

# THE NOMOS AND NARRATIVE OF THE PESACH SEDER

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Sixteenth Street Synagogue

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## Malachi 3:23

ספר מלאכי פרק ג

(כג) הנה אנכי שולח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא:

23) Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord.

## Mishna Pesachim 10:4

משנה מסכת פסחים פרק י

(ד) מְזַגְגוּ לוֹ כּוֹס שֵׁנִי, וְכֵאֵן הֵבִין שׁוֹאֵל אָבִיו. וְאִם אֵין דַּעַת בְּבִן, אָבִיו מְלַמְדוֹ, מֵה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת, שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמֵצָה, הַלַּיְלָה הַזֶּה כֻּלּוֹ מֵצָה. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בָּשָׂר צְלִי, שְׁלֹק, וּמִבְשָׁל, הַלַּיְלָה הַזֶּה כֻּלּוֹ צְלִי. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ מְטַבְּלִין פֶּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים. וְלִפֵּי דַעַתוֹ שֶׁל בֶּן, אָבִיו מְלַמְדוֹ. מִתְחִיל בְּגִנוּת וּמְסִים בְּשִׁבְחָה, וְדוֹרֵשׁ מֵאַרְמֵי אוֹבֵד אָבִי, עַד שֶׁיִּגְמֹר כָּל הַפְּרָשָׁה כְּלָה:

Mishnah. They filled a second cup for him. At this stage the son questions his father; if the son is unintelligent, his father instructs him [to ask]: ‘why is this night different from all [other] nights. For on all [other] nights we eat leavened and unleavened bread, whereas on this night [we eat] only leavened bread; on all other nights we eat all kinds of herbs, on this night bitter herbs; on all other nights we eat meat roast, stewed or boiled, on this night, roast only. On all other nights we dip once, but on this night we dip twice.’ and according to the son's intelligence his father instructs him. He commences with shame and concludes with praise; and expounds from “A wandering Aramean was my father” until he completes the whole section.

## Hauerwas, Stanley (1981). “A Story-Formed Community: Reflections on Watership Down.” The Hauerwas Reader.

Watership Down begins with the exodus of a group of rabbits from a well-established warren on the slim basis that one rabbit with the gifts of a seer dinks that warren is threatened with destruction. As a result the group is forced to undergo a hazardous journey in search of a new home, ultimately Watership Down, as well as the dangerous undertaking of securing does from the militaristic warren of Efrafa. It is important to note that the rabbits of Watership Down do not leave their old warren as a people (or a rabbinhood). They leave only as a group of individuals joined together by their separate reasons for leaving the warren. All they share in common is the stories of the prince of the rabbits, El-ahrairah. They become a people only as they acquire a history through the adventures they share as interpreted through the traditions of El-ahrairah. For this reason Watership Down is fundamentally a political novel. It is concerned with exploring what conditions are necessary for a community to be a viable polity. Thus much of the novel depicts contrasting political communities that bear striking similarities to past and present polities.

A people are formed by a story that places their history in the texture of the world. Such stories make the world our home by providing us with the skills to negotiate the dangers in our environment in a manner appropriate to our nature... Good and just societies require a narrative, therefore, that helps them know the truth about existence and fight the constant temptation to self-deception.

**Walzer, Michael (1986). Exodus and Revolution.**

In the early months of 1960, I visited a number of southern cities in order to write about the black student sit-ins that marked, though I didn't know it then, the beginning of sixties radicalism. And in Montgomery, Alabama, in a small Baptist church, I listened to the most extraordinary sermon that I have ever heard--on the Book of Exodus and the political struggle of southern blacks. There on his pulpit, the preacher, whose name I have long forgotten, acted out the "going out" from Egypt and expounded its contemporary analogues: he cringed under the lash, challenged the pharaoh, hesitated fearfully at the sea, accepted the covenant and the law at the foot of the mountain. The sermon struck me with especial force because I was, in 1960, a graduate student writing a dissertation on the Puritan Revolution, and I had read many sermons in which the Book of Exodus figured as a central text or a reiterated reference.

