

Be'Ezrat
HaShem
הַשֵּׁמ
בְּעֶזְרַת



PASSOVER HAGGADAH

**Includes Seder Basics Explained
and Amazing Chidushim**





Passover Seder

By Rav Chaim Kachlon Shlita

The Sages gave an order for the Passover Seder: Kadesh. Urchatz. Karpas. Yachatz. Magid. Rachtza. Motzi-matza. Maror. Korech. Shulchan-orech. Tzafun. Barech. Hallel. Nirtza.

On the Seder night, we drink four cups of wine, while leaning on the left side- "hasava", and eat four "kaZait" of Matzah (the volume of a matchbox and weigh about 30-35 grams each) during the meal. Those who cannot should try to eat at least the first "KaZait".

Anyone who did not lean while drinking the four cups of wine or eating the four "kaZait" did not fulfill their obligation and will have to drink or eat again.

You should try very hard to attain and eat handmade Matzah (i.e. Matzah Shmurah) for the "kaZait" on the Seder.

It's a mitzvah to drink dry, unprocessed red wine, and those who find it difficult to drink wine can drink grape juice.

Lettuce and celery need to be "insect-free" crops.

It is advisable to weight the kaZait of the Matzah and Maror (lettuce), on the eve of the holiday, and prepare them in bags according to the number of diners, for each person make four "kaZait" of matzah, and two "kaZait" of Maror (lettuce).

Kadesh: You have to prepare the Seder table early in the day and make the Kiddush after the stars come out. It's a Mitzvah to make the Kiddush on red wine. Anyone who has difficulty drinking wine can drink grape juice.

Each member of the household should hold the Kiddush cup in their hand, and at the end of the Kiddush blessing drink the wine while doing "hasava" – leaning on the left side.



Anyone who drinks without “hasava” must drink again with a hasava.

The cup of Kiddush is the first cup of the four cups.

You need to drink “a fourth” at once, about 86 milliliters (approx. 3oz).

Urchatz - Wash: washing hands without the blessing of “Al netilat Yadayim”- for eating the celery dipped in salt water.

One has to follow all the rules of washing hands.

Karpas - celery: Take a small piece of celery- less than a “kaZait”, dip it in vinegar or salt water, and recite the blessing of “Boreh Pri HaAdama” and have the intention in the blessing to cover the eating of the lettuce as well, then eat the Karpas without leaning.

Dip the celery in salt water or vinegar to inspire the children to ask about it.

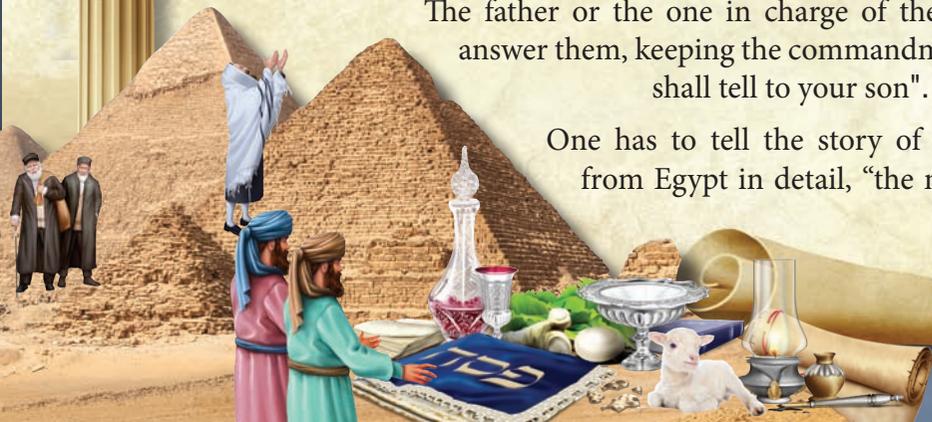
There is a hint with eating the celery- karpas: the letters in Hebrew are ka”f, Res”h, pe”h, samec”h, in reverse it composes the words: samec”h, Parech (slavery). The letter samec”h has the numerical value of 60. Hinting on the sixty myriads (i.e. 600,000) of Bnei Israel, who were slaves in Egypt.

Yachatz: Take the middle matzah and cut it into two pieces, one large piece and one small piece. The little piece is put between the two unbroken matzos and the big piece is kept under the table cloth for the “Afikoman”. (See Rav Efraim Kachlon’s chidushim from the Sages regarding the Afikoman later on in this Haggadah)

Maggid: Read the Haggadah and intend to keep two commandments: “And you shall tell your son” (Shemot 13:8), and the commandment of telling the Story of the Exodus from Egypt (Shemot 6:23).

You should try to inspire the children to ask the questions of “Ma Nishtana?”-what has changed? And give them prizes and sweets. The father or the one in charge of the Seder will answer them, keeping the commandment of “You shall tell to your son”.

One has to tell the story of the Exodus from Egypt in detail, “the more stories





about the Exodus the better”.

At the end, we recite the blessing “Asher Ga’alanu” for he had redeemed us, until “Ga’al Israel”- he redeemed Israel, and drink the second cup, leaning on the left side.

Rachtza- washing: washing hands with a blessing.

Motzi-Matzah: Take the two and half matzos , recite the blessing of “Hamotzi””, take out the matzah at the bottom, and bless a second blessing: “Blessed are ... who sanctified us with His commandments and commanded us to eat matzah”.

Eat two “kaZait” of Matzah, leaning on the left side.

Those who have difficulty eating two “KaZait” should try to eat one “kaZait.”

Anyone who eats without leaning on the left side should eat another amount again, while leaning to the left side.

Maror: Take a whole leaf of lettuce, which weighs about 30 grams, dip it slightly in the Charosset, and recite the blessing: “Blessed are you ... who sanctified us in His commandments and commanded us to eat Maror” - and eat it without “hasava” - leaning..

Korech (wrapping): Take a “kazait” matzah from the third matzah and wrap it with Maror (lettuce), dip it in the Charosset, and say, “Remembrance of the temple like Hillel.” And eat while leaning on the left side.

Shulchan Orech (setting up the table): Eat a good feast meal, and the wise man shall not fill his belly, so that he eats the Afikoman with appetite and not over-eating on a full stomach.

Tzafun (hidden): At the end of the meal we eat the Afikoman, an amount of “kaZait” that was kept earlier under the table cloth, eaten after the feast meal while leaning on the left side, saying, “Remembrance of the Passover offering”.

Ideally, one needs to eat the Afikoman before midnight.



Nothing should be eaten after eating the Afikoman for the rest of the night, so that the taste stays in one's mouth. One can drink water and other non-Alcoholic drinks, as well as coffee or tea.

Barech: washing hands for “mayim Achronim” and recite the Birkat HaMazon after-blessing for the food, holding a cup of wine. One should add “Yaaleh VeYavo for Passover”, and if one finishes the blessing and did not say “Yaaleh VeYavo”- then he needs to repeat the entire Birkat HaMazon. At the end of the Birkat HaMazon, make a new blessing of “Boreh Pri HaGefen” on the third cup of wine, with the intention to include the fourth cup as well. Then drink the third cup while leaning on the left side. If one does not lean, he should drink again while leaning.

Hallel- giving praise: Pour a fourth cup of wine, and recite the Hallel prayer with joy. Hold the glass while reading the praise.

All those involved must be encouraged to read the Hallel enthusiastically. At the end of the Hallel, drink the fourth cup while leaning to the left. If one forgot to lean, he should drink again while leaning to the left. After drinking the fourth cup, one should bless the after blessing of Me'in Shalosh “On the vine and the fruit of the vine”.

Nirtza: Finish reading the Haggadah, say “Shir HaShirim” (Song of Songs) and sing the poems: “Chad Gadya” and “One -who knows?.” With enthusiasm and joy.

It's a great Mitzvah to tell about “the Exodus from Egypt” until one falls asleep.

One should not forget to recite the whole “Shema Israel” prayer before falling asleep.

Passover Seder is completed properly. (2nd Night Seder same as 1st for those in the Diaspora)

NEXT YEAR IN A BUILT JERUSALEM.



HAGGADAH OF PESAH

KADESH

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

When the festival occurs on Shabbat, start here:

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

When the festival begins on a weekday begin here:

THESE are the feasts of Adonai, the holy convocations, which you shall proclaim in their seasons.

Attention! My masters. (All respond: To life)

Blessed are You, G d,
our G d, King of the
universe, who has



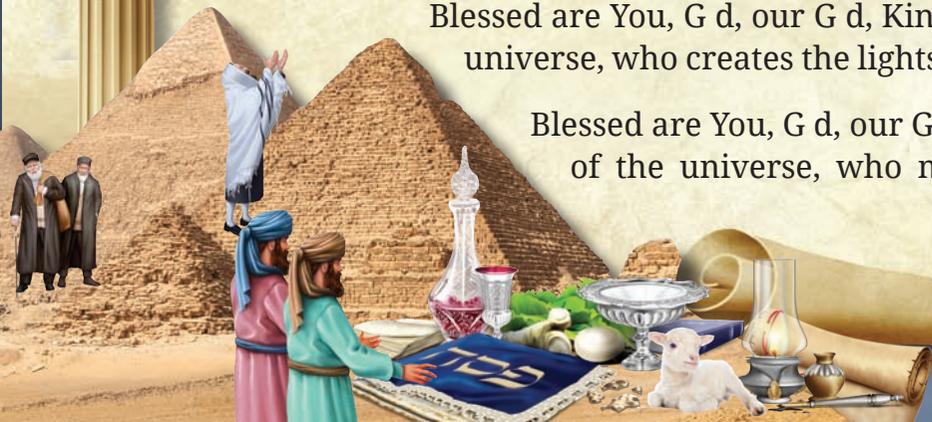
chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G d, our G d, have given us in love (Shabbaths for rest) and festivals for happiness, feasts and festive seasons for rejoicing (this Shabbat-day and the day) of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom in love, 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 Shabbat and Festivals in love and favor, in happiness and joy. Blessed are You, G d, who sanctifies the Shabbat and Israel and the festive seasons.



When the festival falls on Saturday night add the following:

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

Blessed are You, G d, our G d, King of the universe, who makes a





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

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

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

URCHATZ



Everyone performs ritual handwashing using a cup in the same way as one would wash for bread. Because this handwashing is only for the purpose of eating something dipped in liquid, no blessing is recited. Talking should be avoided until after eating the Karpas.



KARPAS



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

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

YACHATZ



Take the middle matzah and break it into two, one piece larger than the other. The larger piece is hidden as the afikoman, while the smaller piece is returned to its place between the two remaining massot. The larger piece of matzah, placed in a napkin, is held in the right hand and put over the shoulder while the following is said:





MAGGID



Recite the following paragraph. Then begin the careful explanation of the Haggadah in a manner reflecting proper reverence for God. During this time the leader should keep in mind that he is fulfilling the commandment, "You shall tell your son." Women also are obligated to participate in the retelling of the story of the exodus from Egypt. Listening with understanding to the retelling of the story is equivalent to actively participating in the retelling.

Raise the tray with the matzot and say:

BEHOLD and see the bread of woe which our ancestors ate while they were enslaved in Egypt. Let all who hunger come partake. Let all who are in need come and join us for the Pesah Seder. For the present we are here, but next year we will be in Eres Yisrael. For the present we are still in servitude, but next year we



hope to be truly free men.

Pour the second cup of wine. Remove the ceremonial plate in order to arouse the curiosity of the children, who ask: Now the child asks "Mah Nishtana?"

How different is this night from all other nights! On all other nights we do not dip our herbs even once; why on this night do we dip them twice?

On all other nights we eat leavened or unleavened bread; why on this night only unleavened bread?

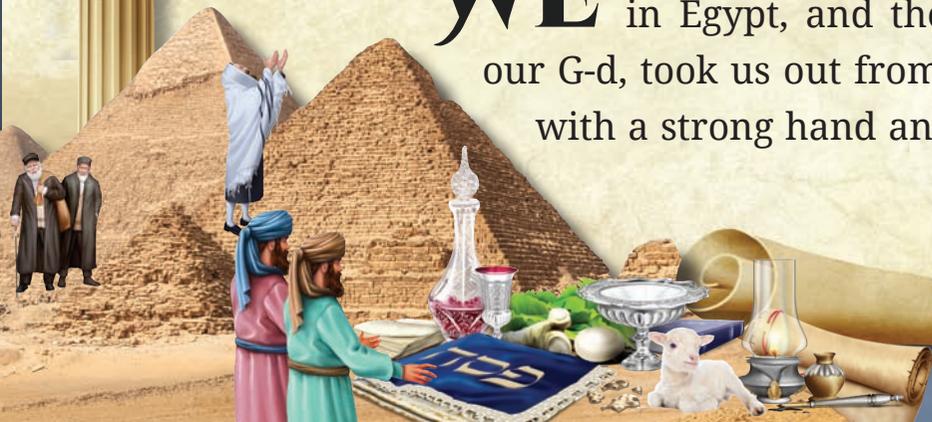
On all other nights we eat herbs of any kind; on this night why only bitter herbs?

On all other nights we eat either sitting or reclining; why on this night do we all recline?



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

WE were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with





an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

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

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, `That you may remember the day you



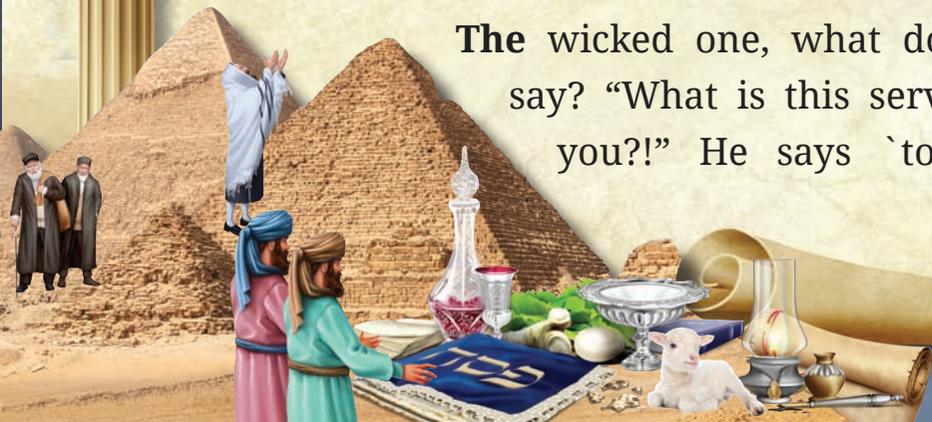
left Egypt all the days of your life;’ now ‘the days of your life’ refers to the days, [and the additional word] ‘all’ indicates the inclusion of the nights!”

