הַלְוָאתָם, כִּי אִם לַיָּדֶךָ הַמְּלָאָה
הַפְּתִיחָה הַקְּדוּשָׁה וְהַרְחֲבָה, שְׁלֹא נִבּוֹשׁ
וְלֹא נִפְלֵם לְעוֹלָם וָעֶד.

בְּשַׁבָּת מוֹסִיפִין:

רָצָה וְהַחֲלִיצָנוּ יִי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה
גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשַׁבָּת בּוֹ וְלִנְחֹם בּוֹ
בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ. וּבְרָצוֹנְךָ הִנִּיחַ לָנוּ יִי
אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם
מְנוּחָתָנוּ. וְהִרְאָנוּ יִי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירֶךָ
וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ כִּי אַתָּה הוּא בֹעֵל
הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ
וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ
וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן
דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזִכְרוֹן
כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג
הַמִּצְוֹת הַזֶּה זְכוּרֵנוּ יִי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ
בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה

"What do you mean 'the commission will decide to whom the Wall belongs'? Does this commission or the League of Nations own the Wall? Who gave you permission to decide to whom it belongs? The entire world belongs to the Creator, blessed be He; and He transferred ownership of the entire Land of Israel - including the *Kotel* - to the Jewish people. No power in the world, not the League of Nations nor this commission, can take this God-given right away from us."

The chairman retorted that the Jews have not been in control of the Land of Israel or the Western Wall for close to two thousand years. At this point, the Rav decided to teach the members of the commission a lesson in Jewish law. Calmly and respectfully, he explained:

"In Jewish law, the concept of 'yei'ush ba'alim' ('owner's despair') applies even to land. (That is, the owner of a stolen piece of land forfeits his ownership over it if he gives up hope of ever retrieving it from the thief.) However, if a person steals someone else's land, and the rightful owner continuously protests the theft, he retains ownership over the land forever."

[adapted from Celebration of the Soul, p. 244; An Angel Among Men, pp. 206-207, 215-217, 219, RavKookTorah.org]

good life and peace, on this day of the Festival of Matzot, on this Festival of holy convocation. Remember us on this [day], L-rd, our G-d, for good; recollect us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, G-d, are a gracious and merciful King.

וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Rebuild Jerusalem the holy city speedily in our days.
Blessed are You, L-rd, who in His mercy rebuilds
Jerusalem. Amen.³⁷

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה יי בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

³⁷ "Thus says the Lord of hosts: Old men and old women shall yet again dwell in the streets of Jerusalem, and every man with his staff in his hand because of his old age. And the streets of the city shall be full of boys and girls playing in its streets. Thus says the Lord of hosts: If it will be wondrous in the eyes of the remnant of this nation in those days, it will also be wondrous in my eyes, says the Lord of hosts." [Zekharia 8:4-6]

In this description by the prophet Zekharia, no exceptional or supernatural phenomenon is mentioned. There is no unique event, nor any description of awesome strength. All we have here, in effect, is a simple, pastoral description of normal life. The grandfather and grandmother are sitting in Jerusalem, walking-sticks in hand, and the grandchildren are playing in the streets. Can it be that it is this very scene that, according to the prophet, will be "wondrous in the eyes of the remnant of this nation?" Is it possible that such a natural scene prompts God to add, "it will also be wondrous in my eyes?"

Zekharia prophesied great and inspiring events, but it is specifically here that "wondrousness" is mentioned. Prophecies concerning supernatural events that will take place in the future are understandable. The suffering was extraordinary, exile was extraordinary - the entire country was emptied of its inhabitants, all being led away into captivity, young and old alike. An extraordinary phenomenon. But the prophet announces publicly: Life will return to its usual path, life will be normal again! "Old men and old women shall yet again dwell in the streets of Jerusalem..."

A profound idea is contained herein. Someone who lacks a historical awareness, someone who sees only the present and is cut off from the past, is incapable of seeing the future, and perceives even the present in a distorted way.

Someone who does not understand the meaning of an entire nation being exiled from its land, cannot understand the historical significance of its return. Eretz Yisrael was entirely emptied of all her inhabitants. Has such a thing ever happened in history? A nation that was exiled from its land, and returns to it?

The prophet says, "Old men and old women shall yet again dwell in the streets of Jerusalem." Once again there will be "boys and girls playing in its streets." Simple, normal life. Only someone with a deep historical awareness can understand the significance of such a scene. Miracles are one-time events. But Jews living a normal life in Eretz Yisrael, after seventy years (of the Babylonian exile) during which the country was empty and desolate - someone looking with historical perspective can only be astonished. Of him the prophet says, "If it will be wondrous in the eyes of the remnant of this nation in those days, it will also be wondrous in my eyes, says the Lord of hosts."

Normal life, that which other nations accept as a natural phenomenon, is perceived by us as a meta-historical one, a manifestation of the Divine. For them everything is "smooth" - "And Esav continued on his way to

Blessed are You, L-rd, our G-d, King of the universe, benevolent G-d, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good.

May the Merciful One reign over us forever and ever.

May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever.

May the Merciful One sustain us with honor.

May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land.

May the Merciful One send abundant blessing into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the Prophet may he be remembered for good and may he bring us good tidings, salvation and consolation.³⁸

ברוך אתה יי אלהינו מלך העולם, האל אבינו
מלכנו אדירנו בוראנו גאלנו יוצרנו קדושנו
קדוש יעקב רוענו רועה ישראל המלך הטוב
והמטיב לכל שבכל יום ויום הוא הטיב, הוא
מטיב, הוא ייטיב לנו. הוא גמלנו הוא גומלנו
הוא יגמלנו לעד, לחן ולחסד ולרחמים ולרוח
הצלה והצלחה, ברכה ושועה נחמה פרנסה
וכלכלה ורחמים וחיים ושלוש וכל טוב, ומכל
טוב לעולם על יחסרנו.

הרחמן הוא ימלוך עלינו לעולם ועד.

הרחמן הוא יתברך בשמים ובארץ.

הרחמן הוא ישתבח לדור דורים, ויתפאר בנו
לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי
עולמים.

הרחמן הוא יפרנסנו בכבוד.

הרחמן הוא ישבור עלנו מעל צוארנו, והוא
יוליכנו קוממיות לארצנו.

הרחמן הוא ישלח לנו ברכה מרבה בבית הזה,
ועל שלחן זה שאכלנו עליו.

הרחמן הוא ישלח לנו את אליהו הנביא זכור
לטוב, ויבשר לנו בשורות טובות ישועות
ונחמות.

Se'ir;" such is the way of the world. But "Yaakov and his sons went down to Egypt." For us, every natural phenomenon becomes a supernatural one. For us, everything is always different.

After two thousand years, children play in the streets of Israel, in the squares of Jerusalem! Can this be a natural phenomenon, after two thousand years? For us, everything is always different. (R

Yehuda Amital)

³⁸ The sovereignty of Israel, or - as we refer to it - Israeli independence, is in fact a messianic phenomenon. Rambam, in attempting to define in a single sentence the nature of the messianic age, writes as follows (Laws of Teshuva 9:2): "But the days of Mashiach are of this world, and the world will continue in its usual fashion, except that sovereignty will return to Israel. And our early Sages taught: There is no difference between this world and the messianic age except for subjugation to the other nations."

