



The Haralick Haggadah: A Passover Celebration

compiled by

**Robert M. Haralick
Passover 1985**

Revised Passover 1993

Revised Passover 1994

Revised Passover 1995

Revised Passover 1996

Revised Passover 1997

Revised Passover 1999

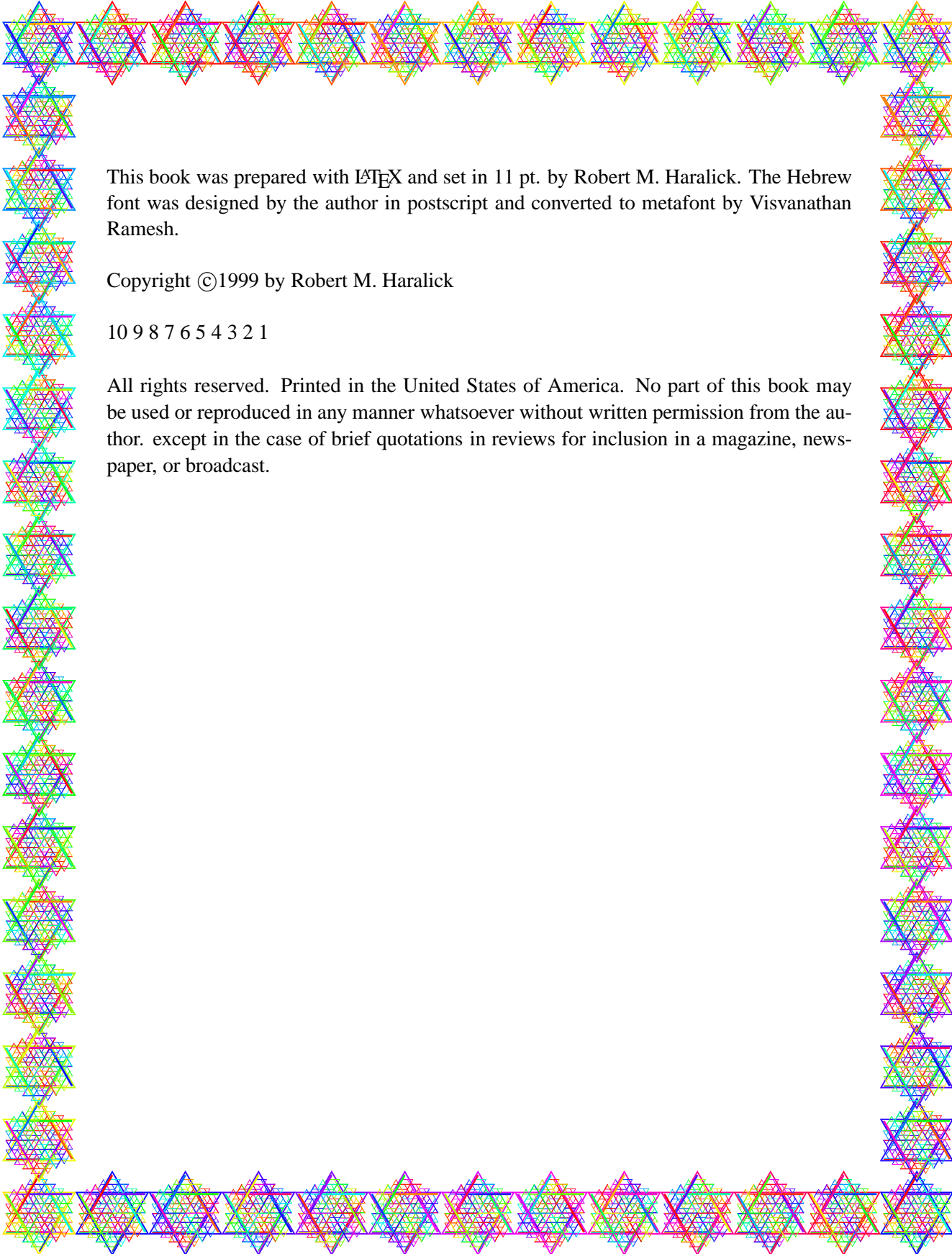
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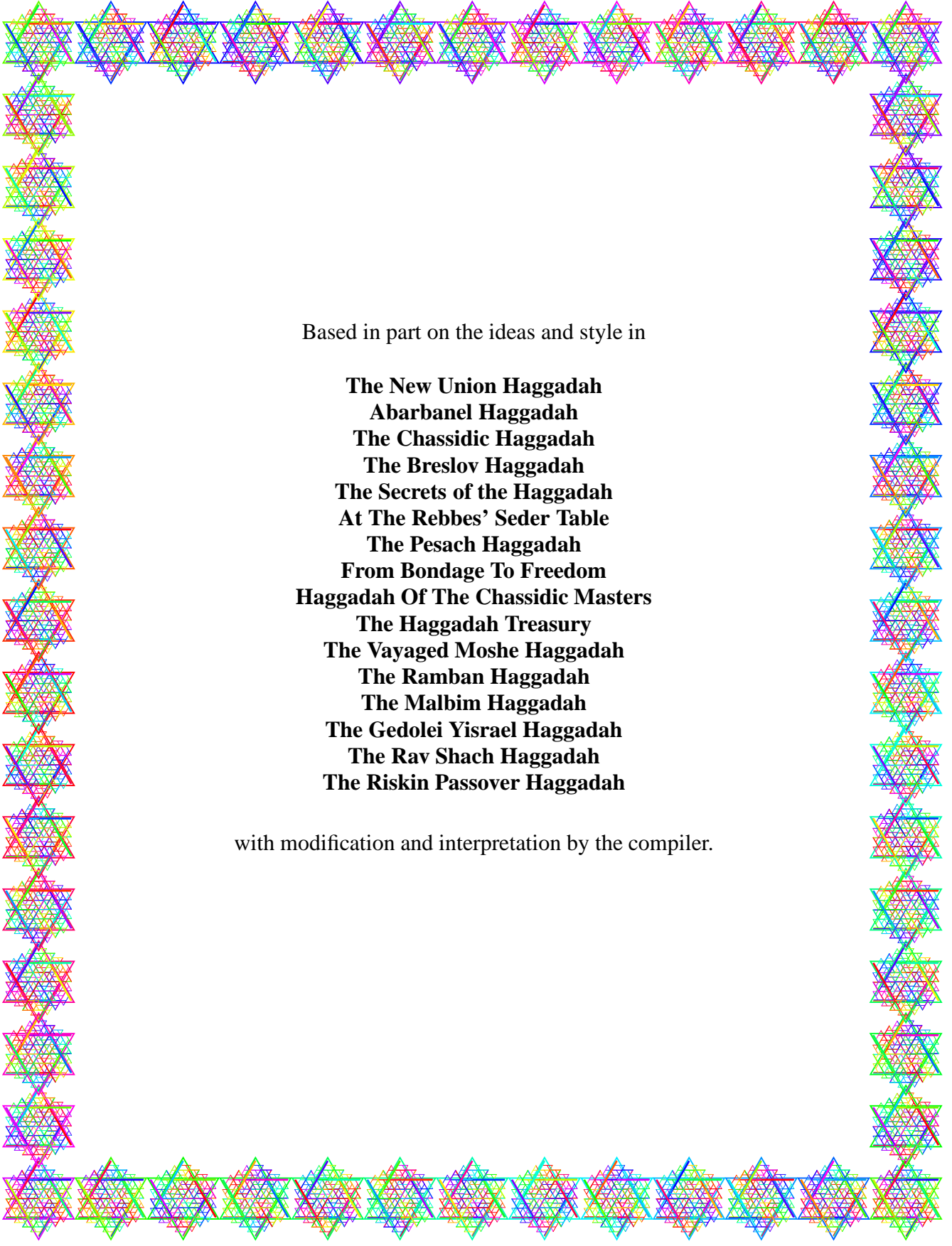


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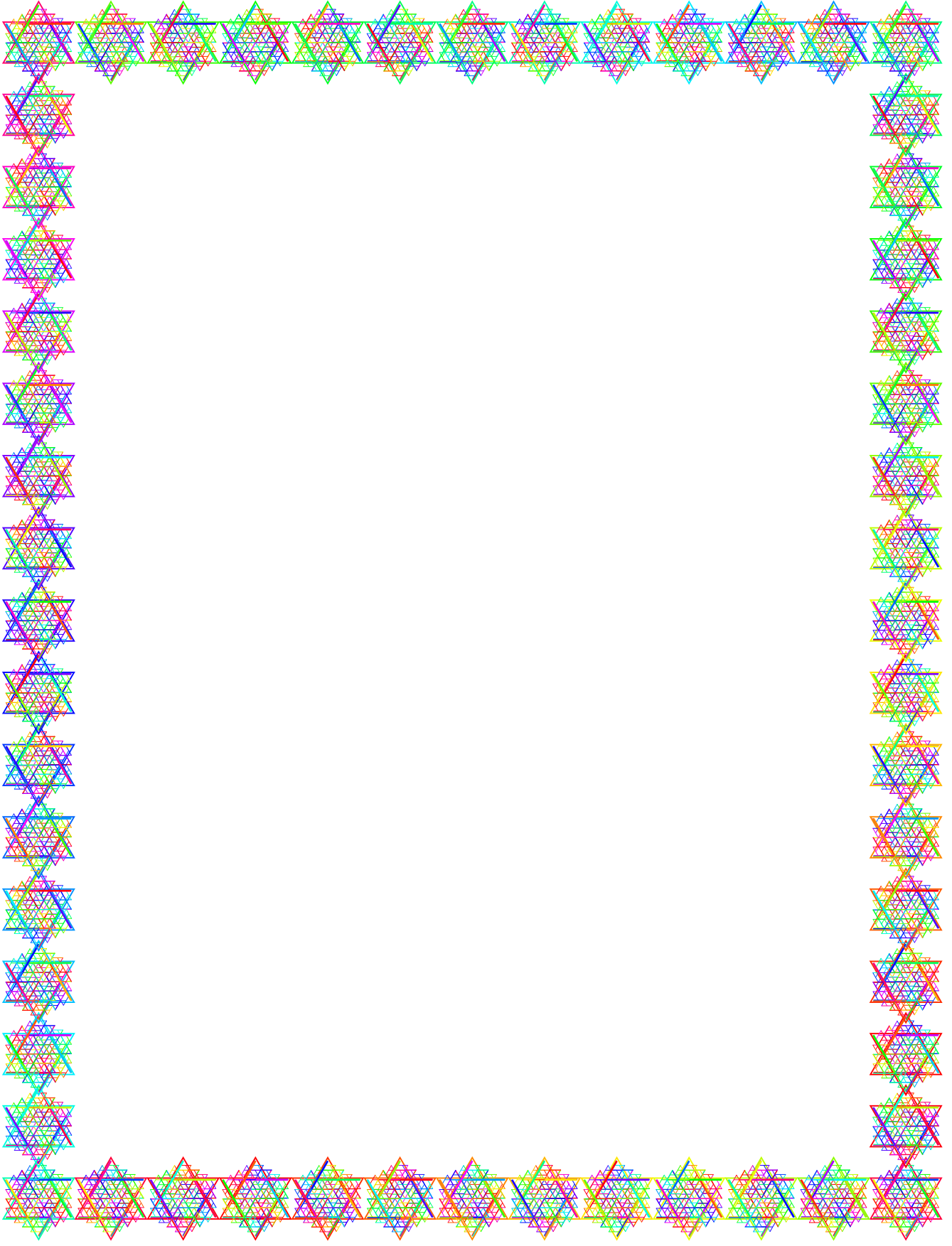
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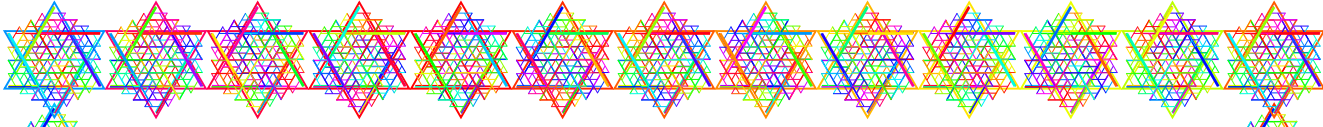


Based in part on the ideas and style in

- The New Union Haggadah**
- Abarbanel Haggadah**
- The Chassidic Haggadah**
- The Breslov Haggadah**
- The Secrets of the Haggadah**
- At The Rebbes' Seder Table**
- The Pesach Haggadah**
- From Bondage To Freedom**
- Haggadah Of The Chassidic Masters**
- The Haggadah Treasury**
- The Vayaged Moshe Haggadah**
- The Ramban Haggadah**
- The Malbim Haggadah**
- The Gedolei Yisrael Haggadah**
- The Rav Shach Haggadah**
- The Riskin Passover Haggadah**

with modification and interpretation by the compiler.

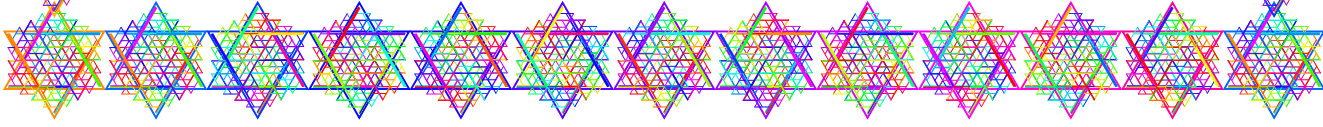


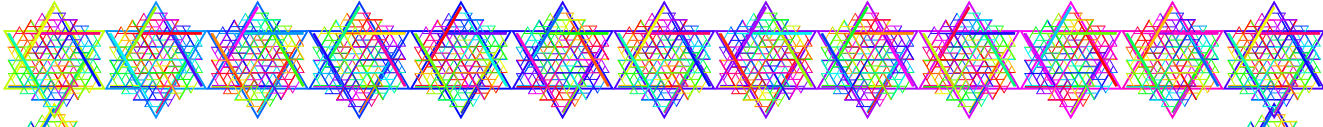


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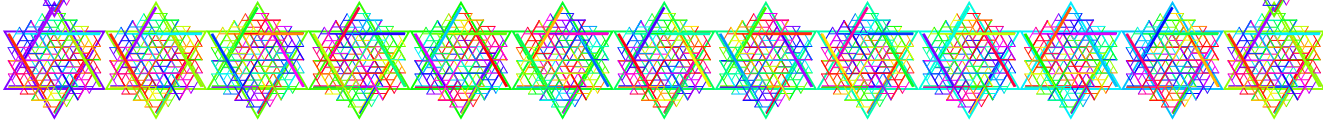
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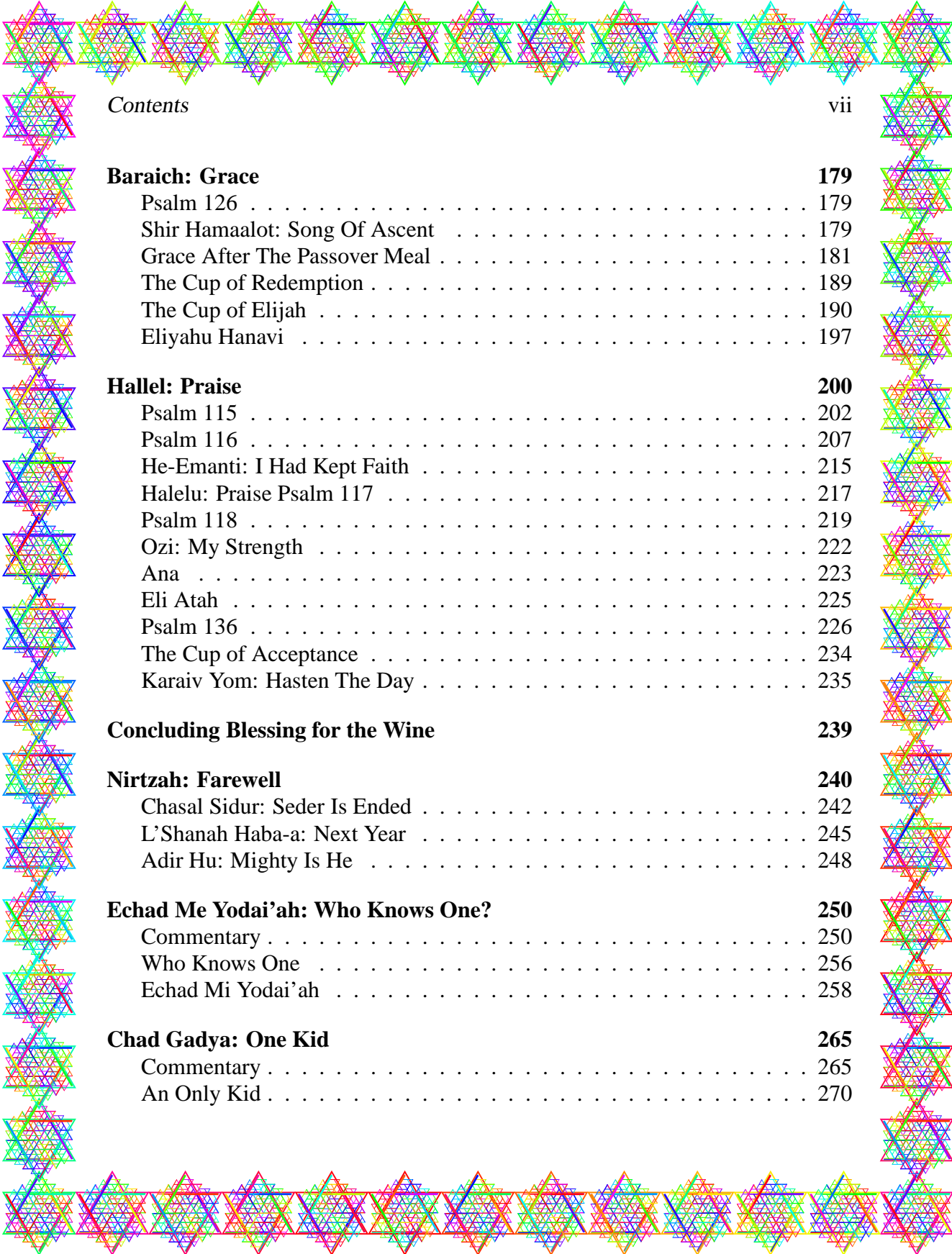
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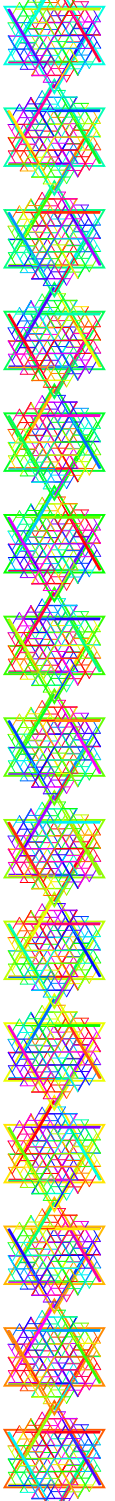


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Preliminaries

Lighting the Candles

Participant

May the festival lights we now kindle,
 Inspire us to be a channel for God's holiness,
 To be free and to love,
 To uplift and to bless,
 To heal and not to harm,
 To help and not to hinder,
 To bless and not to curse,
 To create and not to destroy,
 To be more spiritual in our own materiality,
 To be of service to the Divine,
 So that we may be ever close to You
 Our God of Peace, Freedom and Aliveness.

Light the Candles

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
 לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Baruch Atah Adonai Elohaynu Melech Ha-olam Asher Kid'shanu
 B'mitzvotav V'tzivanu L'hadlik Neir Shel Yom Tov.*

Blessed art Thou, Lord our God, King of the Universe,
 Who sanctifies us with the commandments,
 And Who commands us to light the holiday candles.

Holiday Candle Lighting Blessing

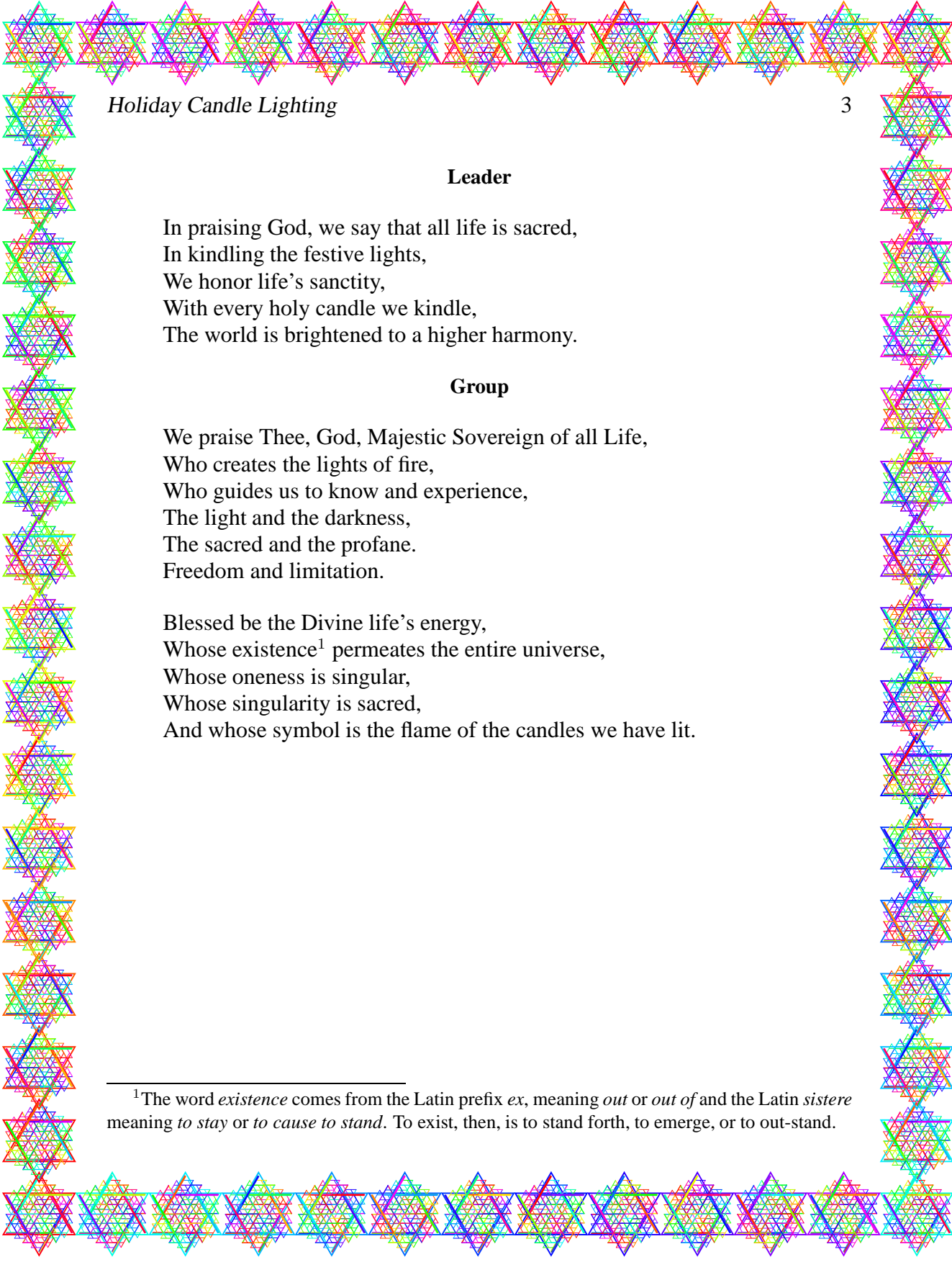
Ba ruch A tah A do

nai E lo hei nu Me lech Ha o lam A

sher Kid' sha nu B' mitz vo tav V tzi

va nu L' had lik Neir L' had lik

Neir Shel Yom Tov



Holiday Candle Lighting

3

Leader

In praising God, we say that all life is sacred,
In kindling the festive lights,
We honor life's sanctity,
With every holy candle we kindle,
The world is brightened to a higher harmony.

Group

We praise Thee, God, Majestic Sovereign of all Life,
Who creates the lights of fire,
Who guides us to know and experience,
The light and the darkness,
The sacred and the profane.
Freedom and limitation.

Blessed be the Divine life's energy,
Whose existence¹ permeates the entire universe,
Whose oneness is singular,
Whose singularity is sacred,
And whose symbol is the flame of the candles we have lit.

¹The word *existence* comes from the Latin prefix *ex*, meaning *out* or *out of* and the Latin *sistere* meaning *to stay* or *to cause to stand*. To exist, then, is to stand forth, to emerge, or to out-stand.

Our Purpose

Leader

Before God and in the presence of loved ones and friends,
Having before us the emblems of festive rejoicing,
We gather for our sacred celebration.

With the household of Israel,
With our elders and young ones,
Linking and bonding the past with the future,
We open ourselves to the call of Divine service.

We re-live a story that is told for all peoples,
A story which is not just historical,
But one which carries a deep spiritual teaching,
Of freedom and limitation.

And how when we are bound in limitation,
God comes and gives us a new beginning.

We now gather to observe the Passover,
As it is written:

Group

*You shall keep the [Feast of] Unleavened Bread,
For on this very day I brought your hosts out of Egypt.
You shall observe this day throughout the generations,
As a practice for all times².*

²Exodus 12:17



Our Purpose

5

Leader

We assemble in fulfillment of the mitzvah:

Group

You shall tell your son on that day, saying:

*It is because of this that the Lord did so for me when I
went out of Egypt.³*

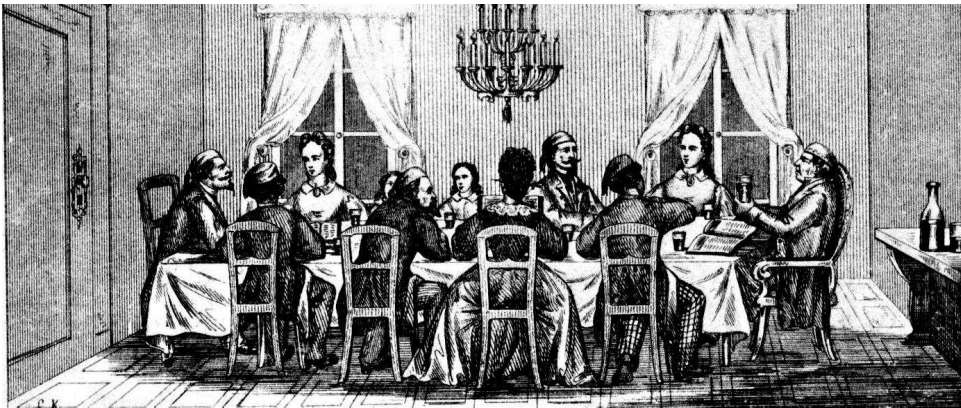
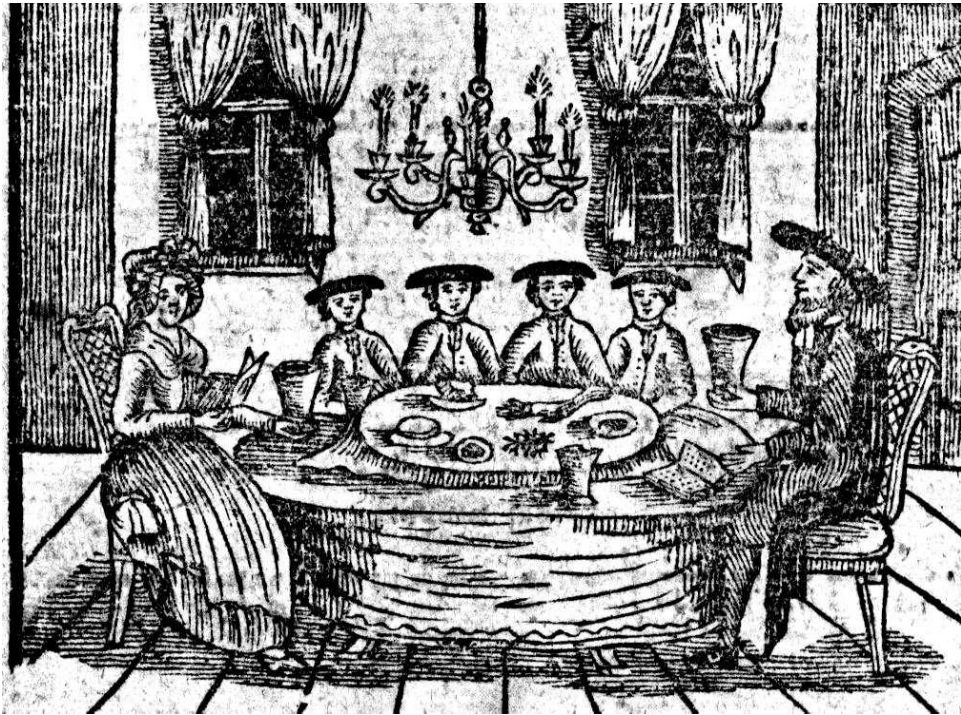
*Remember the day on which you went forth from Egypt,
From the house of bondage,
And how the Lord freed you with a mighty hand⁴.*

Leader

Today we celebrate,
Today we remember and reveal,
The deepest and important meaning
Of our freedom from the land of bondage.
A freedom made possible by our listening,
And responding to the Divine calling,
A freedom made possible by God's mighty hand.

³Exodus 13:8.

⁴Exodus 13:3



Seder Table Gatherings (Offenbach 1795; Trieste 1864)



The Family at the Seder Table. (Arthur Szyk)

Order and Control

One By One

God's control is hidden only because we do not see it.
When we take control of our lives without a consciousness of God,
We lose our sight and do not see God.
And to the degree that we seek to control,
We will feel things happening in our lives out of control.
And the order that God places in our lives will elude us.

When we accept the yoke of God's control,
We experience God's order.

We are constantly asking:
What message is God sending me now?
What is God teaching me now?
What is God hinting for me to do next?

With this kind of listening,
We will not be thrown off by what others do.
And we will understand that with respect to us,
What others do is ordained by God.

As we sit down to the Seder,
To the Divine order in the Seder,
May we understand how we are God's agents,
And may we see our life's situations as given to us by God.
For this is the meal of the Holy One, Blessed by He,
And His Divine Presence, the Shechinah.

Group

Master of the universe! You know that we are flesh and have limited understanding. Let it be your will, God, that the mitzvot we perform this evening ascend and be accepted before You. May they help rectify the "sparks" that are still in the Kelipot. Let it be to our merit for abundance and blessings to fill all the worlds, unobstructed by our individual and collective limitations.

Rebirth and Renewal

Leader

The festival of Passover is in the Spring of the year.
It is a festival of rebirth and renewal.
So it is natural that we celebrate it,
By reading from the Song of Songs.

This poetry of nature,
Of the budding flowers and trees,
Of life renewed after the coldness and darkness of winter,
Can be understood as a spiritual renewal,
Gently guiding our soul.

This poetry of love,
Reminds us of the love and the covenant betrothal between
God and all spiritual cultivators and seekers.

Participant

Rise up in haste, my love, my dove, my fair one
And come away!
For look, the winter with its clouds, snows, and rains
Has past and gone!

Flowers sprout from the earth,
And the time has come to pluck harp-strings,
For the coo of doves is heard throughout the land.

Come, beloved, let us wander out into the countryside,
And spend our nights in villages.
We will rise early and visit the vineyards
To see how the vines are faring,
Whether the young clusters are yet showing,
Whether the pomegranate tree is in bud.

Look, the young figs sprout from the fig-branches,
 And the flowering vines have a sweet scent.
 It is time to play and to sing.
 Rise up, my love, my beautiful one
 Come away and let us begin!⁵

Dodi Li: My Beloved Is Mine

דודי לי

My beloved is mine	<i>Dodi Li</i>	דודי לי
And I am his	<i>Va'ani Lo</i>	ואני לו
That feeds	<i>Haro'eh</i>	הרועה
Among the lillies.	<i>Bashoshanim.</i>	בשושנים.
Who is that going up	<i>Mi Zot Ola</i>	מי זאת עולה
From the desert	<i>Min Hamidbar</i>	מן המדבר
Who is that going up	<i>Mi Zot Ola</i>	מי זאת עולה
burning myrth?	<i>M'kuteret Mor</i>	מקטרת מור
And incense?	<i>Ulvonah?</i>	ולבונה
You have ravished my heart	<i>Libavtini</i>	לבבתיני
My sister, my bride.	<i>Achoti Kalah</i>	אחותי בלה
You have ravished my heart	<i>Libavtini</i>	לבבתיני
My bride.	<i>Kalah</i>	בלה

⁵Patterned after the Song of Songs 2:8-13.

דודי לי



The Seder Plate

Leader

Three whole shimura matzos are placed in a cloth matzah cover and are put on top of the Seder plate. The lowest matzah is referred to as *Yisrael*, the middle one as *Levi*, and the upper one as *Kohen*. A napkin is placed between each matzah and the one above it. Referring to these matzos in the order *Kohen*, *Levi* and *Yisrael*, the Hebrew first letters of these words form the acronym **כְּלִי**, meaning vessel. A vessel is that which can hold light. The matzos represent vessels and the items placed below them represent the Divine lights which suffuse these vessels.

One By One

In the upper right of the Seder plate is the **זְרוּעַ**, the shankbone. It is symbolic of the sacrifice of material life for spiritual life.

In the upper left is the **בֵּיצָה**, the hard-boiled or roasted egg. The egg commemorates the Chaggigah sacrifice. It is the triumph of spirituality over the attachment to materiality.

In the center of the plate is the **מָרוֹר**, the bitter herb, romaine lettuce. Its greenness hints that our Winter embitterment will end when God brings the Spring time.

On the right is the **חֲרוּסָת**, the mixture of ground apples, pears, and nuts to which red wine is added. It symbolizes the mortar the Israelites used in doing Pharaoh's labor to build the cities of Pithom and Raamses.

On the lower left is placed the **כַּרְפָּס**, the parsley, celery, raw onion, or boiled potato. It stands for renewal, for creation, for hope and for springtime growth.

In the center at the bottom is placed the **חֲזֵרָת**, the horseradish. It symbolizes the bitterness of enslavement.



The Seder Table. (Z. Livni)

On top of the Seder plate is the **מַצָּה**, matzah, of freedom. Its flatness, thinness, two-dimensionality, and dryness not only symbolizes the poor bread, but it symbolizes the full freedom inherent in proper humility and spiritual service.

Rabbi Glazerson explains that the Seder Plate is called **קַעֲרָה**. Looking at the letters which follow these letters we have:

ה	ר	ע	ק
ו	ש	פ	ר

After rearranging **רפשו**, we obtain the word **שׁוֹפָר**, Shofar. When we begin the Maggid section of the Seder with Ha Lachma Anya, we raise the Seder plate.

The Ben Ish Chai teaches that the act of lifting the plate has the power to annul the need for blowing the shofar. The *Zohar* says that this relationship teaches that if we carefully observe the laws of Passover, we will be favorably judged on Rosh HaShanah,⁶

when the Shofar is blown to arouse us to repent.

Participant

Rabbi Yehoshua of D'Zhikov teaches that the first letters of the words **מַצָּה**, **זְרוּעַ**, **בִּיצָה**, **חֲרוּסָת**, **כַּרְפָּס**, spell the word **מִזְבֵּחַ**, meaning *your altar*.⁷

⁶*The Secret of the Haggadah*, p 54-55.

⁷*The Chassidic Haggadah*, p. 97.

The Empty Chair

Participant

And there is the empty chair for that part of us which may knowingly or unknowingly still be enslaved or bound. That part of us is also empty. The empty chair is also for those of our people who are not here, who have assimilated, and are not participating in any Seder.



Sifting the flour to make Matzah. (Leghorn 1878)



Baking the flour to make Matzah. (Leghorn 1878)

The Order of the Seder

Leader

The order of the Seder has 15 parts. Fifteen is the gematria of the God name יה, associated with חכמה, wisdom. The service of Passover centers on our will to have faith and accept God's yoke. Will transcends wisdom. But to manifest this will, it must be first filtered through wisdom, and from wisdom eventually to action.

The 15 parts also correspond to the 15 steps which ascended to the Temple, the place where the Divine presence was manifest. The correspondence reminds us of the Divine presence and Divine order manifest in the world.

Seder Order

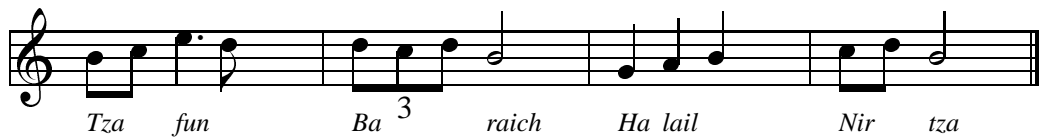
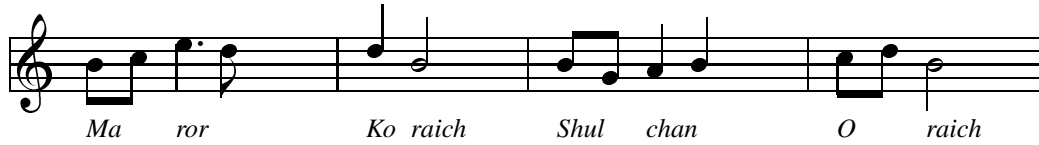
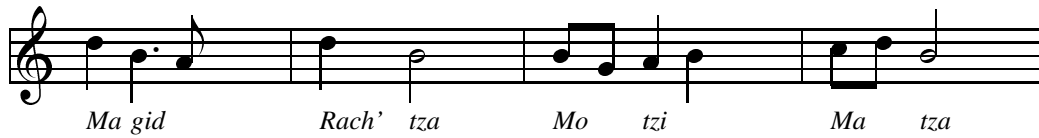
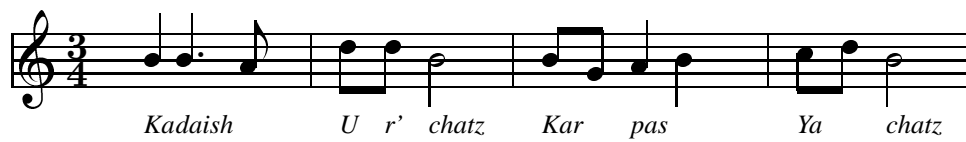
Kaddaish	Sanctify the day with the recitation of the kiddush	<i>Kadaish</i>	קַדְּשׁ
Washing	Wash the hands before eating parsley	<i>Urchatz</i>	וְרַחֵץ
Parsley or Celery	Eat a green vegetable dipped in salt water	<i>Karpas</i>	כַּרְפַּס
Breaking	Break the middle matzah and put away the larger half for the Afikoman	<i>Yachatz</i>	יַחַץ
Story	Narrate the story of the Exodus from Egypt	<i>Maggid</i>	מַגִּיד
Washing	Wash the hands prior to the meal	<i>Rach'tzah</i>	רַחֲצָה
Benediction	Recite the blessing over matzah as a food	<i>Motzi</i>	מוֹצֵיא
Matzah	Recite the blessing over matzah	<i>Matzah</i>	מַצָּה
Bitter Herb	Recite the blessing for the eating of the bitter herbs	<i>Maror</i>	מָרֹר
Sandwich	Eat the sandwich of matzah and bitter herbs	<i>Koraich</i>	כּוֹרֵיךְ
Prepared Table	The table prepared for eating the festive meal	<i>Shulchan Oraich</i>	שְׁלֻחַן עוֹרֵיךְ
Hidden	Eat the Afikoman which had been hidden all during the Seder	<i>Tzafun</i>	צָפוֹן
Grace	Give thanks to God after eating the meal	<i>Baraich</i>	בָּרַךְ
Praise	Recite the Psalms of praise	<i>Halail</i>	הַלֵּל
Conclusion	Pray that God accept our observance	<i>Nirtza</i>	נִרְצָה

Kadaish Urchatz

קַדַּיִשׁ וְרַחֵץ

♩ = 60

Folktune



Some recite the following before Maggid:

Behold I am prepared and ready to fulfill the mitzvah of telling the Exodus from Egypt. For the sake of the unification of the Holy One, Blessed be He, and His presence, through Him Who is hidden and inscrutable – [I pray] in the name of all Israel. May the pleasantness of my Lord, Our God, be upon us – may He establish our handiwork for us; our handiwork may He establish.

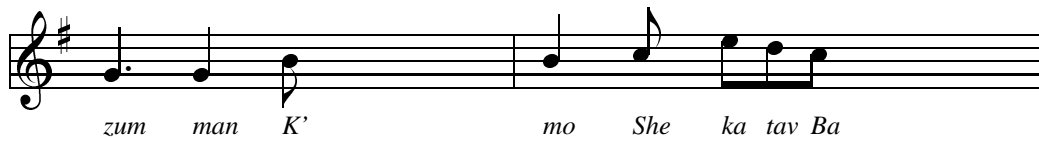
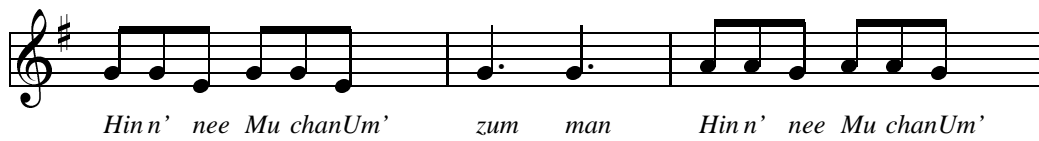
הִנְנִי מוֹקֵן וּמוֹמֵן לְקַיֵּם הַמִּצְוָה לְסַפֵּר בִּיציאת מצרים לְשֵׁם יְחִוּד
קִדְשָׁא בְרִיךְ הוּא וְשָׁכֵן תַּתִּיה, עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם, בְּשֵׁם כָּל
יִשְׂרָאֵל. וַיְהִי נֶעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:

Hinn'nee Muchan: I Am Ready

הַנְּנִי מוֹכֵן

I am ready and willing	<i>Hin'nee Muchan</i> <i>Um'zuman</i>	הַנְּנִי מוֹכֵן וּמְזַמֵּן
I am ready and willing	<i>Hin'nee Muchan</i> <i>Um'zuman</i>	הַנְּנִי מוֹכֵן וּמְזַמֵּן
I am ready and willing	<i>Hin'nee Muchan</i> <i>Um'zuman</i>	הַנְּנִי מוֹכֵן וּמְזַמֵּן
I am ready and willing	<i>Hin'nee Muchan</i> <i>Um'zuman</i>	הַנְּנִי מוֹכֵן וּמְזַמֵּן
To fulfill The commandment Of the first cup	<i>L'kayaim</i> <i>Mitzvat</i> <i>Kos Rishonah</i>	לְקַיִם מִצְוַת כּוֹס רִשׁוֹנָה
I am ready and willing	<i>Hin'nee Muchan</i> <i>Um'zuman</i>	הַנְּנִי מוֹכֵן וּמְזַמֵּן
As it is written in the Torah	<i>K'mo Shekatuv</i> <i>Batorah</i>	כְּמוֹ שְׁכַתוּב בַּתּוֹרָה
I am ready and willing	<i>Hin'nee Muchan</i> <i>Um'zuman</i>	הַנְּנִי מוֹכֵן וּמְזַמֵּן

הַנְּנִי מוֹכֵן



Kadaish: Sanctification of the Day

קַדֵּשׁ

Leader

Our story tells that in diverse ways,
With different words,
God gave promises of freedom to the Israelites.
With cups of wine, we recall each of them,
As now the first:

Group

*I am the Lord,
And I will bring you out⁸ [free you] from under the burdens of the
Egyptians⁹.*

⁸וְהוֹצֵאתִי.

⁹Exodus 6:6

The Cup of Sanctification

We stand for the recitation of the Kiddush. Each one should have his or her neighbor pour the cups of wine as a demonstration of our freedom and royal dignity which are the mark of Pesach.

The cup is picked up by the right hand and then passed to the left hand. It is then placed - with a downward motion - into the palm of the right hand, with the palm slightly cupped like a receptacle - the four fingers raised and the thumb resting to one side. The cup is held higher than 12 inches from the table.

Each person should make his/her own kiddish.

Leader

We take up the kiddush cup,
And proclaim the holiness of this day of deliverance!

Kiddish

Group

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai Elohaynu Melech Ha-olam Boray P'ri Ha-gafen.

Ba ruch A tah A do nai E lo

hei nu Me lech Ha o lam Bo ray P' ri Ha ga fen

We praise Thee,
Lord our God, King of the Universe,
Who creates and provides the fruit of the vine.

Leader

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
 וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו: וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם חַג הַמַּצּוֹת
 תּוֹהַ זְמַן חַרוּתֵנוּ מִקְרָא קֹדֶשׁ זִכָּר לִיְצִיאַת מִצְרָיִם: כִּי בָנוּ בְּחֵרָתְךָ
 וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים: וּמוֹעֲדֵי קֹדֶשְׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן
 הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ יִשְׂרָאֵל וְתִזְמְנֵם:

Group

*Baruch Atah Adonai Eloheynu Melech Haolam Asher Bachar Banu Mikol Am
 V'rom'manu Mikol Lashon V'kidshanu B'mitzvotav. Vatitein Lanu Adonai Elo-
 heynu B'ahavah Moadim L'simcha Hagim Uz'manim L'sason Et yom Hag Hamat-
 zot Hazeh Z'man Heiruteinu Mikray Kodesh Zeicher Litziat Mitzraiym. Ki Vanu
 Vachartah V'otanu Kidashtah Mikol Haamin. Umoadei Kodshecha B'simcha
 Uv'sason Hinchaltanu. Baruch Atah Adonai M'kadeish Yisrael V'haz'manim.*

Blessed are You, Lord, our God, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, Lord, our God, have given us in love, festivals for happiness, feasts and festive seasons for rejoicing, the day of this Feast of Matzot, the Season of our Freedom a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Festivals in happiness and joy. Blessed are You, Lord, who sanctifies Israel and the festive seasons.