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

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

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

The wicked one, what does he say? “What is this service to you?!” He says ‘to you,’





but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: “It is because of this that the L-rd did for me when I left Egypt”; ‘for me’ - but not for him! If he had been there, he would not have been redeemed!”

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

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

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, ‘On that day.’ ‘On that day,’ however, could mean while it is yet daytime; the Torah therefore says, ‘It is because of this.’ The expression ‘because of this’ can

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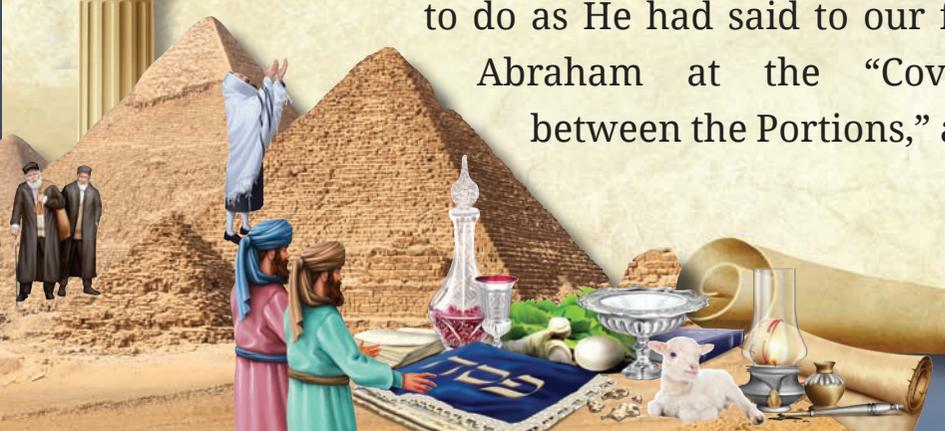


only be said when matzah and maror are placed
before you.

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

“**And** I took your father Abraham from beyond
the river, and I led him throughout the whole
land of Canaan. I increased his seed and gave
him Isaac, and to Isaac I gave Jacob and Esau.
To Esau I gave Mount Seir to possess it, and
Jacob and his sons went down to Egypt.”

Blessed is He who keeps His promise to Israel,
blessed be He! For the Holy One, blessed be He,
calculated the end [of the bondage], in order
to do as He had said to our father
Abraham at the “Covenant
between the Portions,” as it is





said: "And He said to Abraham, `You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth."

Cover the massot, lift the cup of wine in the right hand, but do not drink of it, and say:

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

Set down the cup and uncover the massot.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt



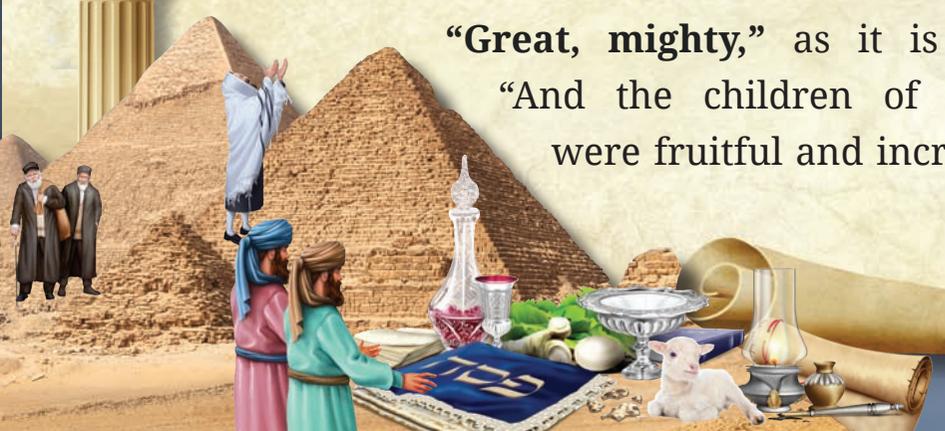
and sojourned there, few in number; and he became there a nation - great and mighty and numerous.”

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

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

“And he became there a nation” this teaches that Israel was distinctive there.

“Great, mighty,” as it is said: “And the children of Israel were fruitful and increased





abundantly, and multiplied and became very, very mighty, and the land became filled with them.”

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

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

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

“And they made us suffer,” as it is said: “They set taskmasters over [the people of Israel]



to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses.”

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

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

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

“And the L-rd heard our voice” as it said: “And G-d heard their groaning, and G-d remembered His

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covenant with Abraham, Isaac and Jacob.”

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

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

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

“**The L-rd took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.**”

“**The L-rd took us out of Egypt,**” not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

Thus it is said: “In that night I will



pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd.”

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

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

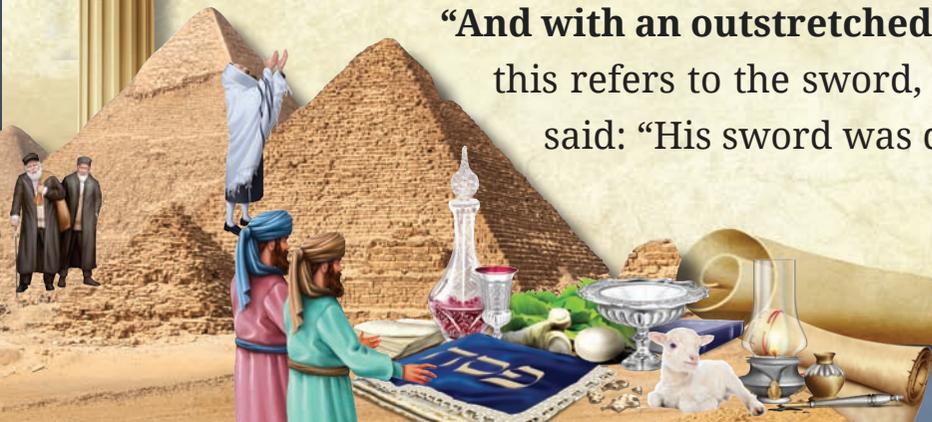
“And I will carry out judgments against all the gods of Egypt,” I and not a messenger;

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

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

“And with an outstretched arm,” this refers to the sword, as it is said: “His sword was drawn,

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in his hand, stretched out over Jerusalem.”

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

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

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

The leader holds the wine cup. When he reaches the words “blood and fire and pillars of smoke,” he spills into a dish one drop of wine for each of the three expressions. Another drop is spilled as each of the Ten Plagues is enumerated, and three additional drops accompany the reciting of Desach Adash B'alab.” In total, 16 drops are spilled. The spilled wine is discarded, and the cup is refilled.



“AND PORTENTS” -this phrase alludes to the plague of blood, as is suggested by the verse of the prophet Joel, “I will put portents in heaven and on earth, blood and fire and pillars of smoke.

A SUGGESTED enumeration drawn from the words of the text: “And the Lord brought us forth from Egypt WI” th -

“Strong”. “Hand”. -two words,

“Outstretched”. “Arm”. -two words,

“Great”. “Revelation”. -two words,

“Sings”- a plural, i.e. two,

“Portents.” -a plural, i.e. two; in all, ten.

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

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





Rabbi Yehudah referred to them by acronyms:

DeTzaCh (blood, frogs, lice);

ADaSh (beasts, pestilence, boils);

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

RABBI Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea?

In Egypt it says of them, “The magicians said to Pharaoh ‘This is the finger of G-d.’ At the sea it says, “Israel saw the great hand that the L-rd laid against Egypt; and the people feared the L-rd, and they believed in the L-rd and in His servant Moses.”

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

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

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

For it is said: “He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil”: ‘Fury,’ is one; ‘Indignation,’



makes two; 'Trouble,' makes three; 'Discharge of messengers of evil,' makes four.

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

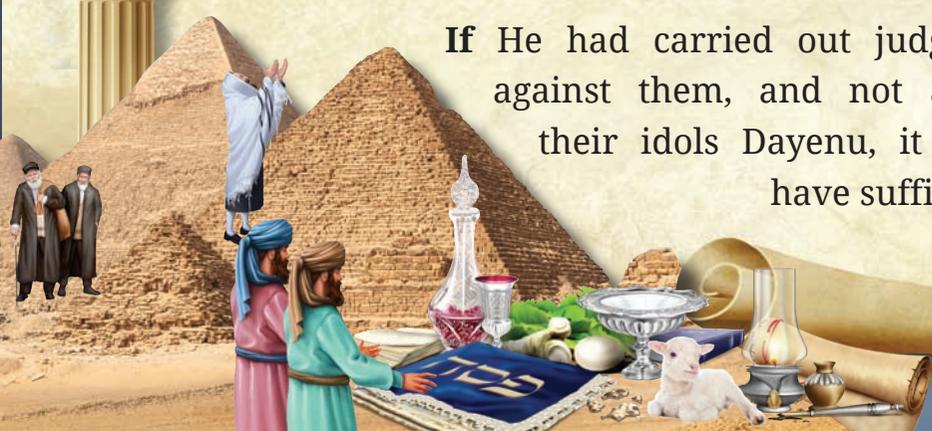
Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": "His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble," makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

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

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

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





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

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

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

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

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

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

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



us the manna Dayenu, it would have sufficed us!

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

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

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

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

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

Thus how much more so should we be grateful to the Omnipresent One 'for the doubled and redoubled goodness





that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Hachayim to atone for all our sins.

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

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

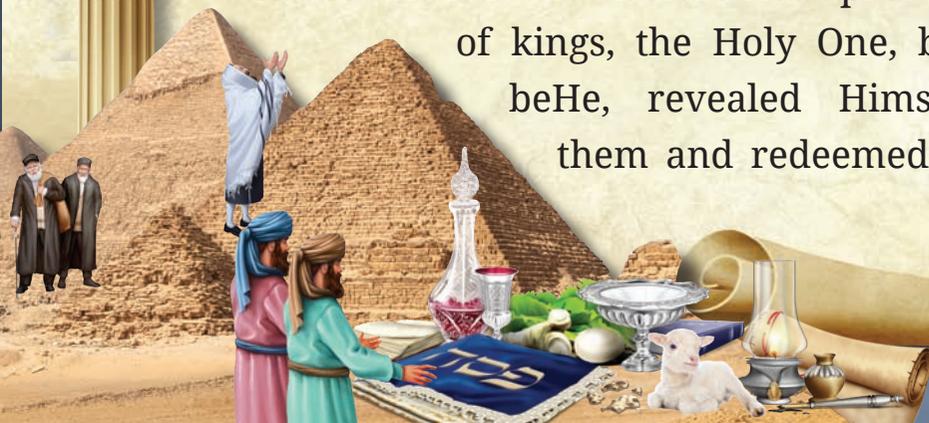


The zeroa is not raised in order that it not appear that sanctified meat may be eaten outside of the Holy Temple. The leader looks at the zeroa and says:

THE PASCAL sacrifice which our fathers ate so long as the Temple stood-what does it mean? It was because the Holy One, blessed be He, passed over the houses of our fathers in Egypt when the Egyptians were smitten, as is told in the Biblical verse, “And you shall say it is the Pesal sacrifice for Adonai, who passed over the houses of the children of Israel in Egypt when He smote Egypt and rescued our houses. And the people bowed down and worshipped.”

The leader displays the broken matzah to all present, and says:

THIS UNLEAVENED BREAD which we eat-what does it mean? Because there was not time for the dough of our ancestors in Egypt to become leavened before the supreme King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.





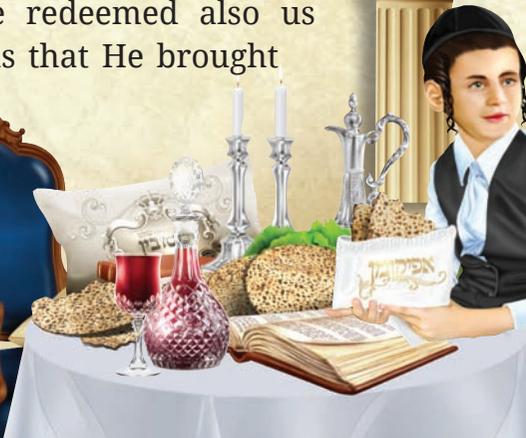
Thus it is told in the Bible, “And the dough which they had brought out from Egypt they baked into cakes of matzah, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions.”

The leader displays the maror to all present, and says:

THIS MAROR WHICH we eat—what does it mean? It is because the Egyptians embittered the life of our fathers in Egypt, as is told in the Bible, “And they embittered their lives with hard servitude with mortar and bricks, with every kind of field work, and with all their servitude which they made them serve with rigor.”

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

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



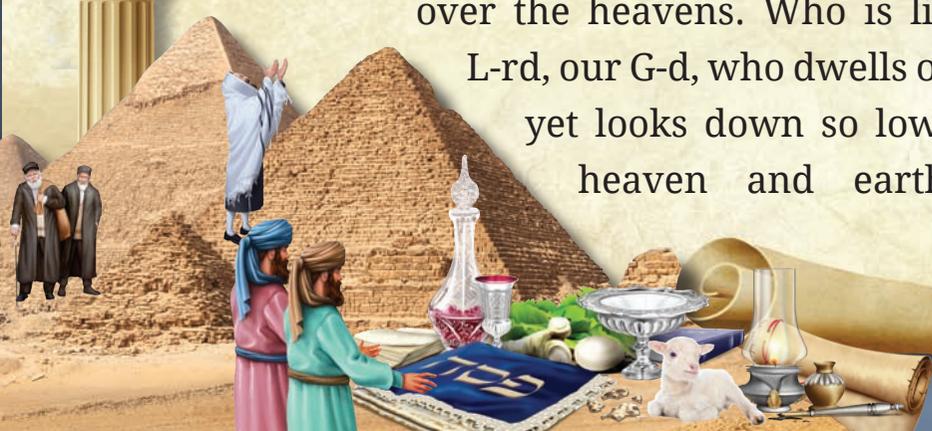
Cover the massot and raise the wine cup. The cup should remain elevated until "Redeemer of Israel:"

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

HALLELUYAH Praise G-d!

Offer praise,

you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He





raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; you hills, like young sheep? From before the Master, Who created the earth, from before the G-d of Jacob, Who transforms the rock into a pond of water, the flint into a fountain of water.

BLESSED ARE You, Adonai, our God, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and brought us to this night to eat unleavened bread and bitter



herbs. Even so, Adonai our God and God of our fathers, lead us on, rejoicing in the upbuilding of Siyon Your city and happy in Your service, to other festal days and pilgrim festivals-may these come upon us in peace! Then at Pesah when partaking of the offerings brought to Your altar in Siyon and fulfilling Your behests we shall sing to You a new song of praise for our redemption and the deliverance of our soul. Blessed are You, Adonai, Redeemer of Israel.

