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Chag Sameach!

Kadesh – Kiddush



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

When the festival occurs on Shabbat, say first "And it was evening..."

And it was evening, and it was morning, 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 done, and He rested on the seventh day from all His work which He had done. 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.

בְּשַׁבָּת מִתְחִילִין

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

When the festival begins on a weekday begin here:

בְּחוֹל מִתְחִילִין:

Attention Gentlemen.

סִבְרֵי מְרֻנּוֹ וְרִבְנָן וְרִבּוֹתֵי

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

*Baruch atah Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגָּפֶן.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (בְּשַׁבָּת):

¹ The most famous explanation for the Four Cups of the Passover seder is that they correspond to the four expressions in the Torah which describe our freedom from Egypt in Exodus 6:6-7: "I will bring you out," "I will deliver," "I will redeem," and "I will take." The first cup, which also serves as Kiddush, parallels "I will bring you out," הוֹצֵאתִי, when Hashem helped us recognize that we were Jews who happened to be in Egypt, 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)

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.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatitlanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim



שְׁבֻתוֹת לְמִנוּחָה
(וּמוֹעֲדִים
לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׂשׁוֹן,
אֶת יוֹם (הַשְּׁבֻת
הַזֶּה וְאֶת יוֹם)
חַג הַמִּצּוֹת הַזֶּה,
זְמַן חֲרוּתֵנוּ
(בְּאַהֲבָה), מְקַדֵּשׁ
קֹדֶשׁ, זֵכֶר
לְיִצְיַאת מִצְרַיִם.
כִּי בָנוּ בְּחֵרָת

וְאוֹתָנוּ קֹדֶשֶׁת מִכָּל הָעַמִּים, (וְשִׁבְתָּ) וּמוֹעֲדֵי
קֹדֶשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׂשׁוֹן
הַנְּחֻלְתָּנוּ.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשְּׁבֻת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

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

בְּמוֹצָאֵי שְׁבֻת מוֹסִיפִין:

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)

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 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.

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.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל, ין אור לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדֻלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדֻלָּת וְקֹדֶשֶׁת אֶת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַיֵּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנוּ הַזֶּה.

שׁוֹתָה 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

Urchatz



וּרְחֵץ

Wash hands without reciting the blessing.

נוטלין את הידיים ואין מברכין "על נטילת ידיים".

Karpas



כַּרְפָּס

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:

טובלין כרפס פחות מקזית במי מלח, ומברכין.

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama

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

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה.

Yachatz⁴



יחץ

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.

בְּעַל הַבַּיִת יִבְצֵעַ אֶת הַמַּצָּה הָאֶמְצָעִית לְשֵׁתִים וּמְצַפִּין אֶת הַחֲצִי הַגָּדוֹל לְאַפִּיקוֹמָן.

Maggid - Reliving our tale of liberation.



מגיד

Raise the tray with the matzot and say:

מַגִּיד אֶת הַמִּצְוֹת מִגְּבִיָּה אֶת הַקְּעָרָה וְאוֹמֵר בְּקוֹל רָם:

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 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)



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; next year [we will be] free people.⁵

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא
בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וְיִיכַל, כָּל
דְצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

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?**"

מְסִיר הַקְעָרָה מֵעַל הַשֶּׁלַחַן, מוֹזְגִין כּוֹס שְׁנֵי וְכֹאן הַבֵּן
אוֹ אֶחָד מִן הַמְסַבִּים שׂוֹאֵל:

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)

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

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

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

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

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

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

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

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

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

Sheb'chol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

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

מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה.
שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור.
שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים.
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מסבין.

מניח את הקערה על השלחן. המצות תהינה מגולות בשעת אמירת ההגדה.

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)

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.

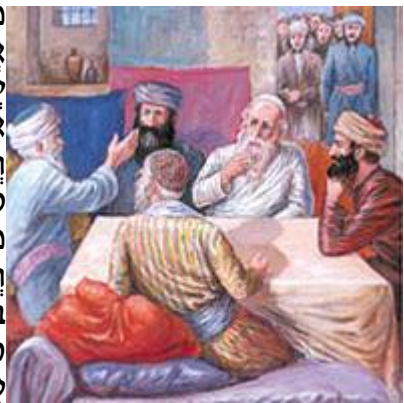
Avadim hayinu hayinu. Ata b'nei chorin.

עֲבָדִים הָיִינוּ לְפָרֹעַה בְּמִצְרַיִם, וַיּוֹצֵאֲנוּ יי
אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה.
וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי
בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפָרֹעַה בְּמִצְרַיִם.
וְאִפִּילוּ כָּלנוּ חֲכָמִים, כָּלנוּ נְבוֹנִים, כָּלנוּ
זְקֵנִים, כָּלנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה
עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבַּח.

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!"

Ma-aseh b'rabi Eli-ezer, v'rabi Y'hoshua, v'rabi Elazar ben azaryah, v'rabi Akiva, v'rabi Tarfon, she-hayu m'subin bivnei vrak, v'hayu m'sap'rim bitzi-at mitzrayim, kol oto halaylah, ad sheba-u talmideihem v'am'ru lahem.

מַעֲשֵׂה
אֱלֵיָעֶזֶר
וְרַבִּי
יְהוֹשֻׁעַ
אֱלֵעָזָר בֶּן עֲזַרְיָה
וְרַבִּי עֲקִיבָא וְרַבִּי
טַרְפוֹן
מְסֻבִּין בְּבֵנֵי בְרַק,
וְהָיוּ
בִיצִיאַת מִצְרַיִם
כָּל אוֹתוֹ הַלַּיְלָה
עַד שָׁבְאוּ



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, "Vayotzienu 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'alenu, 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)

Raboteinu, higi-a z'man k'ri-at sh'ma, shel shacharit.

תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית.

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

אמר אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא: שנאמר, למען תזכור את יום צאתך מארץ מצרים כל ימי חייך ימי חייך - הימים, כל ימי חייך - הלילות. וחקמים אומרים: ימי חייך - העולם הזה, כל ימי חייך - להביא לימות המשיח.

The sages, however, said: "The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

Amar rabi Elazar ben Azaryah. Harei ani k'ven shivim shanah, v'lo zachiti, shetei-ameir y'tzi-at mitzrayim baleilot. Ad shed'rashah ben zoma. Shene-emar: l'ma-an tizkor, et yom tzeitcha mei-eretz mitzrayim, kol y'mei chayecha. Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi limot hamashi-ach.

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)

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.

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu. K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol.

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבַּעַה בָּנִים דִּבְרַה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם, וְאֶחָד שֵׂאִינוּ יוֹדְעַ לְשֹׂאֵל.

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.'

Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein maftirin achar hapesach afikoman.

חָכָם מָה הוּא אוֹמֵר? מֵה הָעִדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאַתָּה אָמַר לוֹ כִּהְלַכְתָּ הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אַפִּיקוֹמָן.

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 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!"

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

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."

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

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.'"

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim

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

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.

תם מה הוא אומר? מה זאת? ואמרת אליו: בחזק יד הוציאנו יי ממצרים, מבית עבדים.

ושאינו יודע לשאול - את פתח לו, שנאמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה יי לי בצאתי ממצרים.

יכול מראש חדש, תלמוד לומר ביום ההוא, אי ביום ההוא יכול מבעוד יום, תלמוד לומר בעבור זה - בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור מנחים לפניך.

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.

of this' can only be said when matzah and maror are placed before you.

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 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

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, כה אמר יי אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים. ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשיו. ואתן

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.

[Rav Kook, Olat Re'iyah vol. I p. 39, translated by Chanan Morrison, Rav Kook Torah.org]

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 La'aretz. (Rabbi Ari Kahn, Od Yosef Chai Haggadah)

gave Mount Seir ¹⁴to possess it, and Jacob and his sons went down to Egypt."

לְעָשׂוֹ אֶת הַר שֵׁעִיר לְרֵשֶׁת אֹתוֹ, וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שְׁהִקְדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקָּץ,¹⁵ לַעֲשׂוֹת

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)

¹⁵ How can we reconcile the Torah mentioning that the golus of Egypt was going to last 400 or 430 years when it only lasted 210 years?

Imagine a person has gone to trial in court and is awaiting the judge's verdict. The day of the verdict finally arrives, and the judge pronounces the sentence. The person is found guilty and must serve a 30-year jail sentence. The sentence will first begin in 30 days. Even though the person still has 30 days of freedom you can be sure that the moment the sentence was pronounced, the person will feel as if the prison term has already started. Not physically, but surely mentally. He already feels the terrible feeling of hopelessness, even though he's actually not behind bars yet. The mere fact that he knows for sure that in another 30 days he will be locked up is enough to give him a feeling of helplessness right now. Mentally and emotionally, his suffering has already started.

Let's take another example. A mother is examined by the doctor and is informed that she is pregnant but that the baby she is carrying does not look healthy and will develop a terrible, deadly disease in about twenty years. While the child may not be born for another few months; nevertheless, the mother will feel the terrible desperation immediately. Though the disease may not be forthcoming till years later, the woman's pain and suffering will be felt immediately.