קידוש של פסח



Ba ruch A tah A do nai E lo hey nu Melech Hao lam A



sher Bachar Banu Mikol Am V'ro m' manu Mikol La shon V' kid



shanu B' mitzvo tav Va ti tein Lanu A do nai E lo hey nu B' a ha



vah Moa dim L' sim cha Ha gim U zmanim L' sa son Et



yom HagHa MatzotHa zeh Z' man Heiru tei nu Mikray Kodesh



Zeicher Li tzi at Mitz raiyim Ki Va nu Va char tah V' o



ta nu Ki da sh tah Mi kol Haa min U moa dei Kod she cha B' sim



cha Uv'sason Hinchal ta nu Ba ruch A tah A do



nai M' ka deish Yis ra eil V' ha z'ma nim

Havdalah

Havdalah means separation. On Saturday night, which ends the Shabbat, we add the following two paragraphs to separate the Shabbat from Passover. Two Candles or wicks with flames touching are held and the following blessings are recited. After the first blessings, we hold the fingers up to the flame to see the reflected light of the flame.

Leader

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאֹרֵי הָאֵשׁ:

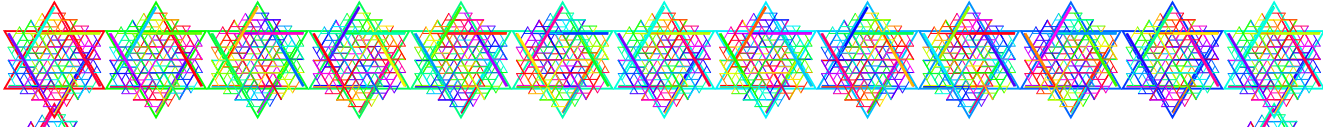
Baruch Atah Adonai Elohaynu Melech Ha-olam Borai Maorai Ha-aish.

Blessed are You, Hashem, our God, King of the universe,
Who creates the illumination of the fire.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה בֵּין
קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִילָה וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי
הַמַּעֲשֵׂה קֹדֶשׁ הַבְּדִילָה וְקֹדֶשׁ אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשְׁךָ. בְּרוּךְ
אַתָּה יְיָ הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Leader

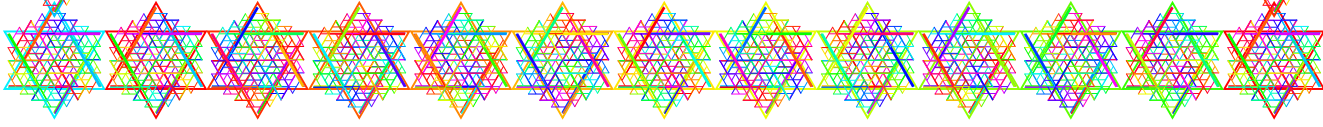
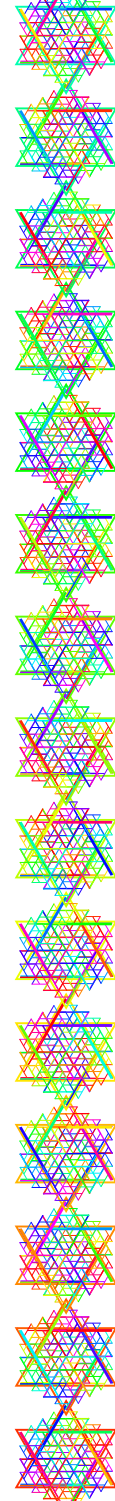
Baruch atah adonoi elohainu melech haolim, hamavdil bein kodesh lchol, bein or lechosheck, bein isra-ail le-amim ben yom hshevi-i lesheshet yemai hama-a-seh. Bein kdushat shabbat lekdushat yom tov hivdaltah, vet yom hashevi-i misheyshet tav yemai hama-a-seh kidahstah vkidashatah et amecha yisra-ail bikedushatechah. Baruch atah adonoi, hamavdil ben kodesh lekodesh.



Leader

Blessed are You, Hashem, our God, King of the universe, Who creates the illumination of the fire.

Blessed are You, Hashem our God, King of the universe, Who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of activity. You have distinguished between the holiness of the Shabbat and the holiness of a Festival, and have sanctified the seventh day above the six days of activity. You distinguished and sanctified Your nation Israel with Your holiness. Blessed are You, Hashem, Who distinguishes between holiness and holiness.



Shehecheyanu

Group

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהַגִּיעַנוּ
לְזִמְנֵי תְּהֵא:

*Baruch Atah Adonai Eloheynu Melech Ha-olam She-he-che-yanu
V'ky-y'manu V'higi-anu Lazman Hazeh.*

Blessed art Thou, Lord our God, King of the Universe,
Who has kept us in life,
And sustained us,
And enabled us to reach this season.

Ba ruch A tah A do nai E lo
hei nu Me lech Ha o lam She he che yan nu V'
ky y' ma nu V' hi gi a nu Laz man Ha zeh

All lean to the side while drinking the first cup of wine. Drink as much of the first cup as is comfortable to drink.

Participant

The Kiddish tells how God sanctified the nation of Israel with His commandments. Our Matriarch Sarah was known for her efforts to spread the word of God to those who previously worshipped idols. So we associate the Cup of Sanctification with Sarah.

Group

As we sense the holy,
And sanctify this Passover,
We ourselves are consecrated.
For we endow each of our actions with its own Holiness.
And we endow our Passover celebration with Holiness.
We Praise Thee, O God,
Who has given us to know the Holy.

Leader

We praise Thee, God, Sovereign of Existence!
You call us for service,
You hallow our lives with the commandments.
In love, You have given us,
Sabbaths for rest,
Festivals for rejoicing,
And seasons for celebration.
We are particularly happy
For the festival of Matzah,
A commemoration of the Exodus from Egypt,
An Exodus which today makes possible
Our soul's reaching for freedom
Despite the continual physical pressures
Attempting to push it into bondage,
Blessed be God,
Who delivers us out from the land of our Egypt,
The land of limitation and constriction.¹⁰

¹⁰The Hebrew word for Egypt מִצְרַיִם is related to the root מִצַּר. In its verb form the root מִצַּר means to bound, border, fix boundaries, or limit. The noun מִצַּר means distress, straitness, strait, narrow pass, or stricture. The noun מִצְרָה means boundary or bound. The adjective מִצְרִי means sorry or depressed.

Urchatz: Washing of the Hands

וְרַחֵץ

Participant

The usual order of purify or cleanse, symbolically turning away from evil, and then sanctify is reversed. On the Seder night, we sanctify first and then purify. Rabbi Avraham of Sochatchov teaches that

we repeat the pattern followed in the Exodus from Egypt. God did not wait until the Jews purified themselves. He redeemed them first and then, instructed them how to purify themselves.¹¹

A washbasin is brought to the leader of the Seder who proceeds to wash his hands in the ritual manner without reciting a blessing. Then if it is the custom of the house, all the Seder participants wash their hands. No blessing is recited for this washing.

¹¹*The Chassidic Haggadah*, p. 30.

Karpas: Celery, Parsley, Greenstuff

כַּרְפָּס

The leader of the Seder takes a piece of karpas, a green vegetable: parsley, celery, or green onion. The piece should be smaller in volume than an olive size. He dips it in salt water and distributes similar pieces to all assembled.¹²

Group

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה:

Baruch Atah Adonai Elohayu Melech Ha-olam Boray P'ri Ha-adamah.

Blessed art Thou, Lord our God, King of the universe,
Who creates the fruit of the ground.

All eat the parsley dipped in salt water

Leader

Eating the parsley dipped in salt water
Endows us with new spiritual energy and life.
The parsley reminds us of where we are going:
The new life.
The salt water reminds us of from where we have come:
The tears of slavery.

¹²The following blessing is recited with the intention that it refers also to the maror which will be eaten later on.

Participant

We do come away.
 We do begin.
 We learn anew.
 And leave by the wayside our limiting assumptions.
 We leave our self-imposed boundaries.
 We leave the spiritual winter.
 We celebrate the spiritual springtime,
 Of action, of growth, and renewal,
 Of going beyond, beyond wherever we have been.
 Breaking out of where we were.

Yachatz: Breaking

יָחַץ

Quiet for 10 seconds so that everyone can hear the breaking of the matzah. Half of the matzah is to be put back and the other half serves as the afikoman.

Leader

Now I break the middle matzah, and conceal one half as the afikoman. Later we will share it, as it was shared at the early Passover services in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we say together the ancient words which join us with all who are in need: with the wrongly imprisoned and the beggar in the street, with those who are starving, and with those who are not free. For our redemption is bound up with the deliverance of people everywhere from material and spiritual bondage.

Sing the Freedom Nigun

Freedom Nigun

With repeated drive

R. Haralick after S. Carlebach

The musical score for 'Freedom Nigun' is written in 6/8 time and consists of six staves of music. The key signature has four flats (B-flat, E-flat, A-flat, D-flat). The first staff begins with a treble clef, a key signature of four flats, and a 6/8 time signature. It contains an initial measure followed by a repeat sign and a series of eighth notes. The second staff continues the melody with eighth notes and a half note. The third staff features a first ending bracket over the final two measures. The fourth staff starts with a second ending bracket over the first two measures. The fifth and sixth staves complete the piece with eighth notes and a final whole note.

With a beginning and not in a beginning. With a beginning means with that essence which sets up and starts the *in the beginning*.



The first beat is the beating drive of our enslavement taskmasters. So it should be expressed with a special *Oy*. The second beat is our sinking into yet a deeper level of the enslavement. The repetition of the two beats is the parallel of the physical and the spiritual.



And with the continued repetition of the driving enslavement we get used to it and it seems as if we can even breathe and live in it.



But this breathing space is illusory and just sets up the beginning for a deeper enslavement, an enslavement without our conscious awareness that we have become enslaved.



Freedom Nigun

But if we listen to God's voice, the voice that is always calling us, if we open ourselves to the Godly force of growth and greater understanding, we set up the process for a new beginning, the beginning of our deliverance.

God delivers us from our enslavement and the process of our exodus engages. God's outstretched arm is strong yet gentle and it brings us to a new beginning at another level.

And with a new beginning, a new outlook we live in the very same physical to which we were previously enslaved, but this time we are free. And the living we do uplifts us.

This living is deep and complete living. A living that is accord with God's commandments. It is a living that meaningful and free. It is a living which is in service of the Divine, a living which is not only physical and spiritual, but a living which is peaceful and eternal.



Maggid: The Story

מַגִּיד

Raise the Seder plate.

Leader

This is the bread of poverty which our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and celebrate the Passover. This year we are here; next year may we be in the land of Israel. This year we are in bondage; next year may we all be free people.

הָא לַחֲמַא עֲנִיָא דִּי וּלְכָא אֲבַתְתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל יִיתִי וְיִכּוּל
כָּל דְּצָרֵיךְ יִיתִי וְיִפְסַת. הַשָּׁתָּא הָכָא לְשָׁנָה תְּבָאָה בְּאַרְעָא דְּיִשְׂרָאֵל.
הַשָּׁתָּא עֲבָדֵי לְשָׁנָה תְּבָאָה בְּנֵי חוֹרֵין.

Ha Lachma Anya: This Is The Bread Of Poverty

הָא לַחְמָא עֲנִיָּא

This is the bread
Of poverty

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
Celebrate the Passover.

This year we are here.

Next year may we be

In the land of Israel.

This year we are in bondage.

Next year may we all be
Free children.

Ha Lachma

Anya

Di Achalu Avhatana

B'Arā D'mitsrayim.

Kol Dichfin

Yaitai V'Yaichul.

Kol Ditsrich

Yaitai V'yifsach.

V'yifsach.

Hashata Hacha

L'shana Haba

B'ara D'yisra-ail.

Hashata Avdai

L'shana Haba-a

B'nai Chorin

הָא לַחְמָא

עֲנִיָּא

דִּי אֶכְלוּ אַבְהַתָּנָא

בְּאַרְעָא דְּמִצְרַיִם.

כָּל דְּכַפִּין

יִיתֵי וַיֵּכֵל

כָּל דְּצָרִיד

יִיתֵי

וַיִּפְסַח

הַשָּׁתָּא הַכָּא

לְשָׁנָה הַבָּאָה

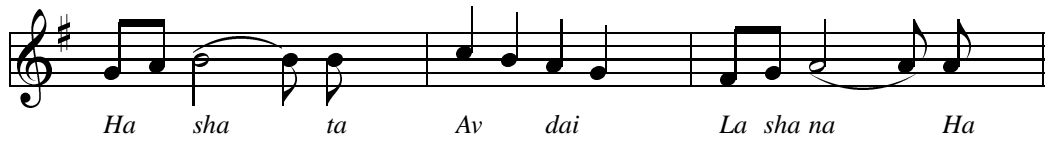
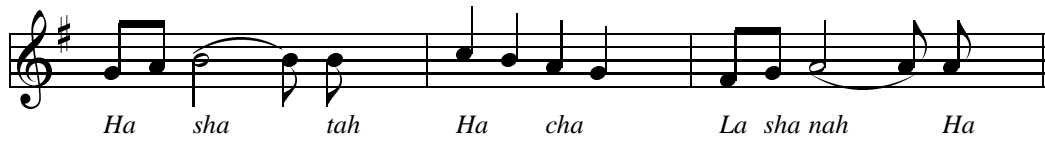
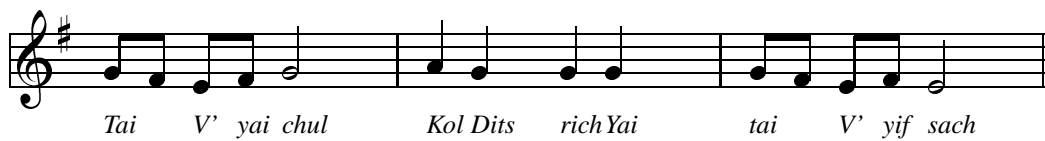
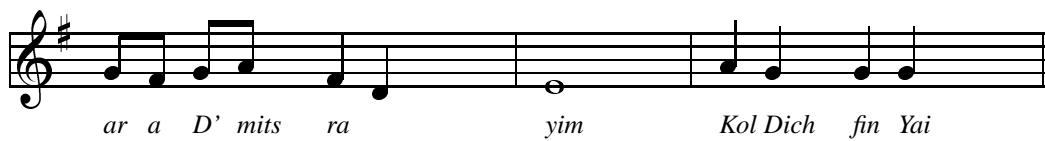
בְּאַרְעָא דִּישְׂרָאֵל.

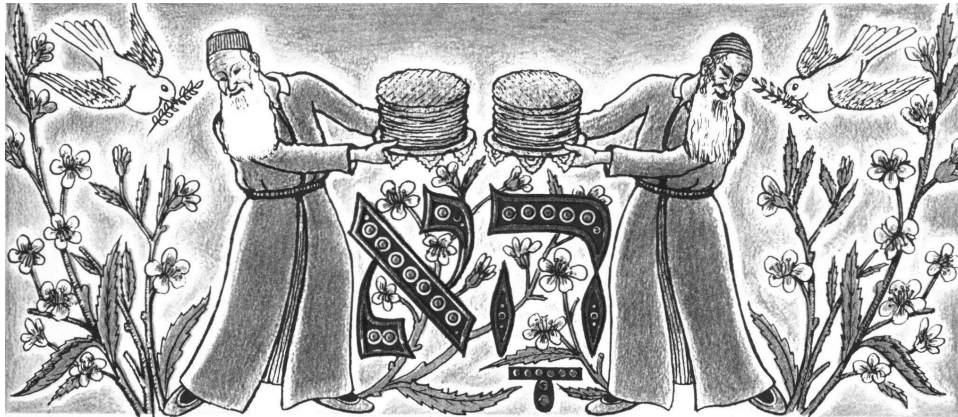
הַשָּׁתָּא עַבְדֵּי

לְשָׁנָה הַבָּאָה

בְּנֵי חוֹרִין

הָא לַחְמָא עֲנִיָּא





This is the Bread. (Z. Livni)

Leader

*We will go, young and old.
We will go with our sons and our daughters.
We will go for we must observe the Passover Festival¹³.*

So it was said before the first Passover observance. To this day, our children continue to join in our observance. Each asks the questions whose answers are the Passover story. Examine the questions carefully. You will see that they comprise two contrasting categories. The first two questions regarding matzah and maror represent the issues of slavery and oppression, hardship and bitterness. The last two questions, regarding dipping food and reclining, represent the issues of emancipation and liberty, redemption and freedom.¹⁴

¹³Exodus 10:9

¹⁴The Malbim Haggadah, p43.

Ma Nishtanah: The Four Questions

One or more of the younger ones

- Why is this night different from all other nights?
- On all other nights we eat either leavened bread or matzah. On this night we eat only matzah.
- On all other nights we eat all kinds of herbs. On this night, we especially eat bitter herbs.
- On all other nights we do not dip herbs at all. On this night, we dip them twice: once in maror and once in charoset.
- On all other nights, we eat in an ordinary manner, sitting upright or reclining. On this night, we all recline with special ceremony.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה כָּלוּ מְרוֹר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְלוּ פְּעַם אַחַת הַלַּיְלָה הַזֶּה
שְׁתֵּי פְּעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין הַלַּיְלָה הַזֶּה
כָּלְנוּ מְסַבֵּין:

מַה נִּשְׁתַּנָּה

Ma Nish ta na Ha lai la Ha ze Mi
kol Ha lei lot She b' chol Ha lei lot A nu Och
lin Chametz U ma tza Ha lei la Ha zeh Ku
lo Ma tza She b' chol Ha lei lot A nu Och lin She or Y' ra
kot Ha lei la Ha zeh Ku lo Ma ror She b'
chol Ha lei lot Ain A nu Mat be lin A fi lu Pa am Eh
chat Ha lei la Ha zeh Sh' te Pa a mim She b'
chol Ha lei lot A nu Och lin Bein Yosh vin U vein M' su

**Leader**

We shall now answer the four questions. Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances toward the Kingdom of God. This is our theme.

Group

Once we were slaves to Pharaoh in Egypt. Then with a strong hand and outstretched arm the Lord our God freed us from Egypt. Had the Holy One not delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.

Avadim Hayinu: We Were slaves

עַבְדִּים הָיִינוּ

Once we were slaves, but now we are free children!

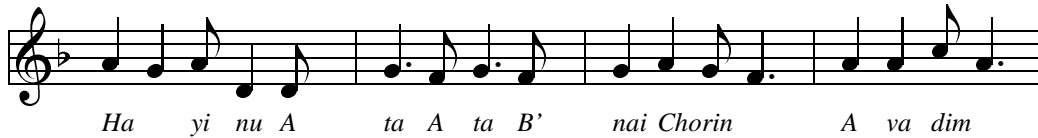
Slaves we were, we were.	<i>Avadim Hayinu Hayinu</i>	עַבְדִּים הָיִינוּ הָיִינוּ
Now we are free children,	<i>Atah B'nai Chorim</i>	עַתָּה בְּנֵי חוֹרִין
Free children.	<i>B'nai Chorim</i>	בְּנֵי חוֹרִין
Slaves we were.	<i>Avadim Hayinu</i>	עַבְדִּים הָיִינוּ
Now, now we are	<i>Ata Ata</i>	עַתָּה עַתָּה
Free children.	<i>B'nai Chorim</i>	בְּנֵי חוֹרִין
Slaves we were.	<i>Avadim Hayinu</i>	עַבְדִּים הָיִינוּ
Now, now we are	<i>Ata Ata</i>	עַתָּה עַתָּה
Free children,	<i>B'nai Chorim</i>	בְּנֵי חוֹרִין
Free children.	<i>B'nai Chorim</i>	בְּנֵי חוֹרִין



הָיִינוּ לַפְּרָעָה בְּמִצְרַיִם, וַיּוֹצִיאֲנוּ יְיָ אֱלֹהֵינוּ
 מִשָּׁם בְּיַד חֲזָקָה וּבְזִרְזוּעַ נְטוּיָה. וְאֵלֹהֵינוּ לֹא
 הוֹצִיא הַקְּדוֹשׁ-בְּרוּךְ-הוּא אֶת אֲבוֹתֵינוּ
 מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי-בְנֵינוּ
 מִשְׁעַבְדִּים הָיִינוּ לַפְּרָעָה בְּמִצְרַיִם. וְאִפְּלוּ
 בְּלָנוּ חֲכָמִים, בְּלָנוּ נְבוֹנִים, בְּלָנוּ זְקֵנִים,
 בְּלָנוּ יוֹדְעִים אֶת הַתּוֹרָה – מִצְּנֵה עָלֵינוּ
 לְסַפֵּר בִּיצִיאַת מִצְרַיִם, וְכָל הַמְרָבָה לְסַפֵּר
 בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מִשְׁבַּח.

We were once slaves in Egypt. (Z. Livni)

עֲבָדִים הָיִינוּ



Leader

Even if all of us were wise, and all of us people of understanding, learned in Torah, it would still be our obligation to tell and experience the story of the Exodus from Egypt. For in order to experience it, we must tell it and hear it. Knowing it is not enough. And the more we tell about the Exodus, the more we are praise worthy.

V'chol Hamarbe: And The More

וְכֹל הַמְרַבֵּה

And the more

V'chol Hamarbe

וְכֹל הַמְרַבֵּה

One tells of the
Exodus from Egypt

L'saper Bitziat Mitzrayim לְסַפֵּר בִּיְצִיאַת מִצְרַיִם

The more he is
to be praised.

Hareze Ze M'shubach

הֲרֵי זֶה מְשֻׁבָּח

וְכֹל הַמְרַבֵּה

David Alster-Yardeni

V' chol hamar be l' sa per bi tzi at mitz

ra yim V' chol hamar be l' sa per bi tzi at mitz

ra yim V' ra yim ha re ze ha re ze m' shu bach

Participant

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:

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בֵּרַק, וְהָיוּ מְסַפְּרִים בְּצִיאַת מִצְרַיִם כָּל אוֹתוֹת הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם.

Our Masters! The time has come for reciting the morning Shema!

רְבוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

Rabbi Elazar 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 interpreted the verse:

אָמַר רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה, תְּרֵי אָנִי כִּבְּן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלֹת, עַד שֶׁדִּרְשָׁה בֶּן זוֹמָא, שֶׁנֶּאמַר,

*In order that you may remember the day you left Egypt all the days of your life.*¹⁵

לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ.

¹⁵Deuteronomy 16:3.

Had it said only *days of your life*, it would have indicated only the days. [But Ben Zoma explains that it said *all the days of your life*.] The addition of the word *all* includes the nights as well.

יְמֵי תַיִדָּה תַיָּמִים, כֹּל יְמֵי תַיִדָּה תַלְיָלוֹת.

Participant

If Rabbi Elazar was aware of Ben Zoma's derivation of this law, why could he not succeed in having this practice adopted? And if he was not aware of the derivation, why was he so sure that there is indeed a requirement to mention the Exodus every night? Me'or Einayim answers that Rabbi Elazar was indeed familiar with Ben Zoma's interpretation of this verse – but he was not able to convince his fellow Sages that it was true, until Ben Zoma, who was more prestigious than he, propounded the same derivation himself.¹⁶

Participant

Our sages interpreted the phrase *the days of your life* as referring to the present world, and *all the days of your life* as including the Era of Mashiach as well.

וְחֻכְמִים אֹמְרִים, יְמֵי תַיִדָּה תְּעוֹלָם תְּהֵא, כֹּל יְמֵי תַיִדָּה לְהַבִּיא לְיָמוֹת
הַמָּשִׁיחַ.

The previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, teaches us that the Hebrew word לְהַבִּיא translated as *includes* literally means to bring. Thus *all the days of your life* is a directive meaning *all the days of your life* to bring the Era of Mashiach. Thus all the days of our lives should be permeated with the intention of bringing about the Era of Mashiach.¹⁷

¹⁶Rav Shach's Haggadah, p. 54.

¹⁷At Our Rebbes' Seder Table, p. 29.

Participant

Rabbi Feinstein explains that the phrase *In order that you may remember the day* calls special attention to the day of the Exodus.

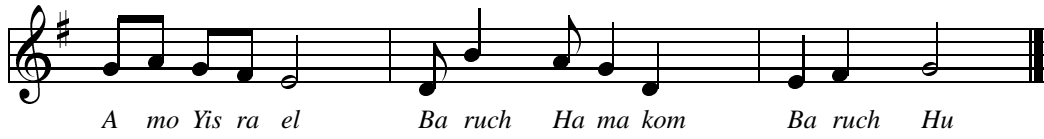
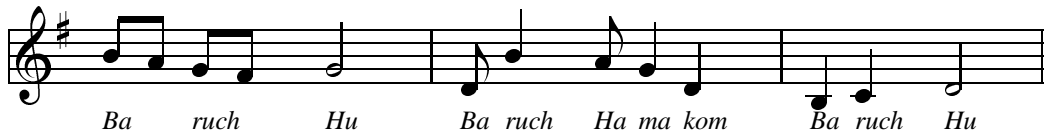
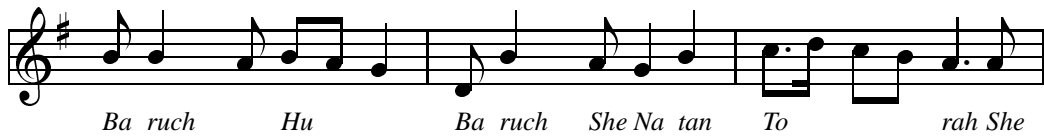
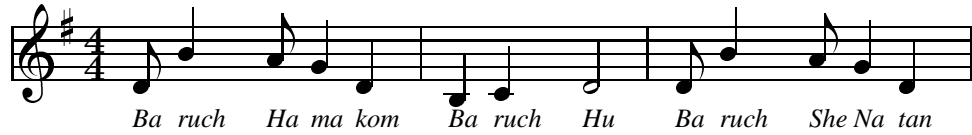
Prior to that day, the Egyptians had been smitten with a host of wondrous plagues that left their land and people utterly devastated. Yet, all this had still not resulted in redemption for Israel. This could not occur until the precise *day* – and moment – that God willed the redemption to be. Only then could Pharaoh allow the Jews to leave, and he did. Thus the timing of the Redemption teaches that regardless of what transpires, one cannot for a moment forget that he is constantly dependent on God’s beneficence and watchfulness. This lesson is distinct from that of the lesson of the Exodus itself, which is why the Torah enjoins us to remember *the day*.¹⁸

¹⁸*The Vayaged Moshe Haggadah*, p. 28.

Baruch Hamakom: Blessed Is the Omnipresent**בְּרוּךְ הַמְּקוֹם****Group**

Blessed is the Omnipresent.	<i>Baruch Hamakom.</i>	בְּרוּךְ הַמְּקוֹם
Blessed is He.	<i>Baruch Hu.</i>	בְּרוּךְ הוּא
Blessed is the	<i>Baruch</i>	בְּרוּךְ
One Who has given	<i>Shenatan</i>	שֵׁנָתָן
The Torah to His people	<i>Torah L'amo</i>	תּוֹרָה לְעַמּוֹ
Israel.	<i>Yisrael.</i>	יִשְׂרָאֵל
Blessed is He.	<i>Baruch Hu.</i>	בְּרוּךְ הוּא

בְּרוּךְ הַמָּקוֹם



בְּרוּךְ הַמָּקוֹם

Yitchok Tzvi Ira Fein

Ba *ruch* *Hama* *kom*
Ba *ruch* *Hu* *Ba* *ruch* *Shehna*
tan *To rah L' amo* *Yis ra* *el*
Ba *ruch* *Hu*

Participant

Rabbi Glazerson teaches that¹⁹

In the first blessing, we praise God as the **הַמְקוֹם**, a word that literally means *the place*. One of the sources for this expression can be found in the Midrash which says:

God is the place of the universe, and the universe is not His place.²⁰

This Midrash explains the concept of *Omnipresence* and teaches that God is not limited by space, but encompasses the entire universe. Metaphorically, God is like a transcendent point beyond the dimension of space, being nowhere. And being nowhere is everywhere. The wise son understands this concept.

Participant

The second blessing, **הוּא, בְּרוּךְ, פְּרוּס** *Praised be He* and it expresses the father's reaction to his wicked son.

I know that he is bad

says the father.

Nevertheless, I bless God for having given him to me, and for having charged me with the immense task of raising him.

¹⁹*The Secret of the Haggadah*, p 67-68.

²⁰*Bahir*.

Participant

The third blessing, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ, יִשְׂרָאֵל *Praised be He who has given the Torah to His people Israel* corresponds to the simple son, the תָּם. According to many commentators, the word תָּם means ingenuous and stems from תָּמִים, *perfect*, the attribute that the Patriarch Jacob uniquely represented. Jacob was called אִישׁ תָּם, *a perfect man*. Thus, the blessing we recite prior to Torah study aptly applies to the third son.

Participant

The fourth blessing, בָּרוּךְ, הוּא *Praised be He*, refers to the son who does not know how to ask. [He needs to be brought to the stage where he does ask. And so we bless God knowing that]

All that God does is for our benefit.

The Four Sons

Leader

The Torah speaks of four children: a wise one, a wicked one, a simple one, and one who does not know how to ask.

כְּנֻגַד אַרְבַּעַת בָּנִים דְּבָרָה תּוֹרָה – אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשֹׂאֵל.

Participant

These four kinds of children are the four kinds of Jews. All the children are essential to the Divine plan of creation. All the children are integral to the Jewish people. And each of us has aspects of each of the four kinds of children in us.

Each child asks questions at his level of understanding. The question itself reveals the child's desire to understand how God expects him to observe the Passover. And for the child that does not know how to ask a question, we presume that the child has the desire to understand and so we explain to him the meaning of Passover.

The four kinds of children parallel the four cups of wine. The first cup is the cup of sanctification. This corresponds to the wise child. The second cup is the cup of deliverance. It is this cup which is associated with the main body of the Haggadah.²¹ This cup corresponds to the wicked child. The third cup is the cup of redemption. This corresponds to the simple child. The fourth cup is the cup of acceptance. This corresponds to the child not yet able to ask a question.

²¹From this we can infer that our greatest efforts must be directed to reaching out to the wicked child and involve him in our heritage. - *At Our Rebbes' Seder Table*, p 30.



The Four Sons. (Arthur Szyk)

Participant

The wise²² child, what does he say?

הַכָּהֵן מָה הוּא אוֹמֵר?

What are the testimonies,²³ the regulations,²⁴ and the laws²⁵ that the Lord our God has commanded you?²⁶

מַתְּעֵדוֹת וְתַחֲקִים וְתַמְשַׁפְּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם?

Participant

And you should instruct him to the last details of the laws of Passover: It is forbidden to eat anything after the Passover sacrifice.

וְאַף אֶתָּה אֹמֵר לוֹ בְּהִלְכוֹת הַפֶּסַח, אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן.

Abarbanel says that the answer given to the wise son is even more perfect than we might realize. For the wise son already has an understanding of the categories of testimonies, regulations and laws. And embodied in the Seder is the story of the Exodus that the Seder commemorates. The testimony is clear. As well the Seder ceremony reviews that the Lord commanded us to keep all the regulations of the Passover. So testimony and regulation are covered. The answer to the wise son is to dwell on the third category, the laws.

²²The wise child is the one who is open to the Sephirah הַכְּמָה, Wisdom. When the letters of הַכְּמָה are spelled out, the resulting letter sequence has a gematria of 613: חֵית כִּף מִם הֵי. This indicates the close connection the wise child has to the 613 commandments.

²³Testimonies are those commandments which are of a commemorative nature such as matzah and maror. Matzah commemorates the speed of the departure from Egypt and maror commemorates the bitterness of the enslavement.

²⁴Regulations are those commandments for which human reason can find no rationale, such as the prohibitions against breaking a bone of the Korban Pesach.

²⁵Laws or judgments are those commandments which appeal to man's sense of propriety such as the exclusion of non-Jews from participating in the Korban Pesach as they were not included in the Exodus.

²⁶Deuteronomy 6:20.

We must go on to discuss all the laws of the Seder, down to the very last one:

is is forbidden to eat anything after the Korban Pesach

to make it clear that the breadth and depth of the subject are such that they are not readily mastered even by the most formidable intellect.²⁷

Participant

What does the wicked²⁸ child say?

רָשָׁע מַה הוּא אוֹמֵר?

What [purpose] is this service to you²⁹

מַה הָעֲבֹדָה הַזֹּאת לָכֶם?

“To you,” but not to himself.

לָכֶם וְלֹא לִי

Since he excludes himself from the group, he denies everything.

וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל, כִּפָּר בְּעֵקֶר

Participant

He asks his question using the word עֲבֹדָה, which means service or labor. This choice of word implies that he regards the Passover celebration as a purely material formality, neither divine in its origin, nor spiritually uplifting in its practice.³⁰ This child is interested solely in whatever personal gain the Exodus may hold, as he asks, *What purpose is this service to you?* by which he really means, “What is in all of this for me.”³¹”

²⁷Abarbanel Haggadah, p. 42.

²⁸The word used here for wicked is רָשָׁע. Rabbi Glazerson teaches that רָשָׁע can be broken up into ע - ר - ש. ע is the letter for insight. ר - ש means poor or beggar. From this we learn that the one who is a רָשָׁע is one who is poor in insight, a beggar for insight.

²⁹Exodus 12:26.

³⁰Abarbanel Haggadah, p. 46.

³¹The Pesach Haggadah, p. 80.

Participant

You should blunt his teeth³² and say to him:

וְאָרַף אֶתֶּה תְּקַחֵה אֶת שֵׁנָיו וְאָמַר לוֹ,

*It is because of this that the Lord did so for me when I went out of Egypt.*³³

בְּעֵבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם.

“For me,” but not for him. Had he been there he would not have been redeemed.

לִי – וְלֹא לוֹ, אֱלֹהֵי הָיָה שָׁם לֹא תִּהְיֶה נִגְאָל.

Participant

Rabbi Feinstein teaches that thrust of the derisive comments of the wicked son shifts with the ages.

During the heyday of *Klal Yisrael*, when the *Beis HaMikdash* was built and the Jews were living in peace, he would say,

What is the need for all this ceremony? Do you think we would still have been slaves to Pharaoh? We are wise and powerful, and we could never sink so low. Only our ancestors, who were not as intelligent as we are, fell into the clutches of Pharaoh. Furthermore, God did not redeem us through great miracles; rather we left Egypt because Pharaoh eventually lost his influence, like so many other rulers over the years. Why, then, are we celebrating the *Seder*? There isn't anything special to celebrate!

³²The word for “his teeth” is שֵׁנָיו. Its gematria is 366. If we take away 366 from 570, the gematria of רָשָׁע, the result is 204, the gematria of צַדִּיק, a righteous person.

³³Exodus 13:8.

Participant

During the dark times of *galus*, [like during the Russian communist suppression of Judaism] however, the wicked son moves on to another track and asks,

Why do you still cling to your old notions of being a *Chosen People* and *Kingdom of Priests*? We are still slaves today, subject to foreign rule, just as in Egypt! We should rather assimilate and rid ourselves of all vestiges of our Jewishness. Then life will be truly good! Why, then, do you persist in celebrating this *Seder*, and continue to insist that, even in your degraded condition you are a chosen people?

....[Today we say to him,] Someone with your beliefs and attitudes would not have been freed from Egypt. You who place your reliance on your own might and resourcefulness, would have remained enslaved even when the Jewish nation triumphed over Egypt and emerged free. For individual fortunes can rise – or fall – suddenly, and there is no guarantee that you would have escaped. But we, who know that it was *God* Who delivered us from Egypt to be His chosen people for all times – even when this is not manifest to the world – were indeed freed then and remain truly free even now, when our bodies are subjugated by the nations.³⁴

Participant

The simple child, what does he say?

תָּם מַה הוּא אוֹמֵר?

What is this?

מַה זֹאת?

³⁴*The Vayaged Moshe Haggadah*, p 31-33.

Tell him:

וְאָמַרְתָּ אֵלָיו,

*With a strong hand did the Lord take us out of Egypt, from the house of bondage.*³⁵

בְּחֹזֶק יָד הוֹצֵיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים.

The Torah tells us that Jacob was a simple man, dwelling in tents.³⁶ Our Sages comment: “the tents of Torah.” Simplicity connects a Jew to Torah and keeps him constantly in Torah’s tents.³⁷

The simple child is wondering about the impact of the Exodus on the universe as a whole. He asks: “How does this singular event affect the world as a whole?” Thus we respond, *With a strong hand did the Lord take us out of Egypt.* With one act the Lord radically altered the whole of the universe. No longer could anyone think that the world is governed by unyielding natural laws. The liberation from Egypt was the first – but by no means the final – miracle in a fundamentally different world order.³⁸

The simple child asks a simple question: מָה זֶה, what is this? מָה denotes Torah; זֶה implies Divine Manifestation.³⁹ Thus Divine Manifestation is only via the Torah. The simple child asks the obvious: “The Exodus from Egypt came about through Divine Manifestation, did it not? And it occurred prior to the Giving of the Torah. If so, how was this possible?”

Simple is the answer we give to the simple child: For this reason God had to take us out with a Strong Hand.

The simple child is satisfied. He seeks no further explanation; no sophisticated intellectual exposition. His soul understands.⁴⁰

³⁵Exodus 13:14.

³⁶Genesis 25:27.

³⁷*The Chassidic Haggadah*, p. 49.

³⁸*The Pesach Haggadah*, p. 80.

³⁹Zohar III:297b.

⁴⁰*The Breslov Haggadah*, p. 51.

Participant

As for the child who is unable to ask, you must open him up, [initiate the subject for him], as it states:

וְשָׂאֵינוּ יוֹדֵעַ לְשִׂאוֹל, אֶת פֶּתַח לוֹ. שְׂנַאֲמַר,

You shall tell your son on that day, saying:

וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר

*It is because of this that the Lord did so for me when I went out of Egypt.*⁴¹

בְּעֵבוֹר עֲשֵׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם.

Participant

One might think [that the obligation to discuss the Exodus commences] with the first day of the month of Nisan, but the Torah says:

יָכוֹל מֵרֵאשִׁי חֹדֶשׁ, תִּלְמֹד לֵאמֹר

[You shall tell your son] on that day.

בַּיּוֹם הַהוּא.

But the expression “On that day” could be understood to mean only during the daytime; therefore, the Torah adds:

אִי בַּיּוֹם הַהוּא, יָכוֹל מִבְּעוֹד יוֹם, תִּלְמֹד לֵאמֹר

It is because of this [that the Lord did so for me when I went out of Egypt.]

⁴¹Exodus 13:8.

בְּעִבּוֹר זֶה.

The pronoun “this” implies something tangible, thus, “You shall tell you son” applies only at the time when matzah and maror lie before you – at the Seder.

בְּעִבּוֹר זֶה לֹא אָמַרְתִּי אֱלֹא בְּשָׂעָה שִׁישׁ מַצָּה וּמְרוֹר מְנַחִים לְפָנָיִךְ.

Lacking any capacity for abstraction, this child is best instructed only when concrete items, such as matzah and maror, are placed before him.⁴²

Participant

If we want to educate our children, then remember, words and preaching are not enough. Only when matzah and maror are placed before you – only when we provide a concrete example through our own conduct will we be able to impress our message upon him. Therefore, if we want to train our children to adopt a lifestyle dedicated to the study of Torah and spirituality, we must ourselves serve as living examples of this attitude.⁴³

Participant

The Rebbe Rashab explains that this child also refers to a person who despite the difficulties and challenges in his life, has no questions. This person appreciates the Godliness in everything he encounters. He just stands speechless as he sees the Divine hand work daily miracles before him.⁴⁴ By opening him up, we seek to open him up to share what it is that he feels and senses of the Divine so that he may actively help uplift us.

⁴²Arbarbanel Haggadah, p. 50.

⁴³The Rav Schach Haggadah, p.77

⁴⁴At Our Rebbes' Seder Table, p. 32.

The Four Children Ballad

Modified by Robert Haralick from the lyrics of Ted Falcon who adapted it from the "Ballad of the Four Sons" by Ben Aronin and sung to the tune of "Clementine."

Said the parents to their children,
At the Seder you will dine.
You will eat your fill of Matzah,
You will drink four cups of wine.

Now these parents had four children,
Yes their kids they numbered four.
One was wise and one was wicked.
One was simple and pure.

And the fourth was sweet and winsome,
She was young and very small.
While her siblings asked the questions,
She could scarcely speak at all.

Said the wise son to his father,
Would you please explain God's laws,
Of the customs of the Seder,
And please explain the cause,

And the father proudly answered,
Our ancestors ate in speed.
Ate the Paschal lamb 'ere midnight,
And from slav'ry they were freed,

So we follow what God told us,
And 'ere midnight must complete,
All the Seder and we should not,
After twelve remain to eat.

Then did sneer the son so wicked,
What does all this mean to you?
And the father's voice grew bitter,
As his grief and anger grew.



The Four Children Ballad

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If yourself you don't consider,
As a son of Yisra-eil,
Then for you this has no meaning.
You could be a slave as well.

Then the simple girl asked simply,
What is this? and quietly,
The good mother told her offspring,
We were freed from slavery.

But the youngest girl was silent,
For she could not ask at all.
Her eyes were bright with wonder,
As her mother told her all.

Now dear children, heed the lesson,
And remember evermore,
What the parents told the children,
Told their kids who numbered four.

Joshua Said

Participant

At first our ancestors were idolaters, but now the Omnipresent has brought us close to His service, as it says,

מִתְחִלָּה, עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ תְּמִימִים
לְעִבּוֹדַתוֹ, שֶׁנֶּאֱמַר,

Joshua said to the entire nation. Thus says the Lord, the God of Israel,

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל,

Your forefathers, Terah, the father of Abraham and the father of Nahor, always dwelt beyond the [Euphrates] river and they served other gods. But I took your forefather Abraham from beyond the river and led him throughout all the land of Canaan; I multiplied his seed and I gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to inherit, and Jacob and his sons went down to Egypt.⁴⁵

בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. תֵּרַח אָבִי
אַבְרָהָם וְאָבִי נְחוֹר, וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים. וְאֶקַּח
אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר, וְאוֹלַךְ אוֹתוֹ
בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבֵּה אֶת זְרַעוֹ, וְאֶתַּן לוֹ אֶת
יִצְחָק. וְאֶתַּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו. וְאֶתַּן
לְעֵשָׂו אֶת הַר שֵׂעִיר לְרִשְׁתּוֹ אוֹתוֹ, וַיַּעֲקֹב וּבָנָיו
יָרְדוּ מִצְרָיִם.

⁴⁵Joshua 24:2-4.

Participant

Blessed be He who fulfils His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end of their captivity, in order to do that which He had said to Abraham our father at the Covenant between the portions.

בְּרוּךְ שׁוֹמֵר תְּבַטְחֶתוּ לְיִשְׂרָאֵל בְּרוּךְ הוּא שֶׁתְּקַדּוֹשׁ בְּרוּךְ הוּא חֲשַׁב
אֶת תְּקֵץ לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים

Participant

God promised the Land of Israel⁴⁶ to Abraham. But Abraham's faith was not complete. He asked: "How can I really know?"⁴⁷ He worried that God's plan could be altered by human misdeeds. The moment Abraham requested this knowledge, God informed him,

You wish to know which can only be known through faith? Then know that you and your descendants are already in exile.⁴⁸

Leader

For the attempt to intellectualize that which is beyond the intellect inevitably must put that which is accessible only through faith at yet a greater distance away from us.

Participant

As it is said,

⁴⁶The Land of Israel is very holy. It is beyond nature. It is a Land of Miracles, a Land of Prayer, a Land of Faith. When we truly have faith in the power of prayer, in the power of our personal prayer, [with God's help] we can perform miracles. Then, we live in "the Land." No matter where we are. – The Breslov Haggadah, p 53.

⁴⁷Genesis 15:8.

⁴⁸Rebbe Nachman, *Likutey Morharan*, Vol. 1, 9:5.

*And He said unto Abram. You should know with certainty that your offspring shall be foreigners in a land not their own. And they will enslave them. And they will oppress them for four hundred years. But also the nation that they will serve, I shall judge, and afterwards they will leave with great wealth.*⁴⁹

שְׁנַאֲמַר :

וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא
לָהֶם וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה וְגַם אֶת הַגּוֹי
אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי, וְאַחֲרָי כֵן יֵצְאוּ בְרַכְשׁ גָּדוֹל.