**Washington, Joseph R. Jr. (1964). Black Religion; the Negro and Christianity in the United States.**

"We are an enslaved race, cut off from our past and at the mercy of the present. But our Lord has spoken to Pharaoh's heart through a prophet: 'Let my people go, that they may serve me.'" Sensing that the people are with him, he moves to the edge of rostrum and leans in the direction of the people: "We have endured hard trials! They seem to be getting worse. Do you believe the Lord will redeem us 'with a stretched-out arm, and with great judgments'? Will He deliver us? (Congregational response: "Yes, He will!") Have you ever doubted it? (Congregational response: "No! Never!") The Lord your God is at work in these hard trials." Brown takes out a white handkerchief to wipe his face as he stalks across the platform declaring: "I will rid you of their bondage. You shall know it is the Lord our God who bringeth us out from under the bondage. But you must trust Him. The way will be filled with pain and disappointments. There will be setbacks and heartaches. But He has promised. Our God has never broken a promise." Bending over and pointing his long finger knowingly, he describes the trial by tribulation as a test of their faithfulness: "You will need to face rivers of blood, wars of nerves, the loss of your first-born, plagues of all kinds. But you can trust the promises of the Lord and lean upon His everlasting arms."

Brown then jumps behind the centered pulpit, and with outstretched arms, shouts: "He will make a way out of no way for His people. To be His people does not mean feuding, fussing, and fighting. It does not mean love of whoredom, wine, waggery, wallowing, wantonness, whimpering and wishful thinking. It means letting go and letting God. There will be a land flowing with milk and honey. There will be no pain in that land, no sorrow there – nothing but joy in that land." Cries of "Take us to that land" are heard as Brown paces to and fro across the platform with his arms pointing ceilingward as if God were perched on the chandeliers. He stops abruptly, turns to the choir behind him, and in a pleading tone says: "Let my people go." And turning back to the congregation, declares, obviously imitating Moses: "Let my people go. But old Pharaoh has a hard heart. He cannot be persuaded. He refuses to acknowledge and obey the Lord above all gods." Brown then drops to his knees and in perfect mime dramatizes the plagues of frogs, lice, flies, locusts, beasts, and hail, claiming each time that Pharaoh hardened his heart and "would not let the people go." The preacher then rises and begins to relate the plagues which the present day Pharaohs face. "We begin with a statement describing the conditions of our bondage, but Pharaoh hardens his heart. We call for negotiations, but the heart is hardened. We protest, march, sit-in, and call for negotiations again. The heart is still hard against us. We are suffering, but thank God we are no longer alone. Like the people of Israel, the battle is being

fought for us. Finally, the day will come... Thus the Lord saved Israel that day; and one day He will deliver us. One day Pharaoh will let my people go. But then it will be too late for him.”

**Walzer, Michael (1986). Exodus and Revolution.**

Indeed, in a long speech opening the first session of the first elected parliament of his protectorship, Oliver Cromwell described the Exodus as "the only parallel of God's dealing with us that I know in the world. . . ." The parallel was not yet complete: "We are thus far, through the mercy of God, . . ." said Cromwell, and warned against the return to "bondage under the regal power" that in fact followed close upon his own death four years later.

Since then, not surprisingly, I have found the Exodus almost everywhere, often in unexpected places. It is central to the communist theology or anti-Theology of Ernst Bloch, the source and original of his "principle of hope" ... It is the subject of a book by Lincoln Steffens, called *Moses in Red*, published in 1926: a detailed account of Israel's political struggles in the wilderness and a defense of Leninist politics. It plays a large part in the "liberation theology" worked out by Catholic priests in Latin America. In the 1970s, the most serious and sustained work on the Exodus was probably being done in countries like Argentina, Peru, and Colombia. "If we take the Exodus as our theme," wrote the Argentine theologian Severino Croatto, "we do so because in it Latin American theology finds a focal point . . . and an inexhaustible light."

**Ramban on Exodus 13:16**

רמב"ן על שמות פרק יג פסוק טז

This is why Scripture says in connection with the wonders [in Egypt]: “That thou [Pharaoh] mayest know that I am the Eternal in the midst of the earth,” which teaches us the principle of providence, i.e., that God has not abandoned the world to chance, as they [the heretics] would have it; “That thou mayest know that the earth is the Eternal’s” which informs us of the principle of creation, for everything is His since He created all out of nothing; “That thou mayest know that there is none like Me in all the earth,” which indicates His might, i.e., that He rules over everything and that there is nothing to withhold Him. The Egyptians either denied or doubted all of these [three] principles, [and the miracles confirmed their truth]. Accordingly, it follows that the great signs and wonders constitute faithful witnesses to the truth of the belief in the existence of the Creator and the truth of the whole Torah.