*Drink the second cup on wine while reclining on the left side.
No blessing is recited:*

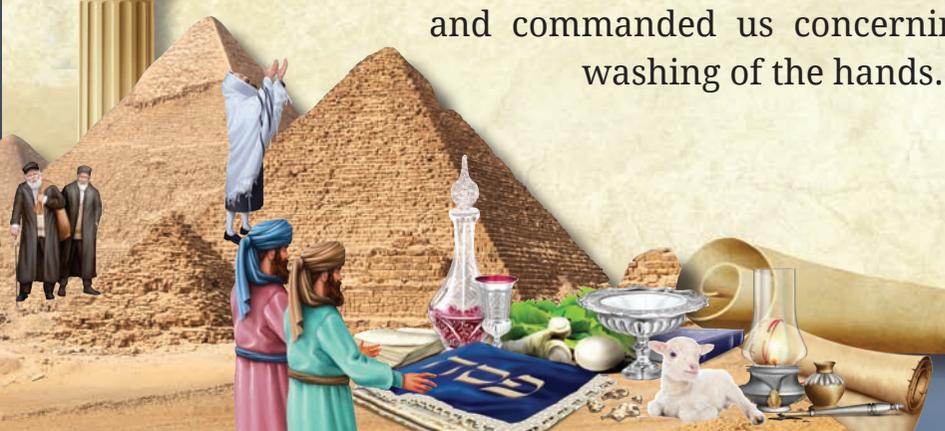
In preparation for the meal all wash their hands



ROHSAH

and recite the following blessing:

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





MOST

The generally accepted measure of a kezayit is 30 grams or 1 ounce. For the sick or elderly 20 grams is sufficient.

One is required to eat four zetim (4 ounces as above) of matzah on the seder nights. However, a sick or elderly person should, if possible, eat one kezayit at Mosi-Matzah and a kezayit of maror. For korech a small piece of masah and maror are permissible. For afikoman a kezayit matzah.

In the case of the sick or elderly, the kezayit may be as small as 2/3 ounce (as above).

. While eating the matzah, one must lean to the left. If one did not lean or if one leaned to the right, he must eat another kezayit while leaning to the left (without reciting the blessing a second time).

One should try to have matzah shemurah (matzah that has been watched from the time of haNest) for the seder. If this is not available, any Passover matzah is sufficient.

The leader raises the three massot, with the broken one still between the two whole ones, and says:

BLESSED ARE You, Adonai our God, King of the universe, who brings forth bread from the earth.



MATZAH



The leader sets down the bottom matzah, still holding the other two. With intention to fulfill the commandment of eating matzah, he says:

BLESSED ARE You, Adonai our God, King of the universe, who has sanctified us with His commandments and enjoined on us the eating of matzah.

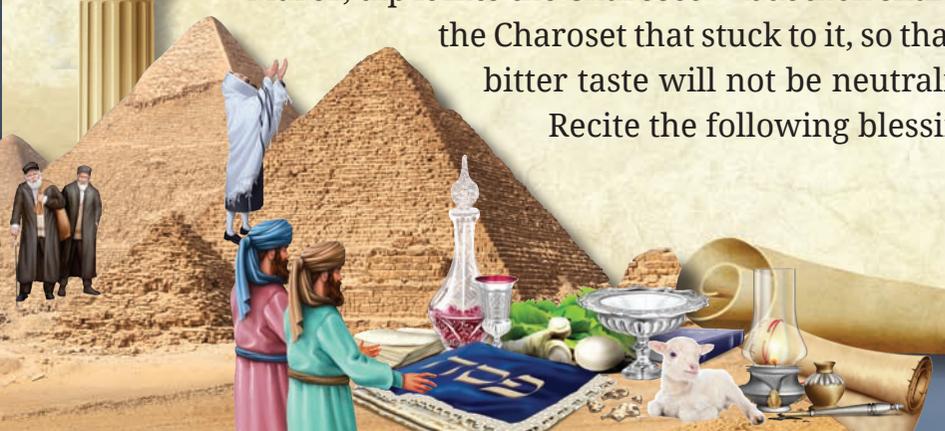
The leader breaks off a piece the size of a kezayit (1 ounce) from each of the two massot, dips them in salt, and eats them while reclining. He then gives all present similar amounts (at a minimum, one kezayit), and all eat the massa while reclining. If the two massot do not suffice for all those present, other assah shemurah should be distributed.

MAROR



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

Recite the following blessing:





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

Now eat the Maror, without reclining.

KORECH



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

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

Now eat them together — in the reclining position.



SHULCHAN ORECH



Now eat and drink to your heart's delight.

The leader takes the roasted egg from the ceremonial plate and distributes hard-boiled eggs to all present. The eggs are dipped in salt water and eaten, first saying:

In commemoration of the Holiday-sacrifice.

According to the custom of Aram Soba, the leader distributes to all present a piece of the zeroa (prepared by cooking, then roasting).

SAFUN



After the festive meal is concluded, the leader distributes to each person a kezayit of the broken matzah that was hidden earlier as the afikoman. The custom of some people is to eat one kezayit of the fikoman as a reminder of the Pesah offering, and a second kezayit as eminder of the matzah that was eaten with the Pesah offering.

Before eating the afikoman, say:





In commemoration of the Pesach -sacrifice,
eaten while satiated.

Eat the afikoman while reclining. After the afikoman is eaten, no other food may be eaten, nor may any intoxicating beverages be drunk. However, drinking coffee or tea (even sweetened) is permitted.

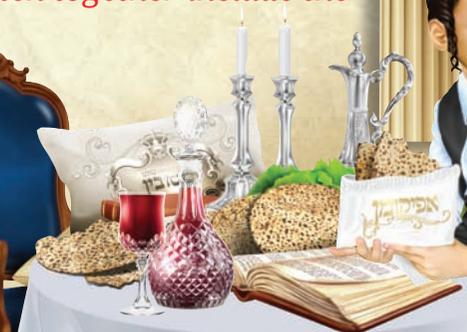
BARECH



After the meal, wash your hands and say:

I WILL BLESS Adonai at all times-His praise is constantly in my mouth. In the final analysis all is heard, so fear God and heed his commandments, for that is [the lot of] all mankind. My mouth will declare the praise of Adonai, and all flesh will bless His holy Name forever and ever. And we will bless God from now and forever. haleluyah! And he said to me, “this is the table which is before Adonai.”

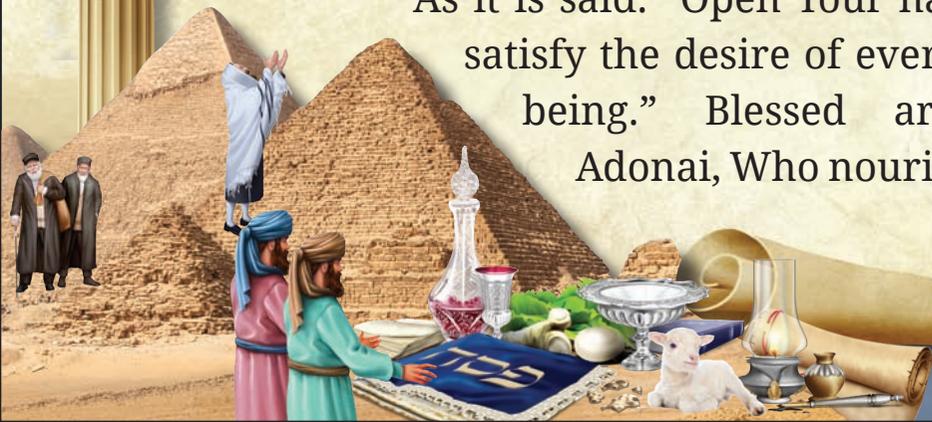
When three or more men have eaten together add the following. If ten or more men have eaten together include the words in parentheses, and skip the corresponding bracketed words.



The leader says: With your permission. **The others reply:** Heaven.
The leader says: Let us bless [Him] (our God) for we have eaten from His [bounty]. **The others reply:** Blessed is [He,] (our God,) for we have eaten from His (bounty), and through His great goodness we have lived. **The leader repeats:** Blessed is [He,] (our God,) for we have eaten from His [bounty], and through His great goodness we have lived.

BLESSED ARE You, Adonai, our God, King of the universe, the Mighty One, Who nourishes us and the entire world with His goodness, with favor, with kindness, with relief and with mercy. He provides food for all flesh, for His kindness endures forever. And through His great goodness, we have never lacked and we will not lack food always, forever and ever. For He is Almighty Who nourishes and maintains all, and His table is set for all, and He prepared sustenance and nourishment for all His creatures which He has created with kindness and compassion.

As it is said: "Open Your hand and satisfy the desire of every living being." Blessed are You, Adonai, Who nourishes all.





WE THANK You, Adonai, our God, for Your parceling out as a heritage to our fathers, a land which is desirable, good, and spacious; a covenant and Torah; life and sustenance; for Your bringing us out of the land of Egypt, and redeeming us from the house of bondage; for Your covenant which You sealed in our flesh; for Yo'!lr Torah which You taught us; for the statutes of Your will, which You made known to us; for life and sustenance with which You nourish and maintain us.

FOR EVERYTHING, Adonai, our God, we thank You and bless Your Name, as it is said: "When You have eaten and are satisfied, You will bless Adonai, your God, for the good land which He has given to you." Blessed are You, Adonai, for the land and for the food.

HAVE compassion, Adonai, our God, on us, and on Yisrael, Your people, and on Yerushalayim, Your city, and on Sion, the dwelling place of Your glory, on the kingship of the house of David,



Your anointed; and on the great and holy House upon which Your Name is called. Our God, our Father tend us, nourish us, maintain us, sustain us, relieve us and grant us relief, Adonai, our God, speedily, from all our troubles. Adonai, our God-may we never be in need of the gifts of men nor of their loans-for their gifts are petty and their dishonor great-but only of Your hand which is full, generous, rich and open, so that we may not be shamed in this world, nor humiliated in the World-to-Come. And may You restore the kingdom of the house of David- Your anointed, quickly, in our lifetime.

On Shabbat add:

Favor and strengthen us Adonai, our God, through Your commandments, and through the commandment of the seventh day, this great and holy Sabbath. For it is a great and holy day before You. On it we refrain from work and we rest on it, as ordained by Your will. Let there be no distress or sorrow on the day of our rest. Show us the consolation of Sion, quickly in our days, for You are the Master of deliverance. And though we ate and drank, we have not forgotten the destruction of Your great and holy House. Never forget us or reject us, for You are a great and holy King.





OUR God, AND God of our fathers, may our remembrance, the remembrance of our fathers, the remembrance of Yerushalayim your city, and the remembrance of Mashiah, the son of David, Your servant, go up and arrive, reach, be seen, and be desired, be heard, be remembered, together with' the remembrance of Your entire people, the House of Yisrael, before you, for goodness, for grace, for kindness, and for compassion, on this Festival of Massot, on this festival day of holy convocation, to the end that You show compassion to us, and deliver us. Remember us, Adonai our God, for goodness; remember us on it for a blessing; deliver us on it with a good life, with [Your] command of salvation and compassion. Spare and be gracious unto us, pity and have compassion upon us, and deliver us, for unto You, our eyes [are lifted], for You are God, a merciful and Gracious King.

SPEEDILY rebuild Your city, Yerushalayim, in our days. Blessed are You, Adonai, Who builds Yerushalayim, softly say: Amen.

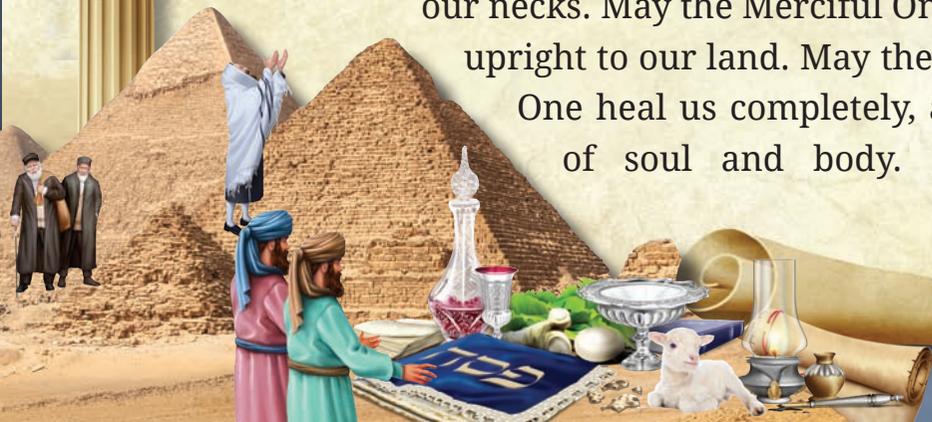
BLESSED ARE You, Adonai, our God, King of the universe forever, the Almighty, our Father, our King, our Mighty

תגידה של פסח



One, our Creator, our Redeemer, our Holy One, Holy One of Yaakov, our Shepherd, Shepherd of Yisrael, the King, Who is good and beneficent to all. Every single day He has done good, does good, and will do good to us. He has rewarded us, He rewards us, He will reward us forever with favor, kindness, and compassion, relief, rescue and everything good. (Amen)

The Merciful One will be praised on the throne of His honor. The Merciful One will be praised in heaven and on earth. The Merciful One will be praised by us for all generations. May the Merciful One raise the might of His people. May the Merciful One be glorified through us for all eternity. May the Merciful One maintain us with honor and not with disgrace; with that which is permitted and not with that which is forbidden; with comfort and not with pain. May the Merciful One instill peace among us. May the Merciful One send blessing, plenty and success in all our endeavors. May the Merciful One prosper our ways. May the Merciful One quickly break the yoke of exile from our necks. May the Merciful One lead us upright to our land. May the Merciful One heal us completely, a healing of soul and body. May the





Merciful One open His bountiful hand for us. May the Merciful One bless each and every one of us through His great Name, just as our forefathers Abraham, Yishak and Yaakob were blessed “in all things,” “from everything,” and “with everything”; so may He bless us, all of us together, with a perfect blessing and so may it be His will and let us say amen.

May the Merciful One spread the shelter of His peace over us.

On Shabbat, say:

MAY THE MERCIFUL One let us inherit a world which will be completely Shabbat and res.t, for life everlasting.

MAY THE MERCIFUL One cause us to inherit that day which is completely good.