Participant

These verses contain three periods of time: *your offspring shall be foreigners in a land not their own* This is Isaac, the immediate offspring of Abraham, who was a stranger in Canaan under gentile dominion. *And they will enslave them* This is the period of enslavement in Egypt. *And they will oppress them* This refers to the period of increased affliction, the harsh and brutal subjugation which Israel suffered during the last eighty six years of their enslavement in Egypt. The sum of these periods constitute the four hundred years of exile.⁵⁰

Participant

Abraham was born in the year 1948. When he was 100 years old, in the year 2048, he fathers Isaac. When Isaac is 60 years old, he fathers Esau and Jacob. The year is 2108. Jacob is 91 years old when he fathers Joseph. The year is 2199. Joseph is sold and ends up in Egypt at 17 years old. When Joseph is 30 years old he interprets Pharaoh's dream. At that time Jacob is 121 years old. After seven years of plenty and two years of famine, Joseph is 39 years old and Jacob is 130 years

⁴⁹Genesis 15:13-14.

⁵⁰The Malbim Haggadah, p 101.

old. This is when Jacob and family go to Egypt to live in the land of Goshen. Jacob dies in Egypt when he is 147 years old. The year is 2255. Joseph dies when he is 110 years old. The year is 2309. A new pharaoh arises in Egypt who does not know Joseph and enslaves the Israelites in the year 2362. Moses is born in the year 2368. When Moses is 80 years old, God brings the Israelites out of Egypt. The year is 2448, exactly 400 years from the birth of Isaac.



Baby Moses being saved by Pharaoh's daughter. (G. Dore)

Participant

I sent Moses and Aaron and I plagued Egypt with all that I did in their midst, and afterwards I brought you out. I brought your forefathers out of Egypt and you arrived at the sea. The Egyptians pursued your forefathers out of Egypt with chariot and horsemen to the Sea of Reeds. They cried out to the Lord and He placed darkness between you and the Egyptians and brought the sea upon them and covered them. Your own eyes saw what I did with the Egyptians.⁵¹

We cover the matzah and raise our cups⁵² of wine.

Leader

We lift up the cup of wine, the כּוּס.

We lift up the fallen Shechinah,

The Divine Manifestation of מְלִכּוּת, Kingdom.

We lift up our faith.

We uplift ourselves and declare:

Many are the spiritual and emotional forces within ourselves that obstruct our capability to be a light unto the nations. But the Wonders of God's guidance and support for those who seek to come close to Him is even more potent. It is the strength of faith that we derive from these Wonders which enables us to overcome all the difficult and adverse experiences we encounter in our lives.⁵³

⁵¹Joshua 24:5-7

⁵²The Hebrew word for cup is כּוּס. Its gematria is 86. This is the same as the gematria of הַטֶּבַע, nature, and אֱ-לֹהִים, God. The symbolism of raising up the cup of wine is that we take what our mind regards as nature, nature independent of God, and uplift it to God, thereby putting into our consciousness that nature is the hand of God. Rabbi Glazerson teaches that the gematria of נַפֶּשׁ, soul, is 430. 430 divided by 86 is 5, a computation that indicates that each of the five dimensions of the soul contains different aspects of the Divine essence.

⁵³Breslov Haggadah, p. 55.

Participant

וְהִיא שְׁעֵמֻדָּה לְאַבוֹתֵינוּ וְלָנוּ

It is this⁵⁴ that has stood by our fathers and us.

What is וְהִיא *this* referring to? Abarbanel teaches that what וְהִיא refers to can be understood from the gematria of its letters:⁵⁵

- ו 6 orders of the Mishnah
- ה 5 books of Moses
- י 10 commandments
- א One God

Group

It is this that has stood by our fathers and us; for not only one enemy has risen up against us to destroy us, but in every generation they rise up against us to destroy us. But the Holy One, Blessed be He, delivers us from their hands.

וְהִיא שְׁעֵמֻדָּה לְאַבוֹתֵינוּ וְלָנוּ: שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ:
אֲלֵא שְׁבַבְכָּל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ וְתַקְדוּשׁ בְּרוּךְ הוּא
מְצִילֵנוּ מִיָּדָם

Put down the cups.

⁵⁴“This” refers to the mitzvah of faith in God. Our faith in God and trust in His promises serve as an everlasting resource protecting us from powerful opposing forces both in the spiritual realms and here on earth. – *At Our Rebbes’ Seder Table*, p. 39.

⁵⁵*The Haggadah Treasury*, p. 72.

V'He Sheamda: It Is This That Has Stood

וְהִיא שְׁעֵמְדָה

It is this that has stood,	<i>V'hi Sheamda</i>	וְהִיא שְׁעֵמְדָה
It is this that has stood,	<i>V'hi Sheamda</i>	וְהִיא שְׁעֵמְדָה
By our fathers and us.	<i>La-avotainu V'lanu</i>	לְאֲבוֹתֵינוּ וְלָנוּ
It is this that has stood,	<i>V'hi Sheamda</i>	וְהִיא שְׁעֵמְדָה
It is this that has stood,	<i>V'hi Sheamda</i>	וְהִיא שְׁעֵמְדָה
By our fathers and us.	<i>La-avotainu V'lanu</i>	לְאֲבוֹתֵינוּ וְלָנוּ
For not only one enemy	<i>Shelo Echad Bilvad</i>	שְׁלֹא אֶחָד בְּלֶבֶד
Has risen up on top of us	<i>Amad Alainu</i>	עָמַד עָלֵינוּ
To destroy us.	<i>L'chalotainu</i>	לְכַלּוֹתֵנוּ
For not only one enemy	<i>Shelo Echad Bilvad</i>	שְׁלֹא אֶחָד בְּלֶבֶד
has risen up on top of us	<i>Amad Alainu</i>	עָמַד עָלֵינוּ
To destroy us.	<i>L'chalotainu</i>	לְכַלּוֹתֵנוּ
But in every	<i>Ela Sheb'chol</i>	אֵלָא שְׁבַכְּל
Generation	<i>Dor Vador</i>	דּוֹר וְדוֹר
They rise up on top of us	<i>Omdim Alainu</i>	עוֹמְדִים עָלֵינוּ
To destroy us.	<i>L'chalotainu</i>	לְכַלּוֹתֵנוּ



V'He Sheamda: It Is This That Has Stood

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But in every
Generation

They rise up on top of us

To destroy us.

But the Holy One,
Blessed be He,

Delivers us from their hands.

Ela Sheb'chol

Dor Vador

Omdim Alainu

L'chalotainu

V'hakadosh

Baruch Hu

Matzilainu Miyadam

אֱלֹהֵי שְׁבֻכָּל
דּוֹר וָדוֹר

עוֹמְדִים עָלֵינוּ

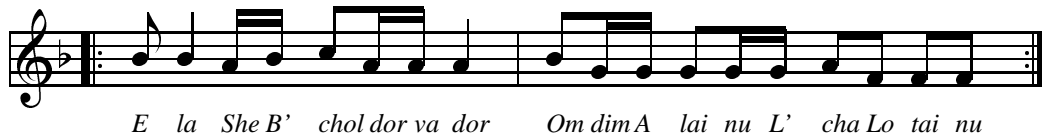
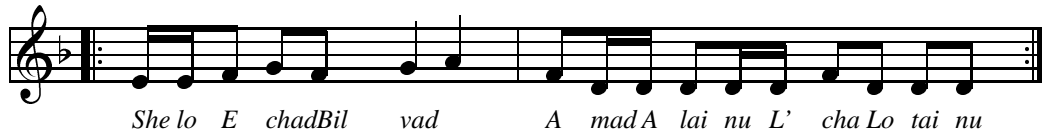
לְבַלּוֹתֵנוּ

וְהַקְּדוֹשׁ

בְּרוּךְ הוּא

מַצִּילֵנוּ מִיָּדָם

וְהִיא שְׁעַמְדָּה



Uncover the matzah

Participant

When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt. There was famine in all lands, but in the land of Egypt there was bread for Pharaoh had said to the Egyptians:

*Go to Joseph; whatever he tells you, you shall do*⁵⁶.

And all the world came to Joseph in Egypt.

Participant

After Joseph and all his brothers and all that generation died, a new king arose over Egypt who did not know Joseph and his people. The new King came to his counsellors and the elders of Egypt saying:

*The children of Israel are greater and mightier than we. We must now gradually destroy them from among us, lest they become too numerous in the land*⁵⁷.

Participant

Go and learn what Laban, the Aramean⁵⁸ attempted to do to our father Jacob. For while Pharaoh's decree applied only to the male children, Laban sought to uproot⁵⁹ all, as it says:

⁵⁶Genesis 42:56

⁵⁷Exodus 1:10

⁵⁸The Hebrew for Laban, the Aramean is לָבָן הָאֲרָמִי. The word לָבָן literally means *white*. So from external appearances it would seem that Laban is snow-white, God fearing. However, we know that Laban is only deceit. By transposing the letters אֲרָמִי, Aramean, we can form the word רָמָא, *cheat*. *Likkutei Dibburim*, Vol 1, p. 265.

⁵⁹The meaning is not that Laban desired to kill Jacob's children. This is unlikely, for they were his own grandchildren. Rather, what Laban wanted to do was educate his grandchildren according to his own way of thinking, with the intent that they adopt his lifestyle. This would "uproot everything." – *At Our Rebbes' Seder Table*, p. 38. The Malbim explains that when he said *the daughters are my daughters and the children are my children* (Genesis 31:43.) he was arguing that since his daughters were not Jewish according to halachah, consequently, their offspring would not be Jewish. – *The Gedolei Yisroel Haggadah*, p. 59.

זֵא וְלַמַּד מַה בִּקֵּשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ: שְׁפָרְעָה לֹא
נָזַר אֲלֵא עַל הַזְּכָרִים וְלְבֶן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל. שְׁנַאֲמַר:

Participant

An Aramean tried to destroy my forefather.

- *He [my forefather] descended to Egypt,*
- *And sojourned there,*
- *Few in number,*
- *And there he became a nation –*
- *Great, strong,*
- *And numerous.*
- *The Egyptians mistreated us,*
- *And afflicted us,*
- *And placed hard work upon us.*
- *Then we cried out to the Lord,*

The God of our forefathers, and the Lord heard our voice and saw our affliction, our travail, and our oppression. The Lord took us out of Egypt with a strong hand and an outstretched arm, with great awesomeness, and with signs and with wonders. He brought us to this place, and He gave us this Land, a Land flowing with milk and honey.⁶⁰

Participant

And he descended to Egypt: compelled by Divine decree.

⁶⁰Deuteronomy 26:5-9.

וַיֵּרֶד מִצְרַיִם - אָנוּס עַל פִּי תְּהַבּוּר.

Participant

He sojourned there: Because the Torah says that Jacob sojourned there it means that Jacob did not descend to Egypt to settle, but only to sojourn temporarily, as it says:

They (the sons of Jacob) said to Pharaoh:

*We have come to sojourn in this land because there is no pasture for the flocks of your servants, because the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen.*⁶¹

וַיָּגֵר שָׁם - מִלֵּמַד שְׁלֵא יֵרֶד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֵא
לְגוֹר שָׁם, שֶׁנֶּאֱמַר:

וַיֹּאמְרוּ אֶל פַּרְעֹה:

לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר
לְעַבְדֶיךָ, כִּי כְבֹד הָרֹעֵב בְּאֶרֶץ כְּנָעַן, וְעַתָּה
יֵשְׁבוּ נָא עַבְדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

Participant

Few in number: Jacob and family came with a small number of people as it is written:

*Your ancestors went down to Egypt with seventy persons. Now, God has made you as numerous as the stars of Heaven.*⁶²

⁶¹Genesis 47:4.

⁶²Deuteronomy 10:22.

בְּמַתִּי מֵעַט - כְּמוֹ שֶׁנֶּאֱמַר:

בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם, וְעַתָּה שְׂמֶךָ יִהְיֶה
אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

Participant

There he became a nation: This teaches that the Israelites were distinctive there (because they kept the dress, speech and ancestral names).

וַיְהִי שֵׁם לְגוֹי - מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצַיְנִים שֵׁם

Participant

Great, strong: as it says,

*And the children of Israel were fruitful, increased greatly, multiplied, and became very, very mighty; and the land was filled with them.*⁶³

גָּדוֹל, עֲצוּם - כְּמוֹ שֶׁנֶּאֱמַר:

וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאָרֶץ
אֹתָם

Participant

Numerous: as it says,

I made you as numerous as the plants of the field; you grew and developed, and became charming, beautiful of figure; your hair grown long; but you were naked and bare, and I passed over you and saw you downtrodden in your blood and I said to you,

⁶³Exodus 1:7.

*Through your blood shall you live.
and I said to you,
Through your blood shall you live.⁶⁴*

וְרַב - כְּמוֹ שֶׁנֶּאֱמַר:

רַבְּכֶם כְּצִמְחַת הַשְּׂדֵה נִתְתִּיךָ, וְתַרְבִּי, וְתִגְדְּלִי, וְתִבְאִי בְעַדִּי
עַדִּיִים, שָׂדִים נִכְנֹו, וְשִׁעְרֶךָ צִמַּח, וְאֶת עֵרֹם וְעִרְתִּי וְאֶעְבֹּר
עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ

וְאֹמַר לְךָ בְּדַמֶּיךָ תִּי וְאֹמַר לְךָ בְּדַמֶּיךָ תִּי

Participant

The Egyptians mistreated us and afflicted us; and imposed hard labor upon us.⁶⁵

The Egyptians mistreated us: as it says:

Let us deal with them wisely lest they multiply and, if we happen to be at war, they may join our enemies and fight against us and then rise up from the country (leave the country).⁶⁶

וַיִּרְעוּ אֶת־נֹוֹ הַמִּצְרַיִם וַיַּעֲנֹנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה וַיִּרְעוּ אֶת־נֹוֹ
הַמִּצְרַיִם - כְּמוֹ שֶׁנֶּאֱמַר:

הָבֵה נִתְחַבְּמָה לֹו, פֶּן יִרְבֶּה, וְתִיָּה כִּי תִקְרָאנָה מִלְחָמָה, וְנִזְמַר
נָם הוּא עַל שְׁנֵאֵינוּ וְנִלְחַם בָּנוּ, וְעָלָה מִן הָאָרֶץ

⁶⁴Yechezkel 16:7,6.

⁶⁵Deuteronomy 26:6.

⁶⁶Exodus 1:10.

Participant

And they afflicted us: as it says,

They set taskmasters over them in order to oppress them with their burdens; and they built Pithom and Raamses as treasure cities for Pharaoh.⁶⁷

וַיַּעֲנוּנוּ – כְּמוֹ שֶׁנֶּאֱמַר:

וַיִּשְׂמוּ עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנוּתוֹ בְּמִבְלַתָּם, וַיִּבְנוּ
עָרֵי מִסְכְּנוֹת לְפָרְעֹה, אֶת פִּתּוֹם וְאֶת רַעַמְסֵס

Participant

Pharaoh said:

Pithom and Raamses are cities which have not yet been fortified against battle. Now go and act cunningly against the children of Israel telling them that I have commanded that Pithom and Raamses are to be fortified. Those who are willing to help build and fortify shall get daily wages from my treasury. Then after they start working, gradually withdraw your friendship and become their taskmasters and officers. Later force them to become slaves and continue to work and build without wages.⁶⁸

Participant

They imposed hard labor upon us: as it says,

*The Egyptians subjugated the Children of Israel with hard labor.*⁶⁹

⁶⁷Exodus 1:11.

⁶⁸Rabbi Schneerson teaches that we are always builders. Either we are “building a Beis HaMikdash for God, or a storage city for Pharaoh.” *At Our Rebbes' Seder Table*, p. 45.

⁶⁹Exodus 1:11.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה - כְּמוֹ שְׁנַאֲמַר:
וַיַּעֲבֲדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרָה.

Participant

Not only did the Egyptians force hard labor, but as soon as the Children of Israel got used to the labor and were successfully doing what the Egyptian taskmasters required of them, the difficulty and quantity of their labor was increased.



Hard Labor. (Trieste 1864)

Participant

So the Egyptians succeeded in enslaving the children of Israel by seductive promises. At first, they gave them a shekel for every brick they made, tempting them to extraordinary efforts by the prospects of earning much money. Later, when the Egyptians forced them to work without wages, the Egyptians insisted upon having as many bricks as had been made when the labor had been paid for.

Participant

The Egyptians devoted themselves to embittering the lives of the children of Israel with harsh labor making mortar and brick and in all sorts of work in the field⁷⁰.

But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites⁷¹.

Children**Building Cities**

Bang, bang, bang,
Hold your hammer low.

Bang, bang, bang,
Give a heavy blow.

For it's work, work, work,
Every day and every night.

For it's work, work, work,
When it's dark and when it's light.

Dig, dig, dig,
Get your shovel deep.

Dig, dig, dig,
There's no time to sleep.

For it's work, work, work,
Every day and every night.

For it's work, work, work,
When it's dark and when it's light.⁷²

⁷⁰Exodus 1:14

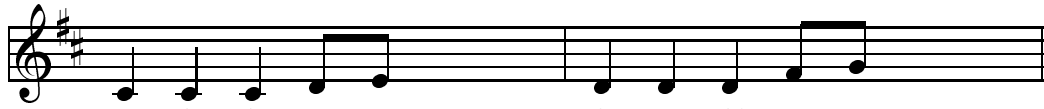
⁷¹Exodus 1:12

⁷²Shirley Cohen, *Passover Music Box*, Kinor Records, 1951.

Building Cities



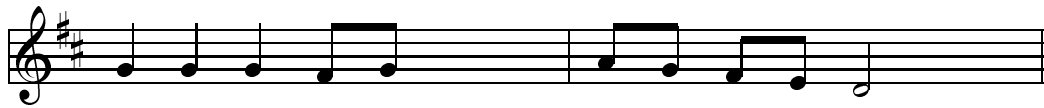
Bang bang bang Hold your ham mer low



Bang bang bang Give a hea vy blow For its



work work work Ev ery day and ev ery night For its



work work work When its dark and when its light



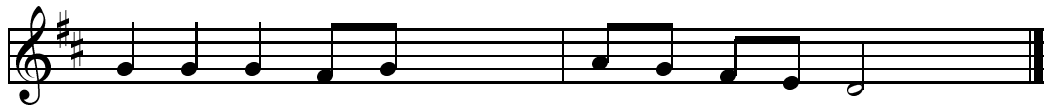
Dig dig dig Get your sho vel deep



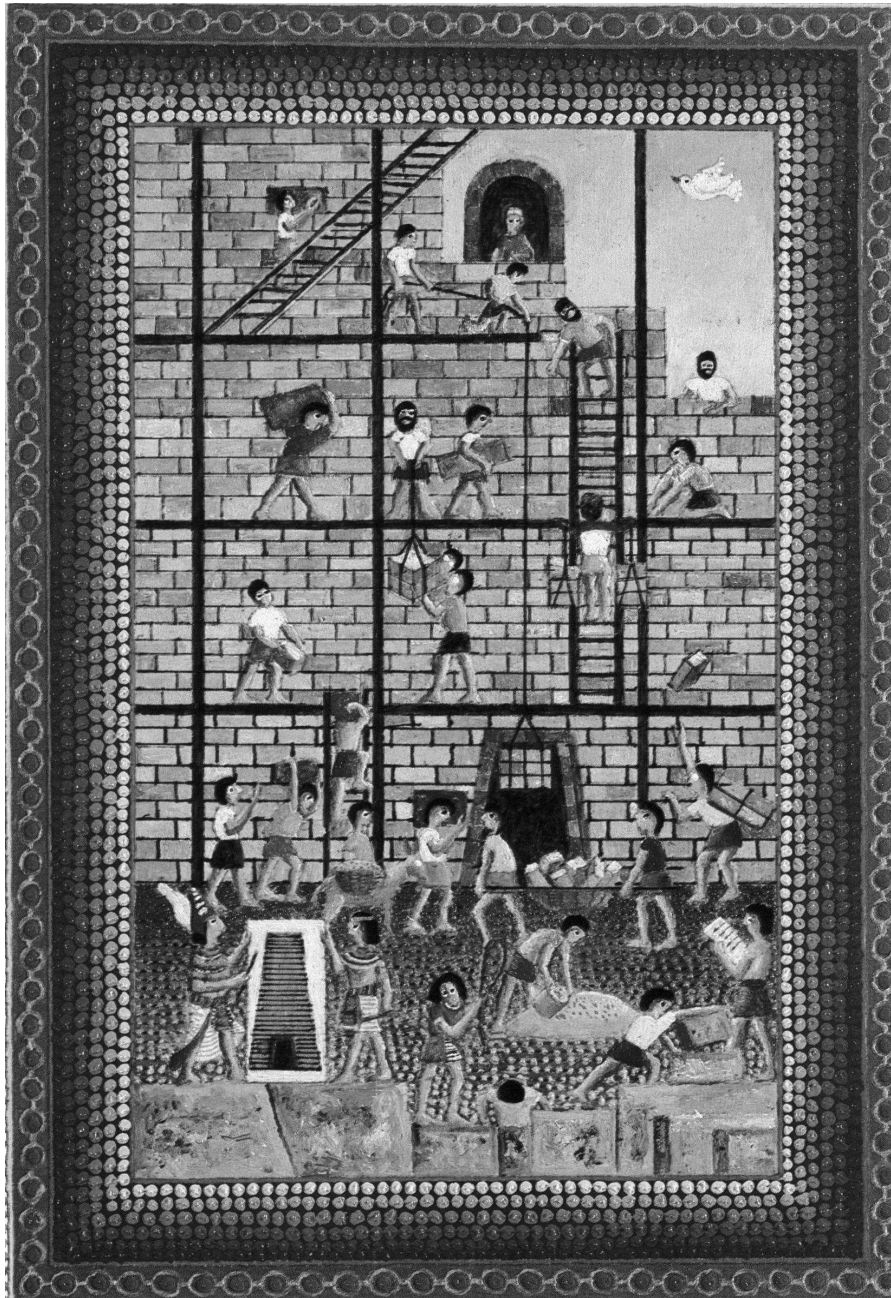
Dig dig dig There's no time to sleep For its



work work work Ev ery day and ev ery night For its



work work work When its dark and when its light



Israelites building cities for Pharaoh. (Heinz Seelig)



Hard Labor. (Venice 1629)

Participant

Because we were numerous, Pharaoh charged all his people, saying:⁷³

Every boy that is born shall be thrown into the Nile, but every girl shall be allowed to live⁷⁴.

Participant

We cried unto the God of our Fathers. And Hashem heard our cry and saw our affliction, our burden, and our oppression.⁷⁵

וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת קִלְנוּ וַיִּרְא אֶת
עֲנִינֵנוּ וְאֶת עֲמַלְנוּ וְאֶת לְחַצְנוּ.

⁷⁴Exodus 1:22

⁷⁵Deuteronomy 26:7.

Participant

As it says

It happened in the course of those many days that the king of Egypt died; and the children of Israel groaned from the servitude and cried; because of the servitude their cry rose up to God.⁷⁶

כַּמָּה שָׁנָאֵמַר,

וַיְהִי בַיָּמִים הַרְבִּיִּים הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֶּאֱנָחוּ בְנֵי יִשְׂרָאֵל
מִן הָעֲבֹדָה, וַיִּזְעְקוּ וַתַּעַל שׁוֹעַתָּם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.



We cried unto the God of our Fathers. (Warsaw 1926)

⁷⁶Exodus 2:23.

Leader

God heard our cry as it says,

*God heard their groaning, and God did remember the covenant,
With Abraham, Isaac, and Jacob.⁷⁷*

כָּמָה שֶׁנֶּאֱמַר,
וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם,
אֶת יִצְחָק, וְאֶת יַעֲקֹב.

Participant

Our affliction refers to the disruption of family life, to the enforced separation of husband and wives, as it says,

God saw the children of Israel and God knew.⁷⁸

זו פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כָּמָה שֶׁנֶּאֱמַר, וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל
וַיֵּדַע אֱלֹהִים.

Participant

Our travail refers to the drowning children, as it says

*Every son that is born you shall cast into the river, but every daughter
you shall let live.⁷⁹*

אֵלּוּ תִּבְנִים, כָּמָה שֶׁנֶּאֱמַר, כָּל בֶּן תֵּילוֹד תִּיאָרֵךְ תִּשְׁלִיכֶהוּ, וְכָל
תִּבַּת תִּחְיֶה.

⁷⁷Exodus 2:23.

⁷⁸Exodus 2:25.

⁷⁹Exodus 1:22.

Participant

Our Oppression refers to the pressure expressed in the words,

*I have also seen the pressure to which Egypt is subjecting them.*⁸⁰

זו תְּדַחֵק, כְּמָה שֶׁנֶּאֱמַר, וְגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מַצְרַיִם לְחָצִים
אֲתָם.

This is the attempt of Pharaoh to crush the spirit of the Israelites.

Participant

*And God heeded our plight, our affliction, our travail, and our oppression.*⁸¹

Rabbi Schneerson teaches that when we are broken and cry out to God, God responds. “For the shattering of the ego is a fundamental step in one’s preparation for redemption.”⁸²

*And God looked upon the Israelites,
And God knew.*⁸³

And God knew.

And God knew.

What did God know?

Group

When the Israelites had grown accustomed to their tasks,
And labored for Pharaoh without complaint,
Then God knew it was time that they be liberated.

Leader

For the worst slavery of Egypt is when we learn to endure it!
And God knew.

⁸⁰Exodus 3:9.

⁸¹Deuteronomy 26:7.

⁸²*At the Rebbes’ Seder Table*, p. 47.

⁸³Exodus 2:25.

Participant

And God knew that as long as there was no prospect of freedom,
The Israelites would not spiritually awaken
To the bitterness of bondage.⁸⁴
First God had to introduce the taste of freedom's hope.
Only then would the servitude taste bitter.
And God knew.

Group

And God knew.
If our freedom had been given us by Pharaoh,
We would have been indebted to him, still subservient,
Within ourselves dependent, slavish still at heart.
We had to know that there exists a living beyond slavery,
To initiate the desire within ourselves
Of leaving the limitation binding us.
Thereby, we begin the process of freeing ourselves
From our spiritual exile.
Once we begin this process,
We can count on the Almighty to free us from our material exile.

Leader

And because of this history,
Every time after,
When demeaned by others,
Suffering privation, degradation, and persecution,
When subjugated by others,
Suffering loss of our Temples,

⁸⁴God can take us out of the material exile. However, we alone can free ourselves from its spiritual counterpart. Nevertheless, had God not redeemed us with miracles and wonders, we would lack the strength and the awareness necessary to free ourselves from slavery to Egyptian ideals. From *The Chassidic Haggadah*, p. 39.

And the burning of our homes,
 And the taking of our lives,
 Within ourselves we always maintained the
 Knowledge of what it is to be free,
 And the will to attain that freedom.
And God knew.

Group

Spiritual cultivators and seekers know,
 That they must aspire to the service of the
 Holy One, Blessed be He, in order to be free.
 They know that others can gain control of you
 Only if you possess a will distinct from God's.
 They know that hidden within every element
 Of physical substance and materiality
 Are sparks of Godliness.
 They know that our service as spiritual cultivators is to
 Reveal this inner Godliness
 By using material existence for spiritual purposes.

Leader

And now we know too.
 That to be free,
 We cannot attach ourselves purely to material things.
 We must be true to our own Godly soul.
 We cannot give up our independence and development
 For service to any person or cultural institution.
 We cannot dress ourselves up in a facade for our own protection,
 For the wall of the facade is the wall of imprisonment.
 And there is no protection in imprisonment.
 There is protection only in the spiritual independence
 By which we act to reveal the hidden inner sparks of Godliness,
 And by which we are absorbed in the Unity of the One.
 And now we know too.

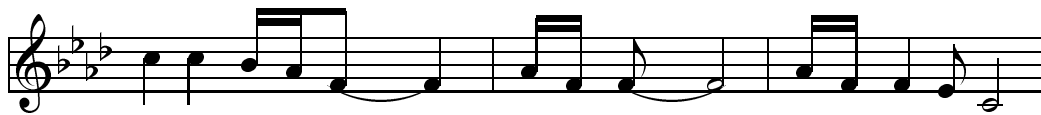


Aaron makes his staff into a snake in front of Pharaoh. (G. Dore)

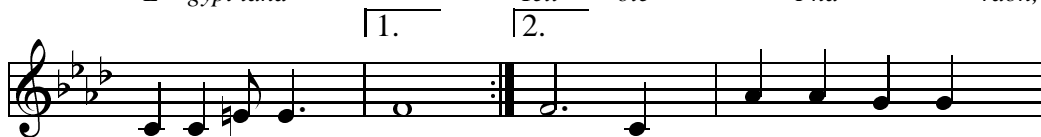
Go Down Moses



Go down, Moses Way down in



Egypt land Tell ole Pharaoh,



Let my people go. go. When Israel was in



Egypt's land: Let my people go. Oppressed so hard they



could not stand: Let my people go. Thus



spoke the Lord bold Moses said: Let my people go. If



not I'll smite your first born dead: Let my people go. go.

Participant

And God said:

*I will go through the land of Egypt on that night
And I will mete out justice against all the gods of Egypt
I am the Lord.⁸⁵*

*And God brought us out of Egypt
By a mighty hand,
By an outstretched arm,
And awesome power,
And by signs and wonders,⁸⁶*

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד תְּזוּקָה וּבְזֶרַע נְטוּיָה, וּבְמַרְאֵ נִדְלָה,
וּבְאֵתוֹת וּבְמִפְתֵּיִם.

Participant

A mighty hand refers to pestilence because the plague of pestilence attacked the Egyptian domesticated animals: the horses, donkeys, camels, cattle, sheep. And in times of the Exodus, wealth was measured in how many animals a family had. For the animal was the source of transportation and the means of labor in agriculture.

Participant

God brought us out of Egypt
Not through a messenger,
Not through any intermediary,
Nor by any supernatural being,
But by the Holy One, alone.
Blessed is He, in His glory, Himself, as it says,

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם. לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שְׂרָף, וְלֹא
עַל יְדֵי נְשִׁיטָה, אֱלֹהֵי תְהִיָּה בְרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶזְמוֹ. שְׁנַאֲמַר,

⁸⁵Exodus 12:12

⁸⁶Deuteronomy 26:8

Participant

I will pass through the land of Egypt on that night; I will slay all the first born in the land of Egypt from man to beast; and upon all the gods of Egypt will I execute judgments; I am Hashem.⁸⁷

וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהָפִיתִי כָּל בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים
אֲנִי יְהוָה.

*I will pass through the land of Egypt on that night – I and no angel;
I will slay all the firstborn in the land of Egypt – I and no seraph;
And upon all the gods of Egypt will I execute judgments – I and no
messenger;
I, Hashem – It is I and no other.*



The Egyptian cattle dying from the plague of pestilence.

⁸⁷Exodus 12:12.

Participant

The power of the Holy One executed the judgement of death on that which prevents the possibility of our overcoming the natural limitations that impede the realization of our fullest potential:

*For I will go through the land of Egypt in that night. I and not any intermediary.*⁸⁸

Now the Holy One could have given the Children of Israel the power to avenge themselves upon the Egyptians. But God did not want to sanction the use of their fists for self-defense even at that time; for while they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end the defenders become aggressors. Therefore, the Holy One, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see the events.

Participant

The children of Israel, then must derive this lesson from the events of that Passover eve:

- Not to put their trust outside the Holy One
- Not to put their trust in wealth
- And not to put their trust in might

But rather to put their trust in the God of openness, truth, compassion, and justice, for this will serve to defend them everywhere against those who would try to dominate by the power of the fist.

⁸⁸Exodus 12:12

The Plagues

Group

Though we are the descendants of those redeemed from brutal Egypt, and have ourselves rejoiced to see the oppressors overcome, yet our triumph is diminished by the slaughter of the foe, as the wine within the cup of joy is lessened as we pour ten drops for the plagues upon Egypt.

Leader

To remember the upheaval that follows oppression, we will pour ten drops for the plagues upon Egypt.

Group

Each drop of wine we pour is our hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found. Beginning in our own hearts we first cast out:

With your right hand in a fist strike the table for each item while saying out loud.

- The making of war.
- The teaching of hate and violence.
- The despoliation of the earth.
- The perversion of justice and government.
- The fomenting of vice and crime.
- The neglect of human needs.
- The oppression of nations and peoples.
- The corruption of culture.
- The subjugation of science, learning, and human discourse.

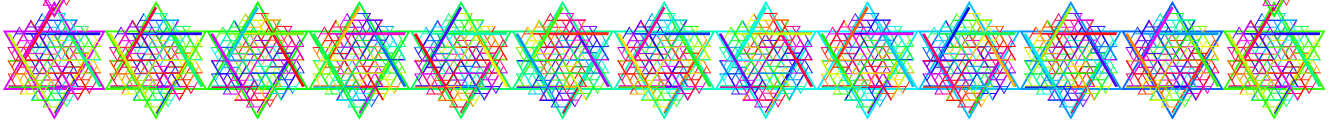
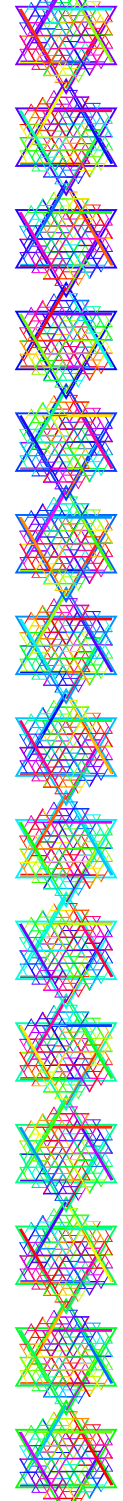


The Plagues

- The erosion of freedoms.
- The subjugation of Torah.

Leader

For the plagues the Egyptians brought on themselves,
For the aggressive dominators the Egyptians were to our people,
For the pain and suffering of slavery
Caused by all tyrants who force worship of false values,
For these plagues upon Egypt,
We pour ten drops:



Put the pinky finger in the wine goblet (here the pinky symbolizes the finger of God) and shake a drop of wine for each plague while saying out loud.

<i>Dam</i>	Blood	דָּם
<i>Tzfardeyah</i>	Frogs	צְפַרְדֵּי
<i>Kinim</i>	Lice	כִּנִּים
<i>Arov</i>	Wild Beasts	עֲרוֹב
<i>Dever</i>	Pestilence	דָּבַר
<i>Sh'chin</i>	Boils	שַׁחִין
<i>Barad</i>	Hail	בָּרָד
<i>Arbeh</i>	Locusts	אַרְבֶּה
<i>Hoshech</i>	Darkness	חֹשֶׁךְ
<i>Makat B'chorot</i>	Slaying of the First-Born	מַכַּת בְּכוֹרוֹת



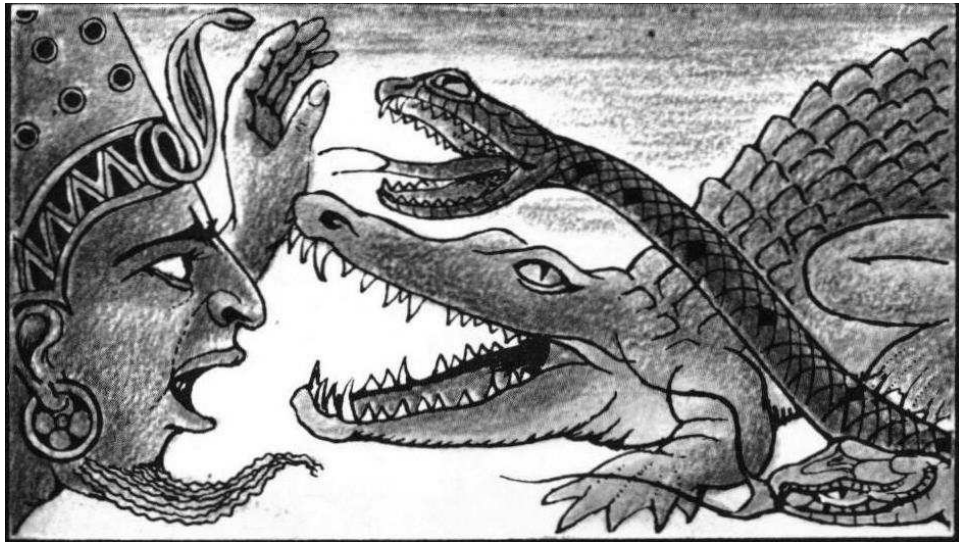
Blood. (Z. Livni)



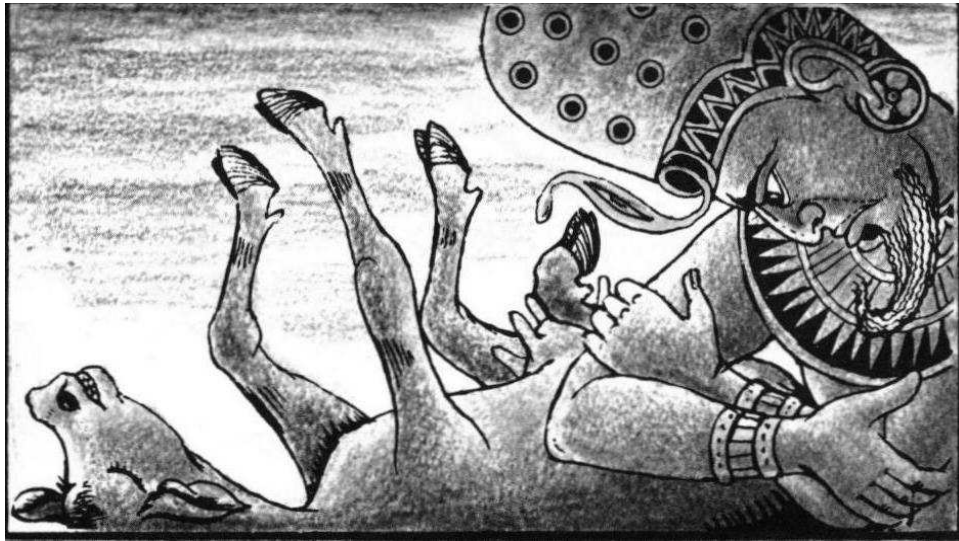
Frogs. (Z.Livni)



Lice. (Z. Livni)



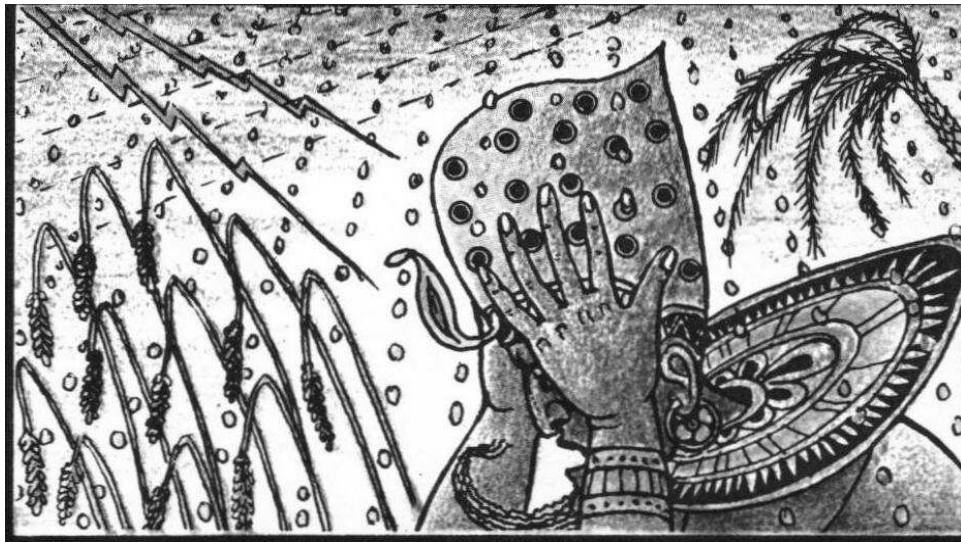
Wild Beasts. (Z. Livni)



Pestilence. (Z. Livni)



Boils. (Z. Livni)



Hail. (Z. Livni)



Locusts. (Z.Livni)



Darkness. (Z. Livni)



Death of the First Born. (Z. Livni)

Leader

Rabbi Yehudah abbreviated them thus:

קִצְרָה עֲדָשׁ בְּאֶחָב

The cups are refilled.

The first group of three plagues, abbreviated by קִצְרָה is the answer to Pharaoh's question:

*Who is the Lord?*⁸⁹

This question reflects Pharaoh's belief that there is no Lord. For if there were, Pharaoh would already have known it from his own knowledge of the Egyptian deities. We know this because before bringing on the first group of three plagues, Moses relays to Pharaoh that God said:

⁸⁹Exodus 5:2.

*Through this you will know that I am the Lord.*⁹⁰

Participant

The second group of three plagues abbreviated by עֲרָשׁ is the answer to Pharaoh's remark:

That I should listen to His voice?

This remark implies Pharaoh's belief that even if the Lord does exist, the Lord lacks involvement in this material world. We know this because before bringing on the second group of three plagues, Moses relays to Pharaoh that God said:

*So that you will know that I am the Lord in the midst of the earth.*⁹¹

Participant

The third group of plagues abbreviated by בְּאֵתָהּ is the answer to Pharaoh's statement:

*Nor will I send out Israel*⁹²

For this statement implies that the power of the Lord is limited. In particular, Pharaoh is saying that the Lord has no power over him. We know this because before bringing on the third group of three plagues, Moses relays to Pharaoh that God said:

*So that you will know that there is none like me in all the earth.*⁹³

This group shows that the power of the Lord is limitless. Over all the earth He is Omnipotent.

⁹⁰Exodus 7:17.

⁹¹Exodus 8:18.

⁹²Exodus 5:2.

⁹³Exodus 9:14.

Participant

Speak to the entire assembly of Israel, saying: On the tenth of this month they shall take for themselves – each man – a lamb⁹⁴ or kid⁹⁵ for each father's house, a lamb or kid for the household.⁹⁶

It shall be yours for examination until the fourteenth day of this month; the entire congregation of the assembly of Israel shall slaughter it in the afternoon. They shall take some of its blood and place it on the two doorposts and on the lintel of the house in which they will eat it. They shall eat the flesh on that night – roasted over the fire – and matzot; with bitter herbs shall they eat it.⁹⁷

Participant

The Ramban writes:

The reason for this commandment is that the constellation of Aries (the Ram)⁹⁸ is at the height of its power in the month of Nisan, it being the sign of the zodiac which ascends the heavens. Therefore He commanded us to slaughter the sheep and to eat it in order to inform us that it was not by the power of that constellation that we went out from Egypt, but by decree of the Supreme One. And according to the opinion of our Rabbis, He has all the more informed us through this that He subdued their gods and their powers at the height of their ascendancy. And thus the Rabbis have said:

Take your lambs and slaughter the gods of Egypt.⁹⁹

⁹⁴A lamb is a young sheep.

⁹⁵A kid is a young goat.

⁹⁶Exodus 12:3.

⁹⁷Exodus 12:6-8.

⁹⁸A ram is a male sheep.

⁹⁹*Ramban Commentary on Torah*, Shilo Publishing House, New York, 1973, p118-119.

Participant

When the Holy One, blessed be He, told Moses to slay the paschal lamb, Moses answered;

Lord of the Universe! How can I possibly do this thing?
Do You not know that the lamb is the Egyptian god?

As it says:

*Lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?*¹⁰⁰

God replied:

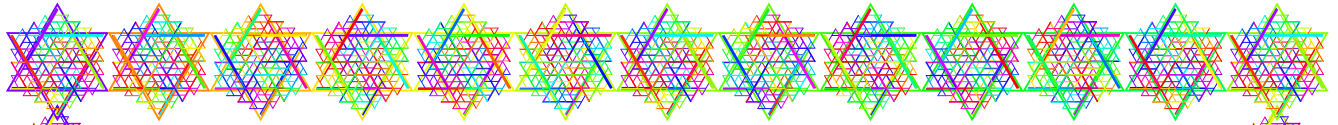
As you live, Israel will not depart from here before they slaughter the Egyptian gods before their very eyes, that I may teach them that their gods are really nothing at all.¹⁰¹

Participant

Rams were a symbol of fertility to the Egyptians. The very earliest of the Egyptian gods that were depicted with ram features were probably based on the ram species known as *Ovis longipes palaeoaegytiaca* known from predynastic times. Khnum, an important god throughout Egypt, but especially at Elephantine, who was taken to create mankind and even gods on his potters wheel, was depicted as this species, with its long wavy horns and heavy build, as was Banebdjedet (Ba-neb-Tetet), an early ram headed god at Mendes. Banebdjedet was the manifestation of the Lord of Djedet, as well as the ba, or soul of another. The Ram god Ba, of Mendes in Lower Egypt, was worshipped as a fertility deity by women in the hope that he would aid them in conceiving children. Amen also had a ram form, though this was a different species of sheep. The fertility god Heryshef took the form of a ram or a ram-headed man. One of Egypt's most famous gods, Osiris was often depicted with a pair of ram horns attached to the base of his atef crown also from this earliest species of ram.