So, too, it was with Avrohom *Ovinu*. Immediately upon being informed by *Hashem* that his children would be in *golus* for 400 years, Avrohom's *golus* started right then and there. Avrohom of course had absolutely no doubt in his mind that *Hashem's* words would come true to their very last detail. It was no mere prophecy that can sometimes be changed. It was a ברית - there could not be any changes! And that's probably the reason why we don't find Avrohom *davening* to try to change the bad decree. He felt the terrible pain from the very first moment the tragic news hit him. His *golus* had started right then and there. Even though his child would not be born for another 30 years, his mind already anticipated the terrible fate that awaited him. His thoughts were filled with worry about the *golus* his children would suffer in *Mitzrayim*. How would his children be able to survive such a harsh and cruel *golus*?

Golus is also a state or frame of mind - a mental anguish. For all intents and purposes, a person can be completely free, yet if he mentally isolates himself from all those around him and doesn't speak to anyone, and is filled with fear, worry and depression, then he is no different than the prisoner behind bars who is totally isolated from others by the bars in front of him. The only difference may be that the prisoner cannot easily escape from his prison, while the free person can mentally escape from his own imprisonment any time he makes the effort to do so.

Avrohom's whole life was centered on having children and teaching them to serve *Hashem*. To him such news must have been devastating. Just imagine his great concern and anguish. His children would have to spend 400 years as slaves in *Mitzrayim*! Would they be able to withstand the Egyptian culture? Could they survive the *tumoh*? Could they go through so much pain and suffering without losing their faith in *Hashem*? He knew that

end [of the bondage], in order to do as He had said to our father Abraham at the "Covenant between the Portions," as it is said: "And He said to Abraham, 'You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth.'"

Baruch shomayr hav-tach-ato l'yeesrael, baruch hoo. Sheh-ha-kadosh baruch hoo cheeshayv et ha-kaytz la'asot kama sheh-amar l'avraham aveenoo bivreet bayn ha-betareem. According to the instructions of Rabbi Isaac Luria, the wine cup is now raised and the Matzot are covered.

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!

V'hi she-amda l'avoteinu v'lanu.

Put down the wine cup and uncover the Matzah.

כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וְעִבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרָי כֵּן יֵצְאוּ בְרַכָּשׁ גָּדוֹל.

מַכְסֶה אֶת הַמִּצּוֹת וּמַגְבִּיהָ אֶת הַכּוֹס.

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ? שְׁלֹא אָחַד בְּלִבָּד עִמָּד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכֵל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

יְנִיחַ הַכּוֹס מִיָּדוֹ וַיְגַלֶּה אֶת הַמִּצּוֹת.

Mitzrayim was the worst *tumoh* possible, and he was frightened that not all his children would make it. The fact remains that from all the Yidden who were in *Mitzrayim* only 1/5 of them actually made it out. The other 4/5 were killed during the plague of Darkness. They couldn't be rescued. They had sunk too far.

And so from the moment Avrohom had been informed of what the future foretold, his mind was already in *Mitzrayim*. He felt their concern. He felt their pain. His *golus* had already started. You can begin counting the 430 years from that very moment. To him, their fate was already sealed. It was as if the judge had pronounced the guilty verdict. As if the doctor had already foretold the mother of the fate of her unborn child. *Hashem* gave this *nevuah* to Avrohom in the form of a *bris*, and so there was no way out. In Avrohom's mind, the *golus Mitzrayim* had already begun, even though, practically speaking, he had no children yet, nor was anyone in *Mitzrayim*.

However, the prophecy clearly stated that his children would be in *golus* for 400 years. Practically speaking, Yitzchak had still not been born. As far as his children's *golus* starting, he'd have to wait for Yitzchak's birth. It was then, at Yitzchak's birth, that the full weight of the *golus* began to bear down on him. Therefore now started the 400 years of *golus* of his children. One can well imagine that even at this great moment of joy, Avrohom's heart was filled with worry for his future descendants. After all, there certainly wasn't a more loving father than Avrohom. And so, even now, thousands of years later, we still call him *Ovinu* - our father. It's not Avrohom *HaTzaddik* or Avrohom *HaChossid* or Avrohom *HaKodosh*, but Avrohom *Ovinu*. That's because he was like a true father, concerned and worried for the future welfare of his every child. There is no way in the world we could even try to describe his worry and concern over the foreboding *golus* that was to come. Two hundred and ten years may have been the Jews' practical and physical amount of time they had actually spent in *Mitzrayim*. but to Avrohom and Yitzchak, no matter how successful they actually were at the time, mentally the *golus* had already started the moment *Hashem* told him what would happen and therefore we have a total of 430 years. Yet, for all practical purposes his son was still not born until 30 years later. The moment his son Yitzchok was born Avrohom's pain and concern started. And so for him we can begin counting the 400 years. (Rabbi Eli Teitelbaum)

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. ¹⁶Pharaoh 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."¹⁷

"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 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."

"And he became there a nation" this teaches that Israel was distinctive there.¹⁸

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל, שנאמר: ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב

וירד מצרימה - אנוס על פי הדבור. ויגר שם - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל פרעה, לגור בארץ באנו, כי אין מרעה לצאן אשר לעבדיך, כי כבד הרעב בארץ כנען. ועתה ישובו נא עבדיך בארץ גשן.

במתי מעט - כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמך יי אלהיך ככוכבי השמים לרב.

ויהי שם לגוי - מלמד שהיו ישראל מציינים שם.

¹⁶ 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)

¹⁷ 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" (Ovadhiah 1:4).

What better guarantee of Israel forever! (Israel Forever)

¹⁸ 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

"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, עָצוּם - כְּמוֹ שֶׁנֶּאֱמָר: וּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמָאד מְאֹד, וַתִּמְלֵא 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."

וְרַב - כְּמָה שֶׁנֶּאֱמָר: רַבְּבָה כְּצִמְחַח הַשָּׂדֶה נִתְתִּיקָה, וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאִי בְּעֵדֵי עֲדָיִים, שְׂדֵים נִלְנוּ וּשְׁעָרָךְ צִמַּח, וְאֶת עֵרֶם וְעֵרְיָהּ וְאָעֵבַר עֲלֶיךָ וְאָרְאָךְ מִתְבוֹסֶסֶת בְּדַמְיָהּ, וְאָמַר לְךָ בְּדַמְיָךְ חַיִּי, וְאָמַר לְךָ בְּדַמְיָךְ חַיִּי

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

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנִנוּנוּ, וַיִּתְּנוּ עֲלֵינוּ עֲבֹדָה קָשָׁה.

"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."



וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם - כְּמוֹ שֶׁנֶּאֱמָר: הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַם בָּנוּ, וְעָלָה מִן הָאָרֶץ.

"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."

וַיַּעֲנִנוּנוּ - כְּמָה שֶׁנֶּאֱמָר: וַיִּשְׂימוּ עָלֵינוּ שָׂרֵי מַסִּים לְמַעַן עֲנֹתוֹ בְּסַבְּלָתָם. וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לַפַּרְעֹה. אֶת פִּתּוֹם וְאֶת רַעַמְסֵס.

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 Bnai 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.

"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."¹⁹



וַיִּתְּנוּ עֲבֹדָה קָשָׁה - שְׁנֵאמַר: מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפֶרֶךְ.

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.

וַנִּצְעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קְלִנּוֹ, וַיֵּרָא אֶת עֲנִינּוֹ וְאֶת עֲמָלּוֹ וְאֶת לַחֲצָנוֹ.

"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 - כְּמָה שְׁנֵאמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ, וַתַּעַל שׁוֹעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

"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 קְלִנּוֹ - כְּמָה שְׁנֵאמַר: 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 עֲנִינּוֹ - זוֹ פְּרִישׁוֹת דְּרָךְ אֶרֶץ, כְּמָה שְׁנֵאמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river"

וְאֶת עֲמָלּוֹ - אֵלוֹ הַבָּנִים. כְּמָה שְׁנֵאמַר: כָּל הַבֵּן הַיּוֹלֵד הַיָּאֲרָה תִשְׁלִיכֶהוּ וְכָל הַבַּת תַּחֲיוֹן.

¹⁹ 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 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)

and every girl you shall keep alive."

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

וְאֵת לְחַצְנוֹ - זֶה הַדְּחָק, כְּמָה שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֵת 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 בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמִרְאָה גְדֹלָה, וּבְאֹתוֹת וּבְמִפְתֵּיִם.

"**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 שְׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכְבוֹדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָּל 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;

וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שְׂרָף

"**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.

"**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."²⁰

בְּיַד חֲזָקָה - זֶה הַדְּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד יי הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בְּסוּסִים, בְּחֻמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כָּבֵד מְאֹד.

²⁰ 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

"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."²¹

"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!"

"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."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth."

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]].

Blood, and fire, and pillars of smoke

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

וּבְזָרַע נְטוּיָה - זו הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וַחֲרַבּוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

וּבְמַרְא גְדֹל - זו גְלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוּ הִנֵּסָה אֱלֹהִים לְבֹא לְקַחַת לּוֹ גּוֹי מִקְרִב גּוֹי בְּמַסַּת בְּאֵתֶת וּבְמוֹפְתִים, וּבְמַלְחָמָה וּבְיַד חֲזָקָה וּבְזָרַע נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כָּלֵל אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבְאֵתוֹת - זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאֵתֶת.