The very phenomenon of Israel's sovereignty is a characteristic of the messianic age. And ordinarily it should have come about by means of the usual order of events, and we should have been "the redeemed of Mashiach." But there is a special and unique procedure which is aimed at avoiding chillul Hashem, in which God leaves out certain stages in the usual sequence of events.

In order to understand the concept of God redeeming Israel "for His name's sake," we must appreciate the chillul Hashem inherent in Israel's suffering. The prophet Yehezkel (36:16-23) says,

And God's word came to me saying, Son of man, when the house of Israel dwelt upon its land, they defiled it by their ways and their actions; their way has become like the defilement of the menstruous woman to Me. So I poured My anger upon them for the blood which they spilled upon the land, and they defiled it with their idols. And I scattered them among the nations and dispersed them throughout the lands; I judged them in accordance with their way and their actions. And when they came to the nations where they went, they profaned My holy name, because it was said of them, 'These are the nation of God, and they have come out of His land.' But I was concerned for My holy name, which the house of Israel had profaned among the nations where they had gone. Therefore say to the house of Israel, 'So says the Lord God: It is not for your sakes that I perform this, house of Israel, but rather for My holy name which you profaned among the nations where you have gone. And I shall sanctify My great name which was profaned among the nations, which you profaned among them, and the nations will know that I am the Lord,' says the Lord God, 'when I am sanctified through you in their sight.'

What is the chillul Hashem here? It is the exclamation of the nations, amazed at what they see: "Can this be God's nation? Could He then not have saved them?"

The greatest chillul Hashem in the whole of Jewish history was the Holocaust. And when Hashem decided to act for His name's sake, neither Mashiach nor Eliyahu was necessary. It was sufficient that we would be "the redeemed of God." We merited some unique form of ge'ula which did not follow the usual pattern of redemption.

Can we possibly imagine our situation immediately following the Holocaust? Throughout Europe survivors of the destruction were wandering aimlessly, sparks saved from the fire, and they carried the responsibility for rebuilding and rehabilitating Knesset Yisrael. Were it not for the miraculous establishment of Israeli sovereignty, what would have become of all of them? It is not inconceivable that, God forbid, the name of Israel would have been erased from the world.

"But God had not said that He would erase the name of Israel from under the heavens." God saw the suffering of His nation; He left Mashiach and Eliyahu aside and saved them Himself.

Why is Israeli independence a messianic phenomenon? For two reasons. Firstly, it is a unique, one-time event. In general, independence is gained by nations who have lived in their land for countless generations. There is no other example anywhere in the world of a state being established for a nation most of which is not within its borders. The establishment of the State was aimed not only for the benefit of the half-million who were already living here, but also for the millions who were destined to immigrate. This represents a kind of Divine irony: Zionism held high the banner of "normalization" - the aim of gaining independence for Am Yisrael so that we could have a state like all other nations. But what arose was a state that was not normal. The Arabs were incapable of understanding how a state could be created for citizens who were absent. Indeed, this was a unique phenomenon. No matter how we look at it, Am Yisrael is not a "normal" nation and will forever be different from all other nations.

The other facet of the messianic nature of Israeli independence lies precisely in those aspects of our existence in the land which ARE normal. The prophet Zekharia describes his vision of redemption in the following words (8:4): "Old men and old women will yet sit in the streets of Jerusalem, each with his staff in hand for great age. And the streets of the city will be filled with boys and girls playing in the streets." There is nothing remarkable about this scene, and that is precisely the wonder and the extent of the redemption - that the streets of Jerusalem and the cities of Israel will once again come alive with regular, healthy, day-to-day activity. (R' Yehuda Amital)

May the Merciful One bless my father, my teacher, the master of this house, and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, "in everything," "from everything," with "everything," so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

From On High, may there be invoked upon him and upon us such merit which will bring a safeguarding of peace. May we receive blessing from the L-rd and just kindness from the G-d of our salvation, and may we find grace and good understanding in the eyes of G-d and man.

(On Shabbat add: **May the Merciful One** cause us to inherit that day which will be all Shabbat and rest for life everlasting.)

May the Merciful One cause us to inherit that day which is all good.

May the Merciful One grant us the privilege of reaching the days of the Mashiach and the life of the World to Come. He is a tower of salvation to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heights, may He make peace for us and for all Israel³⁹; and say, Amen.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה. וְאֶת (אִמִּי מוֹרִתִי) בְּעַלֵּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר, אָמֵן.

בְּמֵרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוּת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׁרָאֵל, וְנִמְצָא חֵן וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

בְּשַׁבָּת: הַרְחֵמֵנוּ הוּא יְנַחֵלֵנוּ יוֹם שְׁכָלוּ שַׁבָּת וּמְנוּחָה לַחַיֵּי הָעוֹלָמִים.

הַרְחֵמֵנוּ הוּא יְנַחֵלֵנוּ יוֹם שְׁכָלוּ טוֹב. (יוֹם שְׁכָלוּ אֶרֶץ. יוֹם שְׂצִדִּיקִים יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְיִים מְזִיו הַשְּׂכִינָה וַיְהִי חֶלְקֵנוּ עִמָּהֶם)

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לַיְמֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלָכוּ וְעֵשָׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ, אָמֵן.

³⁹ For thousands of years, Jews have directed their prayers towards the holy city of Jerusalem. The Talmud in *Berachot* 34b infers this rule from Daniel:

"One should only pray in a house which has windows, as it says, 'And Daniel came to his house, where there were open windows in his upper chamber facing Jerusalem, and... he prayed.'" [Daniel 6:11]

Why are windows needed for prayer? Isn't prayer a private exercise of the soul, where one concentrates inwards?

Also, why did Daniel have his windows facing Jerusalem?

Rav Kook explained that while prayer is an internal function of the soul, it is critical that we recognize the value of connecting to the outside world. If introspection and private prayer lead us to break all ties with the outside world, then we have missed the highest goal of prayer. The power of prayer can not be properly realized by those secluded in a monastery, cut off from the world. Prayer should inspire us to take action for just and

Fear the L-rd, you His holy ones, for those who fear Him suffer no want. Young lions are in need and go hungry, but those who seek the L-rd shall not lack any good. Give thanks to the L-rd for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and the L-rd will be his trust.

יִרְאוּ אֶת יי קדְשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדֹרְשֵׁי יי לֹא יַחְסְרוּ כָּל
טוֹב. הוֹדוּ לַיי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ. פּוֹתַח
אֶת יָדְךָ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן. בְּרוּךְ הַגִּבֹּר
אֲשֶׁר יִבְטַח בֵּי, וְהָיָה יי מְבִטָּחוֹ. נֶעַר הָיִיתִי גַם
זִקְנָתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ
מִבְּקֵשׁ לֶחֶם. יי עֲזָר לְעַמּוֹ יִתֵּן, יי יְבָרֶךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

Recite the blessing for the wine, and drink in reclining position.