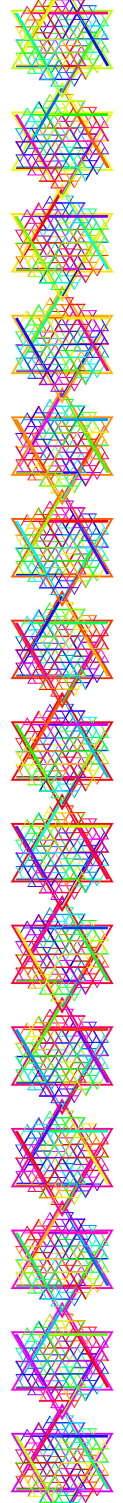
¹⁰⁰Exodus 8:22.

¹⁰¹*Midrash Rabbah, Exodus*, Soncino Press, New York, 1983, p209.

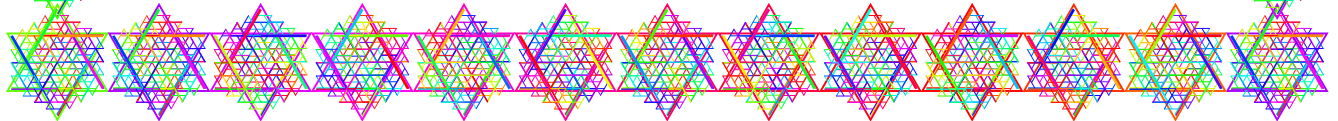


The Plagues

107



The Egyptian Deity Amen. Notice the ram horns.





The processional road to the Temple of Amun was flanked with ram headed lion sphinxes, each one guarding between its front legs a statue of the pharaoh.

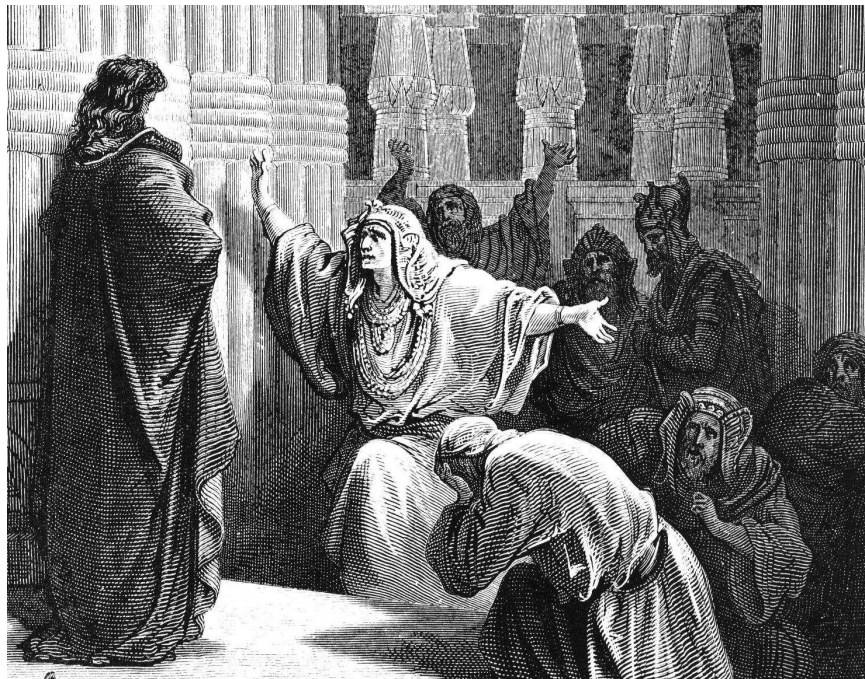


The Egyptian Deity Khnum.

Participant

I shall go through the land of Egypt on this night, and I shall strike every firstborn in the land of Egypt, from man to beast; and against all the gods of Egypt I shall mete out punishment – I am Hashem. The blood shall be a sign for you upon the houses where you are; I shall see the blood and I shall pass over over you; there shall not be a plague of destruction upon you when I strike in the land of Egypt.¹⁰²

¹⁰²Exodus 12: 12-13.



Pharaoh tells Moses to leave Egypt. (G. Dore)

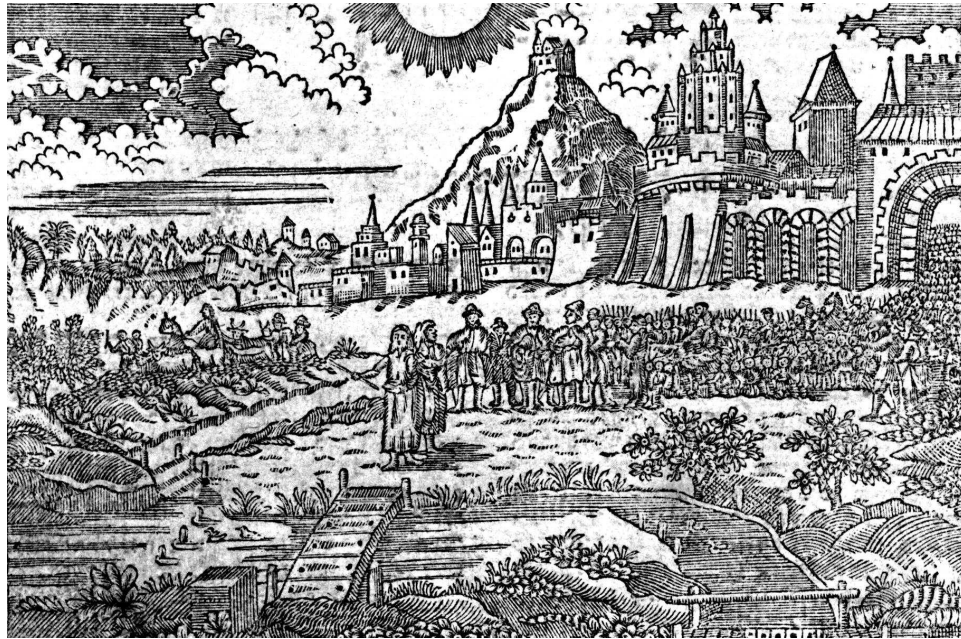
Participant

So Pharaoh let the Israelites leave their slavery. And the Children of Israel rapidly left Egypt. As it says:

And the people took their dough before it was leavened, (in) their kneading-troughs being bound up in their clothes upon their shoulders.¹⁰³

The dough, which they brought out of Egypt, they baked into unleavened bread, because they were driven out from Egypt and they were not able to delay, and they had not prepared any (other) provisions.¹⁰⁴

They ate the matzah of freedom as we do today.



The Israelites leaving Egypt. (Ostrag 1819)



Israelites crossing the Red Sea. (M. Van Dijk)

Participant

But then Pharaoh had a change of heart saying:

*What is this we have done, releasing the Israelites from our service?*¹⁰⁵

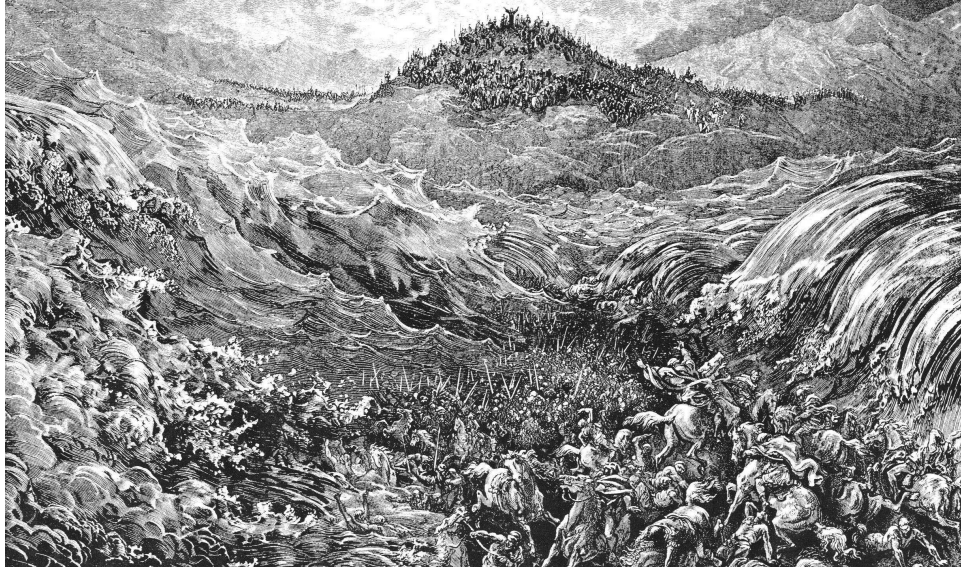
So he ordered his chariots and men to chase the Israelites. The Egyptians surrounded the Israelites who were by the Reed Sea. Moses held out his arm over the sea and the sea turned into dry ground. The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians came in pursuit after them into the sea. Then Moses held out his arm over the sea again. The waters turned back and covered the chariots and the horsemen. Not one of Pharaoh's entire army that had followed the Israelites remained.

Leader

When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. But God silenced them and said:

My creatures are perishing, and you sing praises?

¹⁰⁵Exodus 14:5.



The Egyptians drowning in the Red Sea.

Participant

Rabbi Yose Haglili said:

How does one derive that the Egyptians were struck with ten plagues in Egypt, but with fifty plagues at the Sea?

Concerning the plagues in Egypt, the Torah states:

The magicians said to Pharaoh,

*It is the finger of God.*¹⁰⁶

However, of those at the Sea, the Torah relates:

*Israel saw the great hand which the Lord laid upon the Egyptians, the people awed the Lord and they believed in the Lord and in His servant Moses.*¹⁰⁷

¹⁰⁶Exodus 8:15.

¹⁰⁷Exodus 14:31.

How many plagues did they receive with the finger? Ten! Conclude, therefore, that if they suffered ten plagues in Egypt where they were struck with only a finger, then they suffered fifty plagues at the Sea where they were struck with a whole hand of five fingers.

Participant

Rabbi Eliezer said:

How does one derive that every plague that the Holy One, Blessed be He, inflicted upon the Egyptians in Egypt was equal to four plagues?

It is written

*He sent upon them his fierce anger: wrath, fury, trouble, and a band of emissaries of evil.*¹⁰⁸

Since each plague had the four components of wrath, fury, trouble, and a band of emissaries of evil, in Egypt God struck them with one finger and they were struck by forty plagues. By the Sea, God struck them with a hand of five fingers and they were thus struck by two hundred plagues.

Participant

Rabbi Akiva said:

How does one derive that each plague that the Holy One, Blessed be He, inflicted upon the Egyptians in Egypt was equal to five plagues?

It is written:

*He sent upon them His fierce anger, wrath, fury, trouble, and a band of emissaries of evil.*¹⁰⁹

¹⁰⁸Psalm 78:49.

¹⁰⁹Psalm 78:49.

Since each plague had the five components of fierce anger, wrath, fury, trouble, and a band of emissaries of evil, God struck them in Egypt with one finger and they were thus struck by fifty plagues. By the Sea God struck them with hand of five fingers and they were thus struck by two hundred and fifty plagues.

Leader

From this we learn that Rabbi Eliezer is teaching that the ten plagues were intended as a gesture of graciousness to the Israelites, a gift in the manifestation of ה'י ה'י , the name that is associated with compassion. On the other hand Rabbi Akiva is teaching that the ten plagues were intended for judgement and retribution. Thus they are associated with the five letter name א'ל'ק'י'ם .

Participant

Rabbi Schneerson teaches that

All existence is structured in sets of four (and thus there are four elements Fire, Air, Water, and Earth). Rabbi Eliezer states that each of the plagues involved all the elements of existence, and thus was four-fold in nature. Rabbi Akiva states that the plagues involved not only the four elements, but also the very essence of material Existence. Thus every plague was five-fold in nature.¹¹⁰

Participant

Rabbi Schneerson teaches that

The debate between Rabbi Eliezar and Rabbi Akiva focuses on the question: How deep did the harm caused by the Egyptians penetrate? Rabbi Eliezar maintains that it affected all four letters of God's name. Hence, when the time came for the Egyptians' retribution, all four dimensions of existence turned against them. Thus, each plague was multiplied by four.

¹¹⁰At Our Rebbes' Seder Table, p. 54.

Rabbi Akiva maintains that their wickedness had an even greater effect, penetrating to the very essence of God. Hence the retribution they suffered also included a fifth dimension.¹¹¹

Participant

The Sfas Emes teaches that if we total the number of plagues suggested by the various Sages we obtain:

- the original 10 plagues mentioned in the Torah
- the 3 coming from Rabbi Yehudah's acronym
- the 60 from Rabbi Yose
- the 240 from Rabbi Eliezer
- the 300 from Rabbi Akiva

Add them all together and we obtain 613, the total number of commandments in the Torah.¹¹²

Participant

In every generation, each person should feel as though he himself/she herself had gone forth from Egypt, as it is written:

And you shall explain to your child on that day, it is because of what the Holy One did for me when I myself went forth from Egypt¹¹³.

¹¹¹*The Chassidic Haggadah*, p. 78.

¹¹²*The Pesach Haggadah*, Sfas Emes, p. 109.

¹¹³Exodus 13:8

Bchol Dor Vador: In Every Generation**בְּכֹל דּוֹר וָדוֹר**

In every generation	<i>B'chol dor vador</i>	בְּכֹל דּוֹר וָדוֹר
Each person	<i>Chayav Adam</i>	חַיֵּב אָדָם
Should see himself	<i>Lir'ot Et Atzmo</i>	לִרְאוֹת אֶת עַצְמוֹ
As though he	<i>K'ilu Hu K'ilu Hu</i>	כְּאִלוֹ הוּא כְּאִלוֹ הוּא
Had gone forth from Egypt	<i>Yatza Mimitzrayim</i>	יָצָא מִמִּצְרַיִם
In every generation	<i>B'chol dor vador</i>	בְּכֹל דּוֹר וָדוֹר
Each person	<i>Chayav Chayav Adam</i>	חַיֵּב חַיֵּב אָדָם
Should see himself	<i>Lir'ot Et Atzmo</i>	לִרְאוֹת אֶת עַצְמוֹ
As though he	<i>K'ilu Hu K'ilu Hu</i>	כְּאִלוֹ הוּא כְּאִלוֹ הוּא
As though he	<i>K'ilu Hu</i>	כְּאִלוֹ הוּא
Had gone forth from Egypt	<i>Yatza Mimitzrayim</i>	יָצָא מִמִּצְרַיִם

בְּכָל דּוֹר וָדוֹר

B' chol dor va dor Cha
yav A dam Li' r' ot Lir' ot Et Atz mo K'
i lu Hu K' i lu Hu Ya tza Mi mitz
ra yim B' chol dor va dor Cha
yav Chayav A dam Lir ot Lir' ot Et Atz
mo K' i lu Hu K' i lu Hu K'
i lu Hu Ya tza Mi mitz ra yim K' ra yim

Group

Still we remember:

It was we who were slaves, we who were forced to participate in the material idolatry of Pharaoh, we who were strangers to ourselves.

And therefore, we recall these words as well:

Leader

*You shall not wrong a stranger or oppress him for you were strangers in the land of Egypt.*¹¹⁴

*You shall not oppress a stranger, for you know the feelings of the stranger having yourselves been strangers in the land of Egypt.*¹¹⁵

Group

*When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the Lord am your God.*¹¹⁶

Leader

You shall help and uplift the stranger. For you were strangers in the land of Egypt and I helped and uplifted you then. And I will help and uplift you now. I will bring you out of your Egypt. I will deliver you from the land of limitation. I will redeem you and I will take you to the land of milk and honey.

¹¹⁴Exodus 22:20.

¹¹⁵Exodus 23:9.

¹¹⁶Leviticus 19:33-34.

Participant

This night is different from all other nights. For on this night we remember the call of political and spiritual freedom. We do not eat leavened bread. For leavened bread represents that which has been left standing without attention. It represents bloating: pride and narrow self-concern. Matzah represents that which is given constant attention. Matzah represents utter humility and selflessness. By eating the Matzah of freedom we internalize our part in the continuing renewal of creation, and by increasing our humility and by increasing our faith in God, we are able to give up our vices of pride and selfishness.

Participant

Increasing our humility is the beginning of our liberation from limitation. It is the foundation of our spiritual growth. Only when we can acknowledge our own shortcomings and submit to a higher wisdom can we initiate a process to free ourselves.

Participant

For this week of פסח we stay away from the tiniest amount of חמץ. This is symbolic of ridding ourselves from the arrogance and self-centeredness within our hearts. By eating Matzah, we increase our internalization of the quality of humility and self-transcendence, qualities that are central to Jewish spirituality and living.

Participant

We eat bitter herbs to remind us of the bitterness of our enslavement, our original enslavement, and our recent personal enslavements. We dip once in maror to taste the bitterness of political enslavement and once in charoset to recall the loss of life when the children of Israel were crushed and became part of the mortar and bricks used in the fortified buildings on which we were forced to labor.¹¹⁷ On this night we do eat with special ceremony, for on this night we know we can be free.

¹¹⁷The Hebrew word for dipping, טיבול, shares the same letters and the word ביטול, *selflessness*. There are two dippings. The first, the vegetable in salt water, is carried out before partaking of the matzah; the second, the maror in the charoset, afterwards. There are also two levels of selflessness; one that involves negating one's own will despite one's feelings of self, and one in which a person transcends his feelings of self entirely. Matzah, the bread of faith, makes possible the transition from the first level to the second. *The Chassidic Haggadah*, p. 37.

Sing The Freedom Nigun

Dayeinu: It Would Have Been Enough

דַּיְנוּ

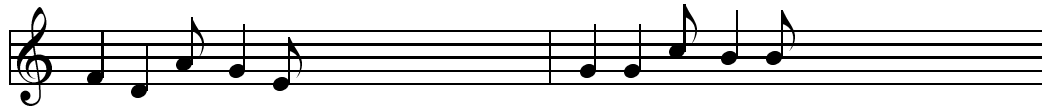
Had he brought us out of Egypt אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם
It would have been enough דַּיְנוּ:



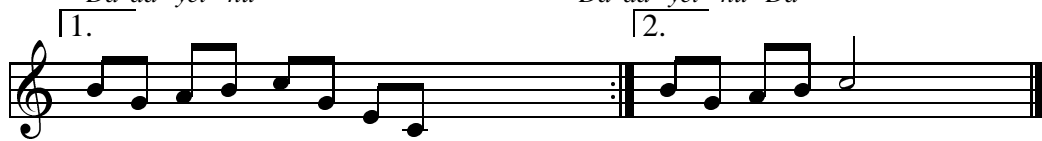
I lu I lu Ho tzi a nu Ho tzi a nu Mi mitz ra yim



Mi mitz ra yim Ho tzi a nu Da yei nu Da da yei nu



Da da yei nu Da da yei nu Da



yei nu Da yei nu Da yei nu yei nu Da yei nu

Round Robin

If He had brought us out of Egypt, but had not judged the Egyptians -
Dayeinu, it would have been enough!

If He had judged them but not their idols *Dayeinu!*

If He had judged their idols, but not slain their first-born - *Dayeinu!*

If He had slain their first-born, but not given us their wealth -
Dayeinu!

If He had given us their wealth, but not split the Red Sea before us
Dayeinu!

If He had split the Red Sea, but not taken us through it on dry land -
Dayeinu!

If He had led us through the sea on dry land, but not drowned our opp-
ressors in it - *Dayeinu!*

If He had drowned our oppressors in it, but had not provided for our
needs in the wilderness for forty years - *Dayeinu!*

If He had provided for our needs in the wilderness for forty years, but
not fed us Manna - *Dayeinu!*

If He had fed us Manna, but not given us the Shabbat - *Dayeinu!*

If He had given us Shabbat, but not led us to Mount Sinai - *Dayeinu!*

If He had led us to Mount Sinai, but not given us the Torah - *Dayeinu!*

If He had given us the Torah, but not brought us into the Land of Is-
rael - *Dayeinu!*

If He had brought us into the Land of Israel, but not built a Holy Tem-
ple for us - *Dayeinu!*

Participant

How much more so do we owe thanks to God for His repeated and manifold favors.

- He brought us out of Egypt;
- He executed judgements against the Egyptians;
- He executed judgements against their gods;
- He slew their first born;
- He gave us their wealth;
- He split the sea for us;
- He led us through on dry land;
- He drowned our foes in it;
- He provided for our needs in the desert for forty years;
- He fed us Manna;
- He gave us the Sabbath;
- He brought us to Mount Sinai;
- He gave us the Torah;
- He brought us into the Land of Israel;
- He built the Temple for us to atone for all our sins.

Pesach, Matzah, and Maror

פֶּסַח מַצָּה מָרוֹר

Participant

Rabban Gamliel used to say:

Whoever has not explained the following three things on Passover has not fulfilled his duty, namely: Pesach – the Pesach offering; Matzah – the unleavened bread; and Maror – the bitter herbs.

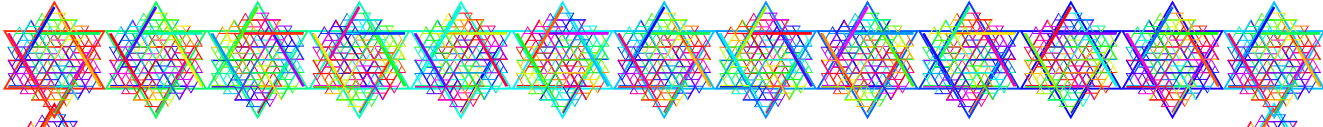
Leader

The gematria of the Hebrew words פֶּסַח מַצָּה מָרוֹר add to 729. This is numerically equivalent to קָרַע שָׂטָן, which means *destroy Satan [confound Satan, tear up Satan]*. On Rosh Hashanah, we destroy the power of the Satan by blowing the Shofar, and on Pesach we accomplish this through the recollection of these three mitzvot:¹¹⁸ פֶּסַח, the sacrifice of the redemption; מַצָּה, the eating of which is symbolic of the eating the poor man's bread of Egypt and symbolic of the matzah eaten after the redemption; מָרוֹר, the symbol which reminds us of the hardships endured by those who are embittered by being enslaved to their own limitations.

Participant

The Torah refers to the holiday of passover by the term הַמַּצּוֹת, literally, *the matzas, the unleavened bread*. This is noteworthy because the letters מַצּוֹת also form the word מִצְוֹת, *mitzvot*. Rabbi Glazerson teaches that the connection between פֶּסַח and mitzvot of Torah can be easily seen by examining the full gematria of פֶּסַח.

¹¹⁸The Breslov Haggadah, p86.



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Pesach, Matzah, and Maror

פּה	85
סמך	120
חת	408
<hr/>	
	613

The full gematria of פּסח is 613, corresponding to the 613 commandments in Torah.¹¹⁹

Participant

What is the reason for the Korban Pesach that our ancestors used to eat at the time that the Temple was standing? It was because the Holy One, blessed be He, passed over the houses of our ancestors in Egypt, as it is written:

And you shall say,

It is the Passover offering to the Lord, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and spared our houses. And [upon hearing this] the people bowed down and prostrated themselves.¹²⁰

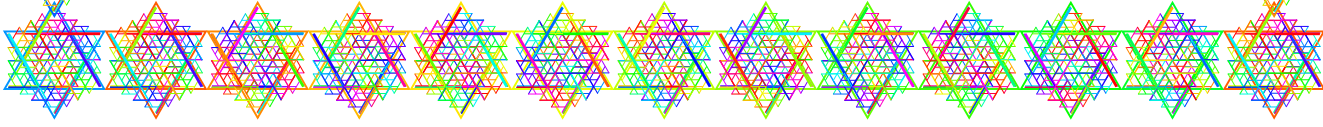
The middle matzah is lifted and displayed while the following paragraph is read.

Participant

What is the reason behind this matzah which we eat? It is because there was not enough time for the dough of our ancestors to rise when the King of all kings, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is written:

And they baked the dough which they had brought out from Egypt into cakes of unleavened bread; for it had not leavened, because they were driven from out of Egypt and could not linger; nor had they prepared any provisions for themselves.¹²¹

¹¹⁹The Secret of the Haggadah, p. 62.
¹²⁰Exodus 12:27.
¹²¹Exodus 12:39.



The maror (romaine lettuce) is lifted and displayed while the following paragraph is recited.

Participant

What is the reason behind this maror, this bitter herb, that we eat? It is because the Egyptians embittered the lives of our ancestors in Egypt, as it is written:

*They embittered their lives with hard labor at mortar and bricks, and all sorts of work in the field. All of the work which they made them do was rigorous [cruel].*¹²²

Participant

In each and every generation one is obligated to view himself as though he has gone out of Egypt, as it is said,

And you shall tell your child on that day, saying

*This is because of what the Lord did so for me when I forth from Egypt.*¹²³

Not only did the Holy One, Blessed be He, redeem our ancestors, but He redeemed us too as it is written,

*He brought us out from there that He might lead us to and give us the land which He had promised to our ancestors.*¹²⁴

The matzos are covered and the cup is lifted and held until it is to be drunk. According to some customs, however, the cup is put down after the following paragraph, in which case the matzos should once more be uncovered.

¹²²Exodus 1:14.

¹²³Exodus 13:8.

¹²⁴Deuteronomy 6:23.

Participant

Therefore it is our duty to thank, praise, laud, glorify, aggrandize, extol, bless, exalt and acclaim the One who performed all of these miracles for our ancestors and for us. He took us out from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, and from bondage to redemption. Let us sing before Him a new song.

V'nomar L'fanav: And We Will Utter Before Him**וְנֹאמֵר לְפָנָיו**

And we will utter before Him	<i>V'nomar L'fanav</i>	וְנֹאמֵר לְפָנָיו
A new song.	<i>Shira Chadasha</i>	שִׁירָה חֲדָשָׁה
And we will utter before Him	<i>V'nomar L'fanav</i>	וְנֹאמֵר לְפָנָיו
A new song.	<i>Shira Chadasha</i>	שִׁירָה חֲדָשָׁה
Praise the Eternal	<i>Hal'luyah Hal'luyah</i>	תְּלַלֵּי־הַתְּלֹוֹיָהּ
Praise the Eternal	<i>Hal'luyah Hal'luyah</i>	תְּלַלֵּי־הַתְּלֹוֹיָהּ

וְנֹאמַר לְפָנָיו

V' no marL' fa nav Shi ra Chada sha

V' no marL' L' nav Shi ra Chada sha Shi ra Chada sha

Ha l' lu yah Ha l' lu yah

Ha l' lu yah Ha l' lu yah Ha l' lu yah

One By One

With song will we thank.
With song will we bless.
With song will we praise.
With song will we laud.
With song will we pay tribute.
With song will we glorify.
With song will we aggrandize.
With song will we extol.
With song will we exalt.
With song will we revere.
With song will we sanctify.
With song will we acclaim
With song will we crown the Divine Name,



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Psalm 113

For from the beginning of time
To eternity,
You are our God.

Psalm 113

Group

Halleluyah! Praise, O' servants of God,
Praise the Name of God.
Blessed be the Name of Hashem from now until eternity.
From the place in the east where the sun rises,
To the place in the west where it sets,
Let the Name of Hashem be praised.
For Hashem is high above all nations,
His glory is beyond the heavens.
But who is like Hashem our God?
Who, though enthroned on high, looks down so low,
Into the heavens and upon the earth?
He raises out of the dust the poor man,
And lifts the destitute up from the dunghill,
To set him next to princes, next to the princes of his people.
He causes the barren woman of the house
To sit as a joyous mother of children.
Halleluyah.

Psalm 114

Participant

When Israel went out of Egypt,
Jacob's household from a people of alien tongue,
Then Judah became His sanctifier,
Israel His dominion.

Participant

The sea saw and fled.
The Jordan turned back.
The mountains skipped like rams;
The hills like young lambs.
What ails you, O sea, that makes you flee?
O Jordan, that makes you turn back?
O Mountains, why do you prance like rams?
O Hills, why do you skip like young lambs?

Participant

Before the Lord's Presence did I, the earth, tremble,
Before the Presence of the God of Jacob;
Who turns the rock into a pond of water,
The Flintrock into a fountain of water.

Participant

Blessed are You, Lord, our God, King of the universe, Who has redeemed us and redeemed our ancestors from Egypt, who enabled us to live to this night to eat matzah and maror. So, Lord, our God and God of our fathers, may you enable us to live to other festivals and holidays which will come to meet us in peace, happy in the reconstruction of Your city and joyful in Your service. May we eat there of the offerings and Paschal sacrifices [*on Saturday* the Paschal sacrifices and the offerings] whose blood will reach the wall of Your alter for acceptance.

The Cup of Deliverance

Leader

With the second cup of wine, we recall the second promise of liberation:

Participant

As it is written:

I will deliver you¹²⁵ from their bondage¹²⁶.

Remembering with gratitude,
The redemption of our fathers from Egypt,
Rejoicing in the fruits of our struggle for freedom,
We look now with hope to the celebration of a future redemption:
The building of the City of Peace
In which all people will rejoice in the service of God.
Singing together a new song,
For our redemption and liberation of our soul.
We bless Thee, O God, Who redeemed Israel and Who is our spiri-
tual redeemer.

Group

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַתְּנָפֶן:

Baruch Atah Adonai Elohaynu Melech Ha-olam Boray P'ri Ha-gafen.

We praise Thee,
Lord, our God, King of the Universe,
Who creates and provides the fruit of the vine.

¹²⁵וְהִצַּלְתָּ יְיָ.

¹²⁶Exodus 6:6

All drink the second cup of wine

Participant

We drink the second cup of wine after we have told the story of the deliverance of the nation of Israel. Our Matriarch Rivka also experienced deliverance. She grew up in a family of idol worshippers and was delivered from them. So we associate the second cup of wine with Rivka.

Rachtzah: Washing the Hands

רַחֲצָה

Leader

Washing is a way of displaying respect for the Lord Above. According to the mystical teachings, this washing engenders greater holiness as the number of fingers on both the hands and feet reflect the ten sefirot of Hashem's Power.¹²⁷

This is the washing that precedes the eating of the matzah.

The Maggid of Mezeritch teaches that רַחֲצָה

is a reference to the prayer, בִּיה אֲנִי רַחֵץ *In Him I put my trust.* Trust in God is a necessary preparatory step for the spiritual service of eating matzah.¹²⁸

The blessing is נְטִילַת יָדַיִם *netilat yadayim* and it is translated typically as washing of the hands. but the word נְטִילַת does not mean washing. In fact it is used in the blessing for the lulav where the typical translation there is *taking*. But

¹²⁷The Ramban Haggadah, p 79.

¹²⁸The Chassidic Haggadah, p. 98.

נְטִילַת does not mean taking. Rather the sense of נְטִילַת in these blessings is *uplifting*. We are commanded to wash our hands and by so doing we uplift and elevate them, preparing them for their mitvah of bringing the matzah to our mouth.

Before the washing, each person should have in front of his plate the required amount of matzah. All present wash their hands in the washbasins brought to the Seder table and recite the following blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם

*Baruch Atah Adonai Elohaynu Melech Ha-olam Asher Kid'shanu B'mitzvotav,
V'tzivanu Al N'tilat Yadayim.*

Blessed are You, Lord our God, King of the Universe,
Who has sanctified us by His commandments
And commanded us concerning the washing of the hands.

Motzi

מוֹצִיא

The blessing is recited over matzah as a food. The two complete matzos and the broken half between them are raised.

Group

We praise Thee, Lord, our God, King of the Universe,
Who brings forth and provides bread from the earth.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Baruch Atah Adonai Elohaynu Melech Ha-olam Hamotzi Lechem Min Ha-
aretz.*

Matzah

מַצָּה

After returning the bottom matzah to the Seder plate hold up the top and middle matzah. This blessing is for the special mitzvah of eating matzah on the night of Passover. All say:

Group

We praise Thee, Lord, our God, King of the Universe,
Who sanctifies us with the commandments,
And commands us about the eating of matzah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Baruch Atah Adonai Elohaynu Melech Ha-olam Asher Kidshanu B'mitzvotav V'tzivvanu Al Achilat Matzah.

Each person should receive a small piece from the uppermost matzah and from the middle matzah. The matzos are to be eaten while reclining on the left side and without delay.

Leader

Rabbi Menachem Mendel of Rimanov teaches that

The phrase מוֹצִיא מַצָּה can be rendered as *matzah drives out*. Eating matzah drives out all our selfish desires for material pleasure.¹²⁹

¹²⁹*The Chassidic Haggadah*, p. 99.

Participant

Rav Sherira Gaon teaches that we take three matzot because there is an allusion in the Torah:

And Abraham hastened into the tent to Sarah and said:

Quickly make ready three measures of fine meal, knead it, and make cakes.¹³⁰

According to our tradition this happened on Pesach.

Group

This is the bread of material poverty and affliction,
This is the poor bread, the imprisoned bread,
This is the bread of spiritual poverty and cynicism.
This is the bread of physical subjugation.
This is the bread of spiritual acceptance of shallow values.
This is the bread of narrow self concern.
This is the bread of desire for the material.
This is the bread our people ate in the land of Egypt.

Let all who are hungry come and eat.
Let all who are in want,
Share the hope of this Passover.
Let all who are not free:
Those who are physically subjugated by others,
And those who spiritually subjugate themselves,
Share the hope of this Passover.

As we celebrate here,
We join with all people everywhere,
Next year, may all people be free!

Rabbi Yitzhak Schneersohn teaches that:

¹³⁰Genesis 18:6.

the Zohar refers to matzah with two names: “the food of faith,” and “the food of healing.” For matzah strengthens our awareness of God. In general, eating strengthens the connection between the body and the soul. When one eats matzah, one internalizes a connection to God which transcends intellect, enabling the simple faith we all possess to permeate our lives. And this becomes “the food of healing,” strengthening the body and enabling it to appreciate the purpose for the soul’s descent.¹³¹

The word *מַצֵּה* (unleavened) shares two of the same letters with the word *חֲמֵץ* (leavened.) The difference between the two is that *מַצֵּה* has a *ה*, while *חֲמֵץ* has a *ח*. The *ה*, whose left leg is broken in the middle, is symbolic of the conitred and broken heart of the humble. But when one senses himself complete like the left leg of the *ח*, he has spiritually soured, like leavened dough.¹³²

Maror

מָרֹר

Leader

The romaine lettuce (maror) is symbolic of the bitterness that our forefathers experienced in Egypt, in the land of bondage. For the Egyptians embittered their lives by causing physical suffering and creating spiritual hardships. The charoset represents the mortar the Israelites used in doing Pharaoh’s labor to build the cities of Pithom and Raamses. We remind ourselves of this bitterness by dipping the romaine lettuce into the charoset and eating it.

The leader takes a piece of maror and dips it briefly in the charoset and shakes off the excess charoset. After putting aside one such portion for himself, similar portions are distributed to all present. Then each says the following blessing with the intention that it refer also to the maror of the korech which will be eaten later on.

¹³¹At *The Rebbes’ Seder Table*, p. 68.

¹³²The Pesach Haggadah, Rechnitz edition, p 165.



Maror

139

Group

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Baruch Atah Adonai Elohaynu Melech Ha-olam Asher Kidshanu B'mitzvotav
V'tzivanu Al Achilat Maror.*

Blessed art Thou, Lord our God, King of the Universe,
Who has sanctified us by His commandments,
And has commanded us concerning the eating of maror.

All eat the maror and charoset.

Leader

Rabbi Yaakov Yechezkel of Puppa teaches that

Maror, מָרוֹר, is numerically equivalent to the word מָוֹת, *death*. However, it also equals the sum of the word הִגְמוּ, meaning *reach perfection*. Maror represents a confrontation with the forces of evil, the power of death. However, it is through this confrontation that a person can reach perfection.¹³³

Korech

כּוֹרֵךְ

Leader

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror and ate them together, so he might observe the precept handed down to him, exactly as his father before him:

*They shall eat the paschal lamb with the matzah and maror together*¹³⁴.

Here the matzah symbolizes Divine revelation. The maror symbolizes Divine concealment. Together they symbolize the plurality in creation, a plurality which paradoxically is a unity. For the process of revelation cannot be unless there is a prior concealment.

We remind ourselves of how materiality becomes idolatry when not embraced by spirituality by eating matzah with maror and charoset.

¹³³*The Chassidic Haggadah*, p. 100.

¹³⁴Exodus 12:8

The paradox of the unity of Divine revelation and concealment can be understood in a more concrete way. The matzah in which the maror is wrapped represents man's good inclination. The maror represents the evil and bitterness that lurks in man. The Torah enjoins us to encase our negative impulses and redirect them towards good. Thus we wrap the maror in matzah, not to cosmetically cover over our spiritual flaws, but to transform them into a force for the good. It is in the transformation process that the unity of Divine revelation and concealment can be understood.¹³⁵

Group

Together they shall be:
 The matzah of freedom,
 The maror of slavery,
 The charoset of idolatry.
 For in the time of freedom, there is knowledge of servitude.
 And in the time of bondage and idolatry,
 There is the hope of redemption.

Leader

Rabbi Yaakov Yosef of Polanie teaches that

Maror, מָרוֹר, is numerically equivalent to מָוֹת *death*, and thus refers to the wicked whom *Berachot 18b* describes as *dead*. Matzah refers to the righteous, those who have no trace of חֵמָץ – i.e., individuals who have totally driven away their evil inclination.

Hillel, the epitome of kindness, would wrap matzah and maror together. He would instruct the righteous to maintain contact with the wicked and draw them close to Torah. Thus they would develop contact with the אֵין סוּף (God's infinity) and transform גֵּוֹת (corpse) into אֱמֶת (truth).¹³⁶

¹³⁵The Pesach Haggadah Rechnitz edition, p 171.

¹³⁶*The Chassidic Haggadah*, p. 101.

The bottom matzah is now taken out. It is broken into pieces, with the addition of other matzos if needed, and the matzah pieces are distributed. Each person, places upon his/her matzah a piece of maror, the horseradish, dips it in the charoset and eats it while reclining to the left.

Shulchan Oraich: Prepared Table

שִׁלְחַן עוֹרֵךְ

And with these thoughts in mind, with great joy and happiness, we eat the Passover meal, which may now be served.

During the meal the explanation in the following section on the spiritual meaning of the Passover Ceremony can be read out loud by the leader of the seder. The seder continues after the meal with the section on the Hidden and the eating of the Afikoman.

The Spiritual Meaning

Leader

The Passover ceremony is a spiritual pilgrimage which furthers our own most fundamental understanding of a religious truth: that to develop our own creative potential to be able to become that which we most desire to be, to be able to be a servant of God, we must be free. It is a spiritual journey which we repeatedly make throughout our lives. It is a spiritual journey from darkness, ignorance, and vacuum into light, knowledge, and full actualized being. It is a dramatic and miraculous journey.

The pilgrimage is encoded in an historical narrative of the deliverance of the Children of Israel from Egyptian bondage. It is a deliverance occurring despite the peril and the impossible odds. It is a deliverance into the freedom and beatitude of the Holy Land.

But the narrative has more than an historical meaning. In the struggle to express religious truth, religious genius has always had to make do with the language of flesh and blood derived from the physical and material reality. Thus religious statements are made in symbol, in image, in metaphor, and in parable. The Passover narrative is both an historical narrative as well as a symbolic narrative. To understand the Passover narrative only in the literal and historic sense is to miss its meaning on a spiritual level.

Freedom in the narrative of the Passover celebration is political freedom, the freedom to exercise choices. To fully participate in this meaning, we too must become slaves in Egypt and suffer the way each political slave must suffer. We must identify with political prisoners all over the world. We must understand that their plight had more than once been our own plight. We must understand that we ourselves cannot fully achieve our own freedom so long as there remains even one person who is not politically free.

But there is also a higher meaning of freedom than political freedom: it is the spiritual freedom to be in service of God and the freedom from the bondage to materiality for its own sake. At this level the narrative of the Passover celebration is symbolic: Israel or the Land of Israel refer to the spiritual world. Israelites

or Children of Israel refer to those who are spiritual cultivators and seekers, those who seek to be of service to the Divine. Egypt refers to the material world, the world of limitation. Egyptian refers to the material seeker. Pharaoh, being the King of the Egyptians, refers to the constriction of the mind, by which a person might think that something can be without a connection to God. The bondage of the Israelites is the bondage caused by the attachment to material things by any one person or any group of people, a bondage caused by attachment to something without God. The Exodus from Egypt, the land of limitation, refers to the transcendence of self to reach beyond the limits of self, thereby creating a place for the holy in this world.

Rabbi Schneur Zalman teaches that

In every stage of a person's service of God, he has both the potential and the obligation to rise above his present limitations and make an unbounded commitment to God.¹³⁷

Rabbi Schneerson teaches that פֶּסַח, Pesach, means

jump to leap forward to a new frame of reference.¹³⁸

And of course, what was true for the Israelites then is true for us today. If we bind ourselves to the material without simultaneously spiritually uplifting it, and therefore involving God, then we too will become slaves. For spiritual upliftment involves transcending our selves.

Rabbi Schneerson teaches that each person,

regardless of his conduct throughout the year, has the potential to reach the highest levels. He can leap – the meaning of the word Pesach – to heights totally beyond his current spiritual rung.¹³⁹

The slavery of the Israelites is caused by their own ignorance; that they need not have participated in a system of living founded on the idol of materiality and material wealth; and that such a participation is a defilement to their own holiness. The deliverance of the Israelites comes about because the spiritual seekers choose

¹³⁷*The Chassidic Haggadah*, p. 90.

¹³⁸*At The Rebbes' Seder Table*, p. v.

¹³⁹*At The Rebbes' Seder Table*, p. 88.

to release their self-imposed limitation of circumstance. They chose to transcend. They no longer seek to worship the idol of materiality. Rather they seek to maintain the connection to God and thereby they embrace materiality with their own spirituality. Under these circumstances God delivers.

Indeed, it is true that the spiritual seeker has no limitations. For all limitations, whether they be understood as being internal or external, are really self imposed. Thus the deeper religious truth of the Passover ceremony is that to develop our own creative potential, to become that which we desire to be, we must act in a way which insures our freedom. And we always have the capability to dissolve limitation and bondage, for since the Exodus, we have always been potentially free.

Each of us, whether younger or older, has times in our lives when we are in the land of Egypt. The land of Egypt comes to us when we do not make each of our everyday situations sacred, when the ways in which we had been making our everyday situations sacred no longer work. These are the times when our transcending has stopped because we have completed a level and we are ready for the next level. When that happens we find ourselves in limitation, in Egypt. Egypt for one person may be most apparent in his selfish and base desires. For another person it may be in the Egypt of the rational mind, enslaved to always understanding the world in an intellectual and godless way.

Yet even within our Egypt, God sets up circumstances in our lives so that if we do the correct action we can leave our Egypt. God redeems us. Then we come to the Reed Sea and God splits the sea for us. This separates our previous Egypt from us. This process of separating Egypt, limitation, makes possible a fuller revelation of God. Rabbi Schneerson teaches that

just as the waters of the sea cover over and conceal all that is in them, so does our material world conceal the Godly life force that maintains its very existence. The transformation of the sea into dry land represents the revelation of the hidden truth that the world is not separate from God, but is in fact one with Him.¹⁴⁰

When we break through our current limitation and pass through the Reed Sea, we are given the wilderness. Our wandering in the desert wilderness is the

¹⁴⁰*Your Passover Guide, 1966, pp. 11-12.*

interface between our slavery in Egypt, in limitation, and the freedom in the land of milk and honey.

This interface is not deficient. The wilderness too has the abundance of all things. For the wilderness, paradoxically, is an opening. If we did not experience a perceived deficiency of the wilderness, we would not have the urge to go on and to change ourselves, thereby transcending ourselves. We would just be content to stay where we are. And this means to die spiritually. Although it took a short time for God to bring the Israelites out of Egypt. It took forty years of wandering in the wilderness to take Egypt out of the Israelites. Therefore, even in what appears to be our wilderness, we serve God joyfully and with gladness of heart. But if we do not recognize the connection our wilderness has with Divine, who gives to us all our openings, then we will interpret the wilderness as our enemy. And we will be in hunger and thirst and we will have great deficiency: our lives will be in poverty, for Egypt will remain within us.

The principal bad character in the Exodus is Pharaoh.¹⁴¹ Who is Pharaoh? Pharaoh, פֶּרַעִה, can be understood as רַע, *evil* or *wickedness*, within פֶּה, *opening, mouth, gateway, or entranceway* and with פֹּה, *here, in this place*. In modern Hebrew פֶּה רַע is translated as *bad mouth*. But esoterically, we understand it as the *gateway to wickedness*. This is what Pharaoh is. Here wickedness must be understood as being opposite to righteousness. And since righteousness is associated with behaving in a manner indicating an understanding that everything is connected to God, it must be that פֶּרַעִה symbolizes he whose doing in the world is a doing sometimes predicated on forgetting that everything has a connection to God. And that forgetting is what can keep us in limitation, in the slavery of Egypt.