וּבְמִפְתִּים - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ.

נוהגין להטיף טפה מן הכוס באמירת דם ואש... עשר המכות דצ"ך עד"ש באח"ב, ביחד, ט"ו פעם.

דָם וְאֵשׁ וְתִמְרוֹת עֵשֶׂן.

דָּבָר אַחֵר: בְּיַד חֲזָקָה - שְׂתִים, וּבְזָרַע נְטוּיָה - שְׂתִים, וּבְמַרְא גְדֹל - שְׂתִים, וּבְאֵתוֹת - שְׂתִים, וּבְמִפְתִּים - שְׂתִים. אֱלוֹ עֵשֶׂר מְכוֹת שֶׁהִבִּיא

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)

²¹ The Rav explained Zeroah Netuyah as the promise that Hashem will repeat the miracles of the exodus for Bnay 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)

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].

הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמַּצְרִים בְּמַצְרִים , וְאֵלוֹ
הֵן:

Blood.²²**Frogs.****Lice.****Wild Beasts.****Pestilence****Boils.****Hail.****Locust.****Darkness.****Slaying of the First-born.**

דָם
צְפַרְדֵּי
כְּנִים
עֲרוֹב
דֶּבֶר
שָׁחִין
בָּרָד
אַרְבֶּה
חֹשֶׁךְ
מַכַּת בְּכוֹרוֹת

*Dam, tezfardeyah, kinim, arov, dever, shechin,
barad, arbeh, choshech, makat bechorot.*

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).

דְּצ"ךְ עַד"ש בְּאֶח"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: מִנֵּינן אֶתָּה אוֹמֵר שְׁלֵקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרֻטְמִים אֶל פְּרֹעֶה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיִּירָאוּ

²² 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 Moses²³."

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," makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were

הָעַם אֶת יי, וַיֵּאֱמִינוּ בֵּי וּבְמִשָּׁה עֲבָדוּ. כִּמָּה
לָקוּ בְּאַצְבָּעוֹ? עֶשְׂרֵי מִכּוֹת. אָמַר מֵעַתָּה :
בְּמִצְרַיִם לָקוּ עֶשְׂרֵי מִכּוֹת וְעַל הַיָּם לָקוּ
חֲמִשִּׁים מִכּוֹת.

רַבִּי אֶלְעִיָּזָר אוֹמֵר: מִנֵּין שְׁכָל מִכָּה וּמִכָּה
שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם
בְּמִצְרַיִם הֵיטָה שֶׁל אַרְבַּע מִכּוֹת? שְׁנֵאָמַר:
יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מְשַׁלַּחַת
מְלֹאכֵי רָעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּי, וְצָרָה -
שְׁלֹשׁ, מְשַׁלַּחַת מְלֹאכֵי רָעִים - אַרְבַּע.
אָמַר מֵעַתָּה : בְּמִצְרַיִם לָקוּ אַרְבָּעִים מִכּוֹת
וְעַל הַיָּם לָקוּ מֵאַתֵּים מִכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁכָל מִכָּה וּמִכָּה
שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם
בְּמִצְרַיִם הֵיטָה שֶׁל חֲמֵשׁ מִכּוֹת? שְׁנֵאָמַר:
יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מְשַׁלַּחַת
מְלֹאכֵי רָעִים. חֲרוֹן אַפּוֹ - אַחַת, עֲבָרָה -
שְׁתֵּי, וְזַעַם - שְׁלוֹשׁ, וְצָרָה - אַרְבַּע, מְשַׁלַּחַת
מְלֹאכֵי רָעִים - חֲמֵשׁ. אָמַר מֵעַתָּה : בְּמִצְרַיִם
לָקוּ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים
וּמֵאַתֵּים מִכּוֹת.

²³ 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)

struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

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

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

*Ilu hotzi hotzianu, Hotzianu mi-mitzrayim
Hotzianu mi-mitzrayim, Dayeinu*

*Ilu hotzi'anu mimitzrayim, v'lo asah bahem
shfatim, dayeinu.*

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

*Ilu asah bahem shfatim, v'lo asah vailoheihem,
dayeinu.*

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

*Ilu asah vailoheihem, v'lo harag et
bichoraihem, dayeinu.*

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

*Ilu harag et bichoraihem, v'lo natan lanu
mamonam, dayeinu.*

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

*Ilu harag et bichoraihem, v'lo natan lanu
mamonam, dayeinu.*

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

*Ilu karah lanu et hayam, v'lo he'evairanu
bitocho becheravah, dayeinu.*

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!

*Ilu he'evairanu bitocho becheravah, v'lo
shikah tzareinu b'tocho, dayeinu..*

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!

*Ilu shikah tzareinu b'tocho, v'lo sifek
tzarchainu bamidbar arba'im shana, dayeinu.*

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!

Ilu sifek tzarchainu bamidbar arba'im shana,

כמה מעלות טובות למקום עלינו!

אלו הוציאנו ממצרים ולא עשה בהם שפטים,
דיינו.

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

אלו עשה באלהיהם, ולא הרג את בכוריהם,
דיינו.

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

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

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

אלו העבירנו בתוכו בחרבה ולא שקע צֶרְנו
בתוכו דיינו.

אלו שקע צֶרְנו בתוכו ולא ספק צֶרְנו
במדבר ארבעים שנה דיינו.

אלו ספק צֶרְנו במדבר ארבעים שנה ולא
האכילנו את המן דיינו.

v'lo he'echilanu et haman, dayeinu.

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

Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayeinu.

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

Ilu natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayeinu.

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

Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayeinu.

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

Ilu natan lanu et hatorah, v'lo hichnisanu l'erezt Yisrael, dayeinu..

If He had brought us into the land of Israel,²⁴ and had not built for us the Beit Habechirah (Chosen House; the Beit Hamikdash) Dayenu, it would have sufficed us!²⁵

אלו הֶאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת,
דַּיִינוּ.

אלו נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר
סִינַי, דַּיִינוּ.

אלו קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת
הַתּוֹרָה. דַּיִינוּ.

אלו נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ
יִשְׂרָאֵל, דַּיִינוּ.

אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת
בֵּית הַבְּחִירָה דַּיִינוּ.

Thus how much more so should we be grateful to the על אַחַת, כִּמָּה וּכְמָה , טוֹבָה כְּפוּלָה וּמְכַפְּלָת

²⁴ 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 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)

²⁵ 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)

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 sea²⁶ 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 Habechirah to atone for all our sins.²⁷

לְמָקוֹם עָלֵינוּ: שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת מְמוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם, וְהֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְשָׁקַע צַרְפָּנוּ בְּתוֹכוֹ, וְסָפַק צַרְפָּנוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת הַמָּן, וְנָתַן לָנוּ אֶת הַשַּׁבָּת, וְקָרְבָנוּ לְפָנֵי ה' סִינִי, וְנָתַן לָנוּ אֶת הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

²⁶ 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)

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)

²⁷ The chronological context of Vayikra teaches a crucial lesson regarding sacrifices. This narrative begins just over eight months after the sin of the Golden Calf, and three months before Moshe would send the 12 spies to spy out the land of Canaan with the intention of conquering it (Numbers 13) - that is to say, between two heinous sins that the nation as a whole committed, at the time when our national spiritual level was presumably somewhat low. Indeed, Rabbi Akiva went so far as to state, "The generation of the desert have no portion in the world to come, neither will they stand in judgment." (Sanhedrin 10:3)

It was precisely that generation, at that juncture, that was commanded to build the Mishkan and to bring sacrifices. This is the clear disproof of the all-too-common argument today that, at present, "we are not on a high enough spiritual level to rebuild the holy Temple and to offer sacrifices." The truth is precisely the opposite: it is exactly when we are on a low level that the Holy Temple, and the sacrifices therein, are even

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

Passover (*Pesach*) (the Passover-sacrifice),
Matzah (the unleavened bread)
and
Maror (the bitter herbs).

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

פסח, מצה, ומרור.

מראה ביד על הזרוע ויזהר שלא להגביה אותה.

Passover - the Passover-lamb²⁸ 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' 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."

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמרתם זבח פסח הוא לי, אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים, ואת בתינו הציל? ויקד העם וישתחוו.

Take the broken Matzah into your hand and say:

מראה את המצות למסבים ואומר:

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

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ 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

more urgent and important. Or, in the words of the Pesach Haggadah, "He built us the holy Temple to atone for all our sins." (Daniel Pinner, Arutz-7)

²⁸ 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)

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."

לא עשו להם.

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."

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."²⁹

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatza mimitzrayim.

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."

Shene'emar: v'higadta l'vincha bayom hahu leimor, ba'avur zeh asah Adonai li b'tzeiti mimitzrayim. Lo et avoteinu bilvad ga'al hakadosh baruch hu, ela af otanu ga'al imahem, shene'emar: v'otanu hotzi misham, l'ma'an havi otanu, latet lanu et ha'aretz asher nishba la'avoteinu.