הַנְּנִי מוֹכֵן וּמִזְמֵן לְקִים מִצּוֹת כּוֹס שְׁלִישִׁי שֶׁהוּא כְּנֻגָּד
בְּשׁוֹרֵת הַיְּשׁוּעָה, שְׁאִמֵּר הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל
וְגֹאֲלֵי אֲתָכֶם בְּזֵרוּעַ נְטוּיָהּ וּבְשִׁפְטִים גְּדוֹלִים.

Blessed are You, L-rd, our G-d, King of the universe,
who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגֶּפֶן.

שׁוֹתִין בְּהֶסְבֵּת שְׂמָאל.

righteous causes. For this reason, the room in which we pray should have windows, thus emphasizing our connection and obligations to the outside world.

As we demonstrate our connection to the world, it is important that we nonetheless direct our prayers towards the city of Jerusalem. Our aspirations for perfecting the world should be through the goal of universal, comprehensive peace. This is the significance of Jerusalem, whose name means 'the city of peace,' the source of God's prophetic vision to the world, as it says, "*For the Torah shall come forth from Zion, and God's word from Jerusalem*" [Isaiah 2:3].

[adapted from *Ein Eyah* vol. I p. 168] by Chanan Morrison, RavKookTorah.org

The fourth cup is poured and the door is opened. Say the following:



Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name. For they have devoured Jacob and laid waste his habitation. Pour out Your indignation upon them, and let the wrath of Your anger overtake them. Pursue them with anger, and destroy them from beneath the heavens of the L-rd.

שְׁפֹךְ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל
מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת
יַעֲקֹב וְאֶת נְוֵהוּ הַשָּׁמַיִם. שְׁפֹךְ עֲלֵיהֶם זַעֲמֶךָ
וְחֲרוֹן אַפֶּךָ יִשְׁיגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת
שָׁמַיִם יי'.



Not to us, L-rd, not to us, but to Your Name give glory, for the sake of Your kindness and Your truth. Why should the nations say, "Where, now, is their G-d?" Our G-d is in heaven, whatever He desires, He does. Their idols are of silver and gold, the product of human hands: they have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their makers, everyone that trusts in them. Israel, trust in the L-rd! He is their help and their shield. House of Aaron, trust in the L-rd! He is their help and their shield. You who fear the L-rd, trust in the L-rd! He is their help and their shield.

לא לנו, יי, לא לנו, כי לשמך תן כבוד, על חסדך, על אמתך. למה יאמרו הגוים: איה נא אלהיהם? ואלהינו בשמים, כל אשר חפץ עשה. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, רגליהם ולא יהלכו, לא יחגו בגרונם. כמותם יהיו עשיהם, כל אשר בטח בהם. ישראל בטח ביהוה, עזרם ומגנם הוא. בית אהרן בטחו ביהוה, עזרם ומגנם הוא. יהוה בטחו ביהוה, עזרם ומגנם הוא.

⁴⁰ Is it possible to observe the Revelation and not be moved to praise?

Some individuals do not recognize miracles. In their eyes, every occurrence can be attributed to the laws of nature. Meanwhile, others are aware that an event is Divinely-inspired, but they remain indifferent and unaffected.

Finally, there are those who have become inured. The Revelation no longer has an impact. Perhaps, the Avot, who experienced constant Divine Revelation, fell into this latter category, and therefore, they did not say shirah. Obviously, this type of habituation indicates that they were on an extremely high level of spirituality. Nevertheless, a deep, meaningful response was expected of them.

This idea conveys an important lesson for mankind, in general, and Am Yisrael, in particular. Revelation demands that a mortal human being be capable of experiencing it. Furthermore, when one is exposed to Revelation, one must spread its inherent message. The first step is recognizing the Revelation for what it is, but afterwards, we must develop our ability to "sing" - our capacity to communicate our experiences in a way which indicates that we are deeply connected to the Revelation.

We were formed as a nation during the Exodus from Egypt. Our national raison d'être is to spread Hashem's Message. Indeed, Am Yisrael was specifically chosen to participate in the Revelation. Hence, the very laws of nature were broken during our national birth - during the first steps of the process which transformed us into a mamlechet kohanim v'goy kadosh (literally, a kingdom of priests and a holy nation).

In our time, the Divine Presence is generally revealed through natural means, and therefore, we may have difficulty observing the Revelation. Nevertheless, as we recall the miraculous events of the distant past, may we be privileged to understand that the Revelation continues on into the present. Furthermore, may we learn how to sing shirah and thereby enable others to recognize the Revelation as well. (Yedidya Bijel)

The L-rd, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear the L-rd, the small with the great. May the L-rd increase [blessing] upon you, upon you and upon your children. You are blessed unto the L-rd, the Maker of heaven and earth. The heavens are the heavens of the L-rd, but the earth He gave to the children of man. The dead do not praise G-d, nor do those that go down into the silence [of the grave]. But we will bless G-d, from now to eternity. Halleluyah Praise G-d.

I love the L-rd, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call u upon the Name of the L-rd: Please, L-rd, deliver my soul! The L-rd is gracious and just, our G-d is compassionate. The L-rd watches over the simpletons; I was brought low and He saved me. Return, my soul, to your rest, for the L-rd has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before the L-rd in the lands of the living. I had faith even when I said, "I am greatly afflicted;" [even when] I said in my haste, "All men are deceitful."

What can I repay the L-rd for all His kindness to me? I will raise the cup of salvation and call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people. Precious in the eyes of the L-rd is the death of His pious ones. I thank you, L-rd, for I am Your servant. I am Your servant the son of Your handmaid, You have loosened my bonds. To You I will bring an offering of thanksgiving, and I will call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people, in the courtyards of the House of the L-rd, in the midst of Jerusalem. Halleluyah Praise G-d.

Praise the L-rd, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the L-rd is everlasting. Halleluyah Praise G-d.

Give thanks to the L-rd, for He is good, for His kindness is everlasting.
Let Israel say [it], for His kindness is everlasting.
Let the House of Aaron say [it], for His kindness is everlasting.
Let those who fear the L-rd say [it], for His kindness is everlasting.

יִזְכְּרוּנוּ יְבָרֵךְ . יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן, יְבָרֵךְ יִרְאֵי יי, הַקְּטָנִים עִם הַגְּדֹלִים. יִסֹּף יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לֵי, עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לֵי וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּהָ וְלֹא כָל יְרֵדֵי דוּמָה. וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּהָ.

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי, תַּחֲנוּנִי. כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנִי חֲבָלֵי מוֹת וּמִצָּרִי שְׂאוֹל מִצְאוּנִי, צָרָה וְיָגוֹן אֶמְצָא. וּבִשְׁם יי אֶקְרָא: אֲנִי יי מַלְטָה נַפְשִׁי! חֲנוּן יי וְצַדִּיק, וְאֶלְהִינוּ מְרַחֵם. שָׁמַר פְּתָאִים יי, דָּלַתִּי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יי גָּמַל עָלַיִכִּי. כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֶמְרָתִי בַּחֲפָז: כָּל הָאָדָם כֹּזֵב.