When a person loses

his awareness of God and his own self awareness, he falls into spiritual exile under “Pharaoh’s” domain. Once this happens, his actions are no longer governed by spiritual reality. Instead, he becomes enslaved by his imagination and illusions. Driven to act upon his mis-

¹⁴¹The Rebbe Rashab teaches that “The name Pharaoh, פֶּרַעִה, shares the same Hebrew letters as the word, תַּעֲרֹף, *the back of the neck*. In an allegorical sense, exile involves turning one’s back. Just as two people standing back to back may be close to each other but unaware of each other’s presence, so too, in exile, we are not fully conscious that God remains present in every element of existence.” *At The Rebbes’ Seder Table*, p. 25.

perceptions of reality and compulsively live his self-delusions, the labors of his life are spiritually meaningless. Oppressed by his desires, he seeks the mirage of prestige, money, [power], or physical pleasures.¹⁴²

So from this point of view, the Passover lesson is to always be aware of God's presence calling us to yet go beyond our place of stuckedness. And when we begin to do so God helps. This is the meaning of:

*I am the Lord thy God, who brought thee out of the Land of Egypt, from the house of bondage.*¹⁴³

Remember that when we do forget, we lead ourselves into slavery. When we decide to leave Egypt, the land of limitation, we will find ourselves in the wilderness. This wilderness is our opening. It humbles us. From it we arrive in the land of milk and honey.

Tzafun: The Hidden

צפון

Leader

What is hidden is also symbolic.

Rav Sholem Kaidaner, tutor of the Rebbe Rashab, once asked the Rebbe Maharash the meaning of צפון. The Rebbe Maharash replied that צפון means "hidden." Eating the *afikoman* endows us with the potential to destroy the evil hidden in our hearts.

What is meant by "hidden evil"? We all have faults that are easily recognizable. These must surely be corrected. Beyond that, each of us has character flaws of which we may not be so aware. This is the evil which the *afikoman* empowers us to destroy.¹⁴⁴

¹⁴²*The Breslov Haggadah*, comp. Yehoshua Starret and Chaim Kramer, ed. Moshe Mykoff (Jerusalem: Breslov Research Institute, 1989), p. 64.

¹⁴³Exodus 20:2, Deuteronomy 5:6.

¹⁴⁴*At The Rebbes' Seder Table*, p. 75.

Participant

Rabbi Shmuel of Lubavitch teaches that

Each one of us has certain negative traits which he realizes are undesirable and works to refine. However, beyond these qualities, we have “a hidden bad,” undesirable tendencies which we are not aware of. Partaking of the **צפון** (literally, “the hidden”) gives us the potential to refine these aspects of our personality as well.¹⁴⁵

Participant

Rabbi Yaakov Yechezkel of Puppa teaches that

מִה רַב טוֹבָה אֲשֶׁר צִפְנָתָהּ

*How abundant is Your goodness that You have hidden away.*¹⁴⁶

alludes to the World to Come **עולם הבא**.

Similarly, this matzah, called **צפון** hidden away until the end of the meal, alludes to that abundant good which is hidden from us at present.¹⁴⁷

¹⁴⁵*The Chassidic Haggadah*, p. 102.

¹⁴⁶Psalm 31:20

¹⁴⁷*The Chassidic Haggadah*, p. 102.

Participant

Rabbi Schneerson teaches that:

The word *afikoman* can be broken up into two Aramaic words מן אפיקו, meaning “bring out sustenance.” Eating the *afikoman* draws down God’s infinite bounty into the framework of our material world.¹⁴⁸

Participant

Rabbi Glazerson teaches that the gematria of אפיקומן is 287 which is also the gematria of רופא, *healer, doctor* or *heals*.¹⁴⁹ And this is the reason that sometimes one sees at a rabbi’s Seder table that the Gabbei gathers up the crumbs of the afikoman so that it can be saved to give to a sick person during the year.

Look for the Afikoman. When found break it into pieces and everyone in the group eats a piece.

Sing the Freedom Nigun

To enhance further Passover discussion, some material can be selected from the next section on Elaboration.

¹⁴⁸At The Rebbes’ Seder Table, p. 74.

¹⁴⁹The Secrets of the Haggadah, p. 70.

Elaboration

Chamaitz and Matzah

חמץ מצה

The principal symbol of Passover is מצה, unleavened bread. And this symbol opposes the symbol of חמץ, leavened bread. Rabbi Levi Yitzchak of Berditchev teaches that

חמץ (leaven) is dough that has been left standing, representing something old. מצה is given constant attention, recalling the continuous renewal of creation. By eating מצה, we internalize our faith in God's creative power, assimilating this concept into our very flesh and blood.¹⁵⁰

Rabbi Schneur Zalman teaches that

The leavening of חמץ is symbolic of pride and self-concern. In contrast, מצה lies flat, alluding to humility and selflessness. When God revealed Himself to the Jewish people and redeemed them, there was no possibility for חמץ and the self-centered approach it symbolizes. ...

There are two levels of selflessness in the service of God that are symbolized by the מצה. One comes about through effort and work: a person feels his ego and, naturally, tends toward self-concern; nevertheless, he rises above these tendencies and devotes himself to God's service. This is the מצה eaten in Egypt – i.e., in the midst of our efforts to rise above our own boundaries and limitations. ...

מצה also represents an approach with no sense of selfishness whatever. A person has no thoughts of himself; his only concern is the service of God and the welfare of his fellow man. This level of מצה can only be reached when ... a person experiences a direct connection with Godliness. [This is the מצה we eat at the Seder.]¹⁵¹

¹⁵⁰*The Chassidic Haggadah*, pp. 88-89.

¹⁵¹*The Chassidic Haggadah*, pp. 88-91.

The Kozhnitzer Maggid observes that there is only the slightest difference between the words חָמַיִץ and חָמָץ . Both contain the letters ח and צ , and while חָמַיִץ has a י , חָמָץ has a ה . The ה has the same shape as a י except that it is missing one small piece – י as compared to ה . We can learn from this how a minute difference can sometimes cause things to be worlds apart.¹⁵²

Chamaitz

Cognate to the word חָמַיִץ is the root חָמַץ , meaning to *become sour, be leavened, ferment*. In the Hiphil form the root means to *miss an opportunity, or turn sour*. Leavened bread is the symbol for arrogance and puffed-up-ness. In arrogance we think that we are the masters, rather than God being the Master. Puffed-up-ness is our ego turned sour. Puffed-up-ness is our missed opportunity.

Reinforcing this interpretation is the Scriptural word חַמַּת , which means *the plague*. Like חָמַיִץ , it has the gematria of 138. Moses uses the word when speaking to Aaron right after the rebellion of Korach against Aaron.

*Take the firepan, and put fire therein from off the altar, and lay incense thereon and carry it quickly unto the congregation, and make atonement for them; for there is wrath gone out from the Lord: the plague is begun.*¹⁵³

Arrogance and puffed-up-ness is for us as Korach was for Aaron. That which is in us that aligns itself with the arrogance of Korach will have the fate of Korach. And the rest of us, the congregation of Israel, will suffer *the plague*. Only by our atonement can the plague be stayed:

*And Aaron took as Moses spoke, and he ran into the midst of the assembly; and, behold, the plague was begun among the people; and he put on the incense, and he made atonement for the people. And he stood between the dead and between the living; and the plague was stayed.*¹⁵⁴

¹⁵²The Gedolei Yisroel Haggadah, p. 24.

¹⁵³Numbers 17:11.

¹⁵⁴Numbers 17:12.

The Scriptural word *פָּחַד*, meaning *smite*, has the same letters as *פָּחַד*, and therefore, the same gematria. Moses uses this word in his final blessings to the Levites. Referring again to the Korach rebellion Moses says to the Levites:

*Smite through the loins of them that rise up against him [the Levi] and of them that hate him [the Levi], that they rise not again.*¹⁵⁵

Matzah

The root *מָצָה*, cognate to *מָצָה*, means to *squeeze, press, extract, suck, drain out, or exhaust*. By eating the *מָצָה*, in the correct frame of heart and mind, we, in effect, spiritually squeeze out of us the puffed-up-ness of our ego. Since the currency of the ego is precisely its puffed-up-ness, for the more it has the wealthier it thinks it is. By squeezing out the puffed-up-ness of the ego through the ritual of the Passover Seder, our ego becomes poor. The adjective *עָנִי* means *poor, wretched, miserable, helpless, lowly, humble, or meek*. In Scripture it occurs in the form *הָעָנִי*, *the poor*.

*If thou lend money to any of My people, even to the poor with thee, thou shalt not be unto him as a creditor.*¹⁵⁶

מָצָה and *הָעָנִי* are related. Both words have gematria of 135.

The effect of squeezing out our puffed-up-ness, thereby making our egos poor in puffed-up-ness, is described in Scripture. For the word *הַעַיִן* means *the fountain*. It too has gematria of 135. When Hagar, Sarai's handmaid, fled from Sarai,

*An angel of the Lord found her by a fountain of water in the wilderness by the fountain in the way to Shur.*¹⁵⁷

Abraham's servant found Rebekah by the fountain.

¹⁵⁵Deuteronomy 33:11.

¹⁵⁶Exodus 22:24.

¹⁵⁷Genesis 16:7.

And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the fountain.¹⁵⁸

And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister saying:

Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the fountain.¹⁵⁹

When Abraham's servant recounts how it was that he came upon Rebekah he says:

And I came this day unto the fountain, and said: O Lord, the God of my master Abraham, if, now, Thou do prosper my way upon which I go: behold, I stand by a fountain of water; and let it come to pass that the maiden that cometh forth to draw, to whom I shall say:

Give me to drink, I pray thee, a little water from thy pitcher;

and she shall say to me:

Both drink thou, and also for thy camels I will draw;

let the same be the woman whom the Lord hath appointed for my master's son.¹⁶⁰

From this we learn that by squeezing out the puffed-up-ness, our ego becomes poor of its puffed-up-ness, but our soul comes to the fountain of water.

And what happens? What happens is deliverance. For the root to *escape, be saved, be rescued, be delivered* is נצל. Its Hiphil form is הצייל, meaning to *save, rescue, or be delivered*. הצייל also has the gematria of 135 and is used in Scripture.

And it shall come to pass, when your children shall say unto you:

¹⁵⁸Genesis 24:29.

¹⁵⁹Genesis 24:30.

¹⁶⁰Genesis 24:42-44.

What mean you by this service?

That you shall say:

It is a Passover sacrifice to the Lord, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and our houses He delivered. And the people bowed the head and they prostrated themselves.¹⁶¹

And when Moses' father-in-law, Jethro, came to Moses and the Israelites in the wilderness he said:

Blessed be the Lord who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.¹⁶²

From this we learn that it is our own puffed-up-ness that enslaves us. By squeezing it out of our ego we are brought to the fountain and are delivered. This is the secret of the Chametz and Matzah of the Passover celebration.

Sing the Freedom Nigun

¹⁶¹Exodus 12:26-27.

¹⁶²Exodus 18:10.

Redemption and Exile

Rabbi Schneerson teaches about redemption and exile.

The word גְּאוּלָּה, geulah, means *redemption*, that something which had been forcedly torn away from its proper place was returned. The opposite of גְּאוּלָּה is גּוּלָּה, golah, which means *exiled from its place*. These two words are similar. In fact, when we add the א to גּוּלָּה we have גְּאוּלָּה; the concepts change, indicating redemption.

The Talmud tells us that the letter א refers to God, the Master of the world. Just as the א is the initial letter of the alphabet, so too, the Master of the world is the prime source, cause, and beginning of everything – the true א. When we bring God into the גּוּלָּה, exile, in a revealed way, as an א – not as just any letter, but like the א which converts the meaning – it changes exile into redemption.

Here we learn a very important lesson. A ... [person] can bring the א of Godliness into his life in exile, and although the ultimate redemption will not be reached, he will effect a partial גְּאוּלָּה. If we introduce Godliness into all of our activities of the heart, mouth and hands, then the redemption affects us and all our surroundings.¹⁶³

The Four Cups

Say to the children of Israel:

I am the Lord, and I will bring¹⁶⁴ you out from under the burdens of Egypt, and I will deliver¹⁶⁵ you out of their

¹⁶³Rabbi M. M. Schneerson, *Sichos in English*, vol. 24 (Brooklyn, NY: Sichos in English, 1985), pp. 103-104.

¹⁶⁴וְהוֹצֵאתִי.

¹⁶⁵וְהִצַּלְתִּי.

bondage, and I will redeem¹⁶⁶ you with an outstretched arm, and with great judgments; and I will take¹⁶⁷ you to me for a people, and I will be to you God; and you shall know that I am the Lord your God, who brings you out from under the burdens of Egypt. And I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I am the Lord.¹⁶⁸

On these verses Midrash Rabbah explains:

There are here four expressions of redemption:

- *I will bring you out* וְהוֹצֵאתִי
- *I will deliver you* וְהִצַּלְתִּי
- *I will redeem you* וְגִאֲלֶתִי
- *I will take you* וְלָקַחְתִּי

These correspond to the four decrees which Pharaoh issued regarding them.¹⁶⁹

- At first he made a decree commanding the taskmasters to insist upon their making the prescribed number of bricks.¹⁷⁰
- Then he commanded that they should not be allowed to sleep in their homes, intending by this to limit their natural increase.¹⁷¹

And the King of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shifra, and the name of the other Pua: and he said:

¹⁶⁶וְגִאֲלֶתִי.

¹⁶⁷וְלָקַחְתִּי.

¹⁶⁸Exodus 6:6-9.

¹⁶⁹Midrash Rabbah, Exodus, vol. 3, (VI.4), p. 108.

¹⁷⁰Midrash Rabbah, Exodus, vol. 3, (I.12), p 14.

¹⁷¹Midrash Rabbah, Exodus, vol. 3, (I.12), p 14.

- *When you do the office of midwife to the Hebrew women, you shall look upon the birth stones; if it be a son, then you shall kill him: but if it be a daughter, then she shall live.*¹⁷²

And Pharaoh charged all his people, saying:

- *Every son that is born you shall cast into the River, and every daughter you shall save alive.*¹⁷³

The Sages accordingly ordained four cups to be drunk on the eve of Passover to correspond with these four expressions, in order to fulfil the verse:¹⁷⁴

*I will lift up the cup of salvation, and call upon the name of the Lord.*¹⁷⁵

The four cups also correspond to:

- breaking asunder the four kelipot (aspects of evil);
- the four references to the cup of Pharaoh in the passage:

*And Pharaoh's cup was in my hand: and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said to him. This is the interpretation of it: The three tendrils are three days: within another three days shall Pharaoh lift up thy head and restore thee to thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.*¹⁷⁶

According to our sages, this passage is an allusion to the redemption of Israel;

- the four empires [that oppressed Israel];

¹⁷²Exodus 1:15-16.

¹⁷³Exodus 1:22.

¹⁷⁴*Midrash Rabbah Exodus*, vol. 3, (VI.4), p108-109.

¹⁷⁵Psalms 116:13.

¹⁷⁶Genesis 40:11-13.

- the four cups of retribution which the Almighty will cause the nations of the world to drain, and corresponding to which He will cause Israel to drink four cups of consolation; and
- the four letters of the Divine Name.

The Plagues

The ten plagues are twofold in nature. On the one side they affect the Egyptians, finally getting the King of the Egyptians, Pharaoh, to let the Israelites leave the land of limitation and transcend to do service for the Divine. On the other side they affect the Israelites. For the Israelites had in some ways assimilated the Egyptian values, the values of limitation. So for the Israelites, the ten plagues served to refine them spiritually so they could leave the land of limitation.

Rabbi Schneerson teaches that:

The plagues were intended not only to punish the Egyptians, but to inspire the Jews in their Divine service.¹⁷⁷

The ten plagues serve this purpose for us too. For each one, there is some spiritual refinement and growth that takes place within us.

Blood: דם

Torah

God tells Moses to say to Pharaoh:

The Lord God of the Hebrews has sent me to thee, saying

Let my people go, that they may serve me in the wilderness.

And behold, till now thou wouldst not hear. Thus says the Lord

¹⁷⁷Menachem Schneerson, *At Our Rebbes' Seder Table* (Brooklyn, NY: Kehot Publication Society, 1994), p. 53.

In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in my hand upon the water in the River, and it shall be turned to blood. And the fish that is in the River shall die, and the river shall stink; and Egypt shall no longer be able to drink the water of the River.¹⁷⁸

And Moses and Aaron did so, as the Lord commanded; and he [Aaron] lifted up the rod, and smote the waters that were in the River, in the sight of Pharaoh, and in the sight of his servants; and all the water that was in the River was turned to blood. And the fish that was in the River died; and the River stank, and Egypt could not drink of the water of the River; and there was blood throughout all the land of Egypt.¹⁷⁹

The Egyptians

We read in Midrash Rabbah:

Why were the waters first smitten, and with blood? Because Pharaoh and the Egyptians worshipped the Nile, and God said:

I will smite their god first and then his people.

Why did God punish them with blood? to pay them back in their own coin. They did not allow the daughters of Israel to have ritual immersion after their menstruation, so that they should not increase; on this account were they smitten with blood.¹⁸⁰

The Israelites

[Our] blood is the vehicle of [our] soul. Speech is its instrument, its essence.

¹⁷⁸Exodus 7:16-18.

¹⁷⁹Exodus 7:20-21.

¹⁸⁰Midrash Rabbah Exodus, vol. 3, (IX.9), p126-127.

To extricate a free-will being who is languishing in the base elements and desires of the “blood,” to raise him to an awareness of God and the nobler elements of the blood; to refine his blood, his **דָּם**, into **דָּמָא**, into true humanity, so that his soul’s voice resounds forth, so that his speech – his speaking about God – is fire, his prayers pillars of smoke.¹⁸¹

Rabbi Schneerson teaches that blood is warm, having its source in the element of fire. To inspire the Israelites in their divine service, the first plague was warm for the first stage of coming close to God is feeling warmth.¹⁸²

Frogs: **צִפְרָדִּים**

Torah

Thus says the Lord:

Let my people go that they may serve me.

*And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs in swarms, and these will go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy kneading troughs: and the frogs shall come up both on thee, and on thy people, and on all thy servants.*¹⁸³

*And Aaron stretched out his hand over the waters of Egypt. And the frogs came up, and covered the land of Egypt.*¹⁸⁴

The Egyptians

We read in Midrash Rabbah:

¹⁸¹*The Breslov Haggadah*, p. 79.

¹⁸²*At The Rebbes' Seder Table*, p. 53.

¹⁸³Exodus 7:26-29.

¹⁸⁴Exodus 8:2.

Why did He visit them with frogs? Because the Egyptians, when subjecting Israel to slavery, ordered them to bring reptiles and creeping things; in retaliation did He bring frogs upon them. Whenever they used to fill a cup, it was found to be full of frogs.¹⁸⁵

The Israelites

Rabbi Nachman teaches that

In any sincere attempt to bring ourselves closer to God, we must simultaneously seek to exclude all negative influences upon our lives. But the outside world is so full of these adverse voices that we must endeavor to silence them and curtail their influence within our minds by sounding our own voice of holiness.

This is the **צְפֹרְדַּי**: **צֶפֶר**, the bird, the incessant voice of **דַּע**, knowledge of holiness.

The Egyptians were invaded by frogs – the **צְפֹרְדַּי** – which entered into every hidden corner and aspect of their lives. We ... must bring the unremitting Voice of God – the **צֶפֶר דַּע** – into every aspect of our lives.¹⁸⁶

Rabbi Shmuel of Sochatchov teaches that:

צְפֹרְדַּי, can be broken up into **צֶפֶר**, [which is an abbreviated form for the Aramaic **צֶפְרָא**], *morning* and **דַּע**, *knowledge*. This plague represented a dawn of knowledge for the Jewish people. Rather than remain involved with the Egyptian thought system, the Jews began to seek the knowledge of God.¹⁸⁷

Lice: **כְּנֵיִם**

Torah

And the Lord said to Moses:

¹⁸⁵ *Midrash Rabbah Exodus*, vol. 3 (X.4), p. 134.

¹⁸⁶ *The Breslov Haggadah*, p81.

¹⁸⁷ *The Chassidic Haggadah*, p 75.

Say to Aaron, Stretch out thy rod, and smite the dust of the land, that it may turn into lice throughout all the land of Egypt.

*And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.*¹⁸⁸

The Egyptians

We read in *Midrash Rabbah*:¹⁸⁹

Why did He bring gnats [lice] upon them? Because they made Israel the scavengers of their streets; on this account did their dust become gnats [lice] so that when they dug, cubit by cubit, there was no earth there, as it says:

*All the dust of the land became lice throughout the land of Egypt.*¹⁹⁰

Rashi tells us that the

Pharaoh's magicians were unable to bring about lice. The forces of evil have no power over such a minute and insignificant creature.¹⁹¹

The Israelites

Rabbi Nachman teaches

True humility is the greatest of virtues. It is not found with self-deprecation, nor can it coexist with low self-esteem. It is the awareness of Divinely endowed value, the essence of high self-esteem. It

¹⁸⁸Exodus 8:12-13.

¹⁸⁹*Midrash Rabbah*, vol. 3, Exodus (10:7), p136.

¹⁹⁰Exodus 8:13.

¹⁹¹Rashi, Exodus 8:14.

is the desire to share our talents with others, rather than seek veneration. The realization that, on our own, we are nothing – that is what humility demands.¹⁹²

Wild Animals: עָרוֹב

Torah

Thus says the Lord:

Let my people go, that they may serve Me. Else, if thou wilt not send away My people, behold, I will send upon thee, and upon thy servants, and upon thy people, and into thy houses, the mixture of wild animals; and the houses of the Egyptians shall be full of the mixture of wild animals, and also the ground whereon they are. And I will set apart in that day the land of Goshen upon which My people dwell, that no mixture of wild animals shall be there; to the end that thou mayest know that I am the Lord in the midst of the earth. And I will put a division between My people and between thy people – by tomorrow shall this sign be.

And the Lord did so, and there came a mixture of wild animals into the house of Pharaoh, and into the house of his servants; and in all the land of Egypt the land was ruined because of the mixture of wild animals.¹⁹³

The Egyptians

We read in *Midrash Rabbah*:

Why did He bring mixtures of wild animals upon them, animals that are part beast and part bird?

Because they used to say to the Israelites:

Go, and bring unto us bears, lions, and leopards.

in order to vex them.¹⁹⁴

¹⁹²*The Breslov Haggadah*, p81.

¹⁹³Exodus 8:16-20.

¹⁹⁴*Midrash Rabbah Exodus*, vol., 3, (11:3), p. 140.

The Israelites

A wild animal is attached to the land and cannot elevate itself above the land. On this point Rabbi Nachman teaches

There is an element in man that can witness miracles, see the Divine on earth (Exodus 8:18), yet remain attached to the land. Unmoved. Bound to earthly desires. Unable to give them up. This element in a person will “attack both ideas and people who would have him be free.”

When we become aware of those ties and want to sever them, let us have the courage to make the painful “cut.” Let us make a change in our behavior, even if only a small one, for God will help us to continue.¹⁹⁵

Pestilence: דָּבָר

Torah

God tells Moses to say to Pharaoh that if he refuses to let the Israelites go then

*the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous pestilence. And the Lord shall separate the cattle of Israel from the cattle of Egypt: and nothing shall die of all that belongs to the children of Israel.*¹⁹⁶

Pharaoh does not heed this warning.

And the Lord appointed a set time, saying:

Tomorrow the Lord shall do this thing in the land.

*And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel not one died.*¹⁹⁷

¹⁹⁵The Breslov Haggadah, p81.

¹⁹⁶Exodus 8:3-4.

¹⁹⁷Exodus 8:5-6.

Egyptians

We read in *Midrash Rabbah*:

Why did He bring a murrain upon them? Because they had made the Israelites shepherds of their herds and flocks, and had scattered their cattle over hills and desert places, in order to prevent Israel from multiplying.¹⁹⁸

Israelites

Rabbi Nachman teaches

Pestilence is generally spread by contagion. But *this* pestilence was different. It was contracted spontaneously! *All* the Egyptian cattle died at the same moment. (This is evident from Exodus 9:5-7. God set a specific time for the plague. After that moment there was no time or need for Pharaoh to request a respite. It was all over. The verb used in Exodus 9:3 is present tense. The plague had no duration in the past or future). It was the דְּבַר; the דְּבַר, the Word of God.

Pharaoh would have us believe that even this obvious Manifestation is accidental. *We* know that even the seemingly accidental is Manifestation. Nature is but a “glove” on God’s Hand. In truth, there is no nature at all.

And the same can be said of our personal “nature,” our character and personality, as unmalleable and incorrigible as it may seem to be. If we could truly accept it as God’s Hand, we could change it quite quickly. Sometimes spontaneously.¹⁹⁹

Boils: שִׁחִי

Torah

And the Lord said to Moses and to Aaron. Take for yourselves handfuls of soot of the furnace and let Moses sprinkle it heavenwards in

¹⁹⁸*Midrash Rabbah*, vol. 3, Exodus (XI.4), p. 140.

¹⁹⁹*The Breslov Haggadah*, p80.

*the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a pox breaking out in blisters upon man, and upon beast, throughout all the land of Egypt. And they took soot of the furnace, and stood before Pharaoh: and Moses sprinkled it up heavenwards; and it became a pox breaking out in blisters on man and beast.*²⁰⁰

The Egyptians

We read in *Midrash Rabbah*:

Why did He bring boils upon them? Because they had appointed the Israelites to heat warm things for them and keep cool the things that were cold; on this account were they smitten with boils so that they should not be able to touch their bodies.²⁰¹

The Talmud teaches

Contrary to the norm, these boils were dry on the inside and moist on the outside.²⁰²

Rabbi Nachman teaches

Sometimes that is exactly how we feel. Dry. Barren. Unenthused. Disinterested. Any “moisture” we do have in the service of God is only on the *outside*. A pretense. A show.

Even so, we dare not give up. We must persist. Dig deeper. Underneath that inner shell of dryness is a boundless fountain of energy and spirit. It is the Jewish Heart. Sometimes it is necessary to dig, and keep on digging, in order to find it.²⁰³

²⁰⁰Exodus 9:8-10.

²⁰¹*Midrash Rabbah*, vol. 3, Exodus (11:5), p. 141.

²⁰²Bava Kama p. 80b.

²⁰³*The Breslov Haggadah*, p. 80.

Hail: כֶּרֶד

Torah

God tells Moses to say to Pharaoh that if he does not let the Israelites go to serve God,

*I will at this time send all my plagues upon thy heart, and on thy servants, and on thy people: that thou mayst know that there is none like me in all the earth.*²⁰⁴

*If as yet thou dost exalt thyself against my people, so as not to let them go, behold tomorrow about his time I will cause it to rain a very grievous hail, such as has not been in Egypt since its foundation until now.*²⁰⁵

*And Moses stretched out his rod towards heaven: and the Lord sent thunder and hail, and the fire ran down upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire flaring up amidst the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every plant of the field, and broke every tree of the field. Only in the land of Goshen where the children of Israel were, was there no hail.*²⁰⁶

The Egyptians

We read in *Midrash Rabbah*:

Why did He bring hail upon them? Because they had made the Israelites planters of their vineyards, gardens, orchards, and trees; on this account did He bring upon them hail which destroyed all these plantations.²⁰⁷

²⁰⁴Exodus 9:14.

²⁰⁵Exodus 9:17-18.

²⁰⁶Exodus 9:22-26.

²⁰⁷*Midrash Rabbah*, vol. 3, Exodus (12:3), p. 146.

They were punished as are the wicked in Gehinnom. When one of them sat down, he was scorched by the hail, and when he stood up, he was scorched by the fire.²⁰⁸

There is a Gehinnom of fire. There is a Gehinnom of snow.²⁰⁹

Rabbi Nachman teaches

When we are burning with earthly passions, enflamed by emotions out of control – when we “stand up” and act out our desires – we experience the fire, the turbulence of Gehinnom. Even in this world.

When we are aroused to return to God but become depressed over our past, embarrassed to approach Him with our burden of misdeeds – when we “sit down” and obey those disheartening voices – we experience the ice, the inertia of Gehinnom. Even in this world.²¹⁰

Locusts: אַרְבֵּה

Torah

Moses and Aaron came again to Pharaoh and said:

Thus says the Lord God of the Hebrews.

How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold tomorrow I will bring the locusts into thy border; and they shall cover the face of the earth, so that it will not be possible to see the earth: and they shall eat the residue of that which is escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses

²⁰⁸Midrash Rabbah, vol. 3, Exodus (12:3), p146.

²⁰⁹Yerushalmi, Sanhedrin 10:3; Tanchuma, Re'eh 13; Zohar I:238b).

²¹⁰The Breslov Haggadah, p80.

of all Egypt; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth to this day.²¹¹

So Moses stretched out his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt: very grievous they were; before them there were no such locusts as they, neither after them shall there be such. For they covered the surface of the whole earth, so that the land was darkened; and they did eat every plant of the land, and all the fruit of the trees which the hail had left; and there remained no green thing in the trees, or in the plants of the field, through all the land of Egypt.²¹²

The Egyptians

We read in *Midrash Rabbah*:

Why did He bring the locusts upon them? Because they had made Israel sowers of wheat and barley; hence did He bring the locusts which devoured all that the Israelites had sown for them.²¹³

R. Johanan said: When the locusts first came, the Egyptians rejoiced and said:

Let us gather them and fill barrels with them.

Then did God say:

Wretches! Will you rejoice with the plagues I have brought upon you?

²¹¹Exodus 9:3-6.

²¹²Exodus 10:12-15.

²¹³*Midrash Rabbah*, vol., 3, Exodus (13:6) p. 154.

Immediately,

And the Lord turned an exceeding strong west wind²¹⁴

this is the westerly wind,

*which took up the locusts.*²¹⁵

What is the meaning of

*There remained not one locust.*²¹⁶

Even those that had been pickled in their pots and barrels took wing and fled.²¹⁷

The Israelites

Sometimes we feel “salted.” “Preserved.” “Fossilized” in our ways. We can’t bring ourselves to listen to the voice of change. We just can’t hear it.

God sent a new wind, a new spirit, into the mummified of His People. The message was loud and clear.

Let us breathe in this spirit. Let us hear the message: There is no change we cannot accomplish. We only need to want to leave our personal מצרים, Egypt.²¹⁸

Darkness: חשיכה

Torah

And the Lord said to Moses:

²¹⁴Exodus 10:19.

²¹⁵Exodus 10:19.

²¹⁶Exodus 10:19.

²¹⁷Midrash Rabbah, vol. 3, Exodus (13:7), p 154.

²¹⁸The Breslov Haggadah, p83.

Stretch out thy hand towards heaven that there may be darkness over the land of Egypt, darkness which may be felt.

And Moses stretched out his hand towards heaven, and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days.²¹⁹

The Egyptians

Why did God bring darkness upon them? We read in *Midrash Rabbah*:

Because there were transgressors in Israel who had Egyptian patrons and lived in affluence and honor, and were unwilling to leave. So God said:

If I bring upon them publicly a plague from which they will die, the Egyptians will say:

Just as it has passed over us, so has it passed over them.

On this account did He bring darkness upon the Egyptians for three days, so that they [Israelites] should bury their dead without their enemies seeing them, and for this they should praise God.

The Israelites

Rabbi Yitzchak Meir of Gur comments:

A man who is so blinded by self-concern that he cannot see another colleague will never get up from his place, will never be able to experience true spiritual elevation.²²⁰

We read in *Midrash Rabbah*,

²¹⁹Exodus 10:21-22.

²²⁰*The Chassidic Haggadah*, p. 74.

How thick was this darkness? Our Sages conjectured that it was as thick as a denar, for when it says “even darkness which may be felt,” it means a darkness which had substance.²²¹

Rabbi Nachman asks:

What’s the connection?

We *all* know that darkness is not tactile. Yet the Egyptians felt they could touch it.

The same is true of money. People whose lives are darkened with avarice really feel they can get their hands on whatever they desire. But like the darkness, it only eludes them.²²²

מַכַּת פְּכוּרוֹת : Slaying Of The First Born

Torah

Thus says the Lord,

About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits on his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel not a dog shall move its tongue, neither against man or beast: that you may know that the Lord differentiates between Egypt and between Israel.²²³

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his

²²¹ *Midrash Rabbah, Shemot*, vol. 3, (14:1) (London: Soncino Press, 1983), p. 156.

²²² *The Breslov Haggadah*, p83.

²²³ Exodus 11:4-7.

*throne to the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.*²²⁴

The Egyptians

We read in *Midrash Rabbah*:

Because Israel were firstborn, did He smite the [Egyptian] firstborn.²²⁵

The Israelites

Rabbi Nachman teaches that

The “first born” symbolizes Wisdom – perspectives and ideas, positive or otherwise.²²⁶

By slaying the first born of the Egyptians, God temporarily annihilated the Egyptian perspective assimilated by the Israelites. Thereby, the Israelites were able to internalize the perspective of transcending self to be of Divine service. And as we experience the plague of the slaying of the first born, the values of limitation that we have assimilated become annihilated making room for the wisdom of living to transcend self by being of Divine Service.

Sing the Freedom Nigun

Time Illusion

This is what the Breslov Haggadah teaches about time.

Time is a dimension of our life experiences. We cannot imagine a different existence, nor envision an alternate reality.

Yet, beyond our imagination there is a level of life above time, a plane of transcendent time.

²²⁴Exodus 12:29.

²²⁵*Midrash Rabbah*, vol. 3, Exodus (15:27), p. 200.

²²⁶*The Breslov Haggadah*, p 82.

At that level, שָׁנָה, a year, is שְׁנוּי, a change. חֶדֶשׁ, a month, is חֲדָשׁ, a renewal. Renewal is the essence of Creation. Awareness of this ongoing process is what enables us to take part in it. Acting, and not just be acted upon. We can renew ourselves; change the direction of our lives. We can become partners with God in the act of Creation. Then we will have transcended time. We will have brought transcendent time into our lives.

Paradoxically, when we are trapped in earthly time, we stagnate. It progresses and moves ahead. We don't. It changes, but we don't change with it. Feeling that we cannot break out of its constrictive power, that we cannot transcend our limitations, we become servants to our desires. We cannot see beyond the pleasure of the moment; cannot hear the ensuing voice of compunction.

This is Pharaoh, פַּרְעֹה, numerically he is שָׁנָה (355). He enslaves us under time, he constricts us in our personal מְצָרִים. He tells us there is time, that we will live for generations. Lulled into ... immature consciousness, we are like children who think of life as continuing forever. Many of us do not wake up until we can only look back and say "it was all like a dream." It was.²²⁷

Believe God Is With You

God is always with us. So we should believe and live our lives consistent with the fact that God is always with us. The following is what the Breslov Haggadah teaches.

There are situations in which we feel estranged from God; filled with questions and contradictions about ourselves, about Him, about Providence. Why did God do this to me? Why do I suffer like this? Why did He allow me to do what I did? Is there still any hope for me? Looking into the depths of our souls, we see only a vacuum. Who am I?

²²⁷*The Breslov Haggadah*, comp. Yehoshua Starret and Chaim Kramer, ed. Moshe Mykoff (Jerusalem: Breslov Research Institute, 1989), pp. 67-68.

We have fallen into the Vacated Space. Found ourselves in a void. Ask no questions in this non-place, in this seemingly Godforsaken place. God's existence here, as everywhere, is imperative – but a paradox nonetheless.

There is only one way out. We must search for God despite His “apparent absence.” We must cry out to Him, and groan from the pressure of our suffering. Where God appears as if He concealed Himself, we must reveal Him. Believe God is right here. With you. Wherever you are.²²⁸

And we can believe for we know that God is the invisible liveness underlying all physicality and spirituality. And we know that we exist. And to exist is to stand forth out of. And it is we who emerge out of and stand forth out of God. For this is what it means that we are children of God.

The Lamentations of Ipuwer

The lamentations of Ipuwer, popularly called the Admonitions of Ipuwer, is a papyrus that was first discovered in Memphis. In 1828 Anastasi sold it along with the rest of his antiquities to the Leiden Museum in Holland, where it is identified as Papyrus Leiden 334. The papyrus measures 378 centimeters in length and is 18 centimeters high. Both sides are fully inscribed, the recto (front side) consisting of 17 pages – some complete, some not – of writing in the type of hieratic signs used by scribes, and the verso (the back side) containing hymns to a solar deity written during either the 19th or the 20th Dynasty. The papyrus is folded into a 17-page book, but the beginning is missing, and there are several gaps within. The writing, the spelling, and the language of the recto text are all characteristic of the late Middle Kingdom.

In 1909 Alan Gardinar published the first complete translation of the papyrus in the book *The Admonitions of an Egyptian Sage from a Hieratic Papyrus in Leiden*.

²²⁸*The Breslov Haggadah*, comp. Yehoshua Starret and Chaim Kramer, ed. Moshe Mykoff (Jerusalem: Breslov Research Institute, 1989), p. 71.

In 1945, Velikovsky was the first to state in his *Theses for the Reconstruction of Ancient History* that the events described in Papyrus Leiden 334 were the Egyptian experience of the plagues and the chaos that followed after the Israelites left Egypt.

Velikovsky writes that the Egyptian army, its chariotry pursued the Israelites to Pi-hahiroth, where there was a parting of the Reed Sea that permitted the Israelites to cross through. When the Reed Sea returned to its normal state, all the Egyptian chariots – the entire military force of Egypt – was destroyed by water's collapse. In the desert at Rephidim, the Israelites were confronted by the Amalekites and defeated them. Velikovsky writes that the Amalekites are the Hyksos who then went on to invade and with their thirst for blood and conquest take over the defenseless Egyptian kingdom. It is at this point that Velikovsky says the Ipuwer Papyrus begins.



A Section of the Ipuwer Papyrus.

As a result of the plagues,

Indeed, the desert is throughout the land, the nomes are laid waste, and barbarians from abroad have come to Egypt.²²⁹

There is violence and mass slaughter:

Indeed, hearts are violent, pestilence is throughout the land, blood is everywhere, death is not lacking, and the mummy-cloth speaks even before one comes near it.²³⁰

The established order is turned into chaos.

Behold, the possessor of wealth now spends the night thirsty, while he who once begged his dregs for himself is now the possessor of overflowing bowls.

Behold, the possessors of robes are now in rags, while he who could not weave for himself is now a possessor of fine linen.

Behold, he who could not build a boat for himself is now the possessor of a fleet; their erstwhile owner looks at them, but they are not his.

Behold, he who had no shade is now the possessor of shade, while the erstwhile possessors of shade are now in the full blast of the storm.²³¹

One can make some parallels between the descriptions provided in the Ipuwer papyrus and the Torah's Exodus account of the plagues. There are some who argue that Ipuwer is describing the result of the plagues. There are others who argue that Ipuwer's description is the aftermath of the Hyksos invasion.

²²⁹Ipuwer 3:1.

²³⁰Ipuwer 2:5-6.

²³¹Ipuwer 7:7-10.

Ipuwer	Exodus
<p>2:5-6 Plague is throughout the land. Blood is everywhere. 2:10 The river is blood.</p> <p>Men shrink from tasting; human beings thirst after water.</p>	<p>7:20 The Nile's water was transformed to blood. 7:21 The fish in the Nile died and the river became so polluted that the Egyptians were no longer able to drink the Nile's water. 7:24 The Egyptians dug around the Nile for drinking water, since they could not drink any water from the river.</p>
<p>2:10 Forsooth: gates, columns and walls are consumed by fire.</p> <p>4:14 Trees are destroyed. 6:3 Grain has perished on every side. 6:1 No fruit or herbs are found. 5:12 The land is left over to its weariness like the cutting of flax.</p>	<p>9:24 There was hail with fire flashing among the hailstones 9:25 The hail destroyed all the outdoor plants and smashed every tree in the fields. 9:31 The Flax and barley have been destroyed</p>
<p>5:5 All animals, their hearts weep. Cattle moan...</p>	<p>9:3 The horses, donkeys, camels, cattle and sheep will die from a very serious epidemic.</p>
<p>4:5 The children of princes are dashed against walls, and the children of the neck are laid out on the high ground.</p>	<p>12:29 God killed every first born in Egypt from the first born of Pharoh</p>

Baraich: Grace

בְּרָךְ

Psalm 126

A Song of Ascents. When the Lord will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, "The Lord has done great things for these." The Lord has done great things for us, we were joyful. Lord, 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.

May my mouth declare the praise of the Lord and may all flesh bless His Holy Name forever. We will bless the Lord from this time and forever, Halleluyah! Give thanks to God for He is good, His kindness endures forever. Who can express the mighty acts of the Lord? Who can declare all His praise?

Shir Hamaalot: Song Of Ascent

שִׁיר הַמַּעֲלוֹת בְּשׁוֹב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אִזּוּ יִמְלֵא שְׂחוֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שֹׂמְחִים. שׁוֹבָה יְהוָה אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֹגֵב. הַזְרָעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. תְּלוּךְ יִלֵּךְ וּבִכָּה נִשְׂא מִשְׁךְ תִּזְרַע בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמָתוֹ יוּ.

תְּהַלֵּל יְהוָה יִדְבַר פִּי וַיְבָרֶךְ כָּל בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. וְאֲנַחְנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּהוּ. הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם תִּסְדּוּ. מִי יִמְלֵל גְּבוּרוֹת יְהוָה יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

Mayim Acharonim: Other Waters**Leader**

Mayim Acharonim, the washing before grace, removes the spirit of impurity that comes from occupying ourselves with material concerns.²³²

**Everyone rinses their fingertips.
Before the rinsing, the following is said:**

This is the portion of a wicked man from God, and the heritage designated to him by God.

After rinsing one's fingers, the following is said:

And he said to me:

This is the table before God.

²³²At *The Rebbes' Seder Table*, p. 76.

Group

Blessed is the Name of God from this time and forever.

Leader

Blessed be our God whose food we have eaten and through whose goodness we live.

Group

Blessed be God.

Grace After The Passover Meal

Blessed are You, Lord, our God, 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] God 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 Lord, who provides food for all.

We thank You, Lord, our God, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, Lord our God, 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.

For all this, Lord our God, 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 Lord your God, for the good land which He has given you. Blessed are You, Lord, for the land and for the food.

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

On Shabbat:

May it please You, God, 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, God, our G-d, bestow upon us tranquility, that there shall be no trouble, sadness or grief on the day of our rest. God, our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of [all] salvations and the Master of [all] consolations.

Our God and God 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], Lord, our God, 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, God, are a gracious and merciful King.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, Lord, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You, Lord, our God, King of the universe, benevolent God, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He

does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever. May the Merciful One sustain us with honor. May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land. May the Merciful One send abundant blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the Prophet. May he be remembered for good and may he bring us good tidings, salvation and consolation. May the Merciful One

When eating at one's own table

bless me (my wife/ my husband) (my children) and all that is ours

When eating another's table

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;

When eating at a communal meal

bless all who are gathered here and all that is ours

Just as He blessed our forefathers, Abraham, Isaac and Jacob, *in everything from everything*, with *everything*, so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

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

On Shabbat:

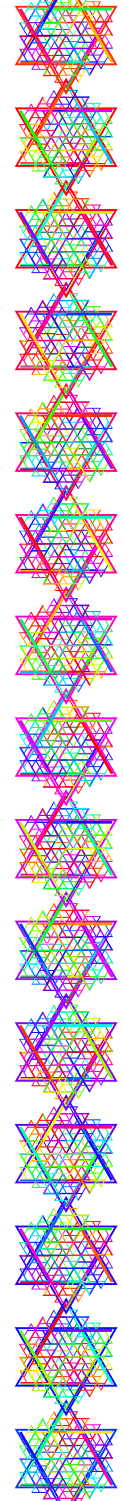
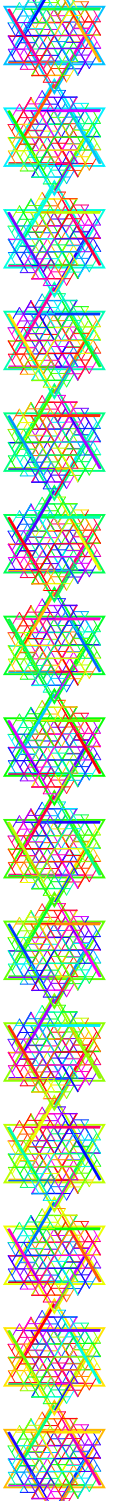
May the Merciful One cause us to inherit that day which will be all Shabbat and rest for life everlasting.

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



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

Fear the Lord, 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 Lord shall not lack any good. Give thanks to the Lord 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 Lord, and the Lord will be his security. I was a youth and also have aged and I have not seen a righteous man forsaken, with his children begging for bread. The Lord will give might to His people; The Lord will bless His people with peace.



בְּרַכַּת הַמְּזוּן

Leader:	רבותי נְבַרְךָ
Group:	יהי שם יהוה מְבָרַךְ מַעֲתָה וְעַד עוֹלָם
Leader:	יהי שם יהוה מְבָרַךְ מַעֲתָה וְעַד עוֹלָם
Leader:	בְּרִשׁוֹת מְרַנֵּן וְרַבֵּנָן וְרַבּוֹתֵי נְבַרְךָ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ
Group:	בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חַיֵּינוּ
Leader:	בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חַיֵּינוּ
All:	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּה אֵת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחֲסַר לָנוּ מְזוּן לְעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן וּמְפָרְגִם לְכָל וּמְטִיב לְכָל וּמְכִיֵּן מְזוּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרוּךְ אַתָּה יְהוָה הַזֶּה אֵת הַכֹּל

גוֹדֵה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ וְעַל תּוֹרַתְךָ שֶׁלְּמַדְרַתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ וְעַל אֲכִילַת מְזוּן שֶׁאַתָּה זֶן וּמְפָרְגִם אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שַׁעַת

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יְתִבְרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וְעַד כְּפֶתוּחַ וְאֲכַלְתָּ וְשִׁבַּעְתָּ וּבְרַכַּתְתָּ אֵת יְהוָה אֱלֹהֵיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ בְּרוּךְ אַתָּה יְהוָה עַל הָאֶרֶץ וְעַל הַמְּזוּן

רַחֵם יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְתִקְדּוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו אֱלֹהֵינוּ אֲבִינוּ רַעֲנוּ וּזְנַנּוּ פְּרַגְמָנוּ וְכִלְכַּלְנוּ וְהַרְוִיחְנוּ וְהַרְוּנוּ לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מְכַל צְרוּתֵינוּ וְנָא אֵל תַּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ לֹא לִירֵדֵי מִתַּנַּת

בֶּשֶׁר וְדָם וְלֹא לִידֵי תְלוּאָתָם כִּי אִם לִידֵי הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה
שְׁלֵא גְבוּשׁ וְלֹא נִבְלָם לְעוֹלָם וָעֶד.

