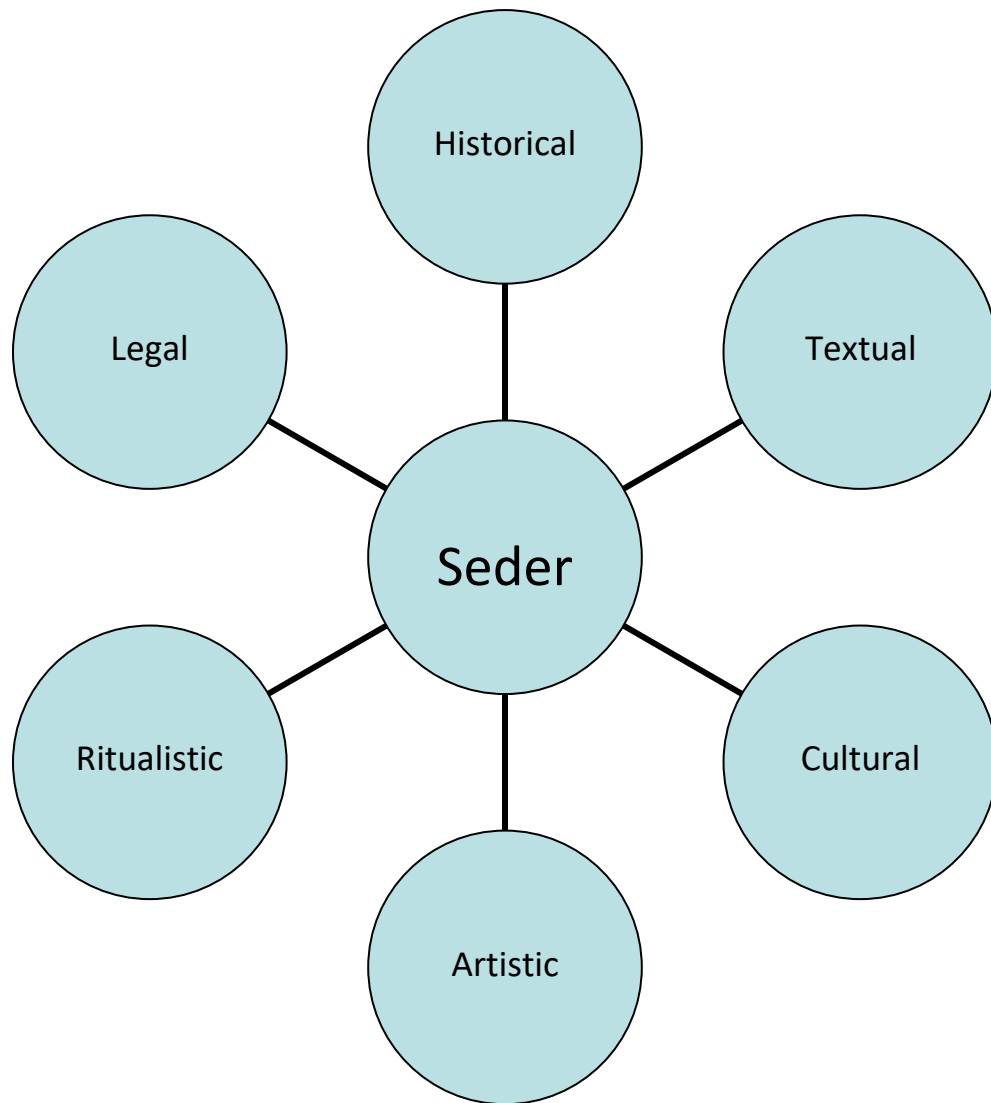


HAGGADAH SUPPLEMENT



SEDER

1) Joseph Tabory, PhD, JPS Haggadah

2 cups of wine before the meal ; 2 cups of wine after the meal (with texts read over each pair); Hallel on 2nd cup, immediately before meal; more Hallel on 4th cup, immediately after meal; Ha Lachma Anya – wish for Jerusalem in Aramaic - opens the seder; L'Shana HaBa'ah BiYerushalayim – wish for Jerusalem in Hebrew - closes it; Aramaic passage (Ha Lachma Anya) opens the evening; Aramaic passage (Had Gadya) closes the evening; 4 questions at the beginning of the seder; 13 questions at the end (Ehad Mi Yode'a); Two litanies in the haggadah: the Dayenu before the meal and Hodu after the meal.