וְלִכֵּן יֹאמַר הַפְּתוּב  
בְּמוֹפְתֵימָם: לְמַעַן תִּדְעַה כִּי אֲנִי ה' בְּקִרְבֵּךְ  
הָאָרֶץ (לְעֵיל ח', לְחַס), לְהוֹרוֹת עַל  
הַהִשְׁגָּחָה, כִּי לֹא עֲזַב אוֹתָהּ לְמַקְרִים  
כְּדַעְתָּם. וְאָמַר: לְמַעַן תִּדְעַה כִּי לֹא הָאָרֶץ  
(שָׁם ט', כ"ט), לְהוֹרוֹת עַל הַחֲדוּשׁ, כִּי הֵם  
שָׁלוּ שֶׁבְּרָאָם מֵאִין. וְאָמַר: בְּעֵבֹר תִּדְעַה כִּי  
אֵין כְּמוֹנֵי כָּל הָאָרֶץ (שָׁם ט', י"ד), לְהוֹרוֹת  
עַל הִיכָלֶת, שֶׁהוּא שְׁלִיט בְּכָל, אֵין מְעַכֵּב  
כִּידוּ, כִּי בְּכָל זֶה הָיוּ הַמְצָרִים מְכַחֲשִׁים  
אוּ מְסַתְּפָקִים. אִם כֵּן הָאוֹתוֹת וְהַמוֹפְתִים  
הַגְּדוֹלִים עֲדִים נֶאֱמָנִים בְּאֵמוֹנַת הַבוֹרָא  
וּבַתּוֹרָה כְּלָהּ.

**Deuteronomy 6:20**

ספר דברים פרק ו

(כ) כִּי יִשְׁאַלְךָ בִּנְךָ מִחֵר לֵאמֹר מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֲתָכֶם:

When your son asks you in time to come, saying, 'What do the testimonies and the statutes and the judgments mean which the LORD our God commanded you?'

### Deuteronomy 6:21-23

ספר דברים פרק ו

(כא) ואמרתי לבנך עבדים היינו לפרעה במצרים ויצאנו ה' ממצרים ביד חזקה:  
(כב) ויתן ה' אותות ומפתים גדלים ורעים במצרים בפרעה ובכל ביתו לעינינו:  
(כג) ואותנו הוציא משם למען הביא אותנו לתת לנו את הארץ אשר נשבע לאבותינו:

- 21) Then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a mighty hand.  
22) Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household;  
23) He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.

### Deuteronomy 6:24-25

ספר דברים פרק ו

(כד) ויצונו ה' לעשות את כל החקים האלה ליראה את ה' אל היינו לטוב לנו כל הימים לחיי תנו פהיום הזה:  
(כה) וצדקה תקנה לנו כי נשמר לעשות את כל המצוה הזאת לפני ה' אל הינו כאשר צונו:

- 24) So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as it is today.  
25) It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us.

### **Cover, Robert (1982). "Nomos and Narrative." Harvard Law Review.**

We constantly create and maintain a world of right and wrong, of lawful and unlawful, of valid and void. The student of law may come to identify the normative world with the professional paraphernalia of social control. The rules and principles of justice, the formal institutions of the law, and the conventions of a social order are, indeed, important to that world; they are, however, but a small part of the normative universe that ought to claim our attention. No set of legal institutions or prescriptions exists apart from the narratives that locate it and give it meaning. For every constitution there is an epic, for each Decalogue a scripture. Once understood in the context of the narratives that give it meaning, law becomes not merely a system of rules to be observed, but a world in which we live.

### Rashi on Exodus 13:8

רש"י על שמות פרק יג פסוק ח

(ח) בעבור זה - בעבור שאקיים מצותיו כגון פסח מצה ומרור הללו:

Because of *this* – Because I will fulfill His commandments, e.g., these Pesach, Matzah, and Marror.

### Malachi 3:24

ספר מלאכי פרק ג

(כד) והשיב לב אבות על בנים ולב בנים על אבותם...

- 24) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers...