On Shabbat

רָצָה וְתַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל
וְהַקְּדוּשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוּשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת בּוֹ וְלַנּוֹחַ בּוֹ בְּאַהֲבָה
כְּמִצּוֹת רְצוֹנְךָ וּבְרְצוֹנְךָ תִּנּוּחַ לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֵא תֵהָא צָרָה וַיְגוֹן וְאִנְחָה
בְּיוֹם מְנוּחָתֵנוּ וְתִרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךָ וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר
קְדוֹשְׁךָ כִּי אַתָּה הוּא בַעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ עֲלֵה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר
זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ וְזְכוּרֵן אֲבוֹתֵינוּ וְזְכוּרֵן מְשִׁיחַ בֶּן דָּוִד עֲבִדְךָ וְזְכוּרֵן יְרוּשָׁלַיִם
עִיר קְדוֹשְׁךָ וְזְכוּרֵן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וּלְטוֹבָה וּלְחַן וּלְחַסֵּד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
וּפְקֻדָּה בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּבִגְוֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַתְרָה בְּיָמֵינוּ בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה בְרַחֲמֵינוּ
יְרוּשָׁלַיִם אָמֵן

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל אֲבִינוּ מִלְּפָנֵינוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ
יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ עֶקֶב רּוּעֵנוּ רּוּעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל
שֶׁבַע יוֹם יוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִיטִיב לָנוּ הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ
הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְרֹחוֹ הַצֶּלֶה וְהַצֹּלֵחַ בְּרַכָּה וְיְשׁוּעָה
נַחֲמָה פְּרֻנְסָה וּכְלַפְלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב וּמְכָל טוֹב לְעוֹלָם אֵל
יִחְסַרְנוּ

תְּרַחֲמֵן הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד תְּרַחֲמֵן הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ תְּרַחֲמֵן
הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאֵר בְּנוֹ לְנֶצַח נְצָחִים וְיִתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי
עוֹלָמִים תְּרַחֲמֵן הוּא יְפָרְנֵסנוּ בְּכִבוֹד תְּרַחֲמֵן הוּא יִשְׁבֵּר עָלֵנוּ מַעַל צְוָרֵנוּ

והוא יוליכנו קוממיות לארצנו תרחמן הוא ישלח ברכה מרבה בבית הזה ועל שלחן זה שאכלנו עליו תרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב ויבשר לנו בשורות טובות ישועות ונחמות תרחמן הוא יברך

When eating at one's own table say:

אותי (my wife ואת אשתי) (my husband ואת בעלי)
אותנו (my children ואת זרעי) ואת כל אשר לנו

When eating at another's table say:

את (my father אבי מורי) בעל הבית הזה ואת
אמי מורתי) בעלת הבית הזה
אותם ואת ביתם ואת זרעם ואת כל אשר להם

When eating at a communal meal say:

את כל המסבים כאן אותנו ואת כל אשר לנו

כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל בן יברך אותנו בלגנו יחד בברכה שלמה ונאמר אמין במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום ונשא ברכה מאת יהוה וצדקה מאתו ישענו ונמצא חן ושכל טוב בעיני אלהים ואדם

On Shabbat

תרחמן הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים

תרחמן הוא ינחילנו יום שכלו טוב

תרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא מגדול ישועות מלכו ועושה חסד למשיחו לדוד ולזרעו עד

עוֹלָם עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא עֹשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן
יִרְאוּ אֶת יְהוָה קְדוֹשׁוֹ כִּי אֵין מַחְסוֹר לִירְאֵיו כַּפִּירִים רָשׁוּ וְרַעְבוּ וְדוֹרְשֵׁי יְהוָה לֹא
יִחְמְרוּ כָּל טוֹב הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ פּוֹתֵחַ אֶת יַרְדֵּךְ וּמִשְׁבִּיעַ לְכָל
חַי רִצּוֹן בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בַּיהוָה וְתִהְיֶה יְהוָה מְבַטְחֵנוּ נַעַר תִּיִּיתֵנוּ גַם זְקֵנֵנוּ
וְלֹא רְאִיתֵנוּ צַדִּיק מַעֲזֵב וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם יְהוָה עִז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת עַמּוֹ
בְּשְׁלוֹם

The Cup of Redemption

Participant

We drink the third cup of wine after we have received sustenance from the Seder meal and after having given thanks for the sustenance we have received. Our Matriarch Rachel was the mother of Yosef, who assured that the entire land of Egypt would have sustenance during the years of famine. Without this sustenance, there would not have been the redemption. Therefore, we associate the Cup of redemption with Rachel.

Responsively

On this festival of matzah, inspire us to goodness.
On this day of liberation, make us a blessing:
On this festival of Passover, preserve us in life.
Sustain us with honorable work which we can love.
And help us uplift all those around us.

Leader

May the Holy One bless this house and those assembled here;
May all our loved ones share this blessing.

Group

May the Holy One Who brings harmony into the spheres on high,
Bring peace to earth for all mankind.

Leader

Together, we take up the third cup of wine, recalling the third divine promise:

Group

As it is written:

I will redeem you²³³ with an outstretched arm.²³⁴

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַנֶּפֶן:

Baruch Atah Adonai Elohaynu Melech Ha-olam Boray P'ri H a-gafen.

We praise Thee,
Lord, our God, King of the Universe,
Who creates and provides the fruit of the vine.

All drink the third cup of wine. The fourth cup is poured.

The Cup of Elijah

Pour wine in the Cup of Elijah

Participant

It is written:

Behold! I am sending to you Elijah the Prophet, before the great and awesome day of the Lord arrives. He shall turn the hearts of fathers to their children and the hearts of children to their fathers; lest I come and smite the land with a curse.²³⁵

Behold! I will send My messenger and he will clear the way before Me; And the Lord Who you seek shall suddenly come to His Temple. And the messenger of the covenant [Elijah], whom you delight in shall come, says the Lord of Hosts.²³⁶

²³³וְנִצַּלְתִּי.

²³⁴Exodus 6:6.

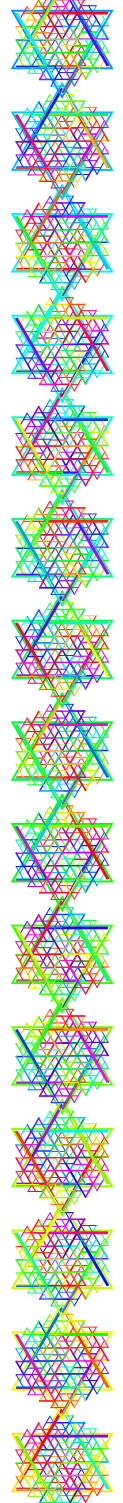
²³⁵Malachi 3:24.

²³⁶Malachi 3:1.

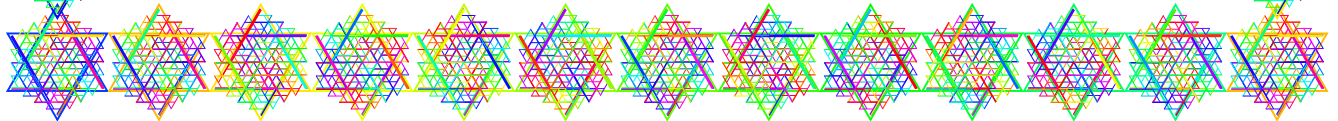


The Cup of Elijah

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The Cup of Elijah.



Responsively

Elijah is the protector of the innocent and free.
He is the friend in need.
He is ever present for the just and pious.
Guarding them against those of ill-will,
And snatching them out of danger.
Elijah taught that all is good in our earthly state of affairs,
That all is good regardless of its appearance on the surface.
Elijah knew the deep meaning of all that happens.
Elijah represents a link between heaven and earth,
Promising that there is a Divine answer
And resolution to all life's perplexities.

Leader

To show our openness to the teachings of Elijah,
To demonstrate that we too are with Elijah,
We now open a door.

A young one opens a door.



Elijah comes to drink wine from his cup. (Z. Livni)

Group

As we open the door, we open our hearts,
We open our minds, we open our souls.

We reaffirm the mystery and wonder that all is good.
That all is for us.

As we touch the spirit and soul of Elijah,
Our openness invites his presence into our house.

He tastes with us the wine of the endless promise:

I will bring you into the Land.
I will bring you into the Kingdom of God.
I, your Source of Holiness,
For I, I am the Ancient of Days.
I am Hashem.

Participant

The seder has brought us to an elevated spiritual state of being. Our consciousness is infused with Holiness of our God. And now we recall those times²³⁷ and our present times²³⁸ where nations act and do not recognize You and Your Name. And we declare:

Leader

Pour Your wrath upon the nations that do not recognize You,
Pour Your wrath upon the kingdoms that do not invoke Your Name.

²³⁷The Inquisitions, the Pogroms, the Nazis

²³⁸The Terrorists

*For they have devoured Jacob and destroyed His dwelling.²³⁹
Pour Your fury upon them and let Your fierce anger overtake them.²⁴⁰
Pursue them with wrath and annihilate them from beneath the heavens of Hashem.²⁴¹*

Participant

The spirit of active revenge is alien to Israel. Israel's essential God-given quest is for universal peace and justice. In the past the "religion of love" constantly pursued its antagonists, and those it considered "not of the faith," with fire and sword, with the horrors of the Inquisition and the burning stake. Unlike Judaism, it claims that there is no salvation outside its own congregation. Jews, on the other hand, believe that all people, regardless of their religion, merit salvation as long as they believe in one God and act morally [in accordance with the seven Noachide laws]. The plea that "God pour out His wrath" is not directed to non-Jewish religions, but to those people who destroy Jewish lives.²⁴²

The door is closed

Responsively

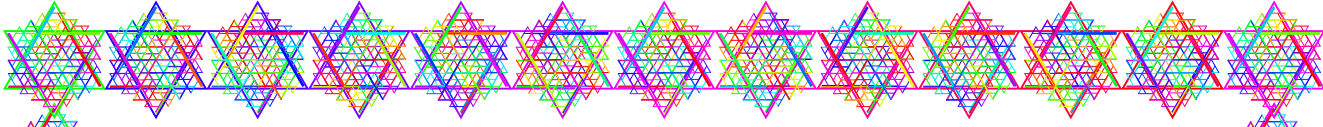
May we find that all in the world recognize Hashem.
May we find our world free in our lifetime.
May our future be realized in the life of the world to come.
May our hearts meditate in understanding,
May our mouths speak wisdom,
May our tongues move in songs of jubilation,
May our eyes be bright with the light of the Torah,

²³⁹Psalms 79:6-7.

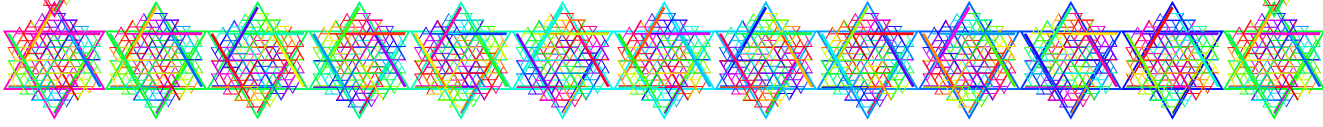
²⁴⁰Psalms 69:25.

²⁴¹Lamentations 3:66.

²⁴²Shlomo Riskin, (commentator), The Passover Haggadah, KTAV Publishing House, New York, 1983, p129.



May our face shine with the glow of the firmament:
May our lips utter knowledge,
And may our footsteps hasten to hear the words
Of the Ancient of Days.

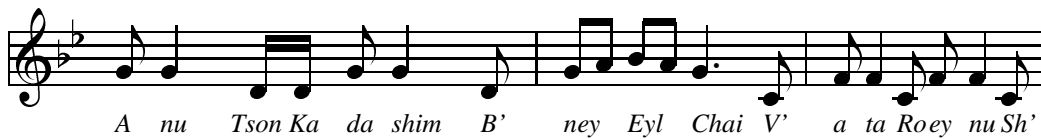
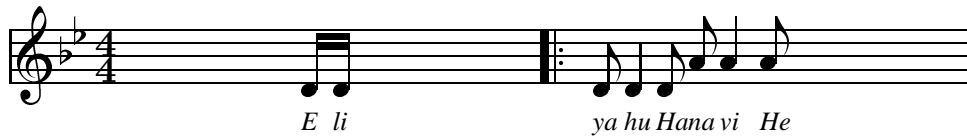


Eliyahu Hanavi

אֱלִיהוּ הַנָּבִיא

Elijah the prophet,	<i>Eliyahu Hanavi</i>	אֱלִיהוּ הַנָּבִיא
The beloved elder,	<i>Hechaviv Hasav</i>	הַחֲבִיב הַסֵּב
May you be revealed and appear,	<i>Higaley V'hofa</i>	הַגְּלֵה וְהוֹפֵעַ
To us small children,	<i>Aleynu Hataf</i>	עַלֵּינוּ הַטָּף
Because we are	<i>Ki Anu</i>	כִּי אַנּוּ
Holy flocks,	<i>Tson Kadashim</i>	צֹאן קִדְשִׁים
Children of the living God,	<i>B'ney Eyl Chai</i>	בְּנֵי אֵל חַי
And you are our shepherd.	<i>V'ata Roeynu</i>	וְאַתָּה רֹעֵינוּ
Emissary from the Lord.	<i>Sh'liach Adonai</i>	שְׁלִיחַ יְהוָה:

Y. Engel



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Eliyahu Hanavi



lai lai trai lai lai trai

lai lai lai lai lai E li

lai lai lai lai lai lai



The wrath of God. (Z. Livni)

Hallel: Praise

הלל

Participant

The Alter Rebbe teaches that

The word *Hallel* relates to the expression *behilo nero*, “when his candle shone forth.” *Hallel* is recited on those occasions when God’s truth shines forth into our material world.²⁴³

We might ask why does God need to be thanked? But God does not need anything from us. Rather, it is to satisfy our need that we thank God. By thanking God for what we have received, not only do we express our appreciation and by this expression we re-enjoy what has been given to us, but by the expression of appreciation itself we move closer to God.

Leader

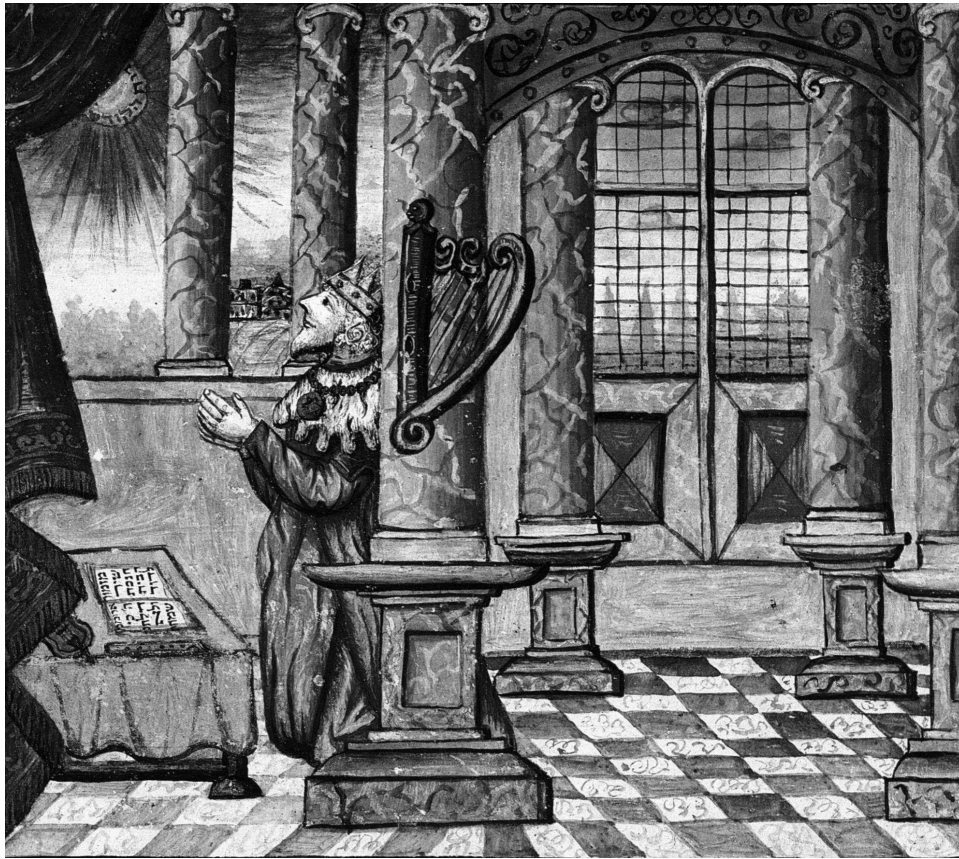
בְּרוּךְ הוּא בְּשֵׁם יְהוָה

Blessed be he who comes in the Name of the Lord;

בְּרַכְנוּכֶם מִבֵּית יְהוָה

We bless you from the House of God.

²⁴³At *The Rebbes' Seder Table*, p. 91.



King David singing psalms. (Uri Pheibush 1739)

I had kept faith although I said,

I suffer exceedingly.

Only in haste did I say,

All mankind is deceitful.

How can I repay the Lord for all His benefits toward me?²⁴⁴

²⁴⁴Psalm 116:10-12.

Psalm 115

Not to us, Lord, not to us, but to Your Name give honor: for the sake of Your kindness, for the sake of Your truth.	<i>Lo Lanu Adonoi Lo Lanu Ki L'shimcha tain kavod Al Chasd'cha Al Amitecha</i>	לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל חַסְדְּךָ עַל אֱמֻנתְךָ:
Why should the nations say: Where, now, is their God?	<i>Lama Yomru Hagoyim Ayey Na Eloheyhem</i>	לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם:
But our God is in the heaven. All that He desires He does!	<i>Veyloheyynu Bashamayim Kol Asher Chafetz Asa</i>	וְאֱלֹהֵינוּ בַּשָּׁמַיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה:
Their idols are silver and gold, the makings of the hands of man.	<i>Atsabeyhem Kesef V'zahav Ma'asey Y'dey Adam</i>	עֲצָבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יָדָיו אָדָם:
They have a mouth but they do not speak. They have eyes but they do not see.	<i>Peh Lahem V'lo Y'dabeyru Eynayim Lahem V'lo Yiru</i>	פֶּה לָהֶם וְלֹא יְדַבְּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ:

They have ears but they cannot hear.	<i>Aznayim Lahem</i> <i>V'lo Yishma'u</i>	אָזְנִים לָהֶם וְלֹא יִשְׁמְעוּ
They have a nose, but they cannot smell.	<i>Af Lahem</i> <i>V'lo Y'ri-choon</i>	אָף לָהֶם וְלֹא יִרְיָחוּ:
Their hands but cannot feel.	<i>Y'dayhem</i> <i>V'lo Y'mishoon</i>	יָדֵיהֶם וְלֹא יִמְשֹׁן
Their feet but cannot walk.	<i>Ragleyhem</i> <i>V'lo Y'haleychu</i>	רַגְלֵיהֶם וְלֹא יִהְלְכוּ
They can make no sound with their throat.	<i>Lo Ye-h'gu</i> <i>Bigroram</i>	לֹא יִהְנוּ בְּגִרוֹנָם:
Like them shall become those who make them, all who trust in them.	<i>K'mohem</i> <i>Yi-h'u</i> <i>Osayhem</i> <i>Kol Asher</i> <i>Botey-ach</i> <i>Bahem</i>	כְּמוֹהֶם יְהִיוּ עֹשֵׂיהֶם כָּל אֲשֶׁר בֵּיתָח בָּהֶם:
Israel trusts in the Lord, their help and their shield is he.	<i>Yisrael</i> <i>B'tach</i> <i>Ba-Adonoi</i> <i>Ezram</i> <i>Umaginam</i> <i>Hu</i>	יִשְׂרָאֵל בֵּיתָח בַּיהוָה עֲזָרָם וּמִגְנָם הוּא:
House of Aaron trust in the Lord, their help and their shield is he.	<i>Beyt Aharon</i> <i>Bitchu</i> <i>Va-Adonoi</i> <i>Ezram</i> <i>Umaginam</i> <i>Hu</i>	בֵּית אַהֲרֹן בֵּיתָחוּ בַּיהוָה עֲזָרָם וּמִגְנָם הוּא:

Awe
the Lord;
trust
in the Lord
their help
and their shield
is he.

Yirey יִרְאֵי
Adonoi יְהוָה
Bitchu בְּטַחֲנוּ
Va-Adonoi בַּיהוָה
Ezram עֲזָרָם
Umaginam וּמַגִּנָּם
Hu הוּא׃

The Lord
who remembers us
will bless us.
He will bless
the house
of Israel.
He will bless
the house
of Aaron.

Adonoi יְהוָה
z'charanu זָכְרָנוּ
Y'vareych יְבָרֵךְ
Y'vareych יְבָרֵךְ
eyt bayt אֶת בַּיִת
Yisrael יִשְׂרָאֵל
Y'vareych יְבָרֵךְ
eyt bayt אֶת בַּיִת
Aharon אַהֲרֹן׃

He will bless
those who awe
the Lord,
the small ones
with
the large ones

Y'vareych יְבָרֵךְ
Yirey יִרְאֵי
Adonoi יְהוָה
Ha-K'tanim הַקְּטָנִים
Im עִם
Ha-g'dolim הַגְּדֹלִים׃

Shall increase [blessing]
the Lord
upon you,
upon you
and upon
your children

Yoseyf יִסַּף
Adonoi יְהוָה
Aleychem עֲלֵיכֶם
Aleychem עֲלֵיכֶם
V'al וְעַל
B'neychem בְּנֵיכֶם׃

Blessed are you	<i>B'roochim Atem</i>	בְּרוּכִים אַתֶּם
to the Lord who makes heaven and earth.	<i>La-adonoi Osey Shamayim Va-aretz</i>	לַיהוָה עֹשֵׂה שָׁמַיִם וְאָרֶץ:
The heaven is the heaven for the Lord But the earth He has given to the children of man.	<i>Hashamayim Shamayim La-Adonoi V'ha-aretz Natan Livney Adam</i>	הַשָּׁמַיִם שָׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לְבָנֵי אָדָם:
The dead do not praise the Lord nor any who descend into silence.	<i>Lo Hameytim Y'hal-lu-Yah V'lo Kol Yordey Doomah</i>	לֹא הַמֵּתִים יְהַלְלוּ יְהוָה וְלֹא כֹל יֹרְדֵי דוּמָה:
Therefore, we shall bless the Lord from now and until ever Halleluyah!	<i>Va-a-nachnu N'vareych Yah Mey-atah V'ad Olam Halleluyah</i>	וְאֲנַחְנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּ יְהוָה:

Psalm 115

Not to us, Lord, not to us, but to Your Name give honor,
For the sake of Your kindness and Your truth.
Why should the nations say,

Where, now, is their God?

But our God is in heaven, whatever He desires, He does.
Their idols are of silver and gold, the makings 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.
Those who make them shall become like them,
All those that trust in them.
Israel, trusts in the Lord!
He is their help and their shield.
House of Aaron, trust in the Lord!
He is their help and their shield.
Awe the Lord, trust in the Lord!
Their help and their shield.

The Lord, who remembers us, will bless us.
He will bless the House of Israel;
He will bless the House of Aaron;
He will bless those who awe the Lord,
The small ones with the large ones.
May the Lord increase [blessing] upon you,
Upon you and upon your children.

You are blessed unto the Lord, who makes heaven and earth.
The heaven is the heaven of the Lord,
But the earth He has given to the children of man.

The dead do not praise God,
 Nor any who descend into the silence [of the grave].
 Therefore, we will bless God, from now to eternity.
 Halleluyah Praise God.

Psalm 116

I have loved
 that
 the Lord would hear
 my voice of
 my supplications.

Ahavti אָהַבְתִּי
Ki כִּי
Yishma Adonoi יִשְׁמַע יְהוָה
Et Koli אֶת קוֹלִי
Tachanunoi תַּחֲנוּנָיִ

Because
 He had inclined
 His ear
 to me,
 therefore, through [all] my days
 I shall implore [Him]:

Ki כִּי
Hetah הִטָּה
Azno אָזְנוֹ
Li לִי
Uvyamii וּבְיָמַי
Ekra אֶקְרָא

[When] had encompassed me
 the ropes
 of death
 and [the] confines
 of the underworld
 had befallen me,
 trouble
 and grief
 I would encounter.

Afafooni אֶפְפוּנִי
Chevlay חֲבָלַי
Mavet מוֹת
Umtzaray וּמְצָרַי
Sh'ol שְׂאוֹל
M'tsa-ooni מִצְאוּנִי
Tsarah צָרָה
V'yagon וַיָּגוֹן
Emtsa אֶמְצָא

And in the name
of the Lord
I would implore:
“O Lord
rescue
my soul.”

[Because] gracious
is the Lord
and righteous,
And our God
is compassionate,

Protects
the simpletons
the Lord.
[So when] I was brought low,
then me
He saved.

Return,
my soul
to your tranquility
for
the Lord
has bestowed goodness
upon you.

Uvsheym
Adonoi
Ekra
Ana Adonoi
Malta
Nafshi

Chanoon
Adonoi
V'tsodik
Veyloheyneu
M'racheym

Shomeyr
P'tayim
Adonoi
Daloti
V'li
Y'hoshi-ah

Shuv
Nafshi
Limnuchay'chi
Ki
Adonoi
Gamal
A-la-y'chi

וּבְשֵׁם
יְהוָה
אֶקְרָא
אֲנִי יְהוָה
מִלְטָה
נַפְשִׁי

חַנוּן
יְהוָה
וְצַדִּיק
וְאֱלֹהֵינוּ
מְרַחֵם

שׁוֹמֵר
פְּתָאִים
יְהוָה
דַּלּוֹתַי
וְלִי
יְהוֹשִׁיעַ

שׁוּבִי
נַפְשִׁי
לְמִנוּחַיִכִּי
כִּי
יְהוָה
נָמַל
עָלַיִכִּי

Because	<i>Ki</i>	כִּי
You have rescued	<i>Chilatzta</i>	חִלַצְתָּ
my soul	<i>Nafshi</i>	נַפְשִׁי
from death	<i>Mimavet</i>	מִמּוֹת
and my eyes	<i>Et Eyni</i>	אֶת עֵינַי
from tears	<i>Min Dimah</i>	מִן הַדְּמָעָה
and my feet	<i>Et Ragli</i>	אֶת רַגְלָי
from stumbling,	<i>Midechi</i>	מִדְּחִי

I shall walk	<i>Etchaleych</i>	אֶתְחַלֵּךְ
before	<i>Lifney</i>	לִפְנֵי
the Lord	<i>Adonoi</i>	יְהוָה
in the lands	<i>B'artzot</i>	בְּאֲרָצוֹת
of the living.	<i>Hechayim</i>	חַיִּים:

I had faith	<i>he-ehmanti</i>	הֵאֲמַנְתִּי
even though	<i>Ki</i>	כִּי
I would say,	<i>Adabeyr</i>	אֲדַבֵּר
“I was	<i>Ani</i>	אֲנִי
very oppressed.”	<i>Aniti M'od</i>	עָנִיתִי מְאֹד

[And]I	<i>Ani</i>	אֲנִי
said	<i>Amarti</i>	אָמַרְתִּי
in my haste,	<i>V'chafzi</i>	בְּחַפְזִי
“all	<i>Kol</i>	כָּל
mankind	<i>Ha-adam</i>	הָאָדָם
lie.”	<i>Kozeyv</i>	כִּזְבּ:

What
shall I render
to the Lord
for all

[the] bestowal of His bountifulnesses
upon me.

A cup
of salvations
I shall raise up
and in the name
of the Lord
I shall implore

My vows
to the Lord
I shall pay
in the presence
now
of all
His people

Precious
in the eyes
of the Lord
is the death
of his pious ones.

Ma מָה
Ashiv אָשִׁיב
Ladonoi לַיהוָה
Kol כָּל
Tagmoolohi תַּגְמוּלוֹהִי
Aloi עָלַי

Kos כּוֹס
Y'shoo-ot יְשׁוּעוֹת
Esa אֵשָׂא
Uv'sheym וּבשֵׁם
Adonoi יְהוָה
Ekra אֶקְרָא

N'darii נְדָרַי
Ladonoi לַיהוָה
Ashaleym אֲשַׁלֵּם
Negdah נִגְדָה
Na נָא
L'chol לְכָל
Amo עַמּוֹ

Yakar יָקָר
B'eyney בְּעֵינַי
Adonoi יְהוָה
Hmavta חַמּוֹתָהּ
Lachasidav לְחַסִּידָיו

O	Ana	אָנָה
Lord	Adonoi	יְהוָה
because	Ki	כִּי
I am	Ani	אֲנִי
your servant,	Avdecha	עַבְדְּךָ
[because] I am	Ani	אֲנִי
your servant	Av'd'cha	עַבְדְּךָ
a son of your handmaid,	Ben Amatecha	בֶּן אִמָּתְךָ
You have released	Pitachta	פָּתַחְתָּ
my bonds.	L'moseyroi	לְמוֹסְרָי
[Therefore] to You	L'cha	לְךָ
I shall offer	Ezbach	אֲזַבַּח
an offering	Zevach	זֶבַח
of thanksgiving	Todah	תּוֹדָה
and in the name	Uvsheym	וּבִשְׁמִי
of the Lord	Ladonoi	לְיְהוָה
I will [always] implore.	Ekra	אֶקְרָא
My vows	N'darii	נִדְרֵי
to the Lord	Ladonoi	לְיְהוָה
I shall pay	Ashaleym	אֲשַׁלֵּם
in the presence of	Negdah	נִגְדָה
now	Na	נָא
of all	L'chol	לְכֹל
His people.	Amo	עַמּוֹ
In the courtyards	B'chatzrot	בְּחֲצֵרוֹת
of the house	Beyt	בַּיִת
of the Lord,	Adonoi	יְהוָה
in your midst,	B'chatsrot	בְּתוֹכִי
Jerusalem.	Y'rooshalayim	יְרוּשָׁלַיִם
Halleluyah!	Halleluyah!	הַלְלוּ יְהוָה

Psalm 116

I have loved that the Lord
 would hear my voice of my supplications.²⁴⁵
 Because He had inclined His ear to me;
 Therefore, through [all] my days I shall implore [Him].²⁴⁶
 When the ropes of death had encompassed me,²⁴⁷
 And the confines of the underworld had befallen me,²⁴⁸
 Trouble²⁴⁹ and grief²⁵⁰ I would encounter,²⁵¹
 And I would implore in the Name of the Lord:

O, Lord, rescue my soul!²⁵²

Because the Lord is gracious and righteous,
 And our God is compassionate,
 The Lord protects the simpletons.
 So when I was brought low, then He saved me.
 Return, my soul,²⁵³ to your tranquility,
 For the Lord has bestowed goodness upon you.

²⁴⁵God will hear my supplications and free me from this bitter exile. I know this because, when I was in Egypt, I cried out to Him and He heard my prayer. Me'am Lo'ez.

²⁴⁶I will therefore cry out to him at all times. I will ignore the taunts of the nations who tell me that my prayers are in vain. I will ignore them, because You have already heard my voice. I saw in Egypt that crying out to You brought me help. Me'am Lo'ez.

²⁴⁷my body

²⁴⁸my soul

²⁴⁹to my body

²⁵⁰to my soul

²⁵¹In the present exile, so many of my people are killed and are lost through assimilation. So many of my people have died as martyrs. It is as if I am bound by the cords of death, and by suffering the agony of the grave. How many times have we been taken captive, and dragged from one evil to another? How many times have we been exiled from one land to another? This can be worse than death itself. Me'am Lo'ez.

²⁵²All my years in exile, I found only trouble and sorrow. But still, I never gave up calling in God's name. I prayed, "O God, save my soul! Do not let me perish in this bitter exile! Me'am Lo'ez.

²⁵³Repent, my soul, repent. Only then will you find rest and tranquility. Me'am Lo'ez.

Because You have rescued my soul from death,²⁵⁴
 And my eyes from tears,²⁵⁵ and my foot from stumbling,²⁵⁶
 I shall walk before the Lord in the lands of the living.^{257,258}

I had faith even though I would say,

I was very oppressed.

And I said in my haste,²⁵⁹

All mankind lie.²⁶⁰

What shall I render to the Lord,
 For the bestowal of all His bountifulnesses upon me?^{261,262,263}
 I shall raise up a cup of salvations,
 And I shall implore in the Name of the Lord.

I shall pay my vows to the Lord now,²⁶⁴

²⁵⁴During the period of the Babylonian captivity after which there was the rebuilding of the second Temple, The Sfas Emes.

²⁵⁵During the exile of Persia and Media and the time of the Purim Miracle, The Sfas Emes.

²⁵⁶During the period of Greek domination and the time of the Chanukah miracle. The Chanukah miracle is called **לְרַגְלֵי**, foot because it is the final miracle until Machiach's arrival, The Sfas Emes.

²⁵⁷During the Final Redemption, The Sfas Emes.

²⁵⁸Therefore, I trust that in this bitter exile, too, God will rescue me. I will walk before God in the land of the living, that is, in the Land of Israel. This is a land in which even the dead are considered alive. It is the place from which the great Resurrection will begin. Me'am Lo'ez.

²⁵⁹Confusion.

²⁶⁰There were many prophets who predicted that the Messiah would come and that we would be delivered from all our present persecutions. But when I was in exile, things looked so bad that if anyone told me that it would end, I accused him of being a liar. The exile was so terrible, that every day seemed like a year. Any word of hope seemed like blatant falsehood. Me'am Lo'ez.

²⁶¹Now, however, I know that it was all true. On this night, I can speak of the future deliverance as if it has already happened. I trust that all the promises of the prophets will come true. But first we must do our part, repenting, doing good deeds, and avoiding sin. Me'am Lo'ez.

²⁶²What gift can I give to the King who owns everything? Ibn Ezra.

²⁶³How can I possibly reply His acts of kindness for they are too numerous to recount? Redak.

²⁶⁴In the time of the Temples, it was by a vow that an obligation was created to bring an animal sacrifice for the purpose of bringing oneself closer to God by sacrificing or giving up that part of the Yetzer Hara within that kept one distant from God.

In the presence of all His people.

Precious²⁶⁵ in the eyes of the Lord is the death of His pious ones.

O Lord, because I am Your servant,
Because I am Your servant, a son of Your handmaid,
You have released my bonds.

Therefore, to You I will offer an offering of thanksgiving,
And I shall always implore in the Name of the Lord.

I will pay my vows to the Lord now,
In the presence of all His people,
In the courtyards of the House of the Lord,
In your midst Jerusalem.
Halleluyah.

²⁶⁵Difficult

He-Emanti: I Had Kept Faith

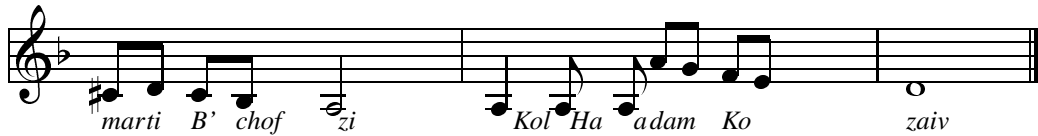
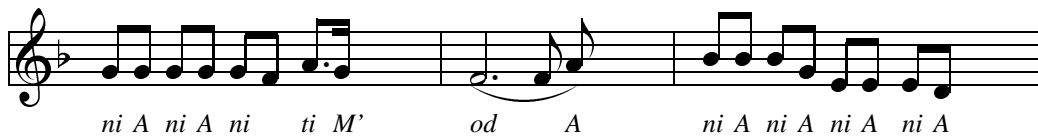
הַאֲמַנְתִּי

I had kept faith
 Although I said
 I suffer exceedingly
 I had kept faith
 Although I said
 I suffer exceedingly
 I, I, I
 Said in my haste
 All mankind is deceitful

*He-amanti Ki Adabair Ani
 Ki Adabair Ani
 Ani Aniti M'od
 He-amanti Ki Adabair Ani
 Ki Adabair Ani
 Ani Aniti M'od
 Ani Ani Ani Ani
 Amarti B'chofzi
 Kol Ha-adam Kozev*

הַאֲמַנְתִּי
 כִּי אֲדַבֵּר אֲנִי
 אֲנִי עֲנִיתִי מְאֹד
 הַאֲמַנְתִּי
 כִּי אֲדַבֵּר אֲנִי
 אֲנִי עֲנִיתִי מְאֹד
 אֲנִי אֲנִי אֲנִי אֲנִי
 אָמַרְתִּי בְּחִפְזִי
 כָּל הָאָדָם כּוֹזֵב

הַאֲמַנְתִּי



One By One

The Almighty is God, Who gives us light.
The Almighty is God, Who is the first.
The Almighty is God, Who is the last.
The Almighty is God, Who is God of all living creatures.
The Almighty is God, Who is the Master of all peoples.
The Almighty is God, Who is glorified in a multitude of praises.
The Almighty is God, Who guides the world with kindness.
The Almighty is God, Who treats his creatures with compassion.
The Almighty is God, Who does not slumber nor sleep.
The Almighty is God, Who rouses the sleeping.
The Almighty is God, Who helps the dumb speak.
The Almighty is God, Who frees the captive.
The Almighty is God, Who supports the fallen.
The Almighty is God, Who raises the bent.
The Almighty is God, Who reveals the hidden.
The Almighty is God, Who delivers His children.

Group

You are my God and I will Thank You.
You are my God and I will exalt You.

Leader

Give thanks to God.
God is good.
God's lovingkindness is forever.

Participant

With song will we thank.
 With song will we bless.
 With song will we praise.
 With song will we glorify.
 With song will we exalt.
 With song will we revere.
 With song will we sanctify.
 With song will we crown the Divine Name,
 For from the beginning of time
 To eternity,
 You are our God.

Halelu: Praise Psalm 117

הַלְלוּ

Group

Praise the Lord	<i>Hal'lu Et Adonoi</i>	הַלְלוּ אֶת יְהוָה
All nations,	<i>Kol Goyim</i>	כָּל גּוֹיִם
Laud Him;	<i>Shab'chuhu</i>	שִׁבְּחוּהוּ
All peoples;	<i>Kol Haumim</i>	כָּל הָאֻמִּים
For overpowering,	<i>Ki Gavaf</i>	כִּי גָבַר
Is his kindness to us,	<i>Alainu Chasdo</i>	עָלֵינוּ חַסְדּוֹ
And the Truth of the Lord	<i>V'emet Adonoi</i>	וְאֵמֶת יְהוָה
Is everlasting.	<i>L'olam</i>	לְעוֹלָם
Halleluyah!	<i>Hal'luya</i>	הַלְלוּיָהּ

Psalm 117

הַלְלוּ

B. Glickman



Ha l' lu Et A do noi Kol Go yim



Sha b' chu hu Kol Ha u mim Ki Ga var A



lai nu Chas do V' e met A do noi L' o lam



Ha l' lu ya Ho du La do noi Ki tov



Ki L' o lam Ki L' o lam Chas



do Yo mar Yo mar Na Yis ra ail



Ki L' o lam Chas do Chas do

Psalm 118

הודו

Thank the Lord	<i>Hodo Ladonoi</i>	הודו לַיהוָה
For He is good,	<i>Ki Tov</i>	כִּי טוֹב
For forever is His kindness	<i>Ki L'olam Chasdo</i>	כִּי לְעוֹלָם חַסְדּוֹ
Let Israel declare:	<i>Yomar Na Isra-ail</i>	יֹאמֵר נָא יִשְׂרָאֵל
For forever is His kindness	<i>Ki L'olam Chasdo</i>	כִּי לְעוֹלָם חַסְדּוֹ
Declares the House	<i>Yomru Na Bait</i>	יֹאמְרוּ נָא בַּיִת
Of Aaron	<i>Aharon</i>	אַהֲרֹן
For forever is His kindness	<i>Ki L'olam Chasdo</i>	כִּי לְעוֹלָם חַסְדּוֹ
Declare those	<i>Yomru Na</i>	יֹאמְרוּ נָא
In Awe of God,	<i>Yirai Adonoi</i>	יִרְאֵי יְהוָה
For forever is His kindness	<i>Ki L'olam Chasdo</i>	כִּי לְעוֹלָם חַסְדּוֹ

הוֹדוּ

Loewenstamm

Ho du La do noi Ki tov Ki L'

o lam Chas do Yo mar nah

Yis 3 ra 3 ail Ki L' o lam

Chas do Yom ru nah Beit

A ha ron Ki L' o lam Chas do

Yom ru nah 1. Yi rai A do noi 2.

Ki L' o lam Chas do Chas do

Out of narrow confines I called to God;
God answered me with abounding relief.
The Lord is with me, I will not fear what can man do to me?
The Lord is with me among my helpers, so I can face my enemies.
It is better to rely on the Lord, than to trust in man.
It is better to rely on the Lord, than to trust in nobles.

All nations surround me,
But I cut them down in the Name of the Lord.
They surrounded me, they encompassed me,
But I cut them down in the Name of the Lord.
They surrounded me like bees,
Yet they are extinguished like a fire of thorns;
I cut them down in the Name of the Lord.
You [my foes] pushed me again and again to fall,
But the Lord helped me.

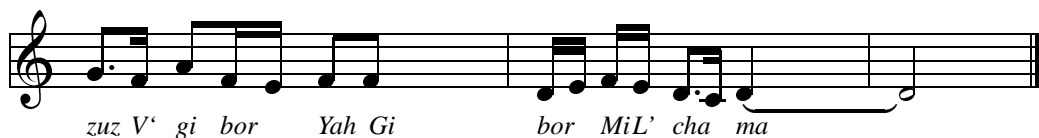
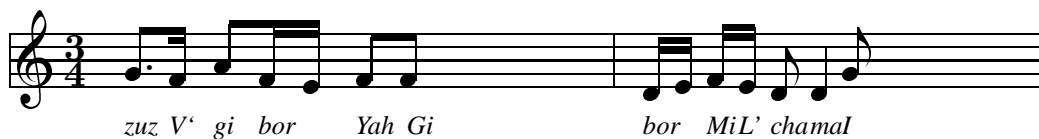
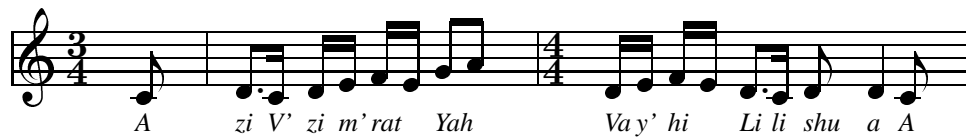
Ozi: My Strength

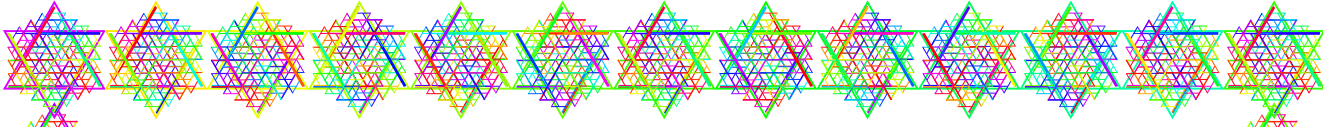
עֲזִי וְזִמְרַת יְהוָה

My strength and song is the Lord	<i>Azi V'zimir'rat Yah</i>	עֲזִי וְזִמְרַת יְהוָה
And He was a salvation for me. ²⁶⁶	<i>Vay'hi Li Lishua</i>	וַיְהִי לִי לִישׁוּעָה
My strength and song is the Lord	<i>Azi V'zimir'rat Yah</i>	עֲזִי וְזִמְרַת יְהוָה
And He was a salavation for me.	<i>Vay'hi Li Lishua</i>	וַיְהִי לִי לִישׁוּעָה
Strong and Mighty is the Lord,	<i>Izuz V'gibor Yah</i>	עֲזוּז וְגִבּוֹר יְהוָה
Mighty in battle. ²⁶⁷	<i>Gibor Mil'chama</i>	גִּבּוֹר מִלְחָמָה
Strong and mighty is the Lord.	<i>Izuz V'gibor Yah</i>	עֲזוּז וְגִבּוֹר יְהוָה
Mighty is battle.	<i>Gibor Mil'chama</i>	גִּבּוֹר מִלְחָמָה

עֲזִי וְזִמְרַת יְהוָה

Yemenite Folk Tune





Ana

223

The sound of joyous song and salvation is in the tents of the righteous:
 The right hand of the Lord performs deeds of valor.
 The right hand of the Lord is exalted;
 The right hand of the Lord performs deeds of valor!
 I shall not die, but I shall live and relate the deeds of God.
 God 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 God.
 This is the gate of the Lord, the righteous will enter it.