MAY THE MERCIFUL One implant His law and His love in our heart, and may the fear of Him be on us lest we sin.

A guest says:

May the Merciful One bless this table on which we have eaten and array it with earth’s choicest of foods. May it be as the table of our father Abraham at which all who were hungry would eat and all who were thirsty would drink. May the Merciful

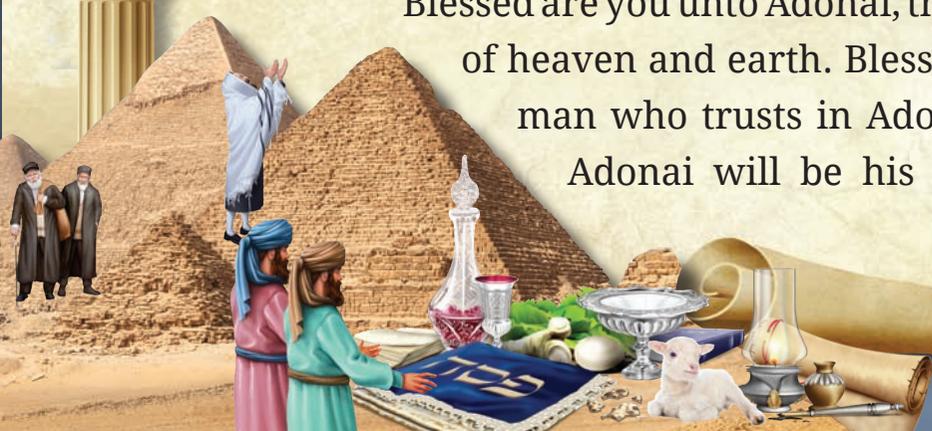


One bless the master of this house, the host of this meal, him, his children, his wife and all his possessions. May he not be shamed in this world nor humiliated in the World-to-Come. Amen, may it be His will.

MAY THE MERCIFUL One grant us life and merit to bring us close to the days of Mashiah and life of the World-to-Come.

He Who is a tower of deliverance to His king, and shows kindness to His anointed, to David and his descendants forever. Young lions feel want and hunger, but those who seek Adonai Will not lack any good thing. I was young and I have grown old, yet I have never seen a -ighteous I . man forsaken, nor his children begging for bread. All day lbng he is gracious and lends, and his seed is blessed. Let us be satiated with that which we have eaten, and let that which we have drunk be curative. Let that which we have left over be for a blessing, as it is written: "He set [food] before them, they ate and left over, according to the word of Adonai."

Blessed are you unto Adonai, the Maker of heaven and earth. Blessed is the man who trusts in Adonai, and Adonai will be his security.





Adonai will give strength to His people, Adonai will
bless His people with peace.

May He who makes peace in His high heavens,
mercifully make peace for us and for all Yisrael, and
say amen.

I will raise the cup of deliverance,
and I will call upon the Name of Adonai.
Attention, my masters: (All answer: To Life!)

*Recite the following blessing over the third cup. with the
intention of applying it also to the fourth cup:*

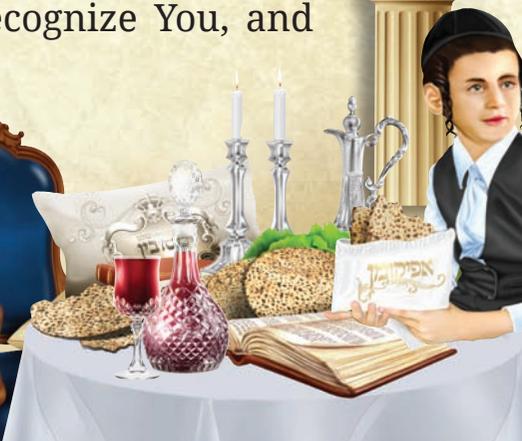
Blessed are You, Adonai, our God, King of the
Universe, Creator of the fruit of .the vine.

*Drink the third cup of wine while reclining. Pour the fourth
cup of wine. The Halle/ is then recited, in a joyous manner.*

HALLEL



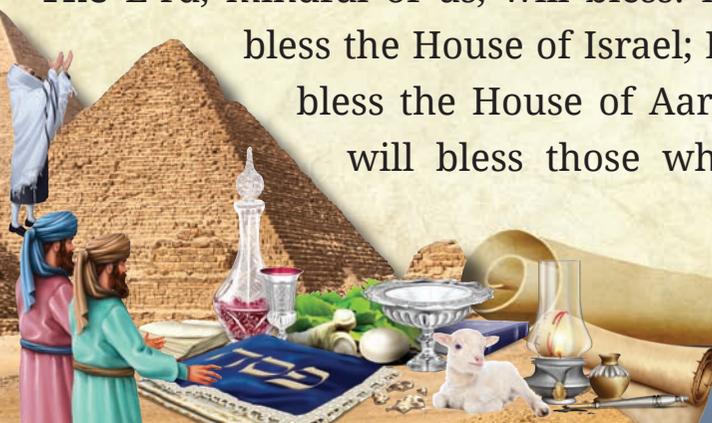
POUR OUT Your wrath upon the nations
that do not. recognize You, and
upon the kingdoms that
do not call upon Your
Name. For they have



devoured Yaakob, and his habitation they have laid waste.

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

The L-rd, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear





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

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

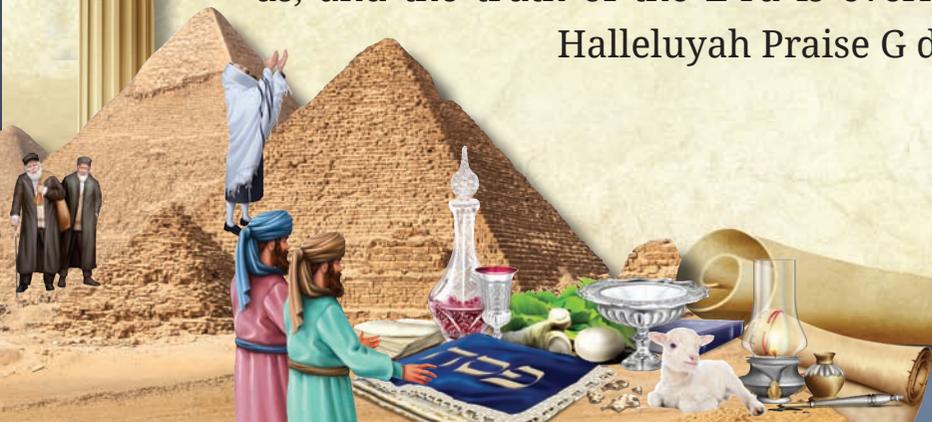


lands of the living. I had faith even when I said, "I am greatly afflicted;" [even when] I said in my haste, "All men are deceitful."

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



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





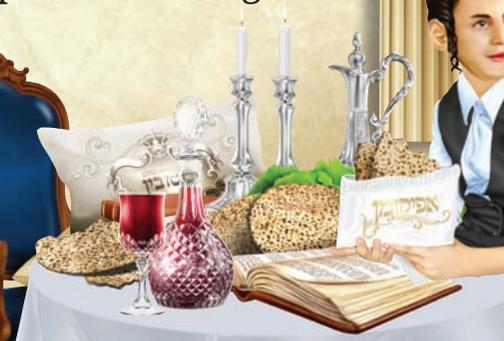
**Give thanks to the L-rd, for He is good, for
His kindness is everlasting.**

**Let Israel say [it], for His kindness is
everlasting.**

**Let the House of Aaron say [it], for His
kindness is everlasting.**

**Let those who fear the L-rd say [it], for His
kindness is everlasting.**

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



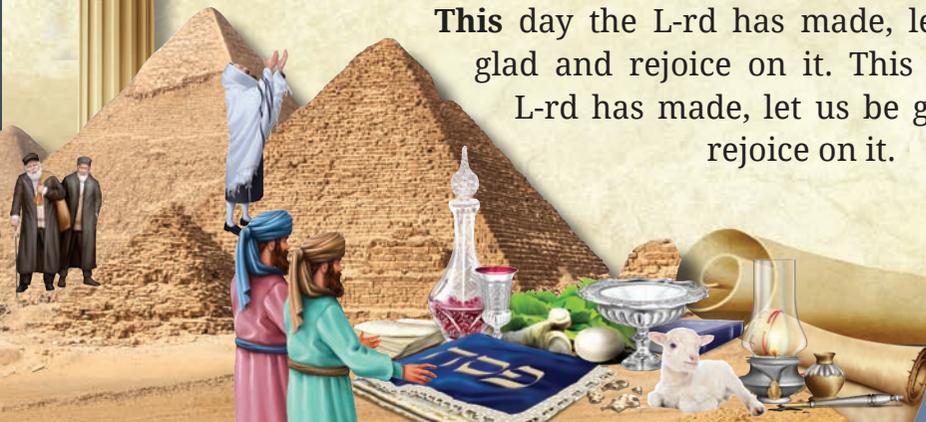
d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the L-rd performs deeds of valor. The right hand of the L-rd is exalted; the right hand of the L-rd performs deeds of valor!" I shall not die, but I shall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

I thank You for You have answered me, and You have been a help to me. I thank You for You have answered me, and You have been a help to me.

The stone scorned by the builders has become the main cornerstone. The stone scorned by the builders has become the main cornerstone.

This was indeed from the L-rd, it is wondrous in our eyes. This was indeed from the L-rd, it is wondrous in our eyes.

This day the L-rd has made, let us be glad and rejoice on it. This day the L-rd has made, let us be glad and rejoice on it.





O L-rd, please help us!

O L-rd, please help us!

O L-rd, please grant us success!

O L-rd, please grant us success!

Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd. Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd.

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

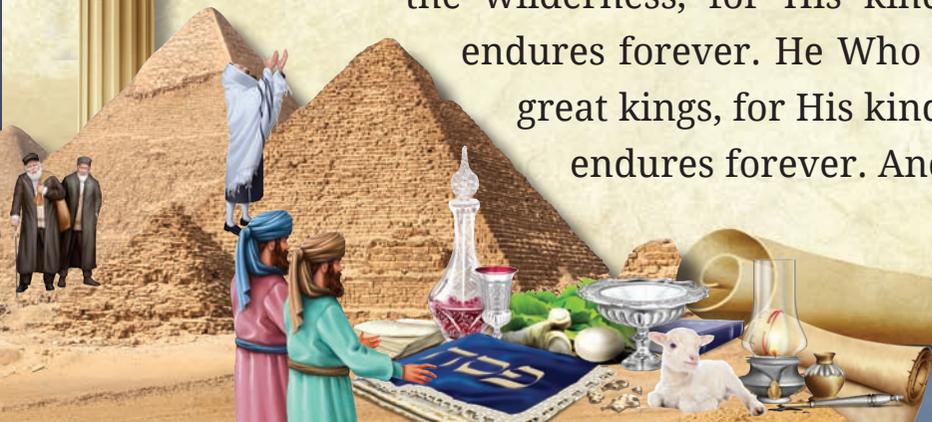
You are my G-d and I will thank You; my G-d, I will exalt You. You are my G-d and I will thank You; my G-d, I will exalt You.

Give thanks to the L-rd, for He is good, for His kindness is everlasting. Give thanks to the L-rd, for He is good, for His kindness is everlasting.

GIVE THANKS To Adonai for He is good, for His kindness endures forever. Give thanks to the God of gods, for His kindness endures forever. Give thanks to the Master of masters, for His kindness endures forever. He Who does great wonders alone, for His



kindness endures forever. He Who makes the heavens, with understanding, for His kindness endures forever. He Who spreads the earth over the waters, for His kindness endures forever. He Who makes the great luminaries, for His kindness endures forever. The sun to rule by day, for His kindness endures forever. The moon and stars to rule by night, for His kindness endures forever. He Who struck Egypt through their firstborn, for His kindness endures forever. He brought Israel out of their midst, for His kindness endures forever. With a strong hand and outstretched arm, for His kindness endures forever. He Who parted the Sea of Reeds into parts, for His kindness endures forever. And He made Israel pass through it, for His kindness endures forever. And He threw Pharaoh and his army into the Sea of Reeds, for His kindness endures forever. He Who led His people through the wilderness, for His kindness endures forever. He Who struck great kings, for His kindness endures forever. And Who





slew mighty kings, for His kindness endures forever. Sihon, king of the Amorites, for His kindness endures forever. And Og, king of the Bashan, for His kindness endures forever. And gave their land as an inheritance, for His kindness endures forever. An inheritance to Israel, His servant, for His kindness endures forever. In our lowliness, He remembered us, for His kindness endures forever. And He freed us from our oppressors, for His kindness endures forever. He gives food to all flesh, for His kindness endures forever. Give thanks to the Almighty of heaven, for His kindness endures forever.

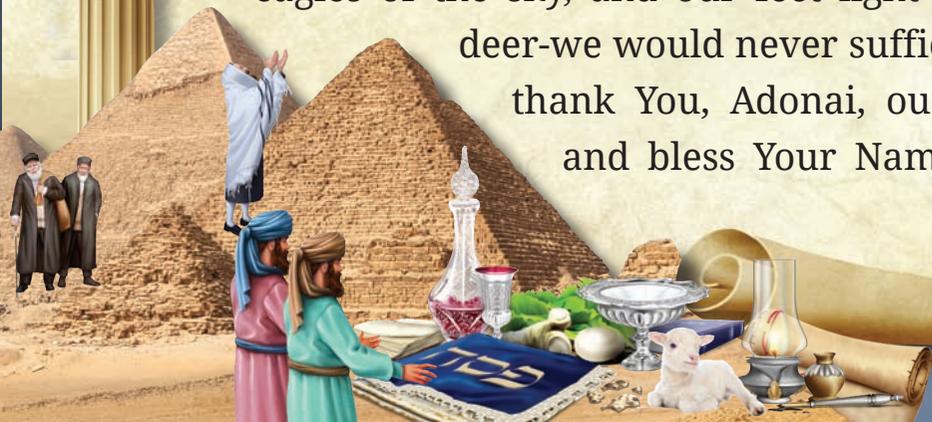
THE souL OF every living thing shall bless Your Name, Adonai, our God; and the spirit of all flesh shall glorify and exalt Your mention, our King, continually. From world to world, You are Almighty; and besides You we have no king, redeemer, or deliverer, [who] liberates, rescues, maintains and is compassionate in all times of trouble



and distress. We have no helping and supporting king, but You.