מָה אֶשִׁיב לֵי כָל תַּגְמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבִשְׁם יי אֶקְרָא. נִדְרֵי לֵי אֶשְׁלֵם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יי הַמּוֹתָה לְחִסְדֵּיךָ. אֲנִי יי כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אִמְתְּךָ, פֶּתַח לְמוֹסְרִי. לָךְ אֶזְבַּח זֶבַח תּוֹדָה וּבִשְׁם יי אֶקְרָא. נִדְרֵי לֵי אֶשְׁלֵם נִגְדָה נָא לְכָל עַמּוֹ. בַּחֲצֵרוֹת בֵּית יי, בְּתוֹכֵכִי יְרוּשָׁלַיִם. הַלְלוּהָ.

הִלְלוּ אֶת יי כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ חֲסֵדוֹ, וְאֶמֶת יי לְעוֹלָם. הַלְלוּהָ.

הודו לֵי כִי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ.

יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסֵדוֹ.

יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֲסֵדוֹ.

יֹאמְרוּ נָא יִרְאֵי יי כִּי לְעוֹלָם חֲסֵדוֹ.

Out of narrow confines I called to G-d; G-d answered me with abounding relief. The L-rd is with me, I will not fear what can man do to me? The L-rd is with me, through my helpers, and I can face my enemies. It is better to rely on the L-rd, than to trust in man. It is better to rely on the L-rd, than to trust in nobles. All nations surround me, but I cut them down in the Name of the L-rd. They surrounded me, they encompassed me, but I cut them down in the Name of the L-rd. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the L-rd. You [my foes] pushed me again and again to fall, but the L-rd helped me. G-d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: ⁴¹"The right hand of the L-rd

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַמְּרֹחַב יְהוָה. יִי לִי, לֹא אִירָא - מֶה יַעֲשֶׂה לִּי אָדָם? יִי לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה בְּשׁוֹנָאִי. טוֹב לְחַסוֹת בְּיַי מִבִּטָּח בְּאָדָם. טוֹב לְחַסוֹת בְּיַי מִבִּטָּח בַּנְּדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם. סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם. סָבְבוּנִי כְדַבְרֵי־ם, דַּעֲכוּ כְאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילֵם. דָּחָה דְחִיתַנִּי לַנָּפֶל, וַיִּעֲזָרֵנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים: יָמִין יְיָ עֲשֶׂה חֵיל, יָמִין יְיָ רֹמְמָה, יָמִין יְיָ עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אֶחָיָה, וְאֶסְפָּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פָּתְחוּ לִי שַׁעְרֵי צְדָק, אֲבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בּוֹ.

⁴¹ The prophet Isaiah proudly called out to the Land of Israel, "*Open, O gates, so that the righteous nation that keeps faithfulness may enter in*" [26:2].

Isaiah mentioned two qualities of the Jewish people. He describes them as "*shomeir emunim*" - faithful to their special covenant with God. In addition, they are a "*goy tzaddik*" – a righteous nation that acts in a fair and just manner. What does this quality add?

We are a righteous nation not only among ourselves. Also on the national level, in our relations with other nations, we aspire towards equitable dealings. Even as we take the necessary steps towards repossessing our land, we do so in a kind and just way. As we return to the Land of Israel, we eschew taking it by force, but use peaceful ways, paying for property in full. We act as a "*goy tzaddik*", a righteous nation, even though we are "*shomeir emunim*" – we have a special covenant with God and our rights to the Holy Land were never abrogated.

Our eternal rights to the Land of Israel have a legal foundation in *Halachah*. Rabbi Nachshon Gaon, the ninth-century head of the Academy of Sura, wrote that any Jew can use land as the basis for executing the sale of movable objects ("*kinyan agav kar'ka*"). What is remarkable about this ruling is that such a transaction is valid even if one does not own any real estate - since every Jew possesses an inheritance of four cubits in the Land of Israel [quoted in the responsa of R. Meir of Rothenburg]. From here we see that, even during those periods when the Land of Israel was stolen from us, this theft did not void our legal rights to *Eretz Yisrael*.

While there is a rule that 'land cannot be stolen,' it is likely that the conquest of land in war may be considered a form of acquisition that nullifies prior ownership of property. However, that is only true for land that the owners have the right to buy and sell. With regard to the Land of Israel, the Torah established, "*The land cannot be permanently sold, for the land is Mine*" [Lev. 25:23]. The special bond between the Land of Israel and the Jewish people has a Divine validity that can never be nullified. No form of acquisition, whether by purchase or conquest, can cancel a Jew's rights to his portion in the Land. And certainly nothing can revoke the rights of the entire Jewish people to their holy inheritance.

However, since we are a righteous nation, we try as much as possible that our repossession of the Land of Israel be through consent, by peaceful purchases. This way the nations of the world cannot lodge complaints against us. As the Midrash states: Regarding three places the nations of the world cannot claim 'You are occupying

performs deeds of valor. The right hand of the L-rd is exalted; the right hand of the L-rd performs deeds of valor!" I shall not die, but I shall live and relate the deeds of G-d. G-d has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to G-d. This is the gate of the L-rd, the righteous will enter it.

I thank You for You have answered me, and You have been a help to me (Repeat this verse). **The stone scorned by the builders** has become the main cornerstone (Repeat this verse). **This was indeed from the L-rd**, it is wondrous in our eyes (Repeat this verse). **This day the L-rd has made**, let us be glad and rejoice on it (Repeat this verse).

O L-rd, please help us!

O L-rd, please help us!

O L-rd, please grant us success!

O L-rd, please grant us success!

Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd. (Repeat this verse).

The L-rd is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar. (Repeat this verse)

You are my G-d and I will thank You; my G-d, I will exalt You. (Repeat this verse)

Give thanks to the L-rd, for He is good, for His kindness is everlasting. (Repeat this verse).

L-rd, our G-d, all Your works shall praise You; Your pious ones, the righteous who do Your will, and all

אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אֲבֹן מַאֲסוֹ הַבּוֹנִים הִיטָה לְרֹאשׁ פָּנָה. אֲבֹן מַאֲסוֹ הַבּוֹנִים הִיטָה לְרֹאשׁ פָּנָה. מֵאֵת יְהוָה הִיטָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. מֵאֵת יְהוָה הִיטָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.

אָנָּה יי, הוֹשִׁיעָה נָּא.

אָנָּה יי, הוֹשִׁיעָה נָּא.

אָנָּה יי, הַצְלִיחָה נָּא.

אָנָּה יי, הַצְלִיחָה נָּא.

בְּרוּךְ הֵבֵא בָשֶׁם יי, בְּרַכְנוּכֶם מִבֵּית יי. בְּרוּךְ הֵבֵא בָשֶׁם יי, בְּרַכְנוּכֶם מִבֵּית יי. אֵל יי וַיֹּאֲרֶה לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵיכֶם עַד קֶרְנוֹת הַמִּזְבֵּחַ. אֵל יי וַיֹּאֲרֶה לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵיכֶם עַד קֶרְנוֹת הַמִּזְבֵּחַ. אֵלֵינוּ אֵתָּה וְאוֹדֶה, אֱלֹהֵינוּ - אֲרוֹמְמֶנָּה. אֵלֵינוּ אֵתָּה וְאוֹדֶה, אֱלֹהֵינוּ - אֲרוֹמְמֶנָּה. הוֹדוּ לֵי יי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לֵי יי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ

stolen territory,' since they were purchased at full price - the Machpelah cave in Hebron, the field in Shechem, and Mount Moriah in Jerusalem [Bereishit Rabbah 79:7].