2) Joshua Kulp, PhD, The Origins of the Seder and Haggadah, 2005, p2

Three main forces stimulated the rabbis to develop innovative seder ritual and to generate new, relevant exegeses to the biblical Passover texts: (1) the twin calamities of the destruction of the Jerusalem Temple and the Bar-Kokhba revolt; (2) competition with emerging Christian groups; (3) assimilation of Greco-Roman customs and manners.

2ND SEDER

3) David Galenson, PhD, Old Masters and Young Geniuses

There have been two very different types of artist in the modern era...I call one of these methods aesthetically motivated experimentation, and the other conceptual execution. Artists who have produced experimental innovations have been motivated by aesthetic criteria: they have aimed at presenting visual perceptions. Their goals are imprecise... means that these artists rarely feel they have succeeded, and their careers are consequently often dominated by the pursuit of a single objective. These artists repeat themselves, painting the same subject many times, and gradually changing its treatment in an experimental process of trial and error...They consider the production of a painting as a process of searching, in which they aim to discover the image in the course of making it; they typically believe that learning is a more important goal than making finished paintings. Experimental artists build their skills gradually over the course of their careers, improving their work slowly over long periods. These artists are perfectionists and are typically plagued by frustration at their inability to achieve their goals. In contrast, artists who have made conceptual innovations have been motivated by the desire to communicate specific ideas or emotions. Their goals for a particular work can usually be stated precisely, before its production, either as a desired image or as a desired process for the work's execution... Their execution of their paintings is often systematic, since they may think of it as primarily making a preconceived image, and often simply a process of transferring an image they have already created from one surface to another. Conceptual innovations appear suddenly, as a new idea immediately produces a result quite different not only from other artists' work, but also from the artist's own previous work...The precision of their goals allows conceptual artists to be satisfied that they have produced one or more works that achieve a particular purpose. Unlike experimental artists, whose inability to achieve their vague goals can tie them to a single problem for a whole career, the conceptual artist's ability to consider a problem solved can free him to pursue new goals...Thus whereas over time an experimental artist typically produces many paintings that are closely related to each other, the career of the conceptual innovator is often distinguished by discontinuity.

4) Paul Ricoeur, PhD, The Symbolism of Evil

Does that mean that we could go back to a primitive naiveté? Not at all. In every way, something has been lost, irremediably lost; immediacy of belief. But if we can no longer live the great symbolisms of the sacred in accordance with the original belief in them, we can...aim at a second naiveté in and through criticism. In short, it is through interpreting that we can hear again.

FOUR CUPS

5) Talmud Yerushalmi Pesahim 10:1

מניין לארבעה כוסות? ר' יוחנן בשם ר' בנייה כנגד ארבע גאולות...והוצאתי, והצלתי, וגאלתי, ולקחתי. ר' יהושע בן לוי אמר כנגד ארבעה כוסות של פרעה 'וכוס פרעה בידי ואשחט אותם אל כוס פרעה ואתן את הכוס על כף פרעה ונתתי כוס פרעה בידו וגו' (בראשית מ'). ר' לוי אמר כנגד ארבעה מלכיות ורבנן אמרי כנגד ד' כוסות של פורענות שהקב"ה עתיד להשקות את אומות העולם 'כי כה אמר ה' אלקי ישראל אלי קח את כוס היין החימה וגו' כוס זהב בבל ביד ה' (ירמיהו נה), 'כי כוס ביד ה' (תהילים עה), 'מטר על רשעים פחים אש וגפירת ורוח זלעפות מנת כוסם (תהילים יא):