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ
כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאֲמַר: וְהִגַּדְתָּ
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי
בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבְדָּ
גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ גָּאֵל
עִמָּהֶם, שְׁנֵאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן
הָבִיא אֶתְנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאֲבוֹתֵינוּ.

²⁹ 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 Mordekhai Elon, as cited in the "Tekhelet Mordekhai" 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)

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..."

מגביהים את הכוס עד הללויה.

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!

L'fichach anachnu chayavim l'hodot, l'hallel, l'shabeiach, l'faeir, l'romeim, l'hadeir, l'vareich, l'aleih ul'kaleis, l'mi she'asah a'avoteinu v'lanu et kol hanisim haeilu: hotzianu meiavdut l'cheirut miyagon l'simchah, umei'eivel l'yom tov, umei'afeilah l'or gadol, umishibud ligulah. V'nomar l'fanav shirah chadashah: halleluyah.

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.

Halleluyah hal'lu avdei Adonai, hal'lu et sheim Adonai. Y'hi sheim Adonai m'vorach mei'atah v'ad olam. Mimizrach shemesh ad m'vo'o m'hulal sheim Adonai. Ram al kol goyim Adonai, al hashamayim k'vodo. Mi k'Adonai Eloheinu hamagbihi lashavet, hamashpili lirot bashamayim uva'aretz? M'kimi mei'afar dal, mei'ashpot yarim evyon, l'hoshivi im nidivim, im nidivei amo. Moshivi akeret habayit, eim habanim s'meichah. Halleluyah.

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

לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו: הוציאנו מעבדות לחרות מיגון לשמחה, ומאבל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו שירה חדשה: הללויה.

הללויה הללו עבדי יי, הללו את שם יי. יהי שם יי מברך מעתה ועד עולם. ממזרח שמש עד מבוא מהלל שם יי. רם על כל גוים יי, על השמים כבודו. מי כיי אלהינו המגביהי לשבת, המשפילי לראות בשמים ובארץ? מקימי מעפר דל, מאשפת ירים אביון, להושיבי עם נדיבים, עם נדיבי עמו. מושיבי עקרת הבית, אם הבנים שמחה. הללויה.

בצאת ישראל מממרים, בית יעקב מעם לעז, היתה יהודה לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב לאחור. ההרים רקדו

skipped like rams³⁰, the hills like young sheep. What is 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.

כְּאֵילִים, גְּבֻעוֹת - כְּבָנֵי צֶאֱן. מַה לָּךְ הַיָּם כִּי תִנּוֹס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהַרִים - תִּרְקְדוּ כְּאֵילִים, גְּבֻעוֹת - כְּבָנֵי צֶאֱן. מִלְפְּנֵי אֲדוֹן חוּלֵי אֲרָץ, מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אֲגָם מֵיָם, חֲלָמִישׁ - לְמַעַיְנֵנו מַיִם.

B'tzeit Yisrael mimitzrayim, beit Ya'akov mei'am lo'eiz, haytah yihudah likodsho, Yisrael mamshilotav. Hayam ra'ah vayanos, hayardein yisov l'achor. Heharim rakedu che'eilim, giva'ot - kivnei tzon. Mah l'cha hayam ki tanus, hayardein - tisov l'achor, heharim tirkedu che'eilim, givaot - kivnei tzon. Milifnei adon chuli aretz, milifnei eloha Ya'akov. Hahofchi hatzur agam mayim, chalamish - lemayno mayim

מַגְבִּיהִים אֶת הַכּוֹס עַד גְּאֵל 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**³¹ whose

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לַלַּיְלָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמָרוֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשֹׂשִׁים בְּעִבּוּדְךָ. וְנֶאֱכֹל שָׂם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ

³⁰ 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 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]

³¹ 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

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.

Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu v'Eilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

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

Rachtzah

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

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.

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

לְרַצוֹן, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלַּתְנוּ וְעַל פְּדוּת נַפְשֵׁינוּ. בְּרוּךְ אַתָּה יי גֹּאֵל יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.³²

שׁוֹתִין אֶת הַכּוֹס בְּהִסָּבֵת שְׂמָאל.



רְחִיצָה

נוֹטְלִים אֶת הַיָּדַיִם וּמְבָרְכִים

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

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)

³² The second cup corresponds to the second expression in Exodus 6:6, וְהִצַּלְתִּי, “and I will save you.” It is recited after the Maggid section, after we say the story of our physical exodus from Egypt. A person is a slave to his physical needs. When the people were fed by Hashem in the wilderness, they were liberated from the shackles of the physical world with no need to worry about clothing or sustenance, in order to concentrate on loftier matters. (Rabbi Milevsky, Ohr Somayach)

Motzi, Matzah



מוֹצִיא, מַצָּה

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:

יְקַח הַמַּצּוֹת בְּסֵדֶר שֶׁהֵנִיחַן, הַפְּרוּסָה בֵּין שְׁתֵּי הַשְּׁלֵמוֹת, וַיֵּאָחַז שְׁלֹשָׁתָן בְּיָדוֹ וַיְבָרֵךְ "הַמוֹצִיא" בְּכוֹנָה עַל־הַעֲלוּיָהּ וְ"עַל אֲכִילַת מַצָּה" בְּכוֹנָה עַל הַפְּרוּסָה. אַחֵר כֵּךְ יִבְצַע כְּזִית מִן הַעֲלוּיָהּ הַשְּׁלֵמָה וְכְזִית שְׁנֵי מִן הַפְּרוּסָה וַיִּטְבֵּל בַּמַּלַּח, וַיֵּאָכֵל בַּהֲסָבָה שְׁנֵי הַזֵּיתִים

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz

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.

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

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Maror



מָרֹר

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:

כָּל אֶחָד מֵהַמְּסֻבִּים לוֹקַח כְּזִית מָרֹר וּמְטַבְּלוֹ בְּחָרוֹסֶת, חוֹזֵר וּמְנַעֵר הַחָרוֹסֶת, מִבְּרֶךְ וְאוֹכֵל בְּלִי הַסֶּבֶה.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ

commanded us concerning the eating of Maror.

*Baruch atah Adonai Eloheinu melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat
maror*

.
Now eat the Maror, without reclining.

בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

Korech³³



כּוֹרֵךְ

³³ 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.

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.

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 Hillel 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."

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah sheneemar. "Al matzot um'rorim yochlu-hu."

Now eat them together - in the reclining position.

Shulchan Orech



שֻׁלְחַן עוֹרֵךְ

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

אוֹכְלִים וְשׁוֹתִים הַסְעֵדָה הָעֵרוּכָה וְנוֹהֲגִים לֵאכֹל תַּחֲלָה בִּיצִים מִבְּשֻׁלוֹת. וְלֹא יֵאָכֵל יוֹתֵר מִדִּי, שֶׁ לֹא תִהְיֶה עֲלֵיו אֲכִילַת אֲפִיקוֹמֶן אֲכִילָה גִסָּה.

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 מהמִצָּה 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.

Baraych³⁵



בִּרְכָּה³⁴

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

מוזגין כוס שלישי ומברכין בִּרְכַת הַמָּזוֹן.

A Song of Ascents. When the L-rd will return the exiles שִׁיר הַמַּעֲלוֹת: בָּשׁוּב יי אֵת שִׁיבַת צִיּוֹן הַיְיָנוּ

³⁴ The third cup corresponds to the expression “I will redeem you”, וְגָאַלְתִּי, in Exodus 6:6. The Birkas HaMazon, Grace After Meals, contains blessings which remind us that Hashem provides for our sustenance. The goal of the Exodus was the formation of a unique relationship with Hashem that is described in the blessings of Borkat HaMazon. (Rabbi Milevsky, Ohr Somayach)

³⁵ Is the Birchat 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)

of Zion, we will have been like dreamers.³⁶ Then our 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.³⁷

כְּחֹלְמִים. אִזְּ יִמְלֵא שְׂחֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה. אִזְּ
יֵאמְרוּ בְּגוֹיִם: הַגְּדִיל יִי לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל
יִי לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שִׂמְחִים. שׁוּבָה יִי אֶת
שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנֶגֶב. הַזְרָעִים בְּדַמְעָה, בְּרִנָּה
יִקְצְרוּ. הַלֶּחֶם יִלֶּךְ וּבִכְהָ נִשְׂא מִשֶּׁךְ הַזֶּרַע, בָּא יָבֵא
בְרִנָּה נִשְׂא אֶלְמֵתָיו.

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'malei s'chok peenu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai laasot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

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

שְׁלֹשָׁה שְׂאֲכָלוּ כְּאֶחָד חֵיבִין לְזִמֵּן וְהַמְזִמֵּן פּוֹתֵחַ:

Gentlemen, let us say Grace!
Rabotai, nevarech!

רְבוֹתַי, נְבָרְךָ

The others respond:

הַמְסַבִּים עִוְנִים:

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

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam

The Leader [repeats the response and] continues
Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan chaverai n'vareich (Eloheinu) she'achalnu mi-shelo:

הַמְזִמֵּן אֹמֵר

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

בְּרִשׁוּת מְרַנְּנוּ וְרַבָּנוּ וְרְבוֹתַי, נְבָרְךָ [אֱלֹהֵינוּ] שְׂאֲכָלוּ מִשְּׁלוֹ.