God of the first and last [generations], God of all created things, Master of all begotten things, Who is extolled with all praises, Who conducts His world with kindness and His creatures with ompassion. Adonai, God, in truth neither slumbers nor sleeps. He arouses those who sleep and awakens those who slumber, resurrects the dead, heals the sick, gives sight to the blind, straightens the bent, gives speech to the mute and uncovers that which is. concealed. And to You, alone, we give thanks.

EVEN IF ouR MOUTHS were filled with song like the sea, and our tongues with exultation like the roaring of its waves, and our lips with praise like the breadth of the firmament, and our eyes were radiant like the sun and the moon, and our hands outspread like [the] eagles of the sky, and our feet light as the deer-we would never sufficiently thank You, Adonai, our God, and bless Your Name, our





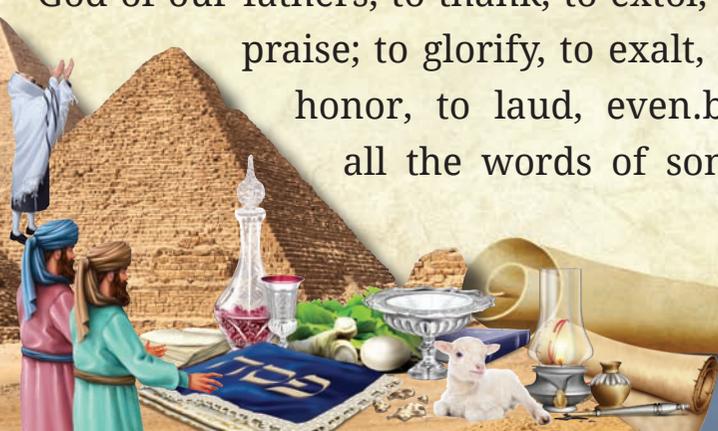
King, for even one thousandth of the billions and trillions of favors, miracles and wonders, which You did for us and for our fathers before us. You redeemed us from Egypt, Adonai, our God; You liberated us from the house of bondage; You nourished us during famine; in [times of] plenty, You fed us; You saved us from the sword; You removed us from pestilence, and You have distanced us from severe and varied sicknesses. Until now .Your compassion has helped us and Your kindness has not forsaken us. Therefore, the limbs which You apportioned for us, and the spirit and soul that You have breathed into our nostrils, and the tongue You have set in Our mouth-behold, they will always thank, bless, praise, glorify, sing of Your Name, our King. For every mouth will thank You, and every tongue will swear allegiance to You, and all eyes will look out to You, and every knee will bend to You, and all that stand up will prostrate themselves before You; hearts will fear You, and innards and kidneys will sing to Your Name, as is said, "All my bones



will say: Adonai! who is like unto You?" You save the poor man from one stronger than he, and the poor and needy from one who would rob him. You hear the cry of the impoverished; You are attentive to the scream of weak and You give salvation. And it is written: "Joyfully exult in God, [you] righteous ones, for the upright, praise is fitting."

**Through the mouth of the upright, You are exalted;
and with the lips of the righteous You are blessed;
and by the tongue of the pious, You are sanctified,
and in the core of the holy, You are extolled.**

IN THE ASSEMBLIES of myriads of Your people, the House of Israel. For it is the duty of all beings, before You, Adonai, our God and God of our fathers, to thank, to extol, and to praise; to glorify, to exalt, and to honor, to laud, even beyond all the words of song and





praise of David, son of Yishai, Your servant,
Your annointed.

THEREFORE, PRAISED BE Your Name forever,
our King, Almighty the great and holy King
in heaven and on earth. For to You it is fitting
[to offer], Adonai, our God, and God of our
fathers forever, song and praise, glorification
and hymns, [to proclaim your] strength and
dominion, victory, grandeur, and might, praise
and glory, holiness and sovereignty. Blessings
and thanksgivings, to Your great and holy Name;
and from this world to the next world You are
Almighty.

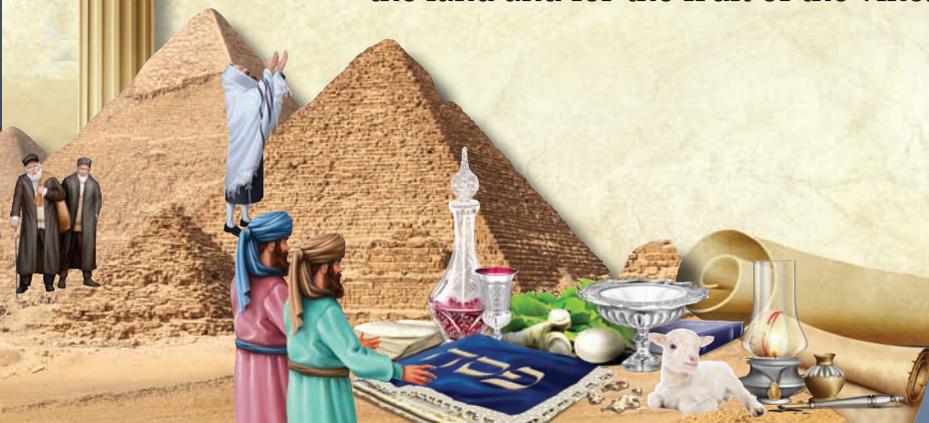
YOUR PRAISE, Adonai our God,
[will be proclaimed by] all
Your works, Your pious ones, the righteous,
who do Your will; and all Your people, the
House of Israel, will joyfully thank and
bless, praise and glorify, exalt and revere,
sanctify and proclaim the sovereignty of
Your Name, our King. For to You it is
good to give thanks,
and to Your Name



it is fitting to sing praises, for from this world to the next, You are Almighty. Blessed are You, Adonai, King, Who is extolled with praises. Amen.

*Drink the fourth cup while reclining
(no blessing precedes), and then say:*

BLESSED ARE You, Adonai, our God, King of the universe, for the vine and the fruit of the vine; for the produce of the field; and for the land which is delightful, good, and spacious that You were pleased to allot as a heritage to our ancestors, to eat of its fruit and to be satisfied with its goodness. Have compassion Adonai, our God, on us; upon Israel, Your people; upon Jerusalem, Your city; upon Zion, the dwelling place of Your glory; upon Your Altar and upon Your Temple. Rebuild the holy city of Jerusalem speedily, in our days. Bring us up into it and cause us to rejoice in its rebuilding- and bless You for it in holiness and purity. (On Shabbat add: May it please You to strengthen us on this Shabbat day.) Cause us to rejoice on this Festival of Masot, on this festival day of holy convocation. For You are good and beneficent to all, and we thank You for the land and for the fruit of the vine. Blessed are You, Adonai, for the land and for the fruit of the vine.





NIRTZAH



Shir Hashirim

Chapter 1 (1) The Song of Songs, which is Solomon's. (2) "Let him kiss me with the kisses of his mouth, for your love is better than wine. (3) Because of the fragrance of your goodly oils, your name is 'oil poured forth.' Therefore, the maidens loved you. (4) Draw me, we will run after you; the king brought me to his chambers. We will rejoice and be glad in you. We will recall your love more fragrant than wine; they have loved you sincerely. (5) I am black but comely, O daughters of Jerusalem! Like the tents of Kedar, like the curtains of Solomon. (6) Do not look upon me [disdainfully] because I am swarthy, for the sun has gazed upon me; my mother's sons were incensed against me; they made me a keeper of the vineyards; my own vineyard I did not keep. (7) Tell me, you whom my soul loves, where do you feed, where do you rest [the flocks] at noon, for why should I be like one who veils herself beside the flocks of your companions?" (8) "If you do not know, O fairest of women, go your way in the footsteps of the flocks and pasture your kids beside the shepherds' dwellings. (9) At the gathering of the steeds of Pharaoh's chariots have I silenced you, my beloved. (10) Your cheeks are comely with rows, your neck with

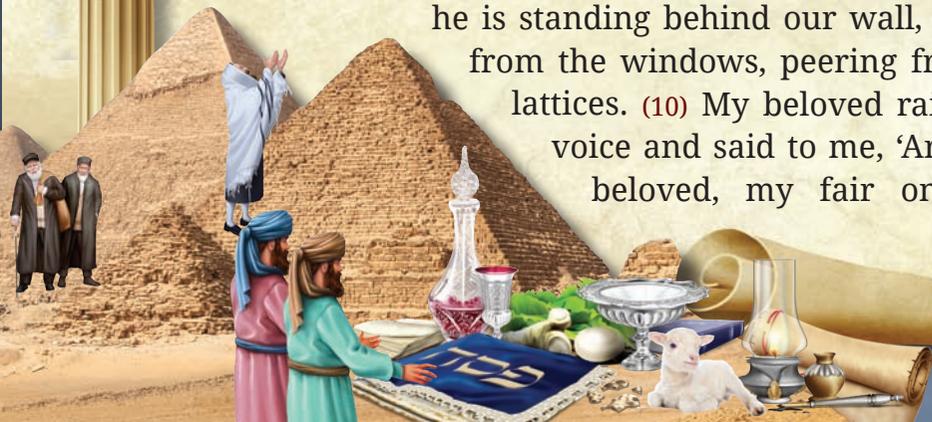
דמדה של פסח



necklaces. (11) We will make you rows of gold with studs of silver.” (12) “While the king was still at his table, my spikenard gave forth its fragrance. (13) A bundle of myrrh is my beloved to me; between my breasts he shall lie. (14) A cluster of henna-flowers is my beloved to me, in the vineyards of Ein-Gedi.” (15) “Behold, you are comely, my beloved; behold, you are comely; your eyes are like doves.” (16) “Behold, you are comely, my beloved, yea pleasant; also our couch is leafy. (17) The beams of our houses are cedars; our corridors are cypresses.”

Chapter 2 (1) “I am a rose of Sharon, a rose of the valleys.” (2) “As a rose among the thorns, so is my beloved among the daughters.” (3) “As an apple tree among the trees of the forest, so is my beloved among the sons; in his shade I delighted and sat, and his fruit was sweet to my palate. (4) He brought me to the banquet hall, and his attraction to me [was symbolic of his] love. (5) Sustain me with flagons of wine, spread my bed with apples, for I am lovesick. (6) His left hand was under my head, and his right hand would embrace me. (7) I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you neither awaken nor arouse the love while it is desirous. (8) The sound of my beloved! Behold, he is coming, skipping over the mountains, jumping over the hills. (9) My beloved resembles a gazelle or a fawn of the hinds; behold, he is standing behind our wall, looking from the windows, peering from the lattices. (10) My beloved raised his voice and said to me, ‘Arise, my beloved, my fair one, and

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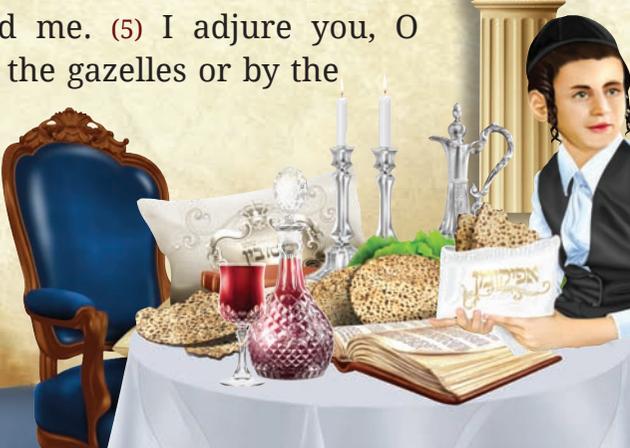




come away. (11) For behold, the winter has passed; the rain is over and gone. (12) The blossoms have appeared in the land, the time of singing has arrived, and the voice of the turtledove is heard in our land. (13) The fig tree has put forth its green figs, and the vines with their tiny grapes have given forth their fragrance; arise, my beloved, my fair one, and come away. (14) My dove, in the clefts of the rock, in the coverture of the steps, show me your appearance, let me hear your voice, for your voice is pleasant and your appearance is comely.' (15) Seize for us the foxes, the little foxes, who destroy the vineyards, for our vineyards are with tiny grapes. (16) My beloved is mine, and I am his, who grazes among the roses. (17) Until the sun spreads, and the shadows flee, go around; liken yourself, my beloved, to a gazelle or to a fawn of the hinds, on distant mountains."

Chapter 3 (1) On my bed at night, I sought him whom my soul loves; I sought him but I did not find him. (2) I will arise now and go about the city, in the market places and in the city squares. I will seek him whom my soul loves; I sought him, but I did not find him. (3) The watchmen who patrol the city found me: "Have you seen him whom my soul loves?" (4) I had just passed them by, when I found him whom my soul loves; I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who had conceived me. (5) I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you neither awaken nor arouse the love while it

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is desirous. (6) Who is this coming up from the desert, like columns of smoke, perfumed with myrrh and frankincense, of all the powder of the peddler? (7) Behold the litter of Solomon; sixty mighty men are around it, of the mighty men of Israel. (8) They all hold the sword, skilled in warfare; each one with his sword on his thigh because of fear at night. (9) King Solomon made himself a palanquin of the trees of Lebanon. (10) Its pillars he made of silver, its couch of gold, its curtain of purple, its interior inlaid with love, from the daughters of Jerusalem. (11) Go out, O daughters of Zion, and gaze upon King Solomon, upon the crown with which his mother crowned him on the day of his nuptials and on the day of the joy of his heart.