As we return to our country and renew our ownership of the land, we exercise our eternal rights of Divine inheritance and also the accepted means of monetary acquisition. We return to our land as a nation that is both "*shomeir emunim*" and *tzaddik*. The JNF, which has proudly taken upon itself this great mission of redeeming the Land, works towards fulfilling Isaiah's stirring call. Let the gates of *Eretz Yisrael* open up, "*so that the righteous nation that keeps faithfulness may enter in.*"

[adapted from *Mo'adei HaRe'iyah* pp. 413-415] by Chanan Morrison at RavKookTorah.org

Your people, the House of Israel, with joyous song will thank and bless, laud and glorify, exalt and adore, sanctify and proclaim the sovereignty of Your Name, our King. For it is good to thank You, and befitting to sing to Your Name, for from the beginning to the end of the world You are Almighty G-d. Give thanks to the L-rd, for He is good for His kindness is everlasting;

וַיְבָרְכוּ, וַיְשַׁבְּחוּ וַיְפָאֲרוּ, וַיְרַמְּמוּ וַיְעַרְצוּ, וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ, מַלְכֵנוּ. כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָה לְזִמְרָה, כִּי מַעֲוֹלָם וְעַד עוֹלָם אֶתָּה אֵל.

Give thanks to the G-d of gods for His kindness is everlasting;⁴²

Give thanks to the L-rd of lords for His kindness is everlasting;

Who alone does great wonders for His kindness is everlasting;

Who made the heavens with understanding for His kindness is everlasting;

Who stretched out the earth above the waters for His kindness is everlasting;

Who made the great lights for His kindness is everlasting;

The sun, to rule by day for His kindness is everlasting;

The moon and stars, to rule by night for His kindness is everlasting;

Who struck Egypt through their first-born for His kindness is everlasting;

And brought Israel out of their midst for His kindness is everlasting;

With a strong hand and with an outstretched arm for His kindness is everlasting;

Who split the Sea of Reeds into sections for His kindness is everlasting;

And led Israel through it for His kindness is everlasting;

And cast Pharaoh and his army into the Sea of Reeds for His kindness is everlasting;

Who led His people through the desert for His kindness is everlasting;

Who struck great kings for His kindness is everlasting;

הוֹדוּ לַי' כִּי טוֹב כִּי לְעוֹלָם חֶסֶד.

הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֶסֶד.

הוֹדוּ לְאֱדֹנֵי הָאֲדָנִים כִּי לְעוֹלָם חֶסֶד.

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ כִּי לְעוֹלָם חֶסֶד.

לַעֲשֵׂה הַשְׁמִימִים בְּתַבּוּנָה כִּי לְעוֹלָם חֶסֶד.

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֶסֶד.

לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֶסֶד.

אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֶסֶד.

אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם חֶסֶד.

לְמַפָּה מִצְרִים בְּבִכּוּרֵיהֶם כִּי לְעוֹלָם חֶסֶד.

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֶסֶד.

בְּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָה כִּי לְעוֹלָם חֶסֶד.

לְגַזֵּר יָם סוּף לְגִזְרִים כִּי לְעוֹלָם חֶסֶד.

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֶסֶד.

וְנָעַר פְּרַעַה וַחֲיָלוּ בָיִם סוּף כִּי לְעוֹלָם חֶסֶד.

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֶסֶד.

לְמַפָּה מַלְכִּים גְּדֹלִים כִּי לְעוֹלָם חֶסֶד.

⁴² The capsule history which forms the outline of our Pesach Haggadah account of the Exodus is striking not only in what it contains but also in what it leaves out. The suffering of our ancestors in Egyptian bondage is graphically described and so is our miraculous liberation. This is immediately followed by mention of our arrival in the "Land flowing with milk and honey". Forty years of wandering in the desert, the record of which fills a substantial part of our Torah, are not mentioned at all.

This is an important lesson in how to deal with history. We are commanded by the Torah to constantly remember a number of things which took place during those forty years - the Mount Sinai revelation, the attack of Amalek, the punishment for Miriam's slandering Moshe, and our angering G-d with our misbehavior. But all of those memories are put aside the moment when we say thanks for the privilege of living in our Promised Land and enjoying its fruits. This is the time to focus on one thing alone - the sharp contrast between slavery in a foreign land and freedom in our own and all thanks to G-d who heard the prayers of our ancestors in Egypt and gave us our freedom and our Land.

When we reflect on life in this Land, difficult as it may have been in many ways, we must offer thanks to G-d for sustaining us despite all the hardships, and pray that He will continue to protect Israel forever. (Israel Forever)

And slew mighty kings for His kindness is everlasting;
 Sichon, king of the Amorites for His kindness is everlasting;
 And Og, king of Bashan for His kindness is everlasting;
 And gave their land as a heritage for His kindness is everlasting;
 A heritage to Israel, His servant for His kindness is everlasting;
 Who remembered us in our lowliness for His kindness is everlasting;
 And delivered us from our oppressors for His kindness is everlasting;
 Who gives food to all flesh for His kindness is everlasting;
 Thank the G-d of heaven for His kindness is everlasting.

The soul of every living being shall bless Your Name, L-rd, our G-d; and the spirit of all flesh shall always glorify and exalt Your remembrance, our King. From the beginning to the end of the world You are Almighty G-d; and other than You we have no King, Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You.

[You are] the G-d of the first and of the last [generations], G-d of all creatures, L-rd of all events, who is extolled with manifold praises, who directs His world with kindness and His creatures with compassion. Behold, the L-rd neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberous, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed.

To You alone we give thanks. Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves, and our lips with praise like the expanse of the sky; and our eyes shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer we would still be unable to thank You L-rd, our G-d and G-d of our fathers, and to bless Your Name, for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us. L-rd, our G-d.

You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, L-rd our G-d, forever! Therefore, the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our King.

For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee

ויהרג מלכים אדירים כי לעולם חסדו.
 לסיחון מלך האמרי כי לעולם חסדו.
 ולעוג מלך הבשן כי לעולם חסדו.
 ונתן ארצם לנחלה כי לעולם חסדו.
 נחלה לישראל עבדו כי לעולם חסדו.
 שבשפלנו זכר לנו כי לעולם חסדו.
 ויפקדנו מצרינו כי לעולם חסדו.
 נתן לחם לכל בשר כי לעולם חסדו.

הודו לאל השמים כי לעולם חסדו.
 נשמת כל חי תברך את שמך, יי אלהינו, ורוח כל בשר תפאר ותרומם זכרך, מלכנו, תמיד. מן העולם ועד העולם אתה אל, ומבלעדך אין לנו מלך גואל ומושיע, פודה ומציל ומפרינס ומרחם בכל עת צרה וצוקה. אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו בחסד ובריותיו ברחמים. ויי לא ינום ולא ישן - המעורר ישנים והמקיץ נרדמים, והמשיח אלמים והמתיר אסורים והסומך נופלים והזוקף פפופים. לך לבדך אנחנו מודים.