The others respond:

הַמְסַבִּים עִוְנִים:

³⁶The 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 world. And we dream, all of us, of when "Hashem will restore the return to Zion." (Rav A.Y. Kook, quoted at Tzipiyah.com)

³⁷ 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 be [our G-d] He of whose bounty we have eaten.

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

The leader repeats this response.

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

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

All who ate, male and female recite the Grace:

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 [אלהינו] שאכלנו משלו ובטובו חיינו

המזמן חוזר ואומר

ברוך [אלהינו] שאכלנו משלו ובטובו חיינו

כלם אומרים:

ברוך אתה יי אלהינו מלך העולם הַזֶּן אֶת
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא
נוֹתֵן לְחֵם לְכֹל בְּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסַר לָנוּ מִזֶּן
לְעוֹלָם וָעֵד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן
וּמְפַרֵּס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֶּן לְכֹל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

ברוך אתה יי הַזֶּן אֶת הַכֹּל.

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Baavur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.



We thank You, ³⁸L-rd, our G-d, for having given as a heritage to our fathers a precious, good and spacious נודה לך יי אלהינו על שהנחלת לאבותינו ארץ

³⁸ 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. (Zekbaria 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)

land; for having brought us out, L-rd our G-d, from the land of Egypt and redeemed us from the house of 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.

Nodeh l'cha Adonai Eloheinu al she-hinchalta la-avoteinu eretz chemda tovah urchava., v'al she-hotzeitanu Adonai Eloheinu mei-eretz mitzrayim uf-ditanu mibeit avadim, v'al brit'cha she-chatamta biv-sareinu, v'al torat-cha she-limad-tanu, v'al chukecha she-hodatanu, v'al chayim, chein va-chesed she-chonantanu, v'al achilat mazon she-ata zan um-farneis otanu tamid, b'chol-yom uv'chol-eit uv'chol-sha'ah.

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

חֲמַדָּה טוֹבָה וְרַחֲבָה וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ
מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל
בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבָשָׂרְנוּ, וְעַל תּוֹרַתְךָ שֶׁלִּמַּדְתָּנוּ,
וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד
שֶׁחֹנַנְתָּנוּ, וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זָן וּמְפָרֵס
אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל יְעַת וּבְכֹל שְׁעָה:

וְעַל הַפֶּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ וּמְבָרְכִים
אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם
וְעַד: כְּפָתוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתָּ אֶת יי
אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ
אַתָּה יי עַל הָאֶרֶץ וְעַל הַמְּזוֹן:³⁹

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)

³⁹ 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].

given you. Blessed are You, L-rd, for the land and for the food.

V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al haaretz v'al hamazon

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. ⁴⁰Our G-d, our Father, 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.

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion mishkan k'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu v'chalk'lenu v'harvicheinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu. V'na al tatz'richeinu Adonai

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל
יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן מְשִׁכַּן כְּבוֹדְךָ וְעַל
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ: אֱלֹהֵינוּ אֲבִינוּ,
רְעֵנוּ זִוְנֵנוּ פִּרְנָסֵנוּ וְכַלְפָּלָנוּ וְהַרְוִיחֵנוּ, וְהַרְוֵחַ לָנוּ
יְי אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ. וְנָא אֵל
תַּצְרִיכֵנוּ י אֱלֹהֵינוּ, לֹא לַיָּדַי מִתְּנַת בְּשֵׁר וְדָם,
וְלֹא לַיָּדַי הַלְּוֹאֲתָם, כִּי אִם לַיָּדֶךָ הַמְּלָאָה
הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָהּ, שְׁלֹא גִבּוּשׁ
וְלֹא נִפְלֵם לְעוֹלָם וָעֶד.

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

⁴⁰ 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:

"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]

Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

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.]

R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha, uv'mitvat yom hash'vi'i haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbat bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. U'birtzoncha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'y'shuot u'va'al hanechamot

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, 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.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, L-rd, who in His mercy rebuilds Jerusalem. Amen.⁴¹

בְּשַׁבַּת מוֹסִיפִין:
רְצֵה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשַׁבַּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנֶךָ. וּבְרְצוֹנֶךָ הַנִּיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלָא תְהֵא צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנִּחְמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיִגָּע וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֹנוּ וּפְקֻדוֹנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצְוֹת הַזֶּה זְכוֹרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוֹס וְחֹנֵן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדֵשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

⁴¹ "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

Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.

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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ
מְלַכְנוּ אֲדִירְנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשְׁנוּ
קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב
וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא
מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְּמָלְנוּ הוּא גּוֹמְלֵנוּ
הוּא יְגַמְלֵנוּ לְעַד, לַחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִרְוַח
הַצֵּלָה וְהַצְּלָחָה, בְּרָכָה וַיְשׁוּעָה נְחֻמָּה פְּרִנְסָה
וְכִלְפָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל
טוֹב לְעוֹלָם עַל יְחֻסְרָנוּ.

Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Bor'einu

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 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)

Go'aleinu Yotz'reinu K'dosheinu k'dosh Ya'akov ro'einu ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha vi'shua nechama parnasa v'chalkala v'rachamim v'chayim v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.

May the Merciful One reign over us forever and ever.

הַרְחֵמֵנוּ הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הַרְחֵמֵנוּ הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

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.

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעַד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

May the Merciful One sustain us with honor.

הַרְחֵמֵנוּ הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

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

הַרְחֵמֵנוּ הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.

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

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ מְרִבָּה מְרִבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שֶׁאֲכָלְנוּ עָלָיו.

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.⁴²

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלִיהוּ הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת

⁴² 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

וְנַחֲמוֹת.

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu b'sorot tovot y'shu'ot v'nechamot.

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;

Avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem

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
Otanu v'et kol asher lanu, k'mo she'nitbarchu

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה. וְאֶת (אִמִּי מוֹרְתִי) בְּעַלַת הַבַּיִת הַזֶּה, אֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנֵתְבָרְכוּ אֲבוֹתֵינוּ אֲבִרָהִם יִצְחָק וְיַעֲקֹב בְּכָל מְלַל לָל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר, אָמֵן.

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)

*avoteinu Avraham Yitzchak v'Ya'akov bakol
mikol kol, kein y'vareich otanu kulanu yachad
bivracha sh'leima, v'nomar, Amein..*

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.

*Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha mei'eit
Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei Elohim v'adam.*

בְּמֵרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהָא
לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרַכָּה מֵאֵת יי, וְצִדְקָה
מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשִׁכְל טוֹב בְּעֵינֵי
אֱלֹהִים וְאָדָם.

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

*Harachaman hu yanchileinu yom shekulo
Shabbat u'minucha ul'chayei ha'olamim.*

בְּשַׁבָּת: הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ שַׁבָּת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

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

Harachaman hu yanchileinu yom shekulo tov

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ טוֹב. (יוֹם שְׁכָלוּ
אָרוּךְ. יוֹם שְׁצַדִּיקִים יוֹשְׁבִים וְעִטְרוֹתֵיהֶם
בְּרֵאשֵׁיהֶם וְנִהְנִים מִזֵּיו הַשְּׂכִינָה וַיְהִי חֶלְקֵנוּ
עִמָּהֶם)

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 Israel⁴³; and say, Amen.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם
הַבָּא.
מִגְדוֹל יְשׁוּעוֹת מְלָכּוֹ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד
וּלְזָרְעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ, אָמֵן.

⁴³ 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 righteous causes. For this reason, the room in which we pray should have windows, thus emphasizing our connection and obligations to the outside world.

Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba. Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein..

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 קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדֹרְשֵׁי יי לֹא יַחְסְרוּ כֹל
טוֹב. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ. פּוֹתַחַ
אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן. בְּרוּךְ הַגֹּבֵר
אֲשֶׁר יִבְטַח בֵּיי, וְהָיָה יי מְבֹטָחוֹ. נֶעַר הַיִּיתִי גַם
זְקֵנִתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ
מִבְּקֶשׁ לַחֵם. יי עָז לְעַמּוֹ יִתֵּן, יי בְּרַךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

Y'ru et Adonai k'doshav, ki'ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom

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

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקִים מִצּוֹת כּוֹס שְׁלִישִׁי שֶׁהוּא כְּנֻגָד
בְּשׁוֹרֵת הַיְשׁוּעָה, שְׁאִמֵּר הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל
וְגַאֲלֵבִי אֶתְכֶם בְּזְרוּעַ נְטוּיָה 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.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

שׁוֹתִין בְּהֶסְבֵּת שְׁמָאל.

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 Eyab* 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.⁴⁴

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל
מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת
יַעֲקֹב וְאֶת נְוֵהוּ הִשְׁמִי. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ
וְחָרוֹן אַפֶּיךָ יִשְׁיֵגֵם. תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם מִתַּחַת
שָׁמַיִם יי.