Say each of the next four verses twice.

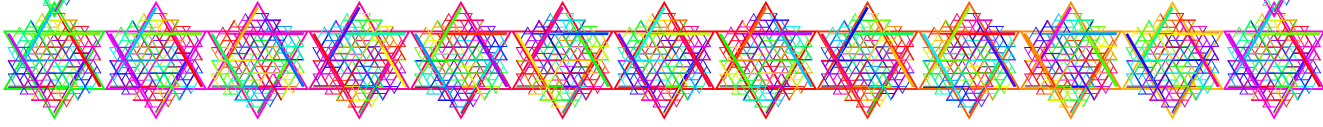
I thank You for You have answered me, and You became my salvation.
 The stone discarded by the builders has become the main cornerstone.
 This was indeed from the Lord, it is wondrous in our eyes.
 This day the Lord has made, let us be glad and rejoice in Him.

Ana

אָנָּה

O Lord, we beseech You, save us.
 O Lord, we beseech You, save us.
 O Lord, we beseech You, prosper us.
 O Lord, we beseech You, prosper us.

Ana Adonoi Hoshiana Na אָנָּה אֲדוֹנָי הוֹשִׁיעָה נָּא
Ana Adonoi Hoshiana Na אָנָּה אֲדוֹנָי הוֹשִׁיעָה נָּא
Ana Adonoi Hatslicha Na אָנָּה אֲדוֹנָי חַטְּלִיחָה נָּא
Ana Adonoi Hatslicha Na אָנָּה אֲדוֹנָי חַטְּלִיחָה נָּא





J. Berman

A na A do noi Ho shi a
Na A na A do noi Ho shi a
Na A na A do noi Hats li cha Na
A na A do noi Hats li cha Na

Say the next two twice.

Blessed is he who comes in the Name of the Lord;
 We bless you from the House of the Lord.

The Lord is Almighty, He gave us light;
 Bind the festival-offering with cords to the corners of the altar.

You are my God, and I thank You;
 And I exalt You.

Give thanks to the Lord, for He is good,
 His kindness is everlasting.

Eli Atah

אֱלֹהֵי אֶתָּה

You are my God *Eli atah* אֱלֹהֵי אֶתָּה
 and I do thank You. *v'odekah* וְאוֹדֶכָּךָ
 My God, I do exalt You. *Elohai arom'mekah* אֱלֹהֵי אֲרוֹמְמֶכָּךָ

E li a tah v' o de kah

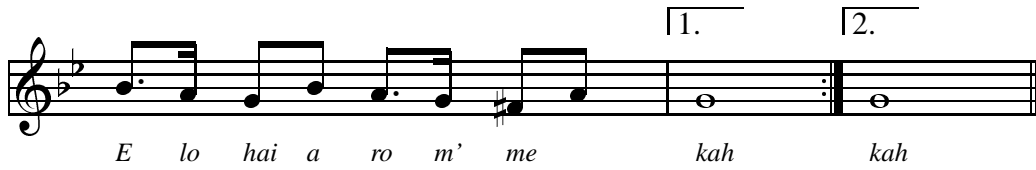
E lo hai a ro m' me kah E li a tah

v' o de kah E lo hai a ro m' me kah

E li a tah v' o de kah

E lo hai a ro m' me kah

E li a tah v' o de kah



Psalm 136

Give thanks to God for He is good,
For His kindness is everlasting;

הודו ליהוה כי טוב
כי לעולם חסדו

Give thanks to the God
of the heavenly powers,
For His kindness is everlasting;

הודו לאֱלֹהֵי
הַשָּׁמַיִם
כי לעולם חסדו

Give thanks to the Lord of lords;
For His kindness is everlasting;

הודו הַאֲדֹנָיִם
כי לעולם חסדו

To Him Who alone does great wonders,
For His kindness is everlasting;

לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבַדּוֹ
כי לעולם חסדו

Who made the heavens with understanding,
For His kindness is everlasting;

לַעֲשֵׂה הַשָּׁמַיִם בְּתִבּוּנָה
כי לעולם חסדו

Who spread out the earth
upon the waters,
For His kindness is everlasting;

לְרַקַּע הָאָרֶץ
עַל הַמַּיִם
כי לעולם חסדו

Who made the great luminaries,
For His kindness is everlasting;

לְעֵשָׂה אֲוִרִים גְּדֹלִים
כִּי לְעוֹלָם חַמְדּוֹ

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

אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם
כִּי לְעוֹלָם חַמְדּוֹ

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

אֶת הַיָּרֵחַ וְכּוֹכָבִים
לְמַמְשֶׁלוֹת בַּלַּיְלָה
כִּי לְעוֹלָם חַמְדּוֹ

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

לְמַכַּה מִצְרַיִם בְּבְכוֹרֵיהֶם
כִּי לְעוֹלָם חַמְדּוֹ

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

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
כִּי לְעוֹלָם חַמְדּוֹ

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

בְּיַד חֲזָקָה
וּבְזְרוּעַ נְטוּיָה
כִּי לְעוֹלָם חַמְדּוֹ

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

לְגַזֵּר יַם סוּף לְגִזְרִים
כִּי לְעוֹלָם חַמְדּוֹ

And led Israel through it,
For His kindness is everlasting;

וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ
כִּי לְעוֹלָם חַמְדּוֹ

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

וְנִעַר פַּרְעֹה
וְחִילֹו בַיָּם סוּף
כִּי לְעוֹלָם חֲסֵדֹו

Who led His people through the desert,
For His kindness is everlasting;

לְמוֹלִיד עַמּוֹ בַמִּדְבָּר
כִּי לְעוֹלָם חֲסֵדֹו

Who struck great kings,
For His kindness is everlasting;

לְמַכּוֹת מְלָכִים גְּדֹלִים
כִּי לְעוֹלָם חֲסֵדֹו

And slew mighty kings,
For His kindness is everlasting;

וַיַּהַרְגַּם מְלָכִים אַדִּירִים
כִּי לְעוֹלָם חֲסֵדֹו

Sichon, king of the Amorites,
For His kindness is everlasting;

לְסִיחֹון מֶלֶךְ הָאֲמֹרִי
כִּי לְעוֹלָם חֲסֵדֹו

And Og, king of Bashan,
For His kindness is everlasting;

וְלִעֹוג מֶלֶךְ הַבַּשָּׁן
כִּי לְעוֹלָם חֲסֵדֹו

And gave their land as a heritage,
For His kindness is everlasting;

וְנָתַן אֲרָצָם לְנַחֲלָה
כִּי לְעוֹלָם חֲסֵדֹו

A heritage to Israel, His servant,
For His kindness is everlasting;

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
כִּי לְעוֹלָם חֲסֵדֹו

Who remembered us in our lowliness,
For His kindness is everlasting;

שָׁבַשְׁפִּילָנוּ זְכוֹר לָנוּ
כִּי לְעוֹלָם חַסְדּוֹ

And delivered us from our oppressors,
For His kindness is everlasting;

וַיַּפְּרֵקֵנוּ מִצָּרֵינוּ
כִּי לְעוֹלָם חַסְדּוֹ

Who gives food to all flesh,
For His kindness is everlasting;

נָתַן לֶחֶם לְכָל בֶּשָׂר
כִּי לְעוֹלָם חַסְדּוֹ

Give thanks to the God of the heavens,
For His kindness is everlasting.

הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם
כִּי לְעוֹלָם חַסְדּוֹ

Psalm 136



Ho du La do noi Ki Tov Ki L' o l am Chas do



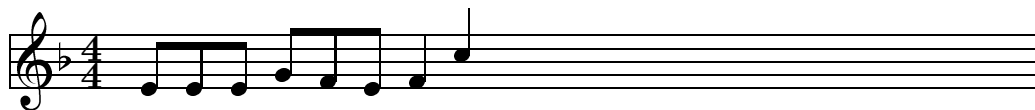
Ho du Lei lo hey Hawel lo him Ki L' o l am Chas do



Ho du La a do ney Hawa do nim Ki L' o l am Chas do



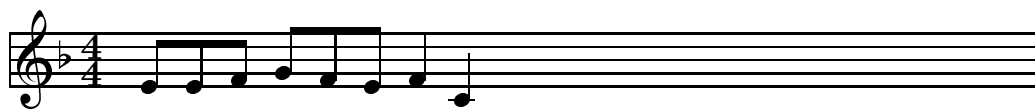
L' o say Neefla ot Ge doe lote L' va doe



Ki L' o l am Chas do



L' o say Ha Shawma yim Beetvu naw



Ki L' o l am Chas do



L' roe ka Ha a retz Al Ha ma yim Ki L' o l am Chas do

Psalm 136

231



L' o say O rim Ge doe lim Ki L' o l am Chas do



Et Ha she mesh L'mem she let Ha yom Ki L' o l am Chas do

The soul of every living being shall bless Your Name, Lord, our God; 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 God; 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 God of the first and of the last [generations], God of all creatures, Lord of all events, who is extolled with manifold praises, who directs His world with kindness and His creatures with compassion. Behold, the Lord 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 Lord, our God and God 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. Lord, our God. You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, Lord our God, 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 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, Lord, 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 God, God most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name,

as it is said: "[A Psalm] by David; bless the Lord, O my soul, and all that is within me [bless] His holy Name."

You are the Almighty God 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 Lord, 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, Lord, our God and God 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 God and King in heaven and on earth. For to You, Lord, our God and God 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 God. Blessed are You, Lord, Almighty God, King, great and extolled in praises, God of thanksgivings, Lord 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.

The Cup of Acceptance

Participant

After having thanked God, we have a sense of acceptance: that we have accepted God and God has accepted us. Our Matriarch Leah upon the birth of her son Yehudah said: *This time I shall thank God*. She thanked God because she realized that with Yehudah, her fourth son, she received more than her share of sons. For Leah knew that Jacob was to have twelve sons from his two wives and two concubines. Three was an equal share for each. With Yehudah she had four, more than she was expecting and for this she gave thanks. So we associate the Cup of Acceptance with Leah who knew that when you receive something truly special, above and beyond what could be expected, a special thanks to God must be given.

Leader

The fourth cup recalls to us
The Eternal One's acceptance of all people
Who spiritually seek the Divine,
Who seek to make a dwelling place
For the Divine in this world.

Participant

As it is written:

I will take you²⁶⁸ to Me for a people.²⁶⁹

²⁶⁸וּלְקַחְתִּי יְיָ.

²⁶⁹Exodus 6:6.

Participant

Our response to the Divine Acceptance is never to forget

All the spiritual tasks that still await our doing,
All the uplifting to which we have committed ourselves.

Group

And in this way

*I will bring you in unto the land
Concerning which I lifted up My hand
To give it to Abraham, to Isaac, and to Jacob;
And I will give it to you for a heritage:
I am the Lord.²⁷⁰*

We have accepted our purpose in living.
Our will is God's will.
Our love is God's love.
Our deeds are God's deeds.
For we are all Spiritually One
In the land of our heritage.

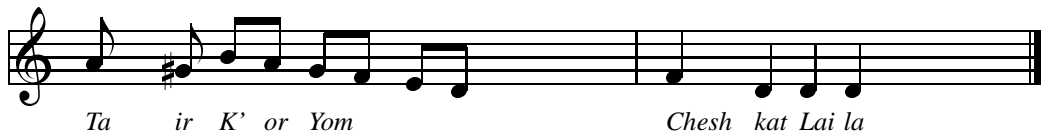
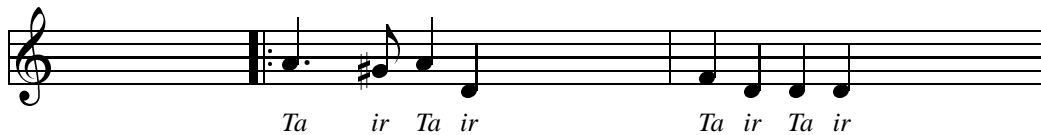
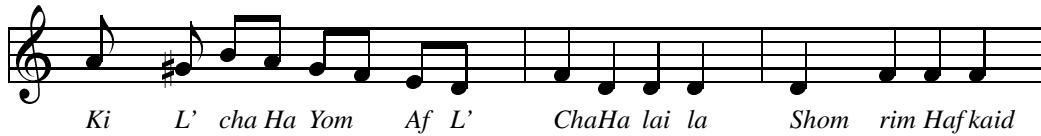
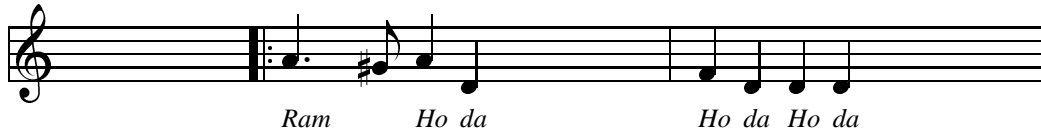
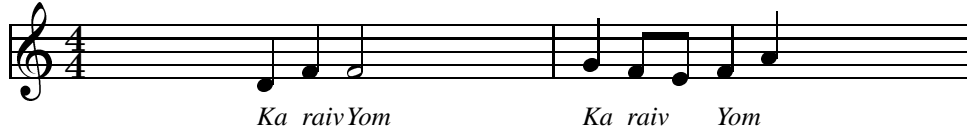
Karaiv Yom: Hasten The Day

קָרַב יוֹם

²⁷⁰Exodus 6:8.

Hasten the day,	<i>Karaiv Yom</i>	קָרַב יוֹם
Hasten the day,	<i>Karaiv Yom</i>	קָרַב יוֹם
Which is neither day	<i>Asher Hu Lo Yom</i>	אֲשֶׁר הוּא לֹא יוֹם
Nor night	<i>V'lo Laila</i>	לַיְלָה
Hasten the day,	<i>Karaiv Yom</i>	קָרַב יוֹם
Hasten the day,	<i>Karaiv Yom</i>	קָרַב יוֹם
Which is neither day	<i>Asher Hu Lo Yom</i>	אֲשֶׁר הוּא לֹא יוֹם
Nor night	<i>V'lo Laila</i>	לַיְלָה
Most High One, make known,	<i>Ram Hoda</i>	רַם הוֹדַע
Make known, make known,	<i>Hoda Hoda</i>	הוֹדַע הוֹדַע
That Yours is the day,	<i>Ki L'cha Hayom</i>	כִּי לְךָ הַיּוֹם
And also the night.	<i>Af L'cha Halaila</i>	אֲפִי לְךָ הַלַּיְלָה
Appoint guards	<i>Shomrim Hafkaid</i>	שׁוֹמְרֵי הַפְּקֹד
Appoint guards	<i>Shomrim Hafkaid</i>	שׁוֹמְרֵי הַפְּקֹד
All the day and all the night,	<i>Kol Hayom</i>	כָּל הַיּוֹם
And all the night.	<i>V'chol Halaila</i>	וְכָל הַלַּיְלָה
Appoint guards	<i>Shomrim Hafkaid</i>	שׁוֹמְרֵי הַפְּקֹד
All the day and all the night,	<i>Kol Hayom</i>	כָּל הַיּוֹם
And all the night.	<i>V'chol Halaila</i>	וְכָל הַלַּיְלָה
Make bright, make bright	<i>Ta-ir Ta-ir</i>	תְּאִיר תְּאִיר
Make bright, make bright	<i>Ta-ir Ta-ir</i>	תְּאִיר תְּאִיר
Make bright	<i>Ta-ir</i>	תְּאִיר
As the light of day,	<i>K'or Yom</i>	כְּאוֹר יוֹם
The darkness of the night	<i>Yom Cheskat Laila</i>	חֶשְׁכַת לַיְלָה

קרב יום



Responsively

We praise this all Encompassing Oneness.
 A Oneness which participates in all life,
 A Oneness which delights in the blossoms of the trees,
 A Oneness who knows the essence of the vine.
 A Oneness who enjoys the fruits of the blossoms.
 A Oneness which creates by its very Oneness.

Group

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai Elohaynu Melech Ha-olam Boray P'ri Ha-gafen.

We praise Thee,
 Lord, our God, King of the Universe,
 Who creates and provides the fruit of the vine.

All drink the fourth cup of wine

Concluding Blessing for the Wine

ברוך אתה יהוה אלהינו מלך העולם על הגפן ועל פרי הגפן ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכול מפריה ולשבוע מטובה רחם נא יהוה אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחה ועל היכלך ובנה ירושלים עיר הקדש במהרה בימינו ותעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברכה עליה בקדשה ובטהרה [ורצה ותחליצנו ביום השבת הזה On Shabbat] ושמחנו ביום חג המצות הזה כי אתה יהוה טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן ברוך אתה יהוה על הארץ ועל פרי הגפן

Blessed are You, Lord our God, 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 compassion, Lord our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. 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, Lord, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine.

Nirtzah: Farewell

נִרְצָה

Leader

We have participated in the Passover Seder ritual. We have experienced the pain and humiliation of bondage. We have experienced the difficulties and excitement of deliverance. Our ritual ends in joy and in clarification: a movement from darkness to light. We understand what we had not known, had misunderstood, had forgotten, or just had plain neglected through non-attention.

The Passover celebration now concludes: its rites observed in full and its purposes revealed.

Group

This privilege we share will ever be renewed.
We will live our lives embracing materiality with our spirituality,

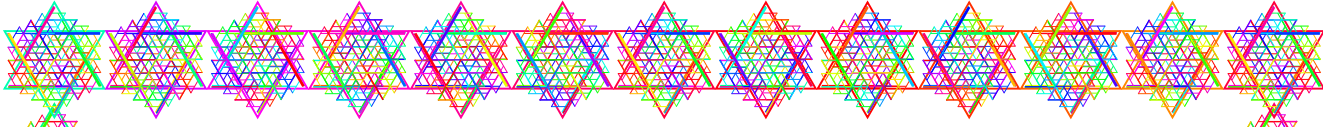
Leader

As Rabbi Yitzchak Meir of Gur teaches

The heaven is the heaven of God, but the earth He gave to the sons of man [children of mankind].

God made heaven holy. Therefore, it is called “the heaven of God.”
“The earth, He gave to the sons of man” [the children of mankind] and entrusted them with the task of endowing it with sanctity.²⁷¹

²⁷¹*The Chassidic Haggadah*, p. 119.



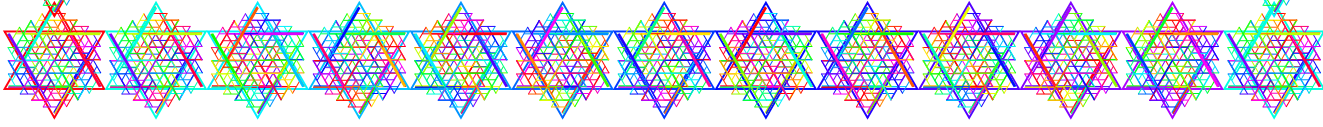
Group

Therefore,

Each hour, each week, and each year.
We recommit and rededicate ourselves
To be spiritually uplifting in all our actions,
To remember God every moment.

Leader

Our spiritual uplifting will reveal God's plan,
And actualize the highest of the Holy One's blessings.

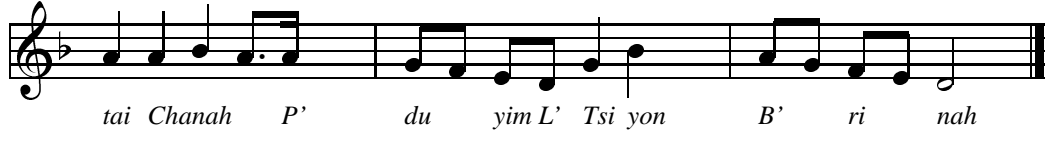
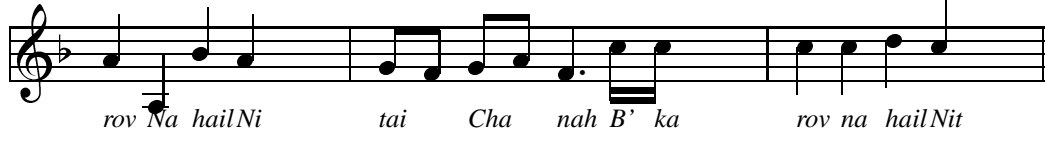
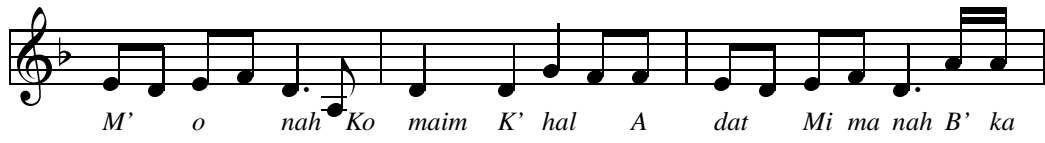


Chasal Sidur: Seder Is Ended

חַסַּל סֵדוּר

The Passover Seder is ended,	<i>Chasal Sidur Pesach</i>	חַסַּל סֵדוּר פֶּסַח
In accordance with its laws,	<i>K'hilchato</i>	בְּהִלְכָתוֹ
With all its statutes	<i>K'chol Mishpato</i>	כְּכֹל מִשְׁפָּטוֹ
And regulations	<i>V'chukato</i>	וְחֻקָּתוֹ
Just as we merited	<i>Ka-asher Zachinu</i>	כְּאֲשֶׁר זָכִינוּ
To arrange it,	<i>L'sadair Oto</i>	לְסַדֵּר אוֹתוֹ
So may we merit	<i>Kain Nizkeh</i>	כֵּן נִזְכֶּה
To fulfill it.	<i>La-asato</i>	לְעֲשׂוֹתוֹ
Pure One,	<i>Zach</i>	זָךְ
Who dwells on high,	<i>shochain M'onah</i>	שׁוֹכֵן מְעוֹנָה
Uplift	<i>Komaim</i>	קוֹמִים
[Your] communal congregation	<i>K'hal Adat</i>	קְהַל עַדְתְּ
Who can count [them]?	<i>Mi Manah</i>	מִי מְנָה
Soon, may You guide	<i>B'karav Nahail</i>	בְּקָרוֹב נַהַיֵּל
The plantings of Your stock	<i>Nitai Chana</i>	נִטְעֵי כְּנָה
Redeemed, to Zion,	<i>P'duyim L'tsiyon</i>	פְּדוּיִם לְצִיּוֹן
In joyous song.	<i>B'rinah</i>	בְּרִנָּה:

חֶסֶל סִדּוּר פֶּסַח



Group

We now seal the Passover ritual.

Leader

Peace and Freedom!

Group

Peace and Freedom for us! For everyone!

Leader

For all people, this is our hope:

Group

May all people choose to actualize their freedom.
May all be free.

Leader

Next year, for our next change,
May we all be in Jerusalem,
The city of complete reverence and awe of God.²⁷²

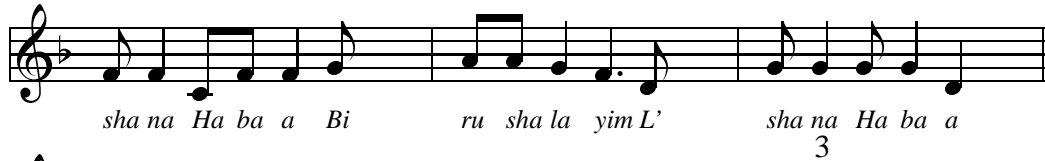
²⁷²Jerusalem in Hebrew is יְרוּשָׁלַיִם. This can be decomposed into שְׁלֵיִם, which is related to שְׁלֵם, meaning complete and יְרוּ, which is related to the root יָרָא, meaning to have awe. So to be in the city of Jerusalem is to be living our lives in a state of complete awe and reverence of God.

L'Shanah Haba-a: Next Year

לְשָׁנָה הַבָּאָה



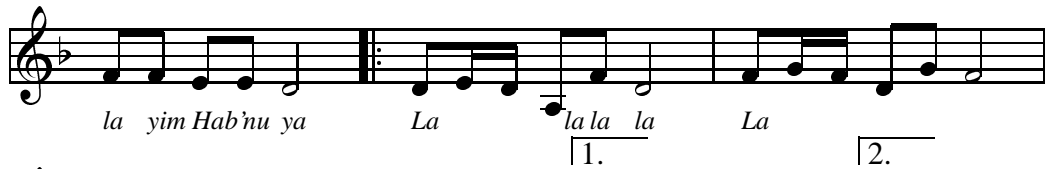
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sha na Ha ba a Bi ru sha la yim L' sha na Ha ba a

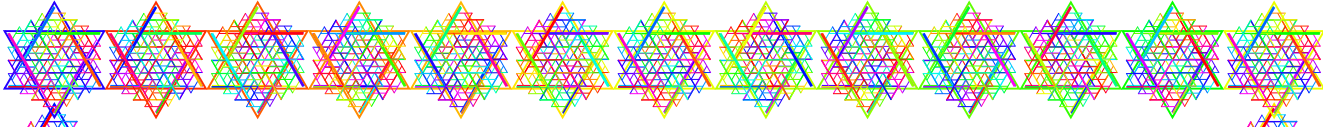


Bi ru sha la yim L' sha na Ha ba a Bi ru sha



la yim Hab'nu ya La la la La





L'shana Haba-a

לְשָׁנָה הַבָּאָה

Birushalayhim

בִּירוּשָׁלַיִם

L'shana Haba-a

לְשָׁנָה הַבָּאָה

Birushalayhim

בִּירוּשָׁלַיִם

L'shana Haba-a

לְשָׁנָה הַבָּאָה

Birushalayhim

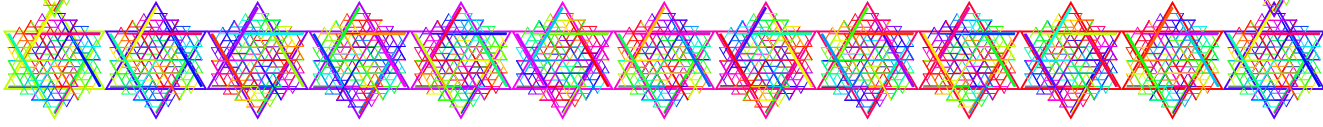
בִּירוּשָׁלַיִם

L'shana Haba-a

לְשָׁנָה הַבָּאָה

Birushalayhim Hab'nuya

בִּירוּשָׁלַיִם הַבְּנוּיָה





Next Year In Jerusalem Rebuilt (Z. Livni)

Adir Hu: Mighty Is He

אֲדִיר הוּא

Mighty is He
Mighty is He
May He build His house
Soon.

Adir Hu
Adir Hu
Yivnei Veito
B'karov

אֲדִיר הוּא
אֲדִיר הוּא
יְבַנֶּה בֵּיתוֹ
בְּקָרוֹב:

Chorus

Speedily, Yes Speedily!
In our days,
soon.

Bimheyra Bimheyra
B'yameynu
B'karov

בְּמַהֲרָה בְּמַהֲרָה
בְּיָמֵינוּ
בְּקָרוֹב

O God, build

El B'ney

אֵל בְּנֵה

O God, build,
Build

El B'ney
B'ney

אֵל בְּנֵה
בְּנֵה

Your House
Soon.

Veytcha
B'karov

בְּיַתְךָ
בְּקָרוֹב:



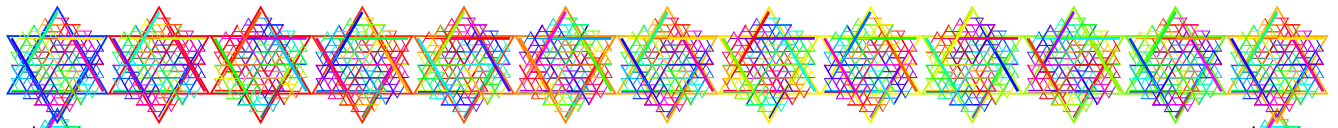
A dir Hu A dir Hu Yiv nei Vei to B' ka rov



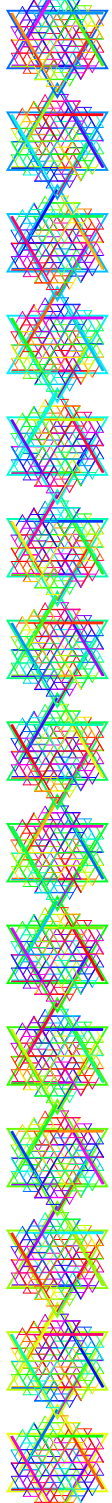
Bim hey ra Bim hey ra B' ya meynu B' ka rov



El B' ney El B' ney B' ney Veyt cha B' ka rov



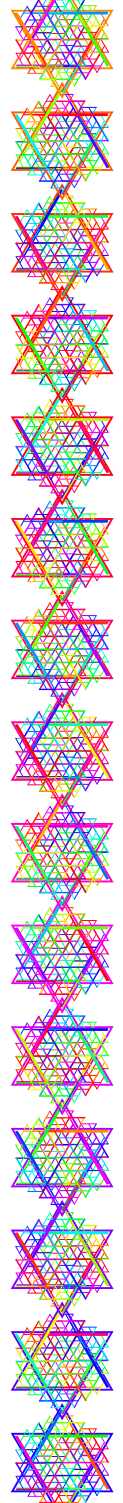
Adir Hu: Mighty Is He



Chosen is He,
Great is He,
Outstanding is He,
May He build His house
Soon.
Chorus

Bachur Hu
Gadol Hu
Dagul Hu
Yivnei Veito
B'karov

בְּחֹר הוּא
גָּדוֹל הוּא
דָּגוּל הוּא
יִבְנֶה בֵּיתוֹ
בְּקָרוֹב:



Brilliant is He,
Faithful is He,
Faultless is He
Kindly is He
May He build His house
Soon.
Chorus

Hadur Hu
Vatik Hu
Zakai Hu
Chseed Hu
Yivnei Veito
B'karov

הַדוֹר הוּא
וְתִיק הוּא
זָכַי הוּא
חֲסִיד הוּא
יִבְנֶה בֵּיתוֹ
בְּקָרוֹב:

Pure is He,
Singular is He,
Sturdy is He
Learned is He
Royal is He
May He build His house
Soon.
Chorus

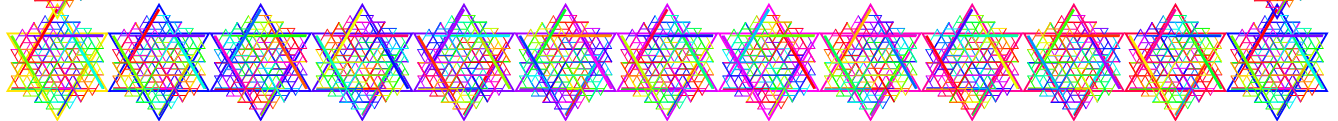
Tahor Hu
Yacheed Hu
KaBeer Hu
Lamud Hu
Melech Hu
Yivnei Veito
B'karov

טָהוֹר הוּא
יְחִיד הוּא
כְּבִיר הוּא
לְמוֹד הוּא
מֶלֶךְ הוּא
יִבְנֶה בֵּיתוֹ
בְּקָרוֹב:

Awesome is He
Highest is He
Strong is He
Redeemer is He
May He build His house
Soon.
Chorus

Nora Hu
Sageev Hu
Eezuz Hu
Podeh Hu
Yivnei Veito
B'karov

נֹרָא הוּא
סָגִיב הוּא
עֲזוּז הוּא
פֹּדֶה הוּא
יִבְנֶה בֵּיתוֹ
בְּקָרוֹב:



Righteous is He
 Holy is He
 Compassionate is He
 May He build His house
 Soon.
Chorus

Tsadeek Hu
Qadosh Hu
Rachum Hu
Yivnei Veito
B'karov

צַדִּיק הוּא
 קָדוֹשׁ הוּא
 רַחוּם הוּא
 יִבְנֶה בֵּיתוֹ
 בְּקָרוֹב:

Almighty is He
 Firm is He
 May He build His house
 Soon.
Chorus

Shaddai Hu
Taqef Hu
Yivnei Veito
B'karov

שַׁדַּי הוּא
 תַּקִּיף הוּא
 יִבְנֶה בֵּיתוֹ
 בְּקָרוֹב:

Echad Me Yodai'ah: Who Knows One?

Commentary

The gematria of the Hebrew word for one, **אֶחָד**, is 13. This song contains thirteen questions. All these thirteen questions add up to one revelation: There is only God, one God, one King of heaven and earth.

The Breslov Haggadah teaches that

The numerical value of the Hebrew word for one, **אֶחָד**, is thirteen. All thirteen questions add up to this revelation. There is only the One God, the One King; Ruler of heaven and earth. Let us truly and totally accept upon ourselves the authority of His Kingdom.

“Who Knows One?” asks thirteen questions and give ninety-one answers. Ninety-one is also the numerical value obtained by uniting two Holy Names: **יהוה יי** (26), the Ineffable Name of God, with

יְהוָה (65) the Name indicating kingship and sovereignty. Whatever we know, whatever we do, whatever we talk about, we should always recognize that God is King. Let us joyfully accept upon ourselves the absolute sovereignty of His Kingdom.²⁷³

Rabbi Twerski teaches that the Torah states;

*You shall know this day, and take to your heart that Hashem, He is the God, in heaven above and on earth below, there is none other.*²⁷⁴

The chassidic works translate this verse a bit differently. אֵין עוֹד, *none other*, does not mean merely that there are no other gods. Rejecting a plurality of gods is a matter of simple logic and hardly requires profound reflection. Rather, אֵין עוֹד means *There is nothing else*, i.e., the only true existence in the entire universe, both in all physical worlds and celestial spheres, is God.

Rabbi Shneur Zalman explains in *Tanya* that creation, or bringing something into being out of nothingness, is far different than the crafting of an item from existing substances, as when an artisan fashions something out of wood or metal. In the latter case, the substance pre-existed the artisan, and he merely alters its form. The item which the artisan fashioned can thus continue to exist after it leaves the hands of the artisan.

Not so with creation. Prior to creation there was absolute nothingness, and in creating matter, God brought basic substance into being. Prior to this act of creation, then, the natural state of being was nothingness. Bringing something out of nothingness is much difference than shaping an existing substance, as happens with the work of the artisan.

Changing a natural state, says Rabbi Shneur Zalman, requires ongoing energy to maintain this change. For example, the natural state of an object lying on the ground is that it is at rest, held to the ground

²⁷³Breslov Haggadah, p. 147.

²⁷⁴Deuteronomy 4:39.

by the force of gravity. Moving an object from its natural state therefore requires energy, and when one throws an item high into the air, there is a force of energy that exceeds the pull of gravity, and the object is lifted into the air. When the force of the thrower dissipates, the force of gravity then attracts the object back to earth, and it comes to rest in its natural state. To maintain the object in the air, which would be against its natural state of rest, would require an ongoing exertion of energy. Similarly, reasons Rabbi Shneur Zalman, bringing something out of nothing is in defiance of the natural state of nothingness, and maintaining something in existence therefore requires ongoing energy. Creation was thus not a one-time incident, but is an ongoing process, to prevent all that exists from returning to the natural state of nothingness. This maintenance is achieved by the presence of a Divine spark or nucleus, which is the source of energy in every bit of existence. This Divine nucleus is the true essence of everything in existence, but since the Divine spark is invisible to our visual sense, we see only the object in which it is contained. Our intellectual perception, however, should exceed our visual perception, and we should understand that all existence is really but an external manifestation of the Godliness contained within it. This concept indeed requires profound thought, and much “reflection of the heart” is necessary for us to realize that *in the heavens above and on the earth below there is nothing else*.

This, then, is the answer to “Who knows One?” What is the Oneness that comprises the entire universe, both spiritual and physical? This Oneness is God.²⁷⁵

Rabbi Menachem Mendel of Vorki teaches:

Who knows one? – One who can appreciate God’s transcendent oneness? A person who realizes how: *One is our God in heaven and on earth* – who realizes how every aspect of existence, both spiritual (heaven) and material (earth), is one with Him.²⁷⁶

²⁷⁵ Abraham Twerski, *From Bondage To Freedom*, pp. 210-212.

²⁷⁶ *The Chassidic Haggadah*, p. 154.

The Sfas Emes teaches that

The term **אֶחָד** used to connote *oneness* should not be confused with **רִאשׁוֹן**, translated as *first*. Whereas the latter term merely suggests the first item of a group, the former refers to a far more powerful concept – being unique, above the natural world, and clinging to Hashem Who is described as being One.²⁷⁷

The first set of Tablets (prior to the sin of the Golden Calf) were supernatural. They required no Ark since the light of Torah (and Divine Presence) was revealed everywhere. Not only the writing but also the stone itself was derived from Heaven. By extension, we could say that the body as well as the soul of the Tablets came from Hashem.

On the other hand, the Second Tablets, whose writing came from Hashem, while the stone itself was excavated by Moshe, resemble our contemporary lives. Like the Tablets we are a composite of Heaven and earth, our souls emanating from Hashem while our bodies struggle with the challenges of living in This World.

These Tablets, having a natural base, required a sacred abode, the Ark, and are comparable to Eden's Tree of Knowledge, in which man wrestles with the challenge of searching out good from bad.²⁷⁸

The **אֲבוֹת** occupied a unique niche in the universe prior to the Giving of the Torah. They taught mankind that simply by beholding the universe one learns to love and fear Hashem. In later generations, their descendants – the Jewish people – accomplished the same objective: understanding Hashem and His splendid universe, through the Torah.²⁷⁹

Even if the merit of the Patriarch has been exhausted, the final Redemption will occur in the merit of the Matriarchs. Hashem will “skip over” the obstacles to Mashiach's arrival in the merit of the gentle compassionate women who built and nurtured the Jewish people.²⁸⁰

²⁷⁷ *The Pesach Haggadah*, p. 234.

²⁷⁸ *The Pesach Haggadah*, p. 234-235.

²⁷⁹ *The Pesach Haggadah*, p. 236.

²⁸⁰ *The Pesach Haggadah*, p. 240.

Even during periods of exile, when the Divine Presence is not overtly revealed, Hashem can be “found” through Torah study. When Hashem commanded Moshe to write the Torah, He in effect was telling him to subsume the Light of His Presence in the Torah. By immersing himself in Torah study, the Jew can retrieve the glowing radiance of the Shechinah. Thus the Torah is called *testimonial*, עֵדוּת, because it is the greatest evidence of Hashem’s Presence.²⁸¹

The Six Orders of the Mishnah correspond to the six workdays. Just as during the six workdays the light of the Torah is somewhat concealed amidst the weekday world, so too the Divine Word so explicit in the Written Torah is veiled (subsumed) in the numerous details of the oral Law.

Similarly, the weekly Shabbos can be compared to the Written Law. In each instance the Divine Presence is visible. The intense spirituality of the Shabbos day, wherein Hashem’s Presence is palpable, allows us to read publicly the Written Law.²⁸²

Shlomo Hamelech speaks of the seven pillars of the universe; this refers to the seven days of the week which are truly the foundation of the natural world. In this spirit, the Jewish people dedicated the Mishkan during a seven-day ceremony.²⁸³

The מִילָה enables the Jew to assume a supernatural lifestyle releasing us from the shackles and limits of the natural world imposed upon the human body. Thus Yitchak was conceived, against all natural odds, but only after Avraham’s milah. In fact, the famed verse, לָנוּ הַשָּׁמַיְמָה, מִי עֲלֶיָה,²⁸⁴ who can ascend to the heaven for us, exhorting the Jew to climb heavenwards, if necessary, in order to study Torah, spells out מִילָה (by taking the first letter of each word).²⁸⁵

²⁸¹*The Pesach Haggadah*, p. 241-242.

²⁸²*The Pesach Haggadah*, p. 244.

²⁸³*The Pesach Haggadah*, p. 246.

²⁸⁴Deuteronomy 30:12.

²⁸⁵*The Pesach Haggadah*, p. 248.

The term **דְּבָרֵי א** connotes not only Divine commandments or statements, but, far more profoundly, ten means of governing the universe on a continual basis. While Hashem created the universe through ten sayings, they merely set the universe in motion. His daily management of the world on the basis of Torah commenced and was made possible through the ten **דְּבָרֵי א**. The term **דְּבָרֵי א** is related to **יְדָבֵר**, *to lead*.²⁸⁶

The term **כּוֹכָב** itself alludes to the stars and Hashem, Master of the universe. It consists of **כָּב** whose numerical equivalent is 22, representing the twenty-two letters of the Aleph Beis through which Hashem created the natural world, and **כו**, 26, is equivalent to Hashem's Ineffable Name **יְהוָה**. Every star, and the Jewish people are utilized by Hashem. Hashem entrusted the stars to monitor the natural world below but they in turn are controlled by Hashem; similarly Klal Yisrael are the pacesetters for the world and they too are governed by Hashem.²⁸⁷

The twelve tribes correspond to the twelve months of the year. Every Rosh Chodesh Hashem renews the universe in the merit of the tribes.²⁸⁸

The thirteen principles of the Torah are rooted in the Thirteen Divine Attributes of Mercy. In the merit of the Thirteen Divine Attributes rooted in heaven, mankind was granted the Thirteen Principles of Rabbi Yishmael.²⁸⁹

The Haggadah Treasury teaches that

We are given the clue to the final redemption. If we observe the lesson God taught Moses that even if Israel sins it may secure God's forgiveness by invoking His Thirteen Attributes of Mercy – then we can speed the coming of Messiah.²⁹⁰

²⁸⁶*The Pesach Haggadah*, p. 249.

²⁸⁷*The Pesach Haggadah*, p. 250-251.

²⁸⁸*The Pesach Haggadah*, p. 254.

²⁸⁹*The Pesach Haggadah*, p. 257.

²⁹⁰*The Haggadah Treasury*, p. 193.

Who Knows One

Who knows One? I know one: One is our God, in heaven and on earth.

Who knows Two? I know two: two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who knows Three? I know three: three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who knows Four? I know four: four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who knows Five? I know five: five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

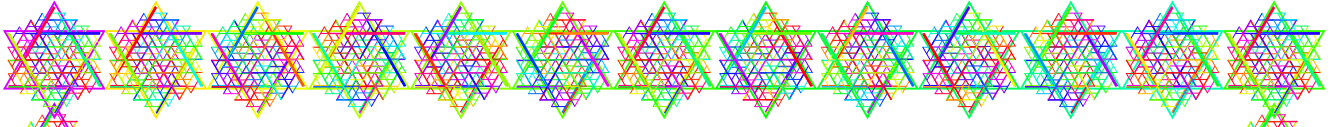
Who knows six? I know six: six are the Orders of the Mishnah; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

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 Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who knows eight? I know eight: eight are the days of 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 Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who knows nine? I know nine: nine are the months of pregnancy; eight are the days of 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 Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

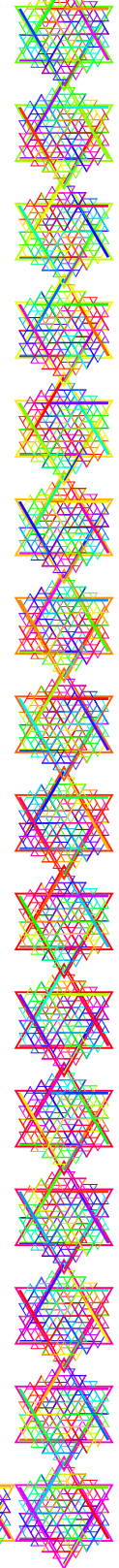
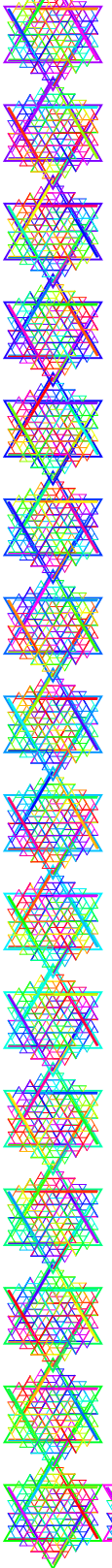
Who knows ten? I know ten: ten are the Ten Commandments; nine are the months of pregnancy; eight are the days of circumcision; seven are the days of the week; six are the Orders of the Mishnah; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.



Who knows eleven? I know eleven: eleven are the stars [in Joseph's Dream]; ten are the Ten Commandments; nine are the months of pregnancy; eight are the days of 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 Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who knows twelve? I know twelve: twelve are the tribes; eleven are the stars [in Joseph's Dream]; ten are the Ten Commandments; nine are the months of pregnancy; eight are the days of 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 Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.

Who Knows Thirteen? I know thirteen: thirteen are the attributes of God; twelve are the tribes; eleven are the stars [in Joseph's Dream]; ten are the Ten Commandments; nine are the months of pregnancy; eight are the days of 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 Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; One is our God, in heaven and on earth.