Chapter 4 (1) “Behold, you are fair, my beloved; behold, you are fair; your eyes are [like] doves, from within your kerchief; your hair is like a flock of goats that streamed down from Mount Gilead. (2) Your teeth are like a flock of uniformly shaped [ewes] that came up from the washing, all of whom are perfect, and there is no bereavement among them. (3) Your lips are like a scarlet thread, and your speech is comely; your temple is like a split pomegranate from within your kerchief. (4) Your neck is like the Tower of David, built as a model; a thousand shields hanging on it, all the quivers of the mighty men. (5) Your two breasts are like two fawns, the twins of a gazelle, who graze among the roses. (6) Until the sun spreads and the shadows flee, I will go to the mountain of myrrh and to the hill of frankincense. (7)





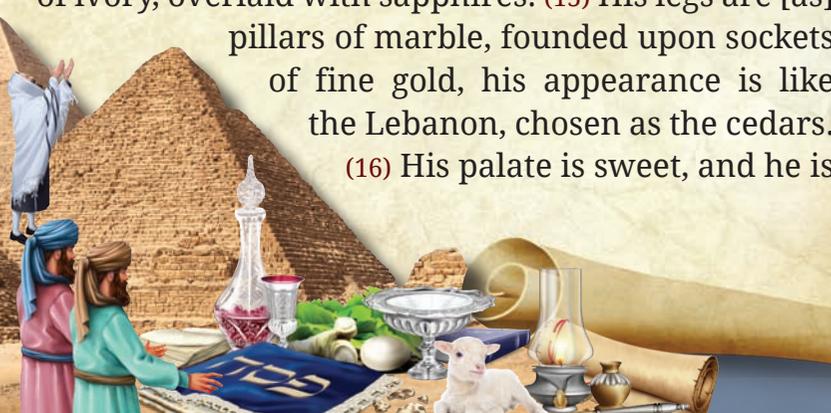
You are all fair, my beloved, and there is no blemish in you. (8) With me from Lebanon, my bride, with me from Lebanon shall you come; you shall look from the peak of Amanah, from the peak of Senir and Hermon, from the lions' dens, from mountains of leopards. (9) You have captivated my heart, my sister, [my] bride; you have captivated my heart with one of your eyes, with one link of your necklaces. (10) How fair is your love, my sister, [my] bride; how much better is your love than wine, and the fragrance of your oils than all spices! (11) Your lips drip flowing honey, O bride; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon. (12) A locked up garden is my sister, [my] bride; a locked up spring, a sealed fountain. (13) Your arid fields are as a pomegranate orchard with sweet fruit, henna and spikenard. (14) Spikenard and saffron, calamus and cinnamon, with all frankincense trees, myrrh and aloes, with all the chief spices. (15) A garden fountain, a well of living waters and flowing streams from Lebanon." (16) "Awake, O north wind, and come, O south wind; blow upon my garden, that the spices thereof may flow out; let my beloved come to his garden and eat his sweet fruit."

Chapter 5 (1) "I have come to my garden, my sister, [my] bride; I have gathered my myrrh with my spice, I have eaten my sugar cane with my sugar, I have drunk my wine with my milk. Eat, friends; drink, yea, drink abundantly, beloved ones." (2) "I sleep, but my heart is awake. Hark! My beloved is knocking: Open for me, my sister, my beloved, my



dove, my perfect one, for my head is full of dew, my locks with the drops of the night.” (3) “I have taken off my tunic; how can I put it on? I have bathed my feet; how can I soil them?” (4) My beloved stretched forth his hand from the hole, and my insides stirred because of him. (5) I arose to open for my beloved, and my hands dripped with myrrh, and my fingers with flowing myrrh, upon the handles of the lock. (6) I opened for my beloved, but my beloved had hidden and was gone; my soul went out when he spoke; I sought him, but found him not; I called him, but he did not answer me. (7) The watchmen who patrol the city found me; they smote me and wounded me; the watchmen of the walls took my jewelry off me. (8) “I adjure you, O daughters of Jerusalem, if you find my beloved, what will you tell him? That I am lovesick.” (9) “What is your beloved more than another beloved, O fairest of women? What is your beloved more than another beloved, that you have so adjured us?” (10) “My beloved is white and ruddy, surrounded by myriads. (11) His head is as the finest gold; his locks are curled, [they are as] black as a raven. (12) His eyes are like doves beside rivulets of water, bathing in milk, fitly set. (13) His jaws are like a bed of spice, growths of aromatic plants; his lips are [like] roses, dripping with flowing myrrh. (14) His hands are [like] wheels of gold, set with chrysolite; his abdomen is [as] a block of ivory, overlaid with sapphires. (15) His legs are [as] pillars of marble, founded upon sockets of fine gold, his appearance is like the Lebanon, chosen as the cedars. (16) His palate is sweet, and he is

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altogether desirable; this is my beloved, and this is my friend, O daughters of Jerusalem.”

Chapter 6 (1) “Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?” (2) “My beloved has gone down to his garden, to the spice beds, to graze in the gardens and to gather roses. (3) I am my beloved’s, and my beloved is mine, who grazes among the roses.” (4) “You are fair, my beloved, as Tirzah, comely as Jerusalem, awesome as the bannered legions. (5) Turn away your eyes from me, for they have made me haughty; your hair is like a flock of goats that streamed down from Gilead. (6) Your teeth are like a flock of ewes that came up from the washing, all of which are perfect and there is no bereavement among them. (7) Your temple is like a split pomegranate from beneath your kerchief. (8) There are sixty queens and eighty concubines, and innumerable maidens. (9) My dove, my perfect one, is but one; she is one to her mother, she is the pure one of she who bore her; daughters saw her and praised her, queens and concubines, and they lauded her; (10) Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?” (11) “I went down to the nut garden to see the green plants of the valley, to see whether the vine had blossomed, the pomegranates were in bloom. (12) I did not know; my soul made me chariots for a princely people.”

Chapter 7 (1) “Return, return, O Shulammite; return, return, and let us gaze upon you.” “What



will you see for the Shulammite, as in the dance of the two camps? (2) How fair are your feet in sandals, O daughter of nobles! The curves of your thighs are like jewels, the handiwork of a craftsman. (3) Your navel is [like] a round basin, where no mixed wine is lacking; your belly is [like] a stack of wheat, fenced in with roses. (4) Your two breasts are like two fawns, the twins of a gazelle. (5) Your neck is like an ivory tower; your eyes are [like] pools in Heshbon, by the gate of Bath-Rabbim; your face is as the tower of Lebanon, facing towards Damascus. (6) Your head upon you is like Carmel, and the braided locks of your head are like purple; the king is bound in the tresses. (7) How fair and how pleasant you are, a love with delights! (8) This, your stature, is like a palm tree, and your breasts are like clusters [of dates]. (9) I said: Let me climb up the palm tree, let me seize its boughs, and let your breasts be now like clusters of the vine and the fragrance of your countenance like [that of] apples. (10) And your palate is like the best wine, that glides down smoothly to my beloved, making the lips of the sleeping speak.” (11) “I am my beloved’s, and his desire is upon me. (12) Come, my beloved, let us go out to the field, let us lodge in the villages. (13) Let us arise early to the vineyards; let us see whether the vine has blossomed, the tiny grapes have developed, the pomegranates have lost their flowers; there I will give you my love. (14) The pots [of figs] have given forth [their] fragrance, and on our doorways are all manner of sweet fruits, both new and old, which I have hidden away for you, my beloved.”





Chapter 8 (1) “O, that you were like my brother, who sucked my mother’s breasts! I would find you outside, I would kiss you, and they would not despise me. (2) I would lead you, I would bring you to the house of my mother, who instructed me; I would give you to drink some spiced wine, of the juice of my pomegranate. (3) His left hand would be under my head, and his right hand would embrace me. (4) I adjure you, O daughters of Jerusalem; why should you awaken, and why should you arouse the love until it is desirous?” (5) “Who is this coming up from the desert, embracing her beloved?” “Under the apple tree I aroused you; there your mother was in travail with you; there she that bore you was in travail.” (6) “Place me like a seal on your heart, liked a seal on your arm, for love is as strong as death, zeal is as strong as the grave; its coals are coals of fire of a great flame! (7) Many waters cannot quench the love, nor can rivers flood it; should a man give all the property of his house for love, they would despise him. (8) We have a little sister who has no breasts; what shall we do for our sister on the day she is spoken for? (9) If she be a wall, we will build upon her a silver turret, and if she be a door, we will enclose her with cedar boards. (10) I am a wall, and my breasts are like towers, then I was in his eyes as one who finds peace. (11) Solomon had a vineyard in Baal-Hamon; he gave the vineyard to the keepers; each one brought for the fruit thereof one thousand pieces of silver. (12) My vineyard, which is mine, is before me; you, O Solomon, shall have the thousand, and those who



watch its fruit, two hundred. (13) You, who sit in the gardens the friends hearken to your voice; let me hear [it]. (14) Flee, my beloved, and liken yourself to a gazelle or to a fawn of the hinds on the spice mountains.”

NEXT YEAR IN A BUILT JERUSALEM.





Chidushim &
on the **Commentary**
Passover
Haggadah

**INTRODUCTION TO PASSOVER HAGGADAH,
BY RABBI EFRAIM KACHLON,
BEEZRAT HASHEM INC.**

The commentators asked: why wasn't Moshe Rabbeinu, the loyal shepherd, mentioned in the Passover Haggadah? He was actually the one who brought the people of Israel out of Egypt?

- In the book "Siftei Chaim", by Rabbi Chaim Friedlander zt'l, he wrote the following answer: this night was unique and exclusive for the story of the Exodus and the unity of God, and that there's nothing else that is to be added to it. Therefore, Moshe Rabbeinu was not mentioned in the Haggadah in order to ensure that our admiration of the power of salvation of HaShem wouldn't go down even a little bit, and to Him alone, we must be thankful.

- More can be interpreted bs"ד: The main mitzvah of this night is the story of wonders and miracles of HaShem, who inflicted and punished Egypt and redeemed His people Israel. As the verse says: "and you shall tell to your son on that day..." (Exodus 13:8). Everything we mention about the story of the Exodus and the other miracles of HaShem is a big Mitzvah, and therefore the author of the Haggadah preferred to add more details about the story of the Exodus and the unity of God, without any mention of Moshe Rabbeinu.

- And another way we could interpret it is according to what Moshe Rabbeinu pleaded to HaKadosh Baruch "please erase me now from Your book that You have written" (Exodus 32:32). And yet HaShem did not fulfill Moshe's request to "please erase my name." This led to now that Moshe Rabbeinu's name would not be mentioned in Passover Haggadah, which is a book in itself.

This is hinted by Gematria numerical value of the Hebrew words "מחני נא מספרך" – "please erase me now from Your book" being equal in Gematria Ktana to "הגדה של פסח" – the Passover Haggadah (note that a difference of 1 in the Gematria is still accepted.)

- Furthermore: it is mentioned in the Gemara (Kiddushin 32a) that Uriah The Hittite was considered a rebel when he said to king David "...and my lord

Chidushim & Commentary

Yoav...” (II Samuel 11: 11). Rashi wrote that saying “my lord Yoav” is considered rebellion because he called someone else ‘a lord’ before the king. A look in the Tosfot (beginning with words “a rebel in the kingdom”) and the Maharsha shows they concurred. It’s noteworthy that even a minister should not be honored before the king, and one who does it is a rebel against the kingdom.

It’s quoted in the Holy Zohar (Parashat Bo 40b), that on the eve of the Seder, the Holy One descends with all of the angels and hears the people of Israel praising Him. We start off the Haggadah in the Aramaic language, even though the angels do not understand this language (Sabbath 12b), in order to emphasize that the Holy One is Himself here, and is listening to each and every word. Since the Holy One is right with us, there is no respect and praise even to Moses.

From all of that we understand just how sacred this holy night must be that the Holy One with His angels comes and listens to the great praise we tell. We are blessed to be sanctified in the sanctity of this night.



HaRav Chida wrote in the name of the Rebbe Eleazar of Worms, that the words “And so that you may relate in the ears of your son”: “ (Exodus 10: 2) in Gematria are referring to the thirty days before Passover.



Kimcha d’Pischa custom

To a great extent was due to the Gaon Rav Ben-Tzion Abba Shaul and his caring for all his students. The following story is a great example:

Once on the eve of Passover came a generous, wealthy man that brought the Kimcha D’Pischa to all the students. The “Kimcha d’Pischa” was a large bottle of wine to each, and a twenty dollar bill. This nice generous man turned to the Rav with pride saying “What do you think about my donation?”

Rav Tzion responded by saying “What should I think of a bottle of wine and twenty bucks?! Is that what you consider as Kimcha d’Pischa? Where are the matzot, where is the meat, and what about the eggs?!”

(Rabbeinu haOr-LeTzion, Part I, page 471).



Karpas- Celery

The custom is to dip the celery in salt water. As been interpreted by Rabbi Moshe Kordovero zt”l, and in the book Shivat Zion of Rabbi Ben-Zion Mutzafy Shlita (Part I, gate 1, note 13) the salt is symbolic of the judging law, and the water signifies grace; thereby both need each other.

It’s also symbolic of how at first, the enslavement by Egypt was in grace. It’s explained in the Midrash Agadah (Parashat Shemot 1:13) that initially the Egyptians attracted the people of Israel to work for them exclusively and get a superior salary in return for their work. And even though this work was taking place while working willingly, it’s also included in the bondage, and it’s also the grace of God who has benefited His people to begin working and receive compensation for their work. After a while the Egyptians started enslaving them with clay and bricks and every work in the field.

That’s why we take the water first and put salt in it—to symbolize that initially the slavery was in grace, as water is graceful, and then add salt to symbolize the judgement of law. Immersing the celery (pronounced KARPAS in Hebrew) in the salt water signifies the slavery. The Hebrew letters for KARPAS are written "כרפס". The letter "ס" (pronounced SaMech in Hebrew) has a numerical value of 60, hinting on the 60 myriads (i.e. 600,000) of Israel being enslaved in פרך- hard labor.



Magid

“Ha Lachma Aniya”: This song that starts off the Passover Haggadah was allegedly comprised and revised in Babylon by the Sages at the time of the Geonim (see Beit Yosef Siman 434). It was thereby written in Aramaic, which was the language spoken at the time.

The RAMBAM wrote (see end of Hilchot Chametz and Matzah) that this text was written during the exile, which is also mentioned by Tosfot of Rabbi Yosef Tov Alam in the Gemara (Pesachim 115b).

Chidushim & Commentary

("Pesach in the thought of Jerusalem Sages" by Rabbi Shlomo Aharon Wertheimer page 10)

"Ha Lachma Aniya" -Many people thought that one should say "Ke-ha Cham Aniya" (like this bread), as "Ha Lachma" - meaning that this is the bread itself that our ancestors ate. And because their words are correct according to their simplicity, the wording should not be changed.

(Chemdat Yamim Part 2- Passover Chapter 6 , Letter 50).



"Ha Lachma Aniya": The reason that it opens the Haggadah is that during the Seder night, we make a Tikkun for the sin of Adam HaRishon. Since some of our Sages taught that the Tree of Knowledge was wheat (Sanhedrin 70b), the Tikkun for the original sin by eating matzah. Hence the reason that before starting the Seder itself we sing the words of "Ha Lachma Aniya" to fix the sin.

Another reason to say it is because the Sages taught (Eicha Rabah Vilna 1:28) that the nation of Israel did not go into Exile from their land due to any other reason other than that they did not eat the bread of poverty, as it is written "Judah was Exiled from poverty..." (Eicha 1:3). We therefore begin the Haggadah with "Ha Lachma Aniya"- to instruct and publicize that we've corrected the Exile's sin, and if so, the exile time should be over.

(Chemdat Yamim, part 2, Passover- chapter 6, letters 51-52).