⁴⁴ Sh'foch Chamatcha is not an expression of vengeance, but of justice and geulah. After all, geulah is a fundamental theme of the Haggadah and of Passover. What we know is that geulah did not and will never recur without the full and unqualified belief of the Jewish people that God punishes the wicked. Our morality finds its first voice in Abraham's words, "Shall the judge of all the Earth not deal justly?" (Bereishit 18:25) The Gaon of Vilna made clear that it is not our higher hope that the wicked suffer, but that the righteous prevail. The righteous can not prevail until the wicked are consumed, or perhaps more correctly, until wickedness is eradicated and the wicked perform teshuvah.

After the defeat of Amalek - the prototype of the nation and people "that know Thee not" - God promises Moses, "I will utterly blot out the memory of Amalek from under Heaven." (Shemot 17:14) God's promise is eternal. It stands not only for the Amalek of old, but for all those who follow Amalek's methods and tactics, all those who attack the rear guard - the weak, the aged, the women and the children.

It is sensible to hope and pray that God will punish all those whose goal is to humiliate and defeat the Jews for no reason other than our being the Chosen People. We do not, however, seek God's punishment against those who "know Thee not" through active revenge. We are a people of peace and of justice. We do, however, place our faith in God and pray to Him, the One who does proclaim that "vengeance is mine" and who, in due time, will "pour out His wrath."

On Shabbat, we pray to the God of Mercy, to Av HaRachamim, to recall with compassion, "the devout, the upright and the perfect ones; the holy congregations; the hundreds of thousands of martyred Jews who gave their lives for the Sanctification of the Name." We do not pray for the strength to avenge our martyrs with

Hallel⁴⁶

הלל 45

sword. We do not pray for the weapons to bring destruction upon our enemies. We are not motivated to repay murder, destruction and violence with murder, destruction and violence.

No. We pray to God that, in His own time, He will choose how to atone for the innocent blood of His servants. We believe with perfect faith that the Avenger of blood will remember them.

Yes, God will avenge the suffering of his innocent people. However, vengeance is not our primary goal. Redemption is. Our faith is that God will vanquish the wicked so that we will be redeemed. What more appropriate time to express this trust and faith than on Seder night, the Layl Shimurim, the night of watching? On this night of geulah, when the Jews of Egypt were guarded and shielded from harm, Jews of every generation, b'chol dor vador, will also be watched and guarded.

We open our door not to voice vengeance upon the nations, but in the full faith and expectation of redemption. Our trust and faith in God the Redeemer is unshaken and unshakable. And God flowers His garden with justice. (*Rabbi Eliyahu Safran in Arutz-7*)

⁴⁵ The fourth cup corresponds with the expression וְלִקְחָהּ, “and I will take you to me for a people.” Hallel is the praise we bestow on Hashem for granting us this unique status among all the nations. (Rabbi Milevsky, Ohr Somayach)

⁴⁶ 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)

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.

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-

לא לנו, יי, לא לנו, כי לשמך תן כבוד, על חסדך, על אמתך. למה יאמרו הגוים: איזה 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 יהגו בגרונם. כמוהם 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.

יי זכרנו יברך. יברך את בית ישראל, יברך את בית אהרן, יברך יראי יי, הקטנים עם הגדלים. יסף יי עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי והארץ נתן לבני אדם. לא המתים יהללוהו ולא כל ירדי דומה. ואנחנו נברך יה מעתה ועד עולם. הללויה.

אהבתי כי ישמע יי את קולי, תחנוני. כי הטוה אָזְנוּ לִי וּבִלְמִי אֶקְרָא. אֶפְפוּנֵי חֲבִלֵי מוֹת וּמִצְרֵי שְׂאוֹל מִצְאוּנִי, צָרָה וְיָגוֹן אֶמְצָא. וּבִשְׁם יי אֶקְרָא: אֲנִי יי מִלְטָה נַפְשִׁי! חֲנוּן יי וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם. שִׁמְר פְּתָאִים יי, דְּלֹתֵי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחֵיכִי, כִּי יי גָּמַל עָלַיְכִי. כִּי חֲלַצְתָּ נַפְשִׁי מִמּוֹת, אֶת עֵינַי מִן דְּמֻעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֶמְרָתִי בְּחַפְזִי: כָּל הָאָדָם כִּזָּב.

מה אשיב ליי כל תגמולוהי עלי. כוס ישועות אשא ובשם יי אקרא. נדרי ליי אשלם נגדה נא לכל עמו. יקר בעיני יי המותה לחסידיו. אנא יי כי אני עבדך, אני עבדך בן אמתך, פתחת למוסרי. לך אֶזְבַּח זֶבַח תוֹדָה וּבִשְׁם יי אֶקְרָא. נְדָרֵי לִי אֶשְׁלֵם נְגִדָה נָא לְכָל עַמּוֹ. בְּחֻצְרוֹת בֵּית יי, בְּתוֹכֵי יְרוּשָׁלַיִם. הִלְלוּיָהּ.

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.

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: ⁴⁷"The right hand of the L-rd

הָלְלוּ אֶת יי כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאָמֶת יי לְעוֹלָם. הַלְלוּהָ.

הוֹדוּ לַיי כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא יִרְאֵי יי כִּי לְעוֹלָם חַסְדּוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמֵרְחֵב יְהוָה. יי לִי, לֹא אִירָא - מִה יַעֲשֶׂה לִי אָדָם? יי לִי בְעֲזָרִי וְאֲנִי אֲרָאָה בְשִׁנְאִי. טוֹב לְחַסוֹת בְּיַי מִבְּטַח בְּאָדָם. טוֹב לְחַסוֹת בְּיַי מִבְּטַח בְּנְדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יי כִּי אֲמִילִם. סְבִוּנִי גַם סָבְבוּנִי, בְּשֵׁם יי כִּי אֲמִילִם. סְבִוּנִי כְדַבְרֵיִם, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יי כִּי אֲמִילִם. דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיִּי עֲזָרְנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רְנָה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים: יָמִין יי עֲשֶׂה חֵיל, יָמִין יי רוֹמְמָה, יָמִין יי עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אַחִיָּה, וְאֶסְפֵּר מַעֲשֵׂי יְהוָה. יִסֵּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְנַנְנִי. פִּתְחוּ לִי שַׁעֲרֵי צְדָקָה, אָבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

⁴⁷ 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 karka*"). 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

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).

אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אָבֵן מְאֻסוֹ הַבּוֹנִים הֵיטָה לְרֹאשׁ פֶּנֶה. אָבֵן מְאֻסוֹ הַבּוֹנִים הֵיטָה לְרֹאשׁ פֶּנֶה. מֵאֵת יְהוָה הֵיטָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. מֵאֵת יְהוָה הֵיטָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. זֶה-הַיּוֹם, עֲשֵׂה יי, נְגִילָה וְנִשְׂמְחָה בּוֹ. זֶה-הַיּוֹם, עֲשֵׂה יי, נְגִילָה וְנִשְׂמְחָה בּוֹ.

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!

אָנָּה יי, הוֹשִׁיעָה נָּא.

אָנָּה יי, הוֹשִׁיעָה נָּא.

אָנָּה יי, הַצְּלִיחָה נָּא.

אָנָּה יי, הַצְּלִיחָה נָּא.

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).

בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרַכְנוֹכֶם מִבֵּית יי. בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרַכְנוֹכֶם מִבֵּית יי. אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵימָם עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵימָם עַד קִרְנוֹת

The L-rd is Almighty, He gave us light; bind the

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 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

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 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;

Give thanks to the G-d of gods for His kindness is everlasting;⁴⁸

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

הַמִּזְבֵּחַ. אֱלֹהֵי אֶתְּהָ וְאוֹדֶךָ, אֱלֹהֵי - אֲרוֹמְמֶךָ. אֱלֹהֵי אֶתְּהָ וְאוֹדֶךָ, אֱלֹהֵי - אֲרוֹמְמֶךָ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבַּחוּ וַיְפָאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ, מִלְּפָנֶיךָ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָר, כִּי מֵעוֹלָם וְעַד עוֹלָם אֶתְּהָ אֵל.

הוֹדוּ לִי כִי טוֹב כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לְאֱדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חֲסִדוֹ.

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ כִּי לְעוֹלָם חֲסִדוֹ.

לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסִדוֹ.

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֲסִדוֹ.

לַעֲשֵׂה אוֹרִים גְּדוֹלִים כִּי לְעוֹלָם חֲסִדוֹ.

אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֲסִדוֹ.

אֶת הַיָּרֵחַ וְכּוֹכְבֵי לְמַמְשָׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם חֲסִדוֹ.

לְמַכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם כִּי לְעוֹלָם חֲסִדוֹ.

⁴⁸ 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)

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;

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

ויוצא ישראל מתוכם כי לעולם חסדו.

בְּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָהּ כִּי לְעוֹלָם חֲסִדּוֹ.

לְגִזְרֵי יָם סוּף לְגִזְרֵים כִּי לְעוֹלָם חֲסִדּוֹ.

וְהִעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֲסִדּוֹ.

וְנָעַר פְּרַעֲהַ וְחִילוֹ בְּיָם סוּף כִּי לְעוֹלָם חֲסִדּוֹ.

לְמוֹלִיד עֲמוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֲסִדּוֹ.

לְמַכַּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדּוֹ.

וְהִרְגַּ מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֲסִדּוֹ.

לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי כִּי לְעוֹלָם חֲסִדּוֹ.

וּלְעוֹג מֶלֶךְ הַבְּשָׁן כִּי לְעוֹלָם חֲסִדּוֹ.

וְנָתַן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסִדּוֹ.

נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם חֲסִדּוֹ.

שֶׁבַשְׁפָּלָנוּ זְכַר לָנוּ כִּי לְעוֹלָם חֲסִדּוֹ.

וַיַּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חֲסִדּוֹ.

נָתַן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ.

הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֲסִדּוֹ.

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאָר וּתְרוּמָם זְכוּרָה, מְלַכְנוּ, תְּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אֶתְּהָ אֵל, וּמַבְלַעְדֵיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אֶתְּהָ. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אָדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא יָנוּם וְלֹא יִישָׁן - הַמְעוֹרָר יְשׁוּנִים וְהַמְקִיעַ נִרְדָּמִים, וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים.

אֵלוּ פִינוּ מְלֵא שִׁירָה פִּיָם, וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו, וְשִׁפְתוֹתֵינוּ שֶׁבַח כְּמַרְחֲבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָח, וַיְדִינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרָגְלֵינוּ קַלּוֹת כְּאֵילוֹת - אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לֵךְ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ, אֶת שְׁמֶךָ עַל אַחַת, מְאֲלֶף, אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעֵשִׂית עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמִּצְרַיִם גְּאֻלְתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרַעַב זָנַתָּנוּ וּבְשֶׁבַע כִּלְפַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְבָּר מִלְטָתָנוּ, וּמִחַלְיִם רָעִים וּנְאֻמָּנוּם דִּלְתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ

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 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."

חֲסִדֶיךָ, וְאֵל תִּטְשֵׁנוּ, יי אֱלֹהֵינוּ, לְנִצַּח. עַל כֵּן
אֲבָרִים שֶׁפִּלְגַת בְּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת
בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ - הֵן הֵם יוֹדוּ
וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרֹמְמוּ וַיְעַרְיִצוּ
וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ. כִּי כָל פֶּה לְךָ
יֹדֵה, וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע,
וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירְאוּךָ,
וְכָל קָרֵב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדָּבָר שֶׁכָּתוּב, כָּל
עֲצָמָתִי תִאֲמַרְנָה: "י, מִי כְמוֹךָ מִצִּיל עֲנִי מִחַזֵּק
מִמְּנוּ וְעֲנִי וְאֲבִיוֹן מִגְּזֹלוֹ. מִי יִדְמָה לְךָ וּמִי יִשׁוּה
לְךָ וּמִי יַעֲרֹךְ לְךָ הָאֵל הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, קִנְיָה שָׁמַיִם וָאָרֶץ. נְהַלֵּךְ וּנְשַׁבַּחְךָ וּנְפָאֲרְךָ
וּנְבָרְךָ אֶת שֵׁם קְדוֹשְׁךָ, כְּאֲמֹר: לְדָוִד, בְּרַכֵּי
נַפְשִׁי אֶת יי וְכָל קִרְבֵי אֶת שֵׁם קְדוֹשׁוֹ.

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.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכַבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצְחָ וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא. שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְּנוּ צְדִיקִים בַּיהוָה, לִישְׂרָיִם נְאוּה תַהֲלֶהָ. בְּפִי יִשְׂרָיִם תִּתְהַלֵּל, וּבִדְבָרֶי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ. וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלְּכַנּוֹ, בְּכָל דּוֹר וְדוֹר, שֶׁפֶן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדְר לְבָרֵךְ, לְעַלָּה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ, מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכַנּוֹ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נְאֻה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשַׁבְּחָה, הַלֵּל וְזִמְרָה, עֲזָ וּמִמְשָׁלָה, נִצְחָ, גְּדֻלָּה וּגְבוּרָה, תַהֲלֶהָ וְתִפְאָרֶתָ, קְדוּשָׁה וּמַלְכוּת, בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יי, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבַּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הָעוֹלָמִים.

הַנְּנִי מוֹיכּוּ וּמִזְמַן לְקַיֵּם מִצְוֹת כּוֹס רְבִיעִי שֶׁהוּא כְּנֻגַד בְּשׁוֹרֵת הַיְשׁוּעָה, שֶׁאִמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לִישְׂרָאֵל וּלְקַחְתִּי אֶתְכֶם לִי לְעָם וְהֵייתִי לְכֶם לְאֱלֹהִים .

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

Drink in reclining position.

וְשׂוֹתָהּ בְּהִסְבֵּית שְׂמָאל

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.⁴⁹ 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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן, עַל תְּנוּבַת הַשָּׂדֶה וְעַל אֲרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהַנְּחִלָּת לְאֲבוֹתֵינוּ לְאָכַל מִפְּרִיָּהּ וְלִשְׁבַּע מִטוֹבָה רַחֵם נָא ד' אֱלֹקֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבֵּיחֶךָ וְעַל הַיְכָלְךָ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיָּהּ בְּקֹדֶשׁהּ וּבִטְהָרָהּ (בְּשַׁבָּת: וּרְצָה וְהַחֲלִיצֵנוּ בַיּוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחֵנוּ בַיּוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה ד' טוֹב וּמְטִיב לְכָל וְנוֹדָה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה ד' עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן.

⁴⁹ 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

כָּל מִשְׁפָּטוֹ וְחֻקְתּוֹ.
בְּן נִזְכָּה לַעֲשׂוֹתוֹ.
קוֹמֵם קֹהֵל עֲדַת מִי מִנֶּה.
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

חֶסֶל סְדוּר פֶּסַח כְּהִלְכְתּוֹ,
כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ
זָד שׁוֹכֵן מְעוֹנָה,
בְּקִרְוֵב נִהַל נִטְעֵי כֶּנֶה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

⁵⁰ 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)



בְּאֶרֶץ יִשְׂרָאֵל אֹמְרִים:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.

יֵשׁ נוֹהֲגִין בַּחוּץ לְאֶרֶץ בְּלַיִל שְׁנֵי שָׁל פֶּסַח לְסִפּוּר כַּאֲן סְפִירַת הָעֶמֶר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֶמֶר. הַיּוֹם יוֹם אֶחָד בְּעֶמֶר.

בְּלַיִל רֵאשׁוֹן אֹמְרִים: *On the first night say:*

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

And it happened at midnight

וּבְכֵן וַיְהִי בַחֲצֵי הַלַּיְלָה
אִז רֹב נְסִים הִפְלֵאת בְּלַיְלָה,
בְּרֵאשׁ אֲשֶׁמֹרֶת זֶה הַלַּיְלָה,
גַּר צֶדֶק נִצְחָתוֹ כִּנְחָלֶק לוֹ לַיְלָה,
וַיְהִי בַחֲצֵי הַלַּיְלָה.

דִּנְתָּ מֶלֶךְ גֵּרָר בַּחֲלוֹם הַלַּיְלָה,
הִפְחַדְתָּ אַרְמִי בְאֲמֵשׁ לַיְלָה,
וַיִּשֶׁר יִשְׂרָאֵל לְמַלְאָךְ וַיֹּכֵל לוֹ לַיְלָה,

וַיְהִי בַחֲצֵי הַלַּיְלָה.
זָרַע בְּכוֹרֵי פְתוּרוֹס מַחֲצֵת בַּחֲצֵי הַלַּיְלָה,
חֵילָם לֹא מִצְאוּ בְקוֹמָם בְּלַיְלָה,
טִיסַת נְגִיד חֲרֻשֶׁת סְלִית בְּכוֹכְבֵי לַיְלָה,

וַיְהִי בַחֲצֵי הַלַּיְלָה.
יַעֲץ מַחֲרֹף לְנוֹפֵף אוֹוִי, הוֹבִשְׁתָּ פְגָרֵיו בְּלַיְלָה,
כָּרַע בָּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה,
לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חֲזוֹת לַיְלָה,

וַיְהִי בַחֲצֵי הַלַּיְלָה.
מִשְׁתַּכֵּר בְּכֵלִי קֹדֶשׁ נִהְרַג בּוֹ בְּלַיְלָה,

וַיְהִי בַחֲצֵי הַלַּיְלָה.
יַעֲץ מַחֲרֹף לְנוֹפֵף אוֹוִי, הוֹבִשְׁתָּ פְגָרֵיו בְּלַיְלָה,
כָּרַע בָּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה,
לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חֲזוֹת לַיְלָה,

וַיְהִי בַחֲצֵי הַלַּיְלָה.
מִשְׁתַּכֵּר בְּכֵלִי קֹדֶשׁ נִהְרַג בּוֹ בְּלַיְלָה,

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

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

Not allowing the destroyer to enter my doors on 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
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

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 חשפת לילה, ,
ויהי בחצי הלילה.