# THE MAGGID

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול. כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישׂראל. השתא עבדי, לשנה הבאה בני חורין:

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

מה נשתנה הלילה הזה מכל הלילות. שׁבֶּכֶל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כּלוּ מצה: שׁבֶּכֶל הלילות אנו אוכלין שאר ירקות, הלילה הזה (כּלוּ) מרור: שׁבֶּכֶל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים: שׁבֶּכֶל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה כּלוּ מסבין:

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

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

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

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

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

עבדים היינו לפרעה במצרים, ויוציאנו ה' אל הינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כּלוּ חמץ כּלוּ נבונים כּלוּ זקנים כּלוּ יודעים את התורה מצנה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח:

We were slaves to Pharaoh in Egypt, and the Lord, our God, 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.

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק והיו מספרים ביציאת מצרים כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריאת שמע של שחרית:

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!"

אמר רבי אלעזר בן עזריה הרי אני כבן שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדַרְשָׁה בן זומא, שְׁנֵאמַר, לַמַּעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִים. כֹּל יְמֵי חַיֶּיךָ הַלַּיְלֹת. וְחַמְמִים אוֹמְרִים יְמֵי חַיֶּיךָ הַעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ לְהַבִּיא לְיָמֹת הַמְּשִׁיחַ:

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."

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישׂראל, ברוך הוא.

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!

בְּנֵי אֲרֵבֶעָה בְּנִים דְּבָרָהּ תּוֹרָה: אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שְׂאִינֹו יוֹדֵעַ לִשְׁאֹל:  
The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר. מָה הַעֲדוּת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֵלֵינוּ אֶתְכֶם. נֹאף אַתָּה אָמַר לוֹ כִּהְלָכֹת הַפֶּסַח אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמֹן:

The wise one, what does he say? "What are the testimonies, the statutes and the laws which the Lord, our God, 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.'

רָשָׁע מָה הוּא אוֹמֵר. מָה הַעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם וְלֹא לֹו. וְלִפִּי שְׂהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל כִּפְר בְּעֵקֶר. נֹאף אַתָּה הִקְהָה אֶת שְׁנָיו וְנֹאמַר לוֹ. בְּעֵבוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לִי וְלֹא לוֹ. אֵלֹו הִיָּה שָׁם לֹא הִיָּה נִגְאָל:

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 Lord did for me when I left Egypt"; 'for me' - but not for him! If he had been there, he would not have been redeemed!"

תָּם מָה הוּא אוֹמֵר. מָה זֶה אֵת. וְנֹאמַרְתָּ אֵלָיו בְּחוֹזֵק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עַבְדִּים:

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

וְשְׂאִינֹו יוֹדֵעַ לִשְׁאֹל אֶת פֶּתַח לוֹ. שְׁנֹאמַר, וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם:

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 Lord did for me when I left Egypt.'"

יְכוֹל מֵרֵאשִׁית חֹדֶשׁ, תִּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אֵי בַּיּוֹם הַהוּא יְכוֹל מִבְּעוֹד יוֹם, תִּלְמוּד לוֹמַר בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אֶמְרָתִי אֵלָא בְּשִׁעָה שְׁנֵישׁ מִצָּה וּמְרוֹר מִנְּחִים לְפָנֶיךָ:

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

מִתְחִלָּה עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרַבְנוּ הַמְּקוֹם לַעֲבוּדָתוֹ. שְׁנֹאמַר, וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם כֹּה אָמַר ה' אֵלֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תְּרַח אֲבִי אַבְרָהָם וְנָחוֹר וַיַּעֲבֹדוּ אֵלִים אֲחֵרִים:

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 Lord, the God 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.

וְאָקַח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנְּהָר וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן וְאַרְבָּה אֶת זְרַעוֹ וְנֹאמַן לוֹ אֶת יִצְחָק, וְנֹאמַן לְיִצְחָק אֶת יַעֲקֹב וְנֹאמַן לַעֲשׂוֹ, וְנֹאמַן לַעֲשׂוֹ אֶת הַר שֵׁעִיר לְרִשְׁתָּ אוֹתוֹ, וַיַּעַק בֹּ וּבְנָיו יְרַדוּ מִצְרַיִם:

"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."