"kol dechfin yeytei veYechol"- whoever is hungry can come and eat: Rabbi Aizel Charif zt'l asked in his lecture on Sabbath haGadol:

Maimonides ruled in Halacha (Hilchot Chametz and Matzah 7:7) that each and every Jew, even the poorest, must make the Seder and drink four glasses.

Maimonides also ruled (Hilchot Gezel 1:1) that theft is forbidden during Passover and the whole year.

This is a contradiction! How would the poor have food and wine for the Seder? Will they steal? - Maimonides forbids!

Serious contradiction!

Chidushim & Commentary

And he answered: The rich will provide the money for the poor, the poor will eat and enjoy, and everything will come to its place in peace, and the contradiction will be solved!

(Chidudim page 109).



“kol dechfin yeytei veYechol, kol DeTzrich yeytei veYifsach”- whoever is hungry can come and eat, and whoever needs would come and eat the Pesach offering. First it is said that whoever is hungry can come and eat, and only after he mentioned “whoever needs would come to eat the Pesach offering” since it’s a Mitzvah to eat the offering on full stomach. As Maimonides wrote in his Yad HaChazaka (Hilchot Korban Pesach 8:3), after the hungry one eats the holiday meal, he can fulfill the mitzvah of eating the Pesach offering on a full stomach.



“kol dechfin yeytei veYechol ...next year in Araha d’Yisrael”: What is the connection between “whoever is hungry can come and eat” and “next year in Eretz Israel”?

The answer is that naturally a person likes to receive, and not to give. In Novardok they said that if someone welcomes you by saying “Safra Taba” (good morning), you know that he is going to ask you for a loan. Therefore, it is implied that the favor that the poor does with the wealthy man is bigger than the favor the wealthy man does to the (Ruth Rabbah 8:9). And regarding the coming salvation, it says: Israel wouldn’t be redeemed if not for their Tzedakah, as it is written “Zion will be redeemed through justice, and its returnees through Tzedakah” (Isaiah 1:27)

Here’s a story about this topic -

Once upon a time, two stingy men got together. One said to his friend: “We are unfortunate; we have neither this world nor the next world -

We have nothing in this world, because we do not give ourselves anything. Wearing ripped clothes, eating waste, living in the garbage, and hoarding property without enjoying it. We don’t have the next world either because we don’t give any Tzedakah or donate to anything holy! “

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His friend replied: “you will not deny that the pleasure of saving is greater than any other pleasure in this world! And regarding the next world, I found a solution:

I do not stretch out my hand to anyone or anything in the world. Not a handshake and not giving out anything. I made a vow, and I keep it strictly. No one can come to me with any allegations. I simply do not stretch out my hand to anything and not just to avoid giving charity! “

His friend replied doubtfully: “I’m not sure if it would be considered in the upper world. Come and promise me with a handshake, that when you get there, you would come back and tell me in a dream what has been done with you.”

The friend answered: “I will not give a handshake, because I am loyal to my vow. But I promise I will.”

The years passed, and the one who made the vow passed away.

After a while he came to his friend in a dream, and his face was upset. The friend understood everything: “Surely they didn’t consider your vow”.

“Actually, they did,” he replied, “but they asked: ‘A few years ago you bathed in the river and almost drowned. Somebody endangered himself to save you, so you stretched out your hand and he pulled you out of the water...

And how’s it that you stretched out your hand?”

I replied: “But that’s how I saved my own life! I didn’t vow about that!”

They said: “And regarding charity, it says,” And Tzedakah will save you from death “(Proverbs 10:2\11:4), it also saves lives. Why did you include Tzedakah in your vow? It is known that the favor that the poor does with the rich is bigger than the favor that the rich does with the poor. The Tzedakah is also to your favor, why didn’t you reach out for it?”

So, I advise you to make a vow like me -

But just make sure to never go to the river...

(Passover Haggadah page 68).



“For the next year in Araha d’Yisrael” - (the Land that belongs to Israel): We must

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emphasize that though Araha d'Yisrael is translates to 'in the Land that belongs to Israel', he could've just said in the land of Israel!

We can answer that as follows: so long as the people of Israel are in the exile, even when they returned to their land, the nations of the world will still feel that they're the masters of the land of Israel, and always instruct us to share it with our enemies and haters.

This is what we are praying for—that next year we will merit to be in the land that belongs to Israel. That everyone will know and recognize that this land belongs to Am Yisrael, and not to anyone else from the nations of the world.



"What has changed this night of all nights"? Why don't we ask this question during Sukkot, when the change is bigger? Rabbi Zvi Hirsch Levin zt'l, author of the sefer *Zvi la'Tzaddik*, clarified that when a Jewish child sees that during Passover the Jews are sitting peacefully around the table, drinking wines and eating delicacies, he realizes that this is a unique sight for the Jews in the Diaspora. Thus the child asks, "What has changed?"

During Sukkot, on the other hand, he sees Jews staying out of their homes, sitting in a shaky sukkah with the winds storming and its roof leaking. In this case the child is not surprised at all, as every Jewish child knows that Israel is in the Diaspora, and this is how it is in exile.

(Sarei haMe'ah, Part I Page 20).



What has changed this night ... that on all nights we do not dip (food) in water even once and this night twice ... that on all nights we eat the rest of the vegetables and this whole night we eat Maror" (lettuce\bitter herbs): We must ask why do we say - "this night we dip twice", referring to the dipping of the KARPAS (celery), while the part about vegetable eating we say - "This whole night we eat Maror" and do not take the celery into consideration?

My master and father the Gaon Rabbi Chaim Kachlon shlita answered me: it is because the amount of celery we eat is less than a "KaZait" [which eliminates the obligation to make an "after-blessing" after we eat]. Since a

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quantity that is less than a “KaZait” is not considered a significant eating, the eating of the KARPAS is not mentioned. This is not the case regarding the dipping of the food in water, as one should wash their hands even for the smallest dipping. That’s why we mentioned the two dipping of KARPAS and MAROR.



“And even all of us (Hebrew: KuLaNu) are wise: all parts of Am Yisrael are hinted here by the word “KuLaNu”: Kohanim, Levites, Nashim (women) and U (the U in Hebrew is the letter vav, which stands for ‘and’) “and Israelites.” The women are mentioned before the rest of the Israelites because the miracle of the Exodus happened due to their actions and merits. As our Sages said in the Midrash (Yalkut Shimoni Psalms remez 795, and Midrash Zuta- Ruth Parasha 4:11), “it’s due to the merits of the righteous women that our ancestors were redeemed from Egypt, and due to their merits we will be redeemed in the future”.



The Torah spoke about four sons: If we look, we see that the writer has mentioned here and included everyone as “sons,” even the wicked son.

This comes to teach us how much HaShem loves Am Yisrael. As Rabbi Meir said in the Gemara (Kiddushin 36a): “whether they follow HaShem’s will or don’t follow HaShem’s will they are called sons”.

“One wise and one wicked”: there’s a story about a rabbi who, in his youth, wrote a commentary on the Passover Haggadah, but when he got older and was asked to print it again, he did not agree.

When he was asked for the reason, he answered: Nowadays, the nature of things have changed, whereby the wicked of that time is considered the wise of this time. So how can I clarify one wise and one wicked in this time, as it was written in the past. (Maor Israel, Drushim page 36)



“One wise and one wicked”: One must wonder why the author of the Haggadah wrote the wise one next to the wicked one. Did the sages not

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say in the Mishna (Negaim 12:6) “woe to the wicked one, and woe to his neighbor”?

It appears that sometimes it’s the wise one’s job to keep the wicked one from breaking all boundaries completely. The supporting evidence to this being helpful is that after all, the wicked son also attended the Seder table.

There is a story about one of the holy Admorim (Hassidic Rebbe), who was told bad things about one of his Chassidim—that he’s a hypocrite, freely does whatever his heart desires, committing immorality sins like Zimri, but when he comes to the Rebbe, he requests the reward of Pinchas, pretending to be righteous in front of his Rebbe. Such a hypocrite must be denounced ... how can the Rebbe continue to bring him closer to him and welcome him warmly?

The Rebbe replied: “I know he’s multi-colored (a Hebrew expression for someone who’s a hypocrite), but I like that color. So long that at least he was careful in front of my face, it’s a sign that he did not break all the boundaries completely”.

The same goes for the wicked son. If he still attends the Seder table, the opportunity must be taken to put him closer to a wise person who would know how to get him back to the straight path.



The Wise One, what does he say? The Sages said in the Mishna (Avot 4:1) Who Is Wise? One who learns from every person!

Here too he shows real interest by asking, investigating and checking not just to satisfy his curiosity as the Simple Son does by asking What Is It? This is a sign that he is wise.

What are the Testimonies, Chukim and Statutes: The main point of the question of the wise is regarding the great effort that we made to be careful from Chametz during Passover, unlike the rest of the year.

A teachings that hints this is that the translation of Chametz is also ChaMeHa (see Targum Onkelos Shemot 13:7), which is the acronym for Chukim, Mishpatim and Edot (i.e. Chukim, Testimonies, Statutes)

And one Wicked and one Simple: Asked Rabbi Naftali M’Ropshitz, for

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what reason did the author of the Haggadah mention the wicked son before the simple one?

He smiled and concluded: The wicked one still has hope to do TeShuva

The simple one has no hope at all.

(Chidudim pg. 110)

The Wicked son asks: “What is this service to you” (Shemot 12:26), meaning that this is not for himself as he doesn’t include himself in it – it can be interpreted that the wicked son meant to ask “what is this service for you” – why do you make a special Seder and a holiday to remember the Exodus? Every day you do Mitzvoth to remember the Exodus, such as putting on Tefillin, reciting Shema Israel, Tzizit... this whole night is only suitable for me, since I do not put on tefillin all year, and do not recite Shema?

“And You also blunt his teeth” and answer him, that even for this night and everything connected with it, he has no connection and affiliation with it, for if he were now in Egypt he would not have been redeemed, since the wicked had all died in the plague of darkness.

(Passover in the thought of the Sages of Jerusalem page 26, in the name of the Gaon Rabbi Yosef Chaim Sonnenfeld zt'l)



“And You also blunt his teeth”: the Maggid from Wilkamir, Rabbi Yitzchak Aharon zt'l interpreted: the wicked son says why are you delaying the main meal, yet toil in making the Matzah before Passover itself. As it says in the Talmud Yerushalmi (PeSachim perek 10:4) as he will interpret things to suit his wicked intentions and therefore says “What is this service for you” – as if to say why do we have the mitzvah of eating the bitter herbs, which is hard on us, when we can settle for remembering things in our heart and mind, even without the act.

And this is what his father in the Haggadah replies to him - I see that you perceive the service just like the ministering angels who claimed that HaShem should give the Torah to the angels in Heaven that fulfill the Mitzvoth only by thoughts of the Torah and without committing the acts themselves (Gemara Shabbat 88b). But in reality I see that you are eager to fulfill your desire of eating, and if you are to compare yourself to the ministering

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angels, I will blunt your teeth that you will no longer eat, and then you will be just like the ministering angels who do not eat nor drink.

(Haggadah of the Sages of Jerusalem Page 50).



“And You also blunt his teeth”: Rabbi Meir gave a lecture to a crowd of Jews and was suddenly disturbed by a rude comment.

The person next to him whispered to him that the man who commented rudely was a dentist who desecrates the Shabbat in public.

Rabbi Meir immediately smiled and said:

"you might say that I have an obligation to respond to the wicked the way the wicked are responded to as in “And You even blunt his teeth.” But since he is a dentist, he can make himself fake teeth, so I have to respond to him differently” .

And so Rabbi Meir changed his lecture, rationalizing deeply until the dentist accepted and understood it, opening his eyes wide open in amazement.

(Rabbi Meir Says page 188).



“Blunt his teeth and tell him”: Blunt his teeth - in a harsh reaction, and tell him - in a soft statement (Shemot Rabbah 42b). After all, these are conflicting reactions!

We must investigate further. What did the author write to blunt the wicked son’s teeth? Why not slap his mouth or whip his body? This is where you’ll find the answer.

After all, what did the wicked son want and what was his claim? He wanted to do whatever his heart desires, and to be drifted by his Yetzer Hara from his youth as it is written “a wild donkey be reborn as a man!” (Job 11:12). He does not understand why it’s required of him to restrain himself and stop his [evil] inclinations. “What is this service for you”? Why toil to serve HaShem by fixing our character traits and why should he improve

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and change for the better?

So you should tell him, in a soft statement: it is true that a man is born as a wild donkey, but you were also born without teeth. Initially the baby teeth grow, then they fall and are replaced with permanent adult teeth. This is because as the person changes and improves he increases his capabilities and grows. If you want to stay in the infancy and childhood stage, then remove your teeth and be like a baby...

(Passover Haggadah page 127).



At first our forefathers were idol worshippers: We must understand what's the connection between this story and the Exodus from Egypt, and why is it mentioned in the Passover Haggadah? Is there no compliments regarding our forefathers that can be said rather than that they were idol worshippers?

To clarify, this is to give compliments to HaShem during this day for taking us out of Egypt.

And if the skeptic asks what's so good about that? He the one that put us in Egypt and then took us out. So what's the compliment for?

If one puts another in jail and hits him really hard, and then leaves to be free. Will the beaten one compliment him for letting him be free, or will he want to take revenge against him with all of his strength?

If one were not obligated to get all of these sufferings, he would be angry and want to take revenge against him. But if Chas v'shalom a person is in grave danger, surely he would be very grateful to the doctor and compliment him for all of the sufferings he put him through because this was what was necessary in order to save him from a great danger.

This is what the Haggadah begins with: "At first our forefathers were idol worshippers," and this filth continued with us, and it was necessary to clean it out. Because of this we had to go through a hard cleansing process. And because of this we are grateful to HaShem that He took us out from the darkness to the great light and hastened the end.

(Passover in the thought of the Sages of Jerusalem page 27 in the name of the Gaon Rabbi Yakov Leib Levi zt'l)

“Your forefathers settled beyond the river from the beginning with Terach the father of Avraham ... and worshipped idols.” The Gaon Rabbi Yechezkel Abramsky zt’l commented on this: there was no reason for HaShem to move the wicked ones out of their place, because it would be better that they sit where they sit and not move, rather than have them spread idolatry.

But your father Avraham, I took across the river, and led him through all the land of Canaan to spread the word of God, so he’d make many people closer to the Creator.

As such, “I will give Esav the mountain of Se’ir to inherit it” – so he’d sit there quietly and not move, but Jacob and his sons went down to Egypt because that’s the purpose of Am Yisrael—to spread the name of God and His Oneness.