אלו פינו מלא שירה כים, ולשונונו רנה כהמון גליו, ושפתותינו שבח כמרחבי רקיע, ועינינו מאירות כשמש וכירח, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות - אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת, מאלף, אלפי אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו, יי אלהינו, ומבית עבדים פדיתנו, ברעב זנתנו ובשבוע כלפלתנו, מחרב הצלתנו ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרונו רחמך ולא עזבונו חסדיך, ואל תטשנו, יי אלהינו, לנצח. על פן אברים שפלגת בנו ורוח ונשמה שנפחת באפינו ולשון אשר שמת בפינו - הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלכנו. כי כל פה לך יודה, וכל לשון לך תשבוע, וכל בך לך תכרע, וכל קומה לפניך תשתחוה, וכל לבבות יראוך, וכל קרב וכליות זמרו לשמך, כדבר שפתוב, כל עצמתי תאמרנה: יי, מי כמוך מציל עני מחזק

shall bend to You, all who stand erect shall, I bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: "All my bones will say, L-rd, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!" Who can be likened to You, who is equal to You, who can be compared to You, the great, mighty, awesome G-d, G-d most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name e, as it is said: "[A Psalm] by David; bless the L-rd, O my soul, and all that is within me [bless] His holy Name."

מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגִּזְלוֹ. מִי יִדְמֶה לָּךְ וּמִי יִשְׁוֶה לָּךְ וּמִי יַעֲרֹךְ לָּךְ הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. נְהַלֵּךְ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת שֵׁם קְדֹשְׁךָ, כְּאִמּוֹר: לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יי וְכָל קֶרְבִּי אֶת שֵׁם קְדֹשׁוֹ.

You are the Almighty G-d in the power of Your strength; the Great in the glory of Your Name; the Mighty forever, and the Awesome in Your awesome deeds; the King who sits upon a lofty and exalted throne.

He who dwells for eternity, lofty and holy is His Name. And it is written: "Sing joyously to the L-rd, you righteous; it befits the upright to offer praise." By the mouth of the upright You are exalted; by the lips of the righteous You are blessed ; by the tongue of the pious You are sanctified; and among the holy ones You are praised.

In the assemblies of the myriads of Your people, the House of Israel, Your Name, our King, shall be glorified with song in every generation. For such is the obligation of all creatures before You, L-rd, our G-d and G-d of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David son of Yishai, Your anointed servant.

And therefore may Your Name be praised forever, our King, the great and holy G-d and King in heaven and on earth. For to You, L-rd, our G-d and G-d of our fathers, forever befits song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty; blessings and thanksgivings to Your great and holy Name; from the beginning to the end of the world You are Almighty G-d. Blessed are You, L-rd, Almighty G-d, King, great and extolled in praises, G-d of thanksgivings, L-rd of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only King, the Life of all worlds.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Drink in reclining position.

הָאֵל בְּתַעֲצֻמוֹת עֶזְךָ, הַגָּדוֹל בְּכָבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא. שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְּנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאוּה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל, וּבִדְבָרֶי צְדִיקִים תִּתְבָּרַךְ, וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלִּפְנֵי, בְּכָל דּוֹר וְדוֹר, שֶׁכֵּן חֹבֵת כָּל הַיְּצוּרִים לִפְנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לַהֲדוֹת לְהַלֵּל לְשַׁבַּח, לִפְאֹר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִּׁי עַבְדְּךָ, מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשִׁמְיָם וּבָאָרֶץ, כִּי לָךְ נִאֲה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשַׁבְּחָה, הַלֵּל וְזִמְרָה, עֶז וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תִּהְיֶה וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת, בְּרִכּוֹת וְהוֹדָאוֹת מִעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יי, אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הָעוֹלָמִים.

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִים מִצְוֹת כּוֹס רְבִיעִי שֶׁהוּא כֹנֵן בְּשׁוֹרֵת הַיְּשׁוּעָה, שְׁאִמֵּר הַקְדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל וּלְקַחְתִּי אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לְאֱלֹהִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.

וְשׁוֹתָהּ בְּהִסְיָבֶת שְׁמָאל

Blessed are You, L-rd our G-d, King of the universe for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, L-rd our G-d, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple.⁴³ Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity (On Shabbat add: May it please You to strengthen us on this Shabbat day) and remember us for good on this day of the Festival of Matzot. For You, L-rd, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, L-rd, for the land and for the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, על הגפן ועל פרי הגפן, על תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפריה ולשבע מטובה רחם נא ד' אלקינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברך עליה בקדשה ובטהרה (בשבת: ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה ד' טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן. ברוך אתה ד' על הגפן ועל פרי הגפן.

⁴³ There are many levels of our connection to Eretz Yisrael.

The Gemara (Sota 14a) asks why Moshe prayed so long and why he wanted so badly to enter Eretz Yisrael. It answers that Moshe Rabbeinu stated that there are many mitzvot that can be fulfilled only in Eretz Yisrael, and he wanted to fulfill them. From a certain point of view, those mitzvot are a burden. In New York, you can go into any fruit or vegetable store and buy whatever you want – you don't have to worry about terumot and ma'asrot, etc. – but in Israel, you have to be concerned about all these things. However, if a person is a yerei Shamayim, this is an opportunity.

The most striking example of the halakhic significance of Eretz Yisrael is the position of the Ramban (Vayikra 18:25) that the observance of any mitzva in Eretz Yisrael is qualitatively different than that outside of Israel. He holds the radical opinion that mitzva observance in the Diaspora is only a preparation for coming to Eretz Yisrael, where mitzvot acquire their full significance. I find this position astounding and alarming, but one can adopt it in a moderate vein. If Rav Hutner zt"l would daven on the airplane on his way to Eretz Yisrael, he would put on his tefillin again upon arrival. He said, "Before, I put on chutz la-aretz tefillin, and I am putting on Eretz Yisrael tefillin." Ramban says that this applies to the whole range of one's religious experience.

Now, all this is true if one is dealing with a relatively narrow view of mitzva observance. Beyond that, however, there is so much more. In Eretz Yisrael one should have a sense of standing in the presence of the Shekhina, of being nestled, as it were, in the cheik ha-Shekhina, the bosom of the Divine Presence!

In Hilkhos Ta'anuyot, the Rambam lists a series of distressing occurrences, including lack of rainfall, for which we declare a public fast. Later, he has a separate chapter about fasting for lack of rain in Eretz Yisrael. Rav Soloveitchik zt"l asks why. [See Shiurim Le-zekher Abba Mari z"l, vol. 1, "Lizok U-lehari'a al Kol Tzara She-tavo."] He quotes a Gemara (Ta'anit 10a) stating that the rest of the world has rain provided by an angel, but in Eretz Yisrael God cares for the land directly. That being the case, the Rav's thesis is that when there is a lack of rainfall in Eretz Yisrael, this represents hester panim, the hiding of God's face.