בליל שני אומרים:

ובכן ואמרתם זבח פסח
אמן גבורותיך הפלאת 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.
זעמו סודמים 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 גן בכור פסחת בדם פסח,
לבלתי תת משחית לזאב 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,
תעז ידך ותרום ימינך כליל התקדש חג פסח,
ואמרתם זבח פסח

night on the sanctification of the Festival of Pesach
And you shall "Say it is a Festival Offering of Pesach"

כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 אֲדִיר בְּמְלוּכָה, בְּחֹר פְּהֻלָּה, גְּדוּדָיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 דָּגוּל בְּמְלוּכָה, הַדּוֹר פְּהֻלָּה, וְתִיקוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 זַפְּאֵי בְּמְלוּכָה, חֲסִין פְּהֻלָּה טַפְסָרְיוֹ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 יַחֲיד בְּמְלוּכָה, כְּבִיר פְּהֻלָּה לְמוֹדָיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 מוֹשֵׁל בְּמְלוּכָה, נוֹרָא פְּהֻלָּה סְבִיבֵיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 עֲנִיו בְּמְלוּכָה, פּוֹדֶה פְּהֻלָּה, צְדִיקוֹ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 קְדוֹשׁ בְּמְלוּכָה, רַחוּם פְּהֻלָּה שְׁנֵאֲנֵינוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.
 תִּקְיָה בְּמְלוּכָה, תּוֹמֵךְ פְּהֻלָּה תְּמִימֵיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יִי הַמַּמְלָכָה, כִּי לֹא נֶאֱהָה, כִּי לֹא יֵאָה.

אֲדִיר הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 בְּחֹר הוּא, גְּדוּל הוּא, דָּגוּל הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 הַדּוֹר הוּא, וְתִיק הוּא, זַפְּאֵי הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 חֲסִיד הוּא, טְהוֹר הוּא, יַחֲיד הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 כְּבִיר הוּא, לְמוֹד הוּא, מְלֹךְ הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 פּוֹדֶה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.
 רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָה הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Adir hu, adir hu.. Chorus: Yivneh veito bekarov, Bimheirah, bimheirah, beyameinu beka'rov. Ehl

benei, Ehl benei, Benei veit-cha beka'arov. Bachur hu, gadol hu, dagul hu (chorus) Hadur hu, vatic hu, zakai hu, Chassid hu (chorus) Tahor hu, yachid hu, Kabir hu, lamud hu, melech hu (chorus) Nora hu, sagiv hu, iizuz hu, Podeh hu, tzadik hu (chorus) Kadosh hu, rachum hu, shaddai hu, takif hu (chorus)

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

שְׁלֹשָׁה מִי יוֹדֵעַ?
שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ
אַרְבַּע מִי יוֹדֵעַ?
אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ
חֲמִשָּׁה מִי יוֹדֵעַ?
חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ
שֵׁשׁ מִי יוֹדֵעַ?
שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

שִׁבְעָה מִי יוֹדֵעַ?
שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

שְׁמוֹנָה מִי יוֹדֵעַ?
שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

תְּשַׁעָה מִי יוֹדֵעַ?
תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

עֶשְׂרֵה מִי יוֹדֵעַ?
עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִיא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

אֶחָד עֶשְׂרֵה מִי יוֹדֵעַ?
אֶחָד עֶשְׂרֵה אֲנִי יוֹדֵעַ: אֶחָד עֶשְׂרֵה כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

שְׁנַיִם עֶשְׂרֵה מִי יוֹדֵעַ?
שְׁנַיִם עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשְׂרֵה שְׁבֻטֵיא, אֶחָד עֶשְׂרֵה כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ?
שְׁלֹשָׁה עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרֵה מְדֵיא. שְׁנַיִם עֶשְׂרֵה שְׁבֻטֵיא, אֶחָד עֶשְׂרֵה כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ

Who Knows One? I know one! One is our God in heaven and earth. Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth. Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the

covenant; One is our God in heaven and earth. Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz. Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu

shebashamayim u'va'aretz. Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz. Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz. Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

⁵¹ Why was this song composed in Aramaic? After all, almost the entire Haggadah is in Hebrew.

But towards the end, Chad Gadya suddenly reverts to Hebrew: the slaughterer is ha-shochet in Hebrew, rather than necheisa in Aramaic; the Angel of Death is Malach ha-Mavet in Hebrew, not Malach Mota in Aramaic; and the Holy One, blessed be He is ha-Kadosh baruch Hu in Hebrew, not Kud'sha brich Hu in Aramaic. So, the next question is: Why the reversion to Hebrew?

And finally, what is the significance of father buying this kid for two zuzim?

As we noted, almost the entire Haggadah is in Hebrew. But there is another Aramaic section near the beginning:

Ha lachma anya di achalu avhatana be-ar'a de-Mitzrayyim.... "This is the bread of affliction which our fathers ate in the land of Egypt. All who are hungry - come and eat; all who need - let them come and join in the Pesach. This year here; next year in the Land of Israel. This year slaves; next year, free people."

This section, too, is predominantly Aramaic, with a few well-selected words in Hebrew. And this deceptively simple paragraph has some important lessons.

The Ha lachma section had to have been written in a context when the Pesach sacrifice was not offered (either after the destruction of the Holy Temple when the Temple Mount was under foreign occupation, or in exile) as the invitation makes clear: Kol ditzrich yeitei ve-yifsach, "all who need, let them come and join in the Pesach." But the Pesach sacrifice could be eaten solely by those who had been designated as members of the group before the Paschal Lamb had been sacrificed (Mishnah, Zevachim 5:8; Rambam, "Laws of Pesach Sacrifice" 2:1, 5). Clearly, then, when already seated at the Seder table, it was impossible to invite "all who need" to come and join in eating the Pesach sacrifice. This invitation has to date from after the Pesach sacrifice had ceased, so that it refers to the Seder ceremony, not to the Paschal lamb itself. And so, since it applies to a time of galut (exile), it is written in Aramaic - the language of exile. But the corollary is that when looking forward to the time of redemption, back in our Land as free people, the phrase is le-shana ha-ba'ah ("next year") in Hebrew, the language of redemption, of the Land of Israel.

And now we begin to see the parallel with Chad Gadya: the kid represents Israel, the nation that was "eaten" by the cat, devoured, defeated, conquered, dragged away into exile. It is appropriate that this parable be related in Aramaic, the language of exile. Then the dog bit the cat, the stick beat the dog, the fire burnt the stick, the water quenched the fire, the ox drank the water. One by one, every nation that ever dared raise a hand against us was defeated: Egypt, Assyria, Babylon, Greece, Rome, mediaeval Spain, the Turkish Empire, Germany, the British Empire, the Soviet Union - every one of them, when they turned against us, collapsed.

"And then came the slaughterer and slaughtered the ox." The ox symbolises Rome - the exile that is currently drawing to its painful end; and the slaughterer who destroyed the ox of Rome is Mashiach ben Yosef - he who will fight the physical battle against our enemies, and will begin to lead us out of exile and back to independence in our Land - and potentially be killed in combat. (This interpretation follows the Vilna Ga'on.) So, ha-shochet - "the slaughterer" in Hebrew, not Aramaic - represents the beginning of the redemption from exile. The Angel of Death might (not definitely) take the slaughterer; and then, the final stage of redemption will be the Revival of the Dead, when God Himself will "slaughter the Angel of Death," because death itself will be cancelled.

And finally, what is the significance of father buying this kid for two zuzim? Having established that the kid represents Israel, it follows that abba here refers to our Father in Heaven. How, then, did He acquire us "for two zuzim"?

דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא שׁוֹנְרָא וְאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.
וְאֵתָא כְּלָבָא וְנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.
וְאֵתָא חוּטְרָא וְהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא נוּרָא וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא מִיָּא וְכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא תּוּרָא וְשִׁתָּה לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא הַשׁוּחַט וְשַׁחַט לְתּוּרָא, דְּשִׁתָּה לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא מְלֶאךְ הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתּוּרָא, דְּשִׁתָּה לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא הַקְּדוּשׁ בְּרוּךְ הוּא⁵² וְשַׁחַט לְמְלֶאךְ הַמּוֹת, דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתּוּרָא, דְּשִׁתָּה לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכְלָה לְגְדִיא, דְּזָבִין אֲבָא בְּתָרֵי זִוְזִי, חַד גְּדִיא, חַד גְּדִיא.

Although g'di can be a generic term for the young of any kosher animal (see the Talmud, Chullin 113 a-b), it usually refers specifically to a kid (a goat up to the age of one year) or a lamb (a sheep up to the age of one year). And these are precisely the animals which are sacrificed for the Tamid (daily) offerings and the Mussaf (Shabbat, Rosh Chodesh, and Festival additional) offerings.

A month and a half ago, we began the countdown to Pesach with the first of five special Shabbatot - Shabbat Shekalim (Exodus 30:11-16). Then, we read how every Jew was obligated to pay the half-shekel due, the annual tax that was used for purchasing the goats and lambs for the Tamid offerings (Megillah 29b; Mishnah Berurah 685:1). This was how the Jew bought his share in the Holy Temple. And how much is half a shekel? The shekel (equivalent to the Talmudic sela) was a unit of currency equal to four zuzim (equivalent to silver dinars in the Talmud). Thus, the two zuzim, with which father bought the g'di and with which we conclude the Seder service, are worth half a shekel.

⁵² 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.

דְּזָבִין אָבָא בְּתַרֵּי זִוְזִי, חֵד גְּדָא, חֵד גְּדָא.

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]