(Introduction to Chazon Yechezkel on the Tosefta D’PeSachim, and The King’s Beauty Part II page 863). (



“And they enslaved them tortured them and then they came out with great wealth, and it was (the merit) standing for our forefathers: the commentators asked, what is the superfluous letter vav (i.e. “and” in Hebrew) in the words “and it,” and what’s its connection to what was said before it?

Let us see this, according to the Gemara (Sanhedrin 91a): Once upon a time the Egyptians came to sue the Jews at the court of Alexander the Great. They said to him: “it says in the Torah “HaShem gave the people favor in the eyes of the Egyptians and they granted their request—so they emptied Egypt.” (Shemot 12:36) Give us the silver and gold you took from us [during the times of the Exodus]”.

Gabbia ben Pasisa said to the sages: Give me permission and I will go debate with them before Alexander. If they win, tell them: you beat a simple man, and if I beat them, tell them: The holy Torah of Moshe Rabbeinu beat you. They gave him permission and he went to the court to debate them.

He said to them: Where do you bring a proof from? - They told him: From the Torah

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He replied to them: Then I will not bring you any proof other than from the Torah as well. It is said “The habitation of the Children of Yisrael during which they dwelled in Egypt was four hundred and thirty years” (Exodus 12: 40) - give us the wages of labor of 60 myriads (i.e. 600,000) people which you have enslaved in Egypt for 430 years!”

Alexander the Great told them: Give him a rebuttal! - They told him: Give us three days to consult. He gave them the time, they checked and found no answer. Immediately they left everything behind, their fields were laid down and their vineyards were planted, and fled the city. Since that year was the seventh year of the Shemita, everything was left for the Jews to use.

And that would imply what he said here initially “and they enslaved and tortured them, etc., and then they came out with great treasure” - and immediately he said “and it was (the merit) standing for our forefathers” that if the Egyptians were to come claim the property we took from them, we will respond to what was said “and they enslaved and tortured them.” This response will be our answer that will stand for us in each generation against all of those who seek to destroy us.

And HaKadosh Baruchy Saves Us From Their Hand: on Thursday Iyar 26 5727 after the defeat of the middle eastern countries that attacked Israel, Maran the Rishon L'tzion Rabbeinu Ovadia Yosef zt'l gave words of chizuk and gratitude over the great miracles that were made for Am Yisrael, and said this story:

A Jewish soldier came back from the war at the Sinai Desert made an emotional Birkat HaGomel with big tears. When he was asked about what was the blessing, he responded that when he was in the battle, an Egyptian missile hit our tank, and it started to go up in flames. We tried to escape, but the door of the tank was bent out of shape from the explosion and it was impossible to open it, so we were trapped in the burning tank...

Without any choices left, my friend and I started screaming “Shema Yisrael” with great tears and broken voices, getting ready for the worst.

To our surprise another missile hit the tank directly on the door, and that made an opening for us. Immediately we jumped out of the burning tank through that hole that was made in the door, and that's how we were saved.

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And on this we say in the Passover Haggadah that HaKadosh BaruchU Saves Us From Their Hands—using the Hands of the Goyim to bring the Salvation of Am Yisrael.

(Collection of hand written stories by Rav Ovadia Yosef zt'l)

And against all of the gods of Egypt I will bring punishment: Am Yisrael were commanded to bring goats as the sacrifice (korban PeSach) and tie him to the corner of the bed in order to subdue the gods of Egypt. When the Egyptians heard their cries they were in such of Yisrael that they could not do anything to save them. The Egyptians helplessly cried as the subduing of their idolatry was harder in their eyes than being tied up for slaughter themselves. This was more difficult for them than any of the plagues that HaShem brought upon the Egyptians.

(Zohar HaKadosh Parashat Pinchas 251a, and in Matok M'dvash edition 557)



The 10 plagues: turning their water into blood: the Nile was the first one to suffer from the plagues and it was a punishment for what Pharaoh ordered “Every newborn son shall be thrown into the Nile” (Exodus 1: 22)

The reason he did not order to kill the newborn sons can be explained by what the Sages in the Gemara (Sanhedrin 67b) said, that the water eliminates the witchcraft, and Pharaoh knew that the nation of Yisrael was also proficient in these matters of witchcraft. That if they replace the baby or create a baby in witchcraft, the water would eliminate the power of the spell.

(Yalkut Shimoni Haggadah quoting sefer Ahavat Yonathan)

Blood, Frogs, Lice...Slaying of the Firstborn [its customary to pour a bit of wine into a vessel for each plague as it is said out loud and then discard the wine]



In every generation, each individual is obligated to see himself as if he actually went out of Egypt: This is the reason why we show the symbols of our freedom on the Passover Seder by showing our vast knowledge, nice

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tools and beautiful jewelry as in the way our forefathers left Egypt.

The custom of the holy Gaon Rabbi Chaim Churi zt'l was to borrow a golden ring from his neighbor in order to show it off on his finger during this night, and delve over the feelings of the children of the King.

(Shisha Tzadikim Meie Echad 192)

In every generation, each individual is obligated to see himself as if he actually went out of Egypt: There was already a situation once at the time of the Arizal, where a dibuk entered a certain woman and caused her much suffering. As her family saw her suffering grow they went to Rabbeinu the Arizal to help them.

The Arizal sent our teacher HaRav Chaim Vital to the woman, who asked the Dibuk different questions about itself and for what reason was it punished this way. He responded that he sinned with immorality with a married woman and brought mamzerim to the world.

He then asked the Dibuk: what right does it have to enter this woman?

The Dibuk replied: Because this woman is a faker who's insides are different than her appearance, and does not believe in the Exodus from Egypt. During the PeSach Seder, while all of Am Yisrael are happy and joyful reciting the Hallel and telling the stories of the Exodus from Egypt, she mocks them in her heart, and refuses to believe in such things as if they were never such miracles.

The Rav was shocked to hear about the wickedness of her heart and told her: "Here your hope was lost, as you are like one of the gentile women, and this is why this tragedy has fallen upon you. The only way to solve this is if you accept upon yourself to believe with full faith that HaKadosh Baruch created the Heaven and the Earth, and He can do anything that He wishes, and no one can tell Him what He will do and what will work."

The woman replied: "Yes, I believe in everything"

He repeated and told the woman: do you believe that HaKadosh Baruch took us out of Egypt and split the sea for us?

The woman replied: Amen v'Amen

He commanded her to regret her heretical behavior in the past and decreed

that the dibuk shall leave her.

(Chemdat Yamim chelek Beit, PeSach 6:43)



“And you shall tell your son:” The Gaon Rabbi Yosef Shalom Elyashiv zt'l was asked How can you keep the commandment of “and you shall tell your son” (Exodus 13:8) after the children are taught everything in Talmud Torah (religious schools), and already know the whole story of the Exodus, and perhaps it is important to look for something that they don't know?

he replied: That's exactly what they say in the Haggadah - “And even if we all were Sages, all wise, all elders, all learned in Torah, it would still be a mitzvah for us to tell” because through the story we are fulfilling the mitzvah of telling the story of the Exodus from Egypt.

(Responsa VaYishma Moshe Page 159).

Rachtza- wash, Motzi- Matzah

The god fearing man should be careful not to lose their focus from the time they eat the matzah until Korech- wrapping, so that the blessing on the matzah and maror will refer to Korech as well..

And it was a custom of original Chassidim in the past generations to hold the shaft of silence on this night from the beginning of the Seder until the end. And even regarding things that are connected to the meal, they would only say it in the holy biblical language ... so it's at least appropriate for every man of Israel to be careful from small talk until after the eating of the Afikoman.

(Chemdat Yamim Part 2 - Passover 6:98-99).

Maror

On Eating Maror (bitter herbs\lettuce): The grandson of the Gaon Rabbi Shlomo Yosef Zuin zt'l said: “Once the government held elections close to Passover, and someone asked grandfather: is it a mitzvah to vote in the elections?

He said to him: it is a Mitzvah

And again he asked: is it a Mitzvah like eating matzah on Passover?

Grandpa answered: Like eating Matzah- I don't know, but at least it is like eating Maror (bitter)...



Tzafun- hidden

In the sefer 'Keter Shem Tov' by Rabbi Shem Tov Gaglin (part 3, page175), he wrote: It is customary to take a slice of the afikoman and puncture it, and hang it all year on the wall of the house. And there are people who keep a piece of it in the pocket of their clothes, and believe that if the sea is stormy, they would throw this piece into the water and it will calm down.

However, in the comments (see note 1) he wrote about this, the custom of hanging a piece of the afikoman on the wall of the house is one of the superstitions that existed among the people of Yisrael from ancient times, and it seems to me that it is because the Israelites were commanded to smear blood of the sacrifice on the doorpost during Passover in Egypt. As it says, "and He will not permit the destroyer to enter your homes to smite." (Exodus 12:23) So this piece of the Afikoman that symbolizes the Passover sacrifice, people believe that if hung in the house, it has a Segula (virtue) that will not let the angel of destruction come to this house to hurt or kill. It's also believed to calm the stormy sea, as Yisrael experienced many miracles in the splitting of the Sea of Reeds, and so it would do the same for the man who throws a piece of the Afikoman into the sea. I found in a Siddur called 'Beit haShoeva' that said that the Afikoman has a Segula to be protected from robbers, and also disperse the klipot (evil forces) away from himself because Matzah is translated in Hebrew also as 'quarrel and fight' - and the interpretation of Matzah and [its synonym] Meriva is so it fights them. Until here are his words.

And really, this is brought in the Holy Zohar (Parashat Pinchas 251b): Why is it called Matzah, etc., because it fights all the evil forces, and makes a quarrel with them. Much like the name (Shada"y) on the Mezuzah keeps away the demons and the evil forces from the holy places, so does the matzah. And the like is presented in the Holy Zohar (Parashat Mishpatim 115a).



Hallel- Giving praise

“Praise HaShem all nations”: It was customary for the Gaon Rabbi Zvi Pesach Frank zt”l to tell on the Seder night the following story: when the righteous convert of Vilna was sentenced to death, the judges told him that he would be given one last request.

The righteous convert asked to speak to the large public, who had gathered to see him executed.

And he said, “Praise HaShem all nations, praise Him all the states! For His kindness has overwhelmed us” (Psalms 117:1-2). Here in this lowly world you do whatever your heart’s desire, but in the future to come you will pay dearly for everything you have done to torture and enslaving Am Yisrael.

And in the time of the Redemption, all the Gentiles will praise, glorify and bless the Name of HaShem for having such mercy on Am Yisrael so that the gentiles could not execute all of their evil plots; for if they could do whatever they wanted, there would be no end and limitation to the punishment that they’d receive.

(Haggadah of the Sages of Jerusalem, page 144)



Nirtza

“**One who knows**”: This poem’s writer is unknown, nor when it was composed, and about what it was founded on. And it doesn’t appear in all the Sephardic Haggadahs, only in the Ashkenazi Haggadahs. (nowadays it’s been adopted by all communities- both Sephardic and Ashkenazi)..[

In the Haggadah with the commentary “Marbeh Lesaper” it is written, they found this poem “one -who knows” written on a parchment hidden in the Beit Midrash of the RoKeAch of Worms and it was set it for generations to sing on Passover night.

I found one sheet in an old parchment with handwriting which proves it was written several centuries ago, because this poem is written in it, and before it is written “Shema Yisrael, HaShem is our God, HaShem is the One” (Deuteronomy 6:4) followed by the poem of “one who know” etc. until the end of the poem. From that I learned that the composer wrote it based

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on the verse “Shema Yisrael” which was then customary to say after the end of the Haggadah...

And maybe the song was written so that no one would forget to recite the Shema, especially in their time of praying Arvit (the evening prayer) earlier than today.

(Haggadah of the sages of Jerusalem quoting Rabbi Shimshon Aharon Wertheimer zt”l, page 166)

“Chad Gadya (one kid) ...”: A foolish Chassid was in Slonim, distressing and hurting everyone about spiritual and material matters, “his hand is against everyone, and everyone’s hand against him” (Beresheit 16:12)

Rabbi Aizel Charif asked him:

Why is it for you? Why do you do that?

He replied: I do it for the sake of Heaven

Rabbi Aizel answered: If you delve into it you will find that it would seem that the opinion of Heaven is not right in the action written in the song Chad Gadya:

The dog was right- Biting the Predatory Cat

The fire was right- that burned the stick that hit the just dog

And the bull was right - who drank the water that extinguished the just fire

And the angel of death was right- who killed the butcher who slaughtered the just bull

So why did HaKadosh Baruchy strike the angel of death?

Rabbi Aizel concludes: Hence we have proof that even if you’re right, you should not hurt others.

(Chidudim page 39).

Halachot and Laws For the End of the Seder:

A. One must tell the stories of the Exodus and the Passover Laws on the night of 15th of Nissan

B. The amount of stories should be as much as one can until he falls asleep or until the middle of the night (find out what time is Jewish chatzot in your area before the holiday)

Chidushim & Commentary

C. If one wishes to take a Chumra upon himself, he can stay awake all night as long as his body is not suffering, and when he gets tired he should go to sleep.

D. If he completed story of the Exodus from Egypt, and he wishes to study other Torah subjects- he may. In any case, it is better to link and connect anything he studies to Passover-related laws

E. After falling asleep, if he woke up, it is not mandatory to study Passover laws and the story of the Exodus from Egypt again. And if one wishes to take a righteous Chumra upon himself will have a blessing come upon him as “that will be the splendor of all His devout ones. Halleluyah!” (Psalm 149:9)

(Responsa ‘Ach Tov L’Yisrael ‘ Part 2 siman 8)

בשורה משמחת



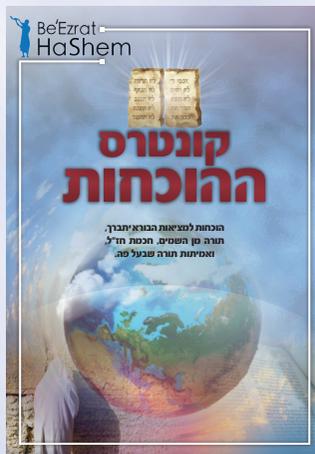
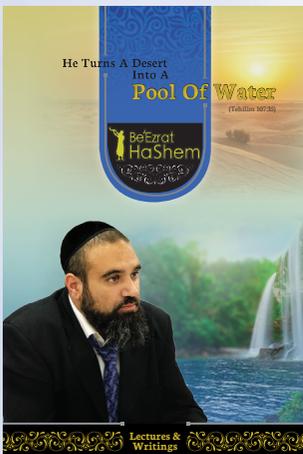
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