In chutz la-aretz (outside Israel), drought is a tzara (distressful occurrence) like any other, but in Israel it is different, for the Guardian of Israel is directly involved. Truly, Eretz Yisrael is "a land which the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year until the end of the year" (Devarim 11:12)! (Rav Aharon Lichtenstein)

Nirtzah



נרצה

חַסֵּל סְדוּר פֶּסַח כְּהִלְכָתוֹ,
כָּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ
זֶד שׁוֹכֵן מְעוֹנָה,
בְּקִרְבֵּי נֶהַל נְטָעֵי כֶּנֶה
כָּכֵל מְשַׁפְּטוֹ וְחֻקָּתוֹ.
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.
קוֹמֵם קֹהֵל עֲדַת מִי מִנֶּה.
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

⁴⁴ When Rav Kook visited the United States, scores of people came to see and meet him. The purpose of his trip, however, was to raise funds for Torah institutions in Eretz Yisrael.

At one gathering in the Rav's honor, a well-known philanthropist agreed to give a very sizable donation to the cause, but only if the Chief Rabbi could explain to him a puzzling practice.

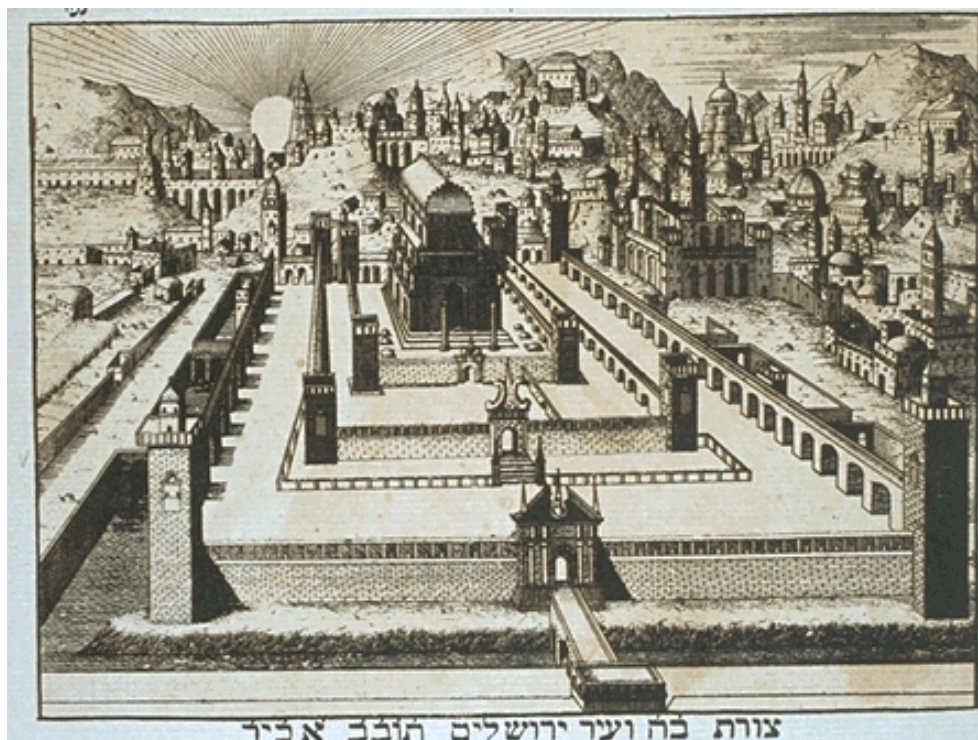
At the conclusion of both the Seder night and Yom Kippur, Jews the world over say, "Next year in Jerusalem." 'I understand why Diaspora Jews say this,' said the man, 'but why do Jews who live in Holy City say it? Are they not already there?'

The Rav listened attentively to the question and then answered genially: 'The matter is quite simple, my dear friend. First of all, in Jerusalem we add one word to our prayer. We say, "Next year in the rebuilt Jerusalem" - and we still have a long way to go before that request is fulfilled in its entirety.'

'But there is more,' continued the Rav with a smile on his face.

"When we beseech God, 'Next year in Jerusalem,' we mean that we hope to be there in the fullest sense - in body, soul, and thought. We pray that our situation will be different than it is today, when people dwell in Jerusalem, but are preoccupied with planning trips to America raise funds."

Judging from the size of the man's donation, it was clear that he was especially pleased with the second answer. (Rav Kook Torah.org)



בארץ ישראל אומרים:

לשנה הבאה בירושלים הבנויה.

יש נוהגין בחוץ לארץ בליל שני של פסח לספור פאן ספירת העמר:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וצונו על ספירת העמר.
היום יום אחד בעמר.

On the first night say: אומרים ראשון בליל ראשון

And it happened at midnight

Of old You performed many miracles by night
At the beginning of the first watch of this night
To the righteous convert (Abraham)
when there was divided for him the night

And it happened at midnight

You judged the King of Gerar (Avimelech) in a dream by night

You frightened the Aramean (Laban) in the dark of night
Israel (Jacob) fought an overcame the angel at night

And it happened at midnight

You crushed the Egyptian firstborn in the middle of the night

They did not find their hosts when they rose at night
You swept away the army of the prince of Charosheth (Sisera)

by the stars of the night

And it happened at midnight

The blasphemer (Senacherib) had planned to raise his hand against the Temple, You laid low his corpses by night

The idol Bel and its' watchmen were overthrown in the

ובכן ויהי בחצי הלילה

אז רוב נסים הפלאת בלילה ,

בראש אשמורת זה הלילה,

גר צדק נצחתו כנחלק לו לילה,

ויהי בחצי הלילה.

דנת מלך גר בחלום הלילה,

הפחדת ארמי באמש לילה ,

וישר ישראל למלאך ויוכל לו לילה, ,

ויהי בחצי הלילה.

זרע בכורי פתורס מחצת בחצי הלילה,

חילם לא מצאו בקומם בלילה ,

טיסת נגיד חרשת סלית בכוכבי לילה, ,

ויהי בחצי הלילה.

יעץ מחרף לנופף אוי, הובשת פגריו בלילה ,

כרע בל ומצבו באישון לילה,

לאיש חמודות נגלה רז חזות לילה, ,

ויהי בחצי הלילה.

משתכר בכלי קדש נהרג בו בלילה ,

darkness of the night

To the beloved man (Daniel) the secret vision was revealed at night

And it happened at midnight

The drunkard (Belshazar) who drank from the sacred vessels, was killed on that very night

The one saved from the lions' den (Daniel) interpreted the meaning of the terrors of the night

the Agagite (Haman) bore hatred in his heart and wrote the orders at night

And it happened at midnight

You launched Your triumph against him (Haman) when (Ahasuerus) sleep was disturbed at night

You would trample the vintage of the one (Edom) of whom it was

said, "Watchmen, what of the night"

He (God) called like a watchman and said "morning (salvation) is

coming but also night

And it happened at midnight

Bring the day nearer (of the Messianic era) which is neither day nor night

O Most High, make it known that Yours is the day and

Yours is the night

Appoint watchmen to Your City (Jerusalem) all day and all night

Illuminate like daylight, the darkness of the night

And it happened at midnight

And you shall say, "It is a Festival Offering of Pesach"

You demonstrated the power of Your might on Pesach

You bore up as the head of all Festivals Pesach

You revealed to the Easterner (Abraham) what

would happen at midnight on Pesach

And you shall say, "It is a Festival Offering of Pesach"

You knocked on his (Abraham's) door on Pesach

He provided the angels with Matzoth on Pesach

And he ran to the cattle symbolizing the Festive Offering of Pesach

And you shall "Say it is a Festival Offering of Pesach"