Echad Mi Yodai'ah

אֶחָד מִי יוֹדֵעַ

Echad Me Yodei-a אֶחָד מִי יוֹדֵעַ

Echad Ani Yodei-a אֶחָד אֲנִי יוֹדֵעַ

Echad Eloheinu אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets שֶׁבַשְׁמַיִם וּבְאָרֶץ

Sh'nayim Mi Yodei-a שְׁנַיִם מִי יוֹדֵעַ

Sh'nayim Ani Yodei-a שְׁנַיִם אֲנִי יוֹדֵעַ

Sh'nei Luchot Hab'rit שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets שֶׁבַשְׁמַיִם וּבְאָרֶץ

Shloshah Mi Yodei-a שְׁלֹשָׁה מִי יוֹדֵעַ

Sholshah Ani Yodei-a שְׁלֹשָׁה אֲנִי יוֹדֵעַ

Shloshah Avot שְׁלֹשָׁה אֲבוֹת

Sh'nei Luchot Hab'rit שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets שֶׁבַשְׁמַיִם וּבְאָרֶץ

Ar'ba Mi Yodei-a אַרְבַּע מִי יוֹדֵעַ

Ar'ba Ani Yodei-a אַרְבַּע אֲנִי יוֹדֵעַ

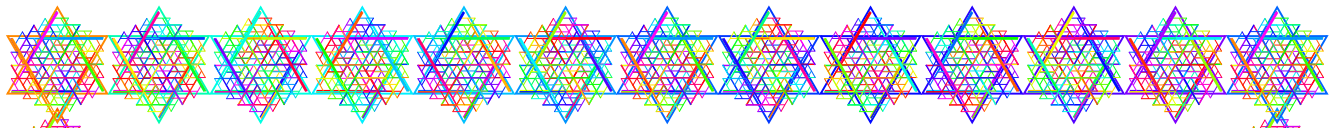
Arba Imahot אַרְבַּע אִמּוֹת

Shloshah Avot שְׁלֹשָׁה אֲבוֹת

Sh'nei Luchot Hab'rit שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu אֶחָד אֱלֹהֵינוּ

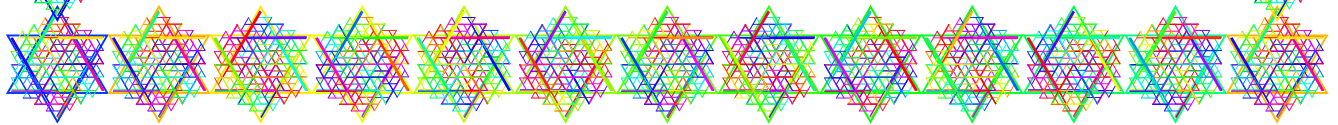
Shebashamayim Uva-arets שֶׁבַשְׁמַיִם וּבְאָרֶץ



<i>Chamishah Mi Yodei-a</i>	חמִשָּׁה מִי יוֹדֵעַ
<i>Chamishah Ani Yodei-a</i>	חמִשָּׁה אֲנִי יוֹדֵעַ
<i>Chamishah Chum'shei Torah</i>	חמִשָּׁה חֲמִשֵּׁי תּוֹרָה
<i>Arba Imahot</i>	אַרְבַּע אִמּוֹת
<i>Shloshah Avot</i>	שְׁלֹשָׁה אָבוֹת
<i>Sh'nei Luchot Hab'rit</i>	שְׁנֵי לְחוֹת הַבְּרִית
<i>Echad Eloheinu</i>	אֶחָד אֱלֹהֵינוּ
<i>Shebashamayim Uva-arets</i>	שֶׁבַשְׁמַיִם וּבְאָרֶץ

<i>Shishah Mi Yodei-a</i>	שִׁשָּׁה מִי יוֹדֵעַ
<i>Shishah Ani Yodei-a</i>	שִׁשָּׁה אֲנִי מִי יוֹדֵעַ
<i>Shishah Sid'rei Mish'nah</i>	שִׁשָּׁה סִדְרֵי מִשְׁנָה
<i>Hamishah Chum'shei Torah</i>	חמִשָּׁה חֲמִשֵּׁי תּוֹרָה
<i>Arba Imahot</i>	אַרְבַּע אִמּוֹת
<i>Shloshah Avot</i>	שְׁלֹשָׁה אָבוֹת
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<i>Echad Eloheinu</i>	אֶחָד אֱלֹהֵינוּ
<i>Shebashamayim Uva-arets</i>	שֶׁבַשְׁמַיִם וּבְאָרֶץ

<i>Shiv'ah Mi Yodei-a</i>	שִׁבְעָה מִי יוֹדֵעַ
<i>Shiv'ah Ani Yodei-a</i>	שִׁבְעָה מִי יוֹדֵעַ
<i>Shiv'ah Y'mei Shabata</i>	שִׁבְעָה יָמֵי שַׁבָּת
<i>Shishah Sid'rei Mish'nah</i>	שִׁשָּׁה סִדְרֵי מִשְׁנָה
<i>Hamishah Chum'shei Torah</i>	חמִשָּׁה חֲמִשֵּׁי תּוֹרָה
<i>Arba Imahot</i>	אַרְבַּע אִמּוֹת
<i>Shloshah Avot</i>	שְׁלֹשָׁה אָבוֹת
<i>Sh'nei Luchot Hab'rit</i>	שְׁנֵי לְחוֹת הַבְּרִית
<i>Echad Eloheinu</i>	אֶחָד אֱלֹהֵינוּ
<i>Shebashamayim Uva-arets</i>	שֶׁבַשְׁמַיִם וּבְאָרֶץ



Sh'monah Mi Yodei-a

שְׁמוֹנֵה מִי יוֹדֵעַ

Sh'monah Ani Yodei-a

שְׁמוֹנֵה מִי יוֹדֵעַ

Sh'monah Y'mei Milah

שְׁמוֹנֵה יָמֵי מִילָה

Shiv'ah Y'mei Shabata

שִׁבְעָה יָמֵי שַׁבָּת

Shishah Sid'rei Mish'nah

שֵׁשׁ סִדְרֵי מִשְׁנָה

Hamishah Chum'shei Torah

חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה

Arba Imahot

אַרְבַּע אִמּוֹת

Shloshah Avot

שְׁלֹשָׁה אָבוֹת

Sh'nei Luchot Hab'rit

שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu

אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets

שֶׁבַשְׁמַיִם וּבְאָרֶץ

Tish'ah Mi Yodei-a

תְּשַׁע מִי יוֹדֵעַ

Tish'ah Ani Yodei-a

תְּשַׁע מִי יוֹדֵעַ

Tish'ah yar'chei Leidah

תְּשַׁע יְרַחֵי לֵדָה

Sh'monah Y'mei Milah

שְׁמוֹנֵה יָמֵי מִילָה

Shiv'ah Y'mei Shabata

שִׁבְעָה יָמֵי שַׁבָּת

Shishah Sid'rei Mish'nah

שֵׁשׁ סִדְרֵי מִשְׁנָה

Hamishah Chum'shei Torah

חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה

Arba Imahot

אַרְבַּע אִמּוֹת

Shloshah Avot

שְׁלֹשָׁה אָבוֹת

Sh'nei Luchot Hab'rit

שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu

אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets

שֶׁבַשְׁמַיִם וּבְאָרֶץ

Asarah Mi Yodei-a

עֶשְׂרֵה מִי יוֹדֵעַ

Asarah Ani Yodei-a

עֶשְׂרֵה מִי יוֹדֵעַ

Asarah Dib'raya

עֶשְׂרֵה דְבַר יֵא

Tish'ah yar'chei Leidah

תִּשְׁעָה יָרַחֵי לְדָה

Sh'monah Y'mei Milah

שְׁמוֹנֵה יְמֵי מִילָה

Shiv'ah Y'mei Shabata

שִׁבְעָה יְמֵי שַׁבָּת א

Shishah Sid'rei Mish'nah

שִׁשָּׁה סִדְרֵי מִשְׁנָה

Hamishah Chum'shei Torah

חֲמִשָּׁה חֻמְשֵׁי תוֹרָה

Arba Imahot

אַרְבַּע אִמּוֹת

Shloshah Avot

שְׁלֹשָׁה אָבוֹת

Sh'nei Luchot Hab'rit

שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu

אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets

שְׁבַשְׁמַיִם וּבְאָרֶץ

Achad Asar Mi Yodei-a

אֶחָד עֶשְׂרֵה מִי יוֹדֵעַ

Achad Asar Ani Yodei-a

אֶחָד עֶשְׂרֵה מִי יוֹדֵעַ

Achat Asar Koch'vaya

אֶחָד עֶשְׂרֵה כּוֹכְבֵי א

Asarah Dib'raya

עֶשְׂרֵה דְבַר יֵא

Tish'ah yar'chei Leidah

תִּשְׁעָה יָרַחֵי לְדָה

Sh'monah Y'mei Milah

שְׁמוֹנֵה יְמֵי מִילָה

Shiv'ah Y'mei Shabata

שִׁבְעָה יְמֵי שַׁבָּת א

Shishah Sid'rei Mish'nah

שִׁשָּׁה סִדְרֵי מִשְׁנָה

Hamishah Chum'shei Torah

חֲמִשָּׁה חֻמְשֵׁי תוֹרָה

Arba Imahot

אַרְבַּע אִמּוֹת

Shloshah Avot

שְׁלֹשָׁה אָבוֹת

Sh'nei Luchot Hab'rit

שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu

אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets

שְׁבַשְׁמַיִם וּבְאָרֶץ

Sh'neim Asar Mi Yodei-a

Sh'neim Asar Ani Yodei-a

Shneim Asar Shiv'taya

Achat Asar Koch'vaya

Asarah Dib'raya

Tish'ah yar'chei Leidah

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שְׁנַיִם עָשָׂר מִי יוֹדֵעַ

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ

שְׁנַיִם עָשָׂר שִׁבְטֵי אֵל

אֶחָד עָשָׂר כּוֹכְבֵי אֵל

עֶשְׂרֵה דְבָרֵי אֵל

תְּשַׁעַת יְרַחֵי לְדָה

שְׁמוֹנֵה יָמֵי מִלָּה

שִׁבְעֵה יָמֵי שַׁבָּת אֵל

שִׁשָּׁה סִדְרֵי מִשְׁנָה

חֲמִשָּׁה חֻמְשֵׁי תוֹרָה

אַרְבַּע אִמּוֹת

שְׁלֹשָׁה אָבוֹת

שְׁנַיִ לְחוֹת הַבְּרִית

אֶחָד אֱלֹהֵינוּ

שִׁבְשָׁמַיִם וּבָאָרֶץ

Sholshah Asar Mi Yodai-a

שְׁלֹשָׁה עָשָׂר מִי יוֹדָעַ

Sholsah Aaar Ani Yodai-a

שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדָעַ

Sholshar Asar Midayah

שְׁלֹשָׁה עָשָׂר מִדָּיָא

Shneim Asar Shiv'taya

שְׁנַיִם עָשָׂר שִׁבְטֵיָא

Achat Asar Koch'vaya

אֶחָד עָשָׂר כּוֹכְבֵיָא

Asarah Dib'raya

עֲשָׂרָה דְּבַרֵיָא

Tish'ah yar'chei Leidah

תְּשַׁעַה יְרַחֵי לְדָה

Sh'monah Y'mei Milah

שְׁמוֹנָה יְמֵי מִלָּה

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שִׁבְעָה יְמֵי שַׁבָּתָא

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חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה

Arba Imahot

אַרְבַּע אִמָּהוֹת

Shloshah Avot

שְׁלֹשָׁה אָבוֹת

Sh'nei Luchot Hab'rit

שְׁנֵי לְחוֹת הַבְּרִית

Echad Eloheinu

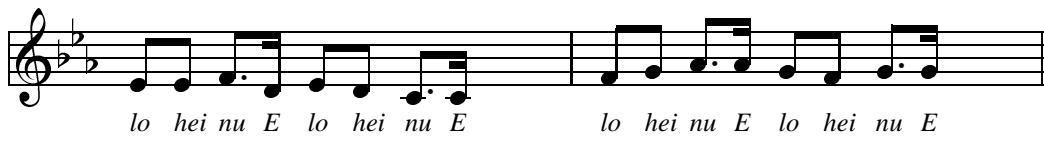
אֶחָד אֱלֹהֵינוּ

Shebashamayim Uva-arets

שֵׁבַשְׁמַיִם וּבְאָרֶץ

אֶחָד מִי יוֹדֵעַ

Yemenite



Chad Gadya: One Kid

Commentary

Chad Gadya seems like it is a child's song. Yet it has an interesting and deep interpretation. Father means God. Two zuzim mean the two tablets containing the ten commandments. An only kid or one kid means us. The verses tell us about a chain reaction of events: somebody does or says something incorrect to us or to one we know. We make a judgment of how terrible this person is and how the person needs to be punished. Then we act on our personal judgment to mete out justice. However, our actions have consequences and if perfect justice has not been enacted, then there will be additional consequences. And as each error adds to the previous, the consequences can get worse and worse.

So the teaching of Chad Gadya is that we judge what is the proper thing to do and then we must do what is proper, but we must not punish. Our judgment is only relative to what is proper. Our judgment is not a judgment of the person who did the incorrect thing. For judgment of the person carries with it the need to do a punishing action. Our judgment is a judgment of the situation. We do what is proper to balance the situation, from the most deep reaching global Torah perspective that we can take.

This is what the Breslover Haggadah teaches about Chad Gadya.

Let's look at what happened here. Without provocation or prodding, the cat ate the kid. Surely the cat deserves to be punished. So along comes the dog to make sure that justice is done. How does he do this? He bites the cat. Everything seems fine and fair. But then we see that the dog is punished by the stick. Why? Didn't the dog do the right thing in avenging the kid?

The answer is that he did not. Why? Because no one asked the dog to get involved. This applies equally to the stick, the fire, the water, and all those who intervened and meddled where they should not have. And this is why revenge was exacted against them as well.²⁹¹

²⁹¹This principle only applies after the assault has been committed. If, however, one witnesses an assault against another person or property, he is obliged to intervene to prevent it from happening.

The Chad Gadya lesson is this: Although it may appear that their actions were proper in meting out justice, who can presume to substitute personal justice for what should rightfully be the Justice of God? Who can claim to really understand and carry out true justice?

In short, Chad Gadya teaches us that justice must be left to God.

Both from a personal and a general perspective, the message is as obvious as it is difficult to fulfill: We are not truly capable of defining absolute truth because we see everything from our own viewpoint. For this reason we must be very careful in our personal judgments. Rebbe Nachman teaches that we must judge each person favorably, focusing only on his good points. True, he may have committed a crime or a sin²⁹² – neither of which should be judged as anything else but what it really is; however, the person himself – he should be judged favorably. Do we really know the motivation or compelling force which brought him to this? And even if we do, does that provide us with the wisdom – the right – to exact judgment and justice on our own?

This is true from a broader, more general perspective as well. There are many things which have happened to us in our past, in the history of our people, in the annals of mankind, for which we have no satisfactory explanation; misfortune and suffering which we can neither justify nor understand as proper judgment. Chad Gadya tells us that we should never question God's judgment and His enactment of justice. Though we are incapable of seeing how or why, we must accept and even truly believe that God is always right.²⁹³

Chad Gadya has other interpretations. The song is an allegory of Jewish history.

The fire which burnt the stick alludes to the first exile, to Nevukhadnezzar and the Babylonian empire. It was then that our Holy Temple was destroyed by fire and Nevukhadnezzar threw Chananya, Mishael and Azariah into a flaming furnace. The second exile of the Jews directly followed the first one, as the Babylonians were superseded by

²⁹²To sin is to miss the mark, to make a mistake

²⁹³*The Breslov Haggadah*, pp. 148-151.

the Persians and Medians who are also represented in the *Chad Gadya* by fire. During these exiles, however, the Jews were saved by the water which extinguished the fire. The water is indicative of Torah, which remained with them due to the efforts of the Tzaddikim exiled to Babylon during Yekhonya's reign²⁹⁴ Later under Persian domination, it was one of these Tzaddikim, Mordekhai, who saved the Jews from Haman's evil designs. Eventually, the Scribe and great Torah Scholar, Ezra – a man whose greatness was likened to that of Moshe Rabeinu himself – brought the exiled Jews back to the Holy Land.²⁹⁵

But then the ox came and drank up the water. This alludes to Alexander the Great of Macedonia and the Greek exile. Of Alexander the Great it is said that

His voice roared like a bull²⁹⁶

as he subdued the Jewish kingdom. Under the Greeks, the Jews were prevented from studying Torah –from drinking of the water. A decree of conversion was issued:

Write on the horns of an ox that you have no portion in the God of your fathers!²⁹⁷

The slaughterer then came and slaughtered the ox. Our Sages teach that

A goring ox is fit only for the [slaughterer's] knife²⁹⁸

The Hashmonaim – the slaughterers – confronted the Greeks in battle and were victorious.

And then the Angel of Death came and slaughtered the slaughterer. This angel is *Edom*, Rome, the progenitor of our current and final exile. Quite appropriately, the Angel of Death is described as *Tehom*, the

²⁹⁴ *Gittin* 88a.

²⁹⁵ *Sanhedrin* 21b.

²⁹⁶ *Sefer Yosifun*.

²⁹⁷ *Bereshit Rabbah* 44:20.

²⁹⁸ *Bava Kama* 55b.

abyss. Throughout his rule, *Edom* has mercilessly murdered millions of Jews; beginning with the destruction of the Second Temple, until this very day. Indeed, this last exile does seem to be an abyss and an unending deep. Still, *Chad Gadya* teaches us that hope is eternal. The time will come when God will slaughter the Angel of *Esav*, *Edom*, the Angel of Death, as well as those nations which rose up against us.²⁹⁹

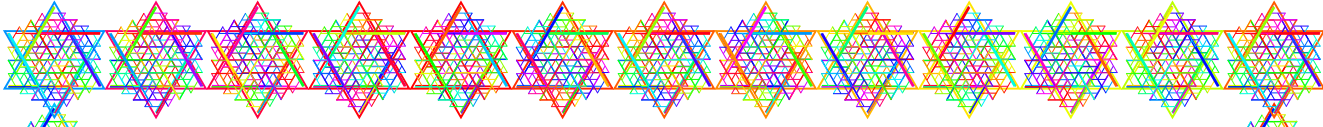
The *Gedolei Yisrael Haggadah* tells the following story.³⁰⁰

One time Rabbi Yaakov Emden was sitting in an inn where his identity was unknown. He overheard the other guests discussing the famous argument that was raging at the time between himself and Rabbi Yonasan Eibeshutz. Although the others did not recognize him, they say that he was a person of stature, and asked him for his opinion about the controversy. He answered them as follows:

I'm sure all of you know the song we sing at the Seder, *Chad Gadya*. At the beginning, an innocent kid was sitting peacefully in the field, when a cat came along and, for no reason at all, devoured him. The dog's sense of justice was offended by this, so he rightly punished the cat by biting it. Then a stick came and totally unfairly beat the dog, since the dog had been in the right. So the fire, wanting to be on the side of justice, burnt the stick. But then water decided to get involved by quenching the fire; so the water was in the wrong. Next the ox came and drank the water, acting in the name of justice. Then the slaughterer came and wrongfully slaughtered the ox, who had been in the right, and so the angel of death was justified in killing the slaughterer. But according to the way we've explained it, it would seem that the Lord was acting on the wrong side by killing the angel of death, and of course that is totally impossible. So there must be something wrong with our explanation.

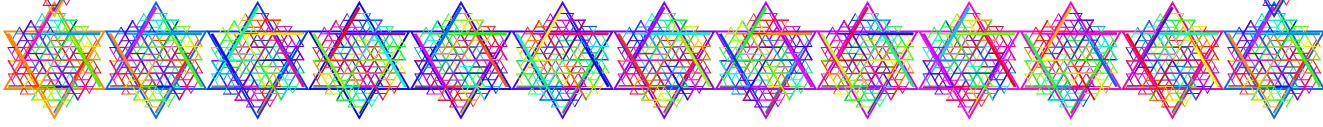
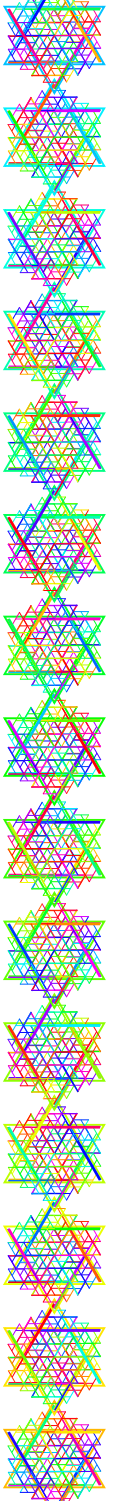
²⁹⁹*The Breslov Haggadah*, p. 150-153.

³⁰⁰*Gedolei Yisrael Haggadah* p. 210-213.



At this point, Rabbi Yaakov Emden paused for a moment to let his listeners think about what he had said, and then continued.

Therefore we have to say that although the cat was wrong to devour the kid, the dog had no business getting involved in a dispute that did not really concern him, and should have kept out of it entirely. And that's what I have to say to you also: This dispute doesn't concern you, and you should stay out of it!



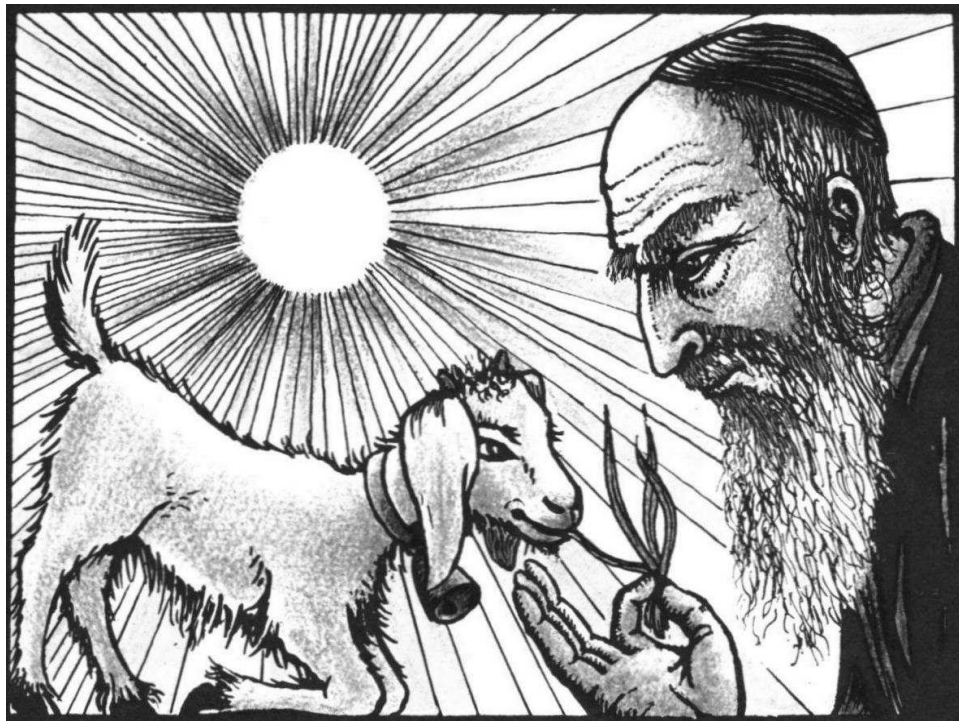
An Only Kid

חַד גַּדְיָא

An only kid.	<i>Chad Gadya.</i>	חַד גַּדְיָא
An only kid.	<i>Chad Gadya.</i>	חַד גַּדְיָא
That Father bought	<i>D'zahnbin Aba</i>	דּוֹבִין אַבָּא
For two zuzim.	<i>Beetrey Zuzey.</i>	בֵּיתְרֵי זוּזֵי.

Chorus

An only kid.	<i>Chad Gadya.</i>	חַד גַּדְיָא
An only kid.	<i>Chad Gadya.</i>	חַד גַּדְיָא

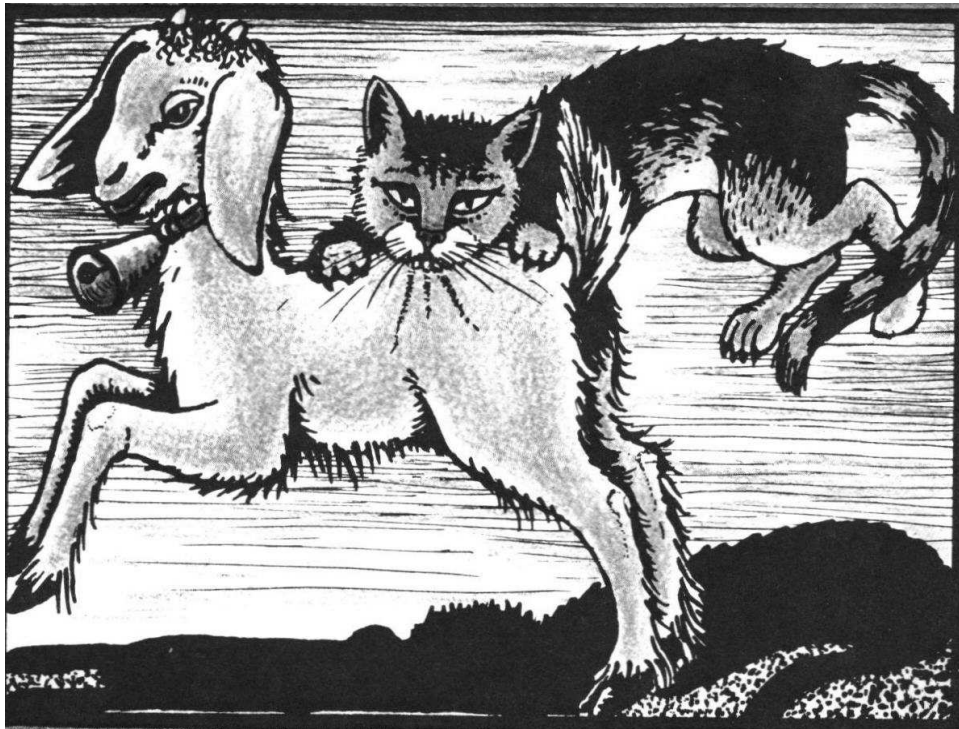


Father bought a kid. (Z. Livni)

An Only Kid

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Then along came a cat.	<i>V'atah Shunrah</i>	וְאַתָּה שׁוֹנְרָא.
And ate the kid.	<i>V'achla L'gadya.</i>	וְאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזַבְּיֵן אָבָא
For two zuzim.	<i>Beetrey Zuzey.</i>	בְּתַרְי זִזַּי.
<i>Chorus</i>		



The cat ate the kid. (Z. Livni)

Then along came a dog.	<i>V'atah Chalba.</i>	וְאַתָּה כְּלָבָא.
And bit the cat.	<i>V'nashach L'shunra.</i>	וְנָשַׁח לְשׁוּנְרָא.
That ate the kid.	<i>D'achla L'gadya.</i>	דְּאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזַבְּיָן אָבָא
For two zuzim.	<i>Beetrey Zuzey.</i>	בְּתַרְי זױזױ.
<i>Chorus</i>		



The dog bit the cat. (Z. Livni)

Then along came a stick.	<i>V'atah Chutra</i>	וְאַתָּה חוּטְרָא.
And beat the dog.	<i>V'hika L'chalba</i>	וְהִכָּה לְכַלְבָּא.
That bit the cat.	<i>D'nashach L'shunra.</i>	דְּנִשֵּׁךְ לְשׁוּנְרָא.
That ate the kid.	<i>D'achla L'gadya.</i>	דְּאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזַבֵּין אָבָא
For two zuzim.	<i>Beetrey Zuzey.</i>	בְּתַרְי זױזײ.
<i>Chorus</i>		



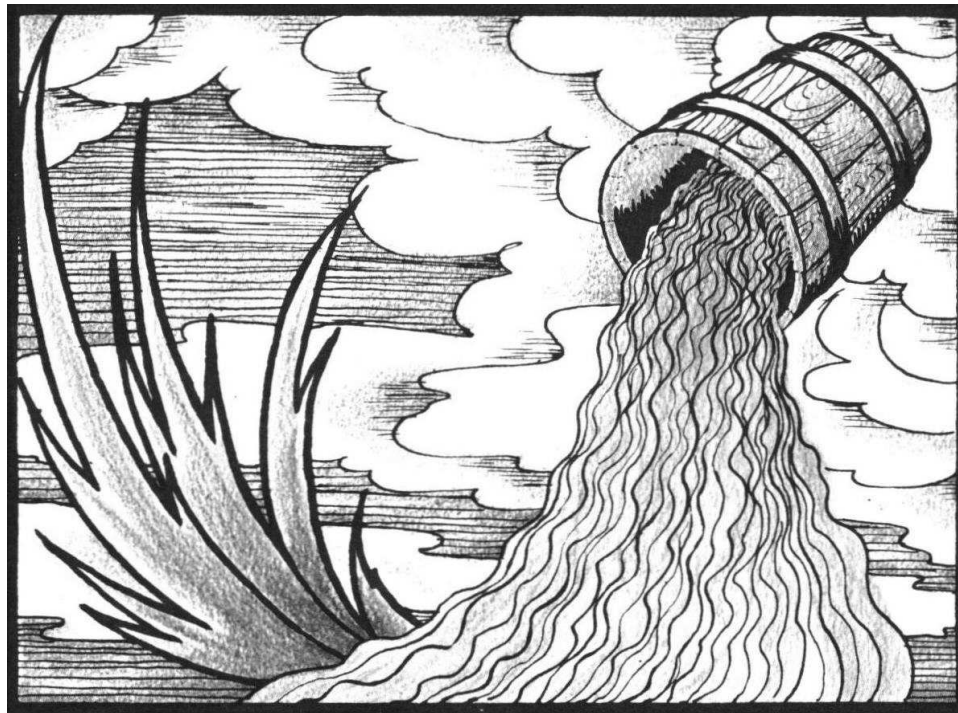
The stick beat the dog. (Z. Livni)

Then along came a fire.	<i>V'ata Nura</i>	וְאֵתָא נִוְרָא.
And burned the stick.	<i>V'saraf L'chutra.</i>	וְשָׂרַף לְחֻטְרָא.
That beat the dog.	<i>D'hika L'chalba</i>	דְּהִכָּה לְבַלְבָּא.
That bit the cat.	<i>D'nashach L'shunra.</i>	דְּנָשַׁח לְשׁוּנְרָא.
That ate the kid.	<i>D'achla L'gadya.</i>	דְּאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזָבִין אָבָא
For two zuzim.	<i>Beetrey Zuzey.</i>	בְּתַרְי זִוְזִין.
<i>Chorus</i>		



The fire burned the stick. (Z. Livni)

Then along came the water.	<i>V'ata Maya.</i>	וְאָתָּא מַיָּא.
And extinguished the fire.	<i>V'chavah L'nura.</i>	וְכָבְהָ לְנוּרָא.
That burned the stick.	<i>D'saraf L'chutra.</i>	דְּשָׂרַף לְחוּטְרָא.
That beat the dog.	<i>D'hika L'chalba</i>	דְּהִכָּה לְכַלְבָּא.
That bit the cat.	<i>D'nashach L'shunra.</i>	דְּנָשַׁח לְשׁוּנְרָא.
That ate the kid.	<i>D'achla L'gadya.</i>	דְּאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזָבִין אָבָא
For two zuzim.	<i>Beetrey Zuzey.</i>	בְּתַרְי זׁזַי.
<i>Chorus</i>		



The water quenched the fire. (Z. Livni)

Then along came an ox.	<i>V'ata Tora.</i>	וַאֲתָא תוֹרָא.
And drank the water.	<i>V'satah L'maya.</i>	וְשָׁתָה לְמַיָּא.
That extinguished the fire.	<i>D'chavah L'nura.</i>	דְּחָבָה לְנוֹרָא.
That burned the stick.	<i>D'saraf L'chutra.</i>	דְּשָׂרַף לְחוּטְרָא.
That beat the dog.	<i>D'hika L'chalba</i>	דְּחִיבָה לְכַלְבָּא.
That bit the cat.	<i>D'nashach L'shunra.</i>	דְּנָשַׁח לְשׁוּנְרָא.
That ate the kid.	<i>D'achla L'gadya.</i>	דְּאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזָבִין אָבֵא
For two zuzim.	<i>Beetrey Zuzey.</i>	בְּתַרְי זױזױ.
<i>Chorus</i>		



The ox drank the water. (Z Livni)

An Only Kid

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Then along came a
slaughterer

V'ata
Hashocheit

וְאֵתָא
הַשׁוֹחֵט

And slaughtered the ox.

V'shachat L'tora

וְשַׁחַט לְתוֹרָא

That drank the water.

D'satah L'maya.

דְּשָׁתָה לְמַיָּא

That extinguished the fire.

D'chavah L'nura.

דְּכַבְּה לְנוֹרָא

That burned the stick.

D'saraf L'chutra.

דְּשָׂרַף לְחוּטְרָא

That beat the dog.

D'hika L'chalba

דְּהִכָּה לְכַלְבָּא

That bit the cat.

D'nashach L'shunra.

דְּנָשַׁךְ לְשׁוּנְרָא

That ate the kid.

D'achla L'gadya.

דְּאָכְלָה לְגַדְיָא

That Father bought

D'zahnbin Aba

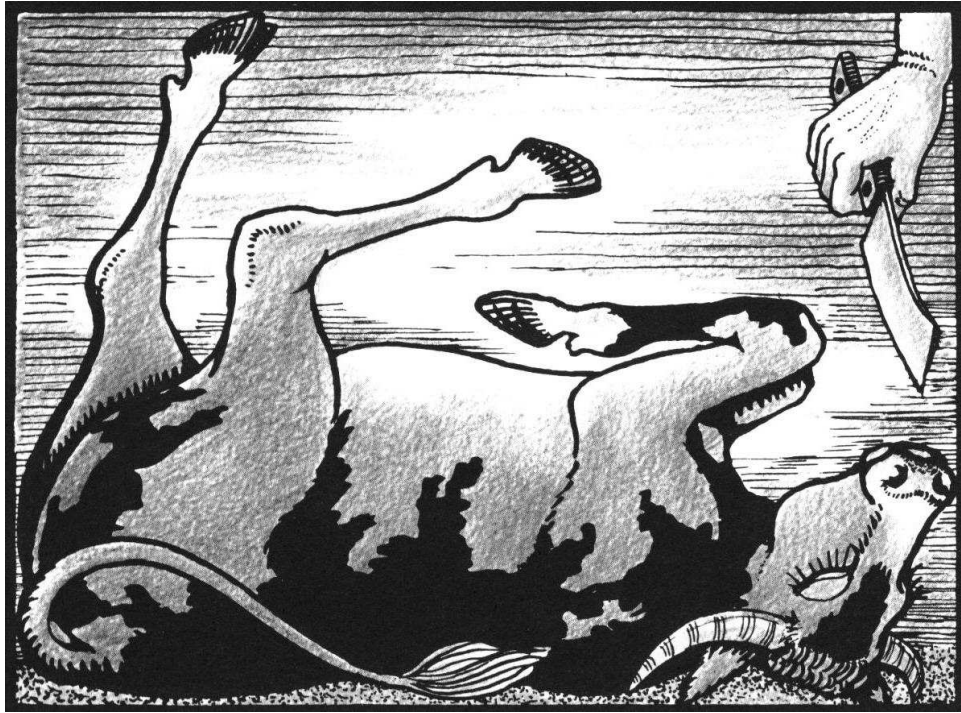
דְּזָבִין אָבָא

For two zuzim.

Beetrey Zuzey.

בְּתַרְי זִזְי

Chorus



The slaughterer killed the ox. (Z. Livni)

Then along came
the angel of death.

V'ata
Malach Hamavet.

וְאַתָּה
מַלְאַךְ הַמָּוֶת.

And killed the slaughterer.
Who slaughtered the ox.

V'shachat L'shocheit
D'shachat L'tora

וְשָׁחַט לְשׁוֹחֵט.
דְּשָׁחַט לְתוֹרָא.

That drank the water.

D'satah L'maya.

דְּשָׁתָה לְמֵיא.

That extinguished the fire.

D'chavah L'nura.

דְּכָבַה לְנוֹרָא.

That burned the stick.

D'saraf L'chutra.

דְּשָׂרַף לְחוּטְרָא.

That beat the dog.

D'hika L'chalba

דְּהִיכָה לְכַלְבָּא.

That bit the cat.

D'nashach L'shunra.

דְּנָשַׁח לְשׁוּנְרָא.

That ate the kid.

D'achla L'gadya.

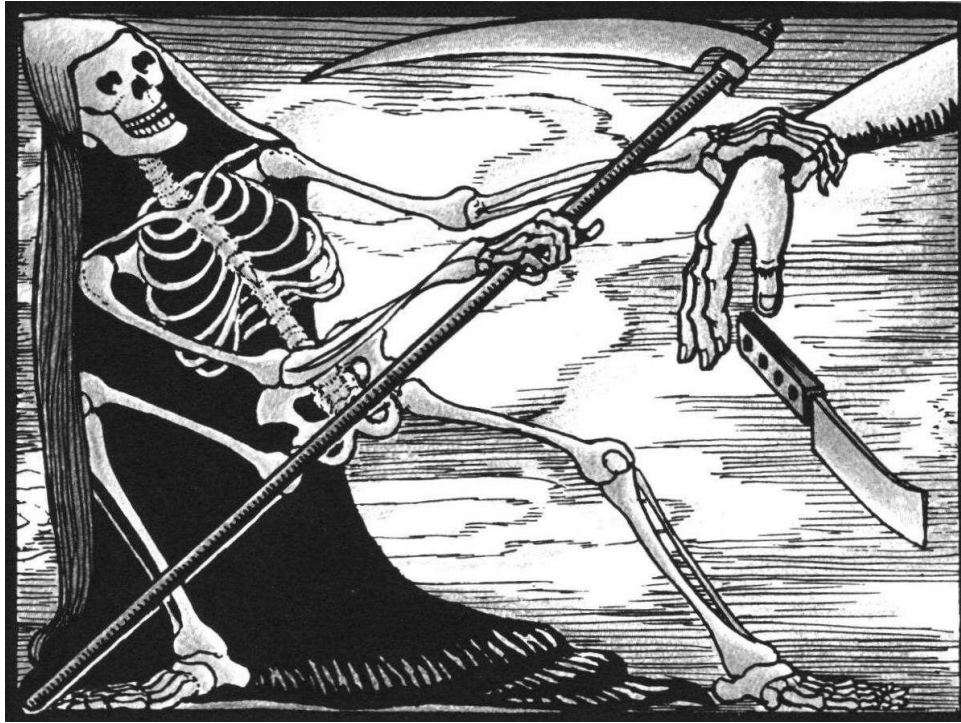
דְּאָכַלָה לְגַדְיָא.

That Father bought
For two zuzim.

D'zahnbin Aba
Be Trey Zuzey.

דְּזָבֵין אָבָא
בְּתֵרֵי זׁזֵי.

Chorus

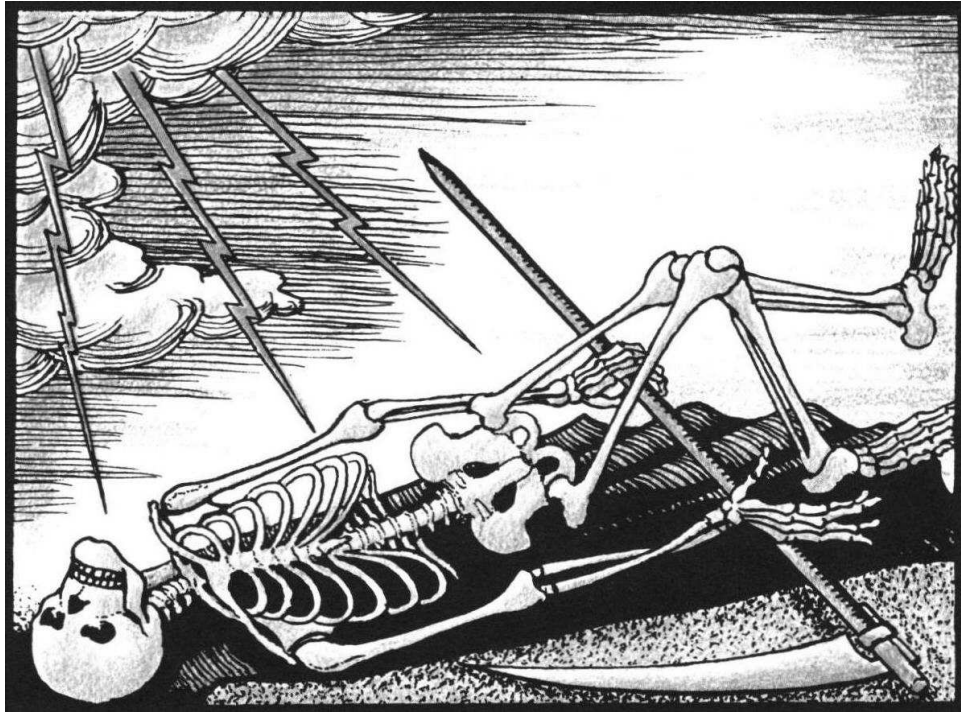


The Angel of Death killed the slaughterer. (Z. Livni)

An Only Kid

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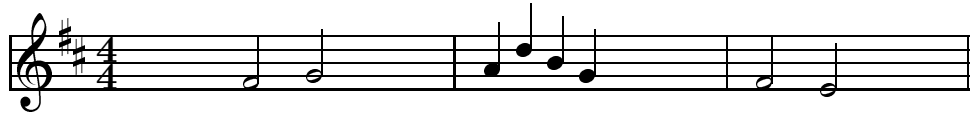
Then along came	<i>V'ata</i>	וְאָתָּא
The Holy One,	<i>Hakadosh</i>	הַקָּדוֹשׁ
Blessed is He,	<i>Baruch Hu</i>	בְּרוּךְ הוּא
And slew	<i>V'shachat</i>	וְשָׁחַט
The angel of death.	<i>Malach Hamavet.</i>	מַלְאֲךְ הַמָּוֶת.
And killed the slaughterer.	<i>V'shachat L'shocheit</i>	וְשָׁחַט לְשׁוֹחֵט.
Who slaughtered the ox.	<i>D'shachat L'tora</i>	דְּשָׁחַט לְתוֹרָא.
That drank the water.	<i>D'satah L'maya.</i>	דְּשָׁתָה לְמַיָּא.
That extinguished the fire.	<i>D'chavah L'nura.</i>	דְּכָבַה לְנוֹרָא.
That burned the stick.	<i>D'saraf L'chutra.</i>	דְּשָׂרַף לְחוּטְרָא.
That beat the dog.	<i>D'hika L'chalba</i>	דְּהִיבָה לְכַלְבָּא.
That bit the cat.	<i>D'nashach L'shunra.</i>	דְּנָשַׁח לְשׁוּנְרָא.
That ate the kid.	<i>D'achla L'gadya.</i>	דְּאָכְלָה לְגַדְיָא.
That Father bought	<i>D'zahnbin Aba</i>	דְּזָבִין אָבָא
For two zuzim.	<i>Be Trey Zuzey.</i>	בְּתֵרֵי זוּזֵי.
<i>Chorus</i>		



The Holy One, blessed be He, killed the Angel of Death. (Z. Livni)

Chad Gadya

חַד גַּדְיָא



Chad Gad ya Chad Gad



ya D' zahn bin A ba Beet rey Zuzey



Chorus

Chad Gad ya Chad Gad ya V' a ta Shun ra



V'ach la L' Gad ya D' zahn bin A ba Beet rey Zuzey



a ta Chal ba V' na shachL' shun ra D' ach la L' gad



ya D' zahn bin A ba Beet rey Zuzey a ta Chut ra



V' hi ka L' chal ba D' na shachL' shun ra D'



ach la L' gad ya D' zahn bin A ba Beet rey Zuzey

Lord Of The World

אדון עולם

אדון עולם אשר מלך בטרם כל יציר נברא:
 לעת נעשה בחפצו כל אזי מלך שמו נקרא:
 ואחרי בכלות הכל לבדו ימלוך נורא:
 והוא תיה והוא הוה והוא יתיה בתפארת:
 והוא אחד ואין שני להמשיל לו להחבירה:
 בלי ראשית בלי תכלית ולו העז והמשרה:
 והוא אלי וחי גואלי וצור חבלי בעת צרה:
 והוא נסי ומנום לי מנת כוסי ביום אקרא:
 בידו אפקיד רוחי בעת אישן ואעירה:
 ועם רוחי גויתי יי לי ולא אירא:

Adon olom asher molach, b'terem kol y'tzeer niv'ro.
L'ayt na-a'so v'hef-tso kol, azye melech sh'mo nikro.
V'aha'ray kichlot hakol, l'vado yimloch noro.
V'hu hoyo, v'hu hove, v'hu yiye b'tiforo.
V'hu echold v'ayn shaynee, l'hamsheel lo l'hachbeero,
B'lee raysheet b'leetachleet, v'lo ho-oz v'hamisro.
V'hu aylee v'chy go-alee, v'tsur hevlee b'ayt tsoro.
B'hu nisee umonos lee, m'not kosee b'yom ekro.
B'yodo afkeed ruhee, b'ayt eeshan v'oero.
V'imruhee g'viyotee, Adonoy lee v'lo-ee-ro.