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא, שֶׁהִקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ לַעֲשׂוֹת. כִּמְהָ שְׁאֶמַר לְאַבְרָהָם אֲבִינֹו בְּבְרִית בֵּין הַבְּתָרִים. שְׁנֹאמַר, וַיֹּאמֶר לְאַבְרָם דָּע תִּדַע כִּי גַר יִהְיֶה וְרַעַךְ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנּוּ אֶתְּ אֲרֵבֶע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דוֹ דָּן אָנֹכִי וְנֹאחֲרֵי כֵן יִצְאוּ בְּרִכּוּשׁ גָּדוֹל:

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.'"

וְהָיָה שְׁעֵמֶדְהָ לְאַבוֹתֵינוּ וְלָנוּ. שֶׁל אֶחָד בְּלִבָּד עִמָּד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מִצִּילֵנוּ מִיָּדָם:

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!

צָא וְלָמַד מֵהַ בְּקִשׁ לָבוֹן הָאַרְמִי לַעֲשׂוֹת לְיַעֲקֹב בְּאֵבֵינוּ. שֶׁפָּרַעַה ל' אֶגְרוֹן אֶלָּא עַל הַזְכָּרִים וְלָבוֹן בְּקִשׁ לַעֲקוֹר אֶת הַכֹּל. שְׁנֵאמַר אַרְמִי אֶבְדֵּי אֲבֵי וַיִּרְדּוּ מִצְרַיִם וַיִּגְרֵם שָׁם בְּמַתִּי מַעֲט, וַיְהִי שָׁם לְגוֹי גָּדוֹל עֲצוּם וְרַב: וַיִּרְדּוּ מִצְרַיִם אֲנוּסִים עַל פִּי הַדְּבָר:

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."

[skipping]

רַבֵּן גַּמְלִיאֵל הֵיךְ אוֹמֵר, כָּל שֶׁל אֶמֶר שֶׁל שְׁלֹשׁ דְּבָרִים אֵלוּ בְּפֶסַח ל' אֵיזָא יְדֵי חוֹבְתוֹ, וְאֵלוּ הֵן: פֶּסַח. מַצָּה. וּמְרֹר:

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

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֵמַן שְׁבִית הַמִּקְדָּשׁ הֵיךְ קִיָּם עַל שׁוֹם מָה. עַל שׁוֹם שֶׁפֶסַח הַקְדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שְׁנֵאמַר, וְאֵמַרְתֶּם זִבַּח פֶּסַח הוּא לֵיד וְדֹ אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם וְאֵת בְּתֵינוּ הִצִּיל נִיק' ד' הָעַם וַיִּשְׁתַּחֲוּוּ:

Passover - the Passover-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason [did they do so]? Because the Omnipresent passed over our fathers' houses in Egypt, as it is said: "You shall say, It is a Passover-offering to the Lord, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

מַצָּה זֹאת שֶׁאֲנוּ אוֹכְלִים עַל שׁוֹם מָה. עַל שׁוֹם שֶׁל אֶת הַסְּפִיק בְּצַקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא וְגַאֲלָם. שְׁנֵאמַר, וַיִּאֲפוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת כִּי ל' אֵת חֲמִיץ כִּי ג' רָשׁוּ מִמִּצְרַיִם וְל' אֵת יָכְלוּ לְהַחֲמִיץ וְגַם צָדָה ל' אֵת עֶשְׂרֵי לָהֶם:

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus it is said: "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

מְרֹר זֶה שֶׁאֲנוּ אוֹכְלִים עַל שׁוֹם מָה. עַל שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שְׁנֵאמַר, וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעֵבֶר דָּה קוֹשֶׁה בַּח מֶר וּבְלִבָּנִים וּבְכָל עֵבֶר דָּה בְּשֻׁדָּה אֶת כָּל עֵבֶר דָּתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפִרְךְ:

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said: "They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת עֲצָמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם. שְׁנֹאמֵר, וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. ל' אֶת אֲבוֹתֵינוּ בְּלִבְךָ גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֵלֵא אִף אוֹתֵנוּ גָּאֵל עִמָּהֶם. שְׁנֹאמֵר, וְאוֹתֵנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אוֹתֵנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

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."

לְפִיכֶן אֲנַחְנוּ חַיִּים לַיהוּדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְכַבֵּד לְעֲלֹה וּלְקַלֵּס לְמִי שְׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֵּי. הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲפֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגְּאֻלָּה, וְנֵאמַר לְפָנָיו שִׁירָה תְּדַשָּׁה הַלְלוּיָהּ:

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 God!