The men of Sodom were punished by being burnt in fire on Pesach

Lot was rescued (by the angels) and he baked for them Matzoth on Pesach

You swept clean the provinces (in Egypt) of Moph and Noph when You passed through them on Pesach

And you shall "Say it is a Festival Offering of Pesach"

Lord You destroyed all the firstborn (in Egypt) on the night of guarding on Pesach

He passed over your firstborn (the children of Israel) because of The blood of the Offering of Pesach

Not allowing the destroyer to enter my doors on Pesach

And you shall "Say it is a Festival Offering of Pesach"

The sealed City (Jericho) was handed over during Pesach

Midian was destroyed through a barley cake representing the Omer offered on Pesach

The captains of Pul and Lud (Assyria) were consumed by fire on Pesach

And you shall "Say it is a Festival Offering of Pesach"

(Senacherib) wanted to reach Nob that very day before the advent of Pesach

The hand wrote an inscription about the destruction of

Zul (Babylonia) on Pesach

The watchers set the table (the downfall of Babylon) on Pesach

And you shall "Say it is a Festival Offering of Pesach"

Hadassah (Esther) gathered the people together for a three

נושע מבור אריות פותר בעתותי לילה, ,

שנאה נטר אגגי וכתב ספרים בלילה, ,

ויהי בחצי הלילה.

עוררת נצחך עליו בנדד שנת לילה, ,

פורה תדרוך לשומר מה מלילה,

צרח כשומר ושח אתא בקר וגם לילה, ,

ויהי בחצי הלילה.

קרוב יום אשר הוא לא יום ולא לילה, ,

רם הודע כי לך היום אף לך הלילה,

שומרים הפקד לעירך כל היום וכל הלילה,

תאיר כאור יום חשכת לילה, ,

ויהי בחצי הלילה.

בליל שני אומרים:

ובכן ואמרתם זבח פסח

אמן גבורותיך הפלאות בפסח,

בראש כל מועדות נשאת פסח,

גלית לאזרחי חצות ליל פסח,

ואמרתם זבח פסח.

דלתיו דפקת כחם היום בפסח,

הסעיד נוצצים עגות מצות בפסח,

ואל הבקר רץ זכר לשור ערך פסח,

ואמרתם זבח פסח.

זועמו סדומים ולוהטו באש בפסח,

חלץ לוט מהם ומצות אפה בקץ פסח,

טאטאת אדמת מן ונף בעברך בפסח,

ואמרתם זבח פסח.

יה ראש כל און מחצת בליל שמור פסח,

כביר, על בן בכור פסחת בדם פסח,

לבילתי תת משחית לבא בפתחי בפסח,

ואמרתם זבח פסח.

מסגרת סגרה בעתותי פסח,

נשמדה מדין בצליל שעורי עמר פסח,

שורפו משמני פול ולוד ביקד יקוד פסח,

ואמרתם זבח פסח.

עוד היום בנב לעמוד עד געה עונת פסח,

פס יד כתבה לקעקע צול בפסח,

צפה הצפית ערוך השלחן בפסח,

ואמרתם זבח פסח.

קהל כנסה הדסה לשלש צום בפסח,

ראש מבית רשע מחצת בעץ חמשים בפסח,

שתי אלה רגע תביא לעוצית בפסח,

day fast on Pesach

The head (Haman) of the wicked people (Amalek) You caused
to be hanged on a gallows fifty cubits high on Pesach

Two misfortunes may You bring on the Utzites (Edom) on Pesach

Let Your hand be strong and Your right hand raised on the
night on the sanctification of the Festival of Pesach

And you shall "Say it is a Festival Offering of Pesach"

תָּעִז יָדְךָ וְתִרְוֹם יְמִינְךָ כָּלִיל הַתְּקֵדֶשׁ חַג פֶּסַח,
וְאָמַרְתֶּם זִבַּח פֶּסַח

כי לו נאה, כי לו נאה.
 אדיר במלוכה, בחור כהלכה, גדודיו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 דגול במלוכה, הדור כהלכה, ותיקיו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 זכאי במלוכה, חסין כהלכה טפסריו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 יחיד במלוכה, כביר כהלכה למודיו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 מושל במלוכה, נורא כהלכה סביביו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 עניו במלוכה, פודה כהלכה, צדיקיו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 קדוש במלוכה, רחום כהלכה שנאגיו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.
 תקיף במלוכה, תומך כהלכה תמימיו יאמרו לו:
 לך ולך, לך כי לך, לך אף לך, לך "הממלכה, כי
 לו נאה, כי לו נאה.

אדיר הוא יבנה ביתו בקרוב.

במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 בחור הוא, גדול הוא, דגול הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 הדור הוא, ותיק הוא, זכאי הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 חסיד הוא, טהור הוא, יחיד הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 כביר הוא, למוד הוא, מלך הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 נורא הוא, סגיב הוא, עוזז הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 פודה הוא, צדיק הוא, קדוש הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.
 רחום הוא, שדי הוא, תקיף הוא יבנה ביתו בקרוב.
 במהרה, במהרה, בימינו בקרוב.
 אל בנה, אל בנה, בנה ביתך בקרוב.

חד גדיא, חד גדיא
דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא שונרא ואכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא כלבא ונשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא חוטרא והפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא נורא ושרף לחוטרא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא מיא וכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא תורא ושתה למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא השוחט ושחט לתורא, דשתה למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא מלאך המות ושחט לשוחט, דשחט לתורא, דשתה למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
ואתא הקדוש ברוך הוא⁴⁵ ושחט למלאך המות, דשחט לשוחט, דשחט לתורא, דשתה למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

⁴⁵ On the 17th of Av, 5689 (Aug. 23, 1929), Arab mobs began rioting all over Eretz Yisrael. The 'official' reason for the Arab violence: denial of Jewish rights to the "Kotel HaMa'aravi", the Western Wall.

Dozens of Jewish communities were attacked, including Jerusalem, Tel Aviv, and Haifa. In Hebron and Safed, Arab mobs slaughtered men and women, elderly and young. Those who survived the slaughter were evacuated, as were the residents of Gaza, Shechem (Nablus), Beit She'an, and other towns. In a week of rioting and pogroms, 133 Jews were killed and more than 300 wounded. Seventeen communities were evacuated, and there was great loss of Jewish property.

In those days of turmoil and troubled spirits, Rav Kook wrote the following words of encouragement.

Our Sages described the Messianic light - the nascent redemption of the Jewish people - with a puzzling expression. They wrote, "It appears, is obscured, and then appears once again" [Yalkut, Songs 986].

What did they mean with this description of a wavering, vacillating light?

We witness many fluctuations in the progressive renewal of the nation, and the settling of Eretz Yisrael. Every setback represents an obscuring of the redeemer, while every subsequent advance signifies his appearance.

Anyone who has followed the development of the yishuv from its inception until today can plainly see that out of every reversal grows new triumph and success. Therefore, we should not lose heart, even in the face of the terrible disaster that has befallen us. For in proportion to the present darkness, the future revelation of light will be that much greater. The light of redemption may be temporarily obscured; but it will appear once again, in even greater brilliance.

[Adapted from "Celebration of the Soul", p. 198, from RavKookTorah.org]