Where's the hint for the 4 cups? R. Yochanan in the name of R. Benaya: Corresponding to the 4 (terms of) redemption...And I took out, and I saved, and I redeemed, and I took. R. Yehoshua b. Levi said: Corresponding to the 4 (references to the) goblet of Pharaoh (in recounting the butler's dream). R. Levi said: Corresponding to the 4 kingdoms. The Rabbis say: Corresponding to the 4 cups of punishment that God will feed the nations of the world... :

6) Babylonian Talmud, Pesachim 112a

'Even from the charity plate etc' - It is obvious that the four cups must be provided!

No, this is only necessary according to the opinion of Rabbi Akiva, who said: 'Make your Shabbat like an ordinary weekday and do not be beholden to others.' Here, in the case of the four cups, even Rabbi Akiva concedes due to publicizing the miracle.

אפילו מן התמחוי וכו'. פשיטא! -
לא נצרכא אלא אפילו לרבי
עקיבא, דאמר: עשה שבתך חול
ואל תצטרך לבריות - הכא משום
פרסומי ניסא מודי.

7) R. Shai Held, PhD, *The Journey and the (Elusive) Destination*

Scholars have offered historical answers to our question—parts of the seder took shape, they remind us, during a time of exile, and it is only natural that a community stripped of access to the land would downplay its centrality. Moreover, there were power struggles between Jewish communities living in Israel and those living in Babylonia, and the latter often triumphed... But there is likely also something deeper at play. Maybe the Haggadah seeks to teach us that the journey is often more important than the destination.... The Israelites are promised five stages of redemption, culminating in inheriting the land, but the Torah itself ends before that final promise has been fulfilled. On some level, the story the Torah tells is incomplete: the promised destination is still out of reach... In leaving out the arrival, then, the Haggadah is in a sense merely imitating the Torah. Maybe the Torah, too, wants us to know that the journey is not just a means but also an end in itself. The journey does not merely serve to lead us to the land. No, the journey itself is intrinsically holy.

8) Yehuda Kurtzer, PhD, *Shuva: The Future of the Jewish Past*

If one starts from the assumption that the Bible tells part of our story but that its fulfillment lies in our time, one is then required to believe that that first part of the story is left behind in the past; that we are correcting its failures as much as fulfilling its destiny. This is the case most clearly at the end of Deuteronomy, which leaves Israel preached on the precipice rather than entering the land. What follows in the books of prophets, Judges, and Kings constitutes a series of disappointments and failures. But this should not make us believe that the Torah is therefore an unfulfilled story and a paradigm that needs to be corrected. By telling the story in this way, and ending it before the entry to the land, the Bible becomes aspirational—it lays out a vision for future human participation in the story itself. A consciousness of memory tells us to root our story in the Torah's story, to experience its events and narrations as not merely momentarily or historically significant but as continually significant. We are meant to relive the giving of the Torah, not to count our years from it. (p 71)

YAHATZ

9) Joseph Tabory, PhD, *JPS Haggada*

In gaonic times only two matzot were used and this is the custom prescribed by Mainoides. It was customary, at all Shabbat and festival meals, to set the table with two loaves of bread. ..The Talmud mentioned that on Passover it was not necessary to have whole loaves at the table since the matzah commemorated the bread of affliction, and a broken loaf was appropriate. For this reason, it was customary to break one of the two loaves before the meal, either immediately before reciting the blessing over the matzah, according to Maimonides, or just before beginning the reading of the main part of the haggadah, according to most. However, this presented a problem when Passover fell on Friday night, as it was felt that a broken loaf was not appropriate for Shabbat. To solve this problem, an additional matzah was added when Passover fell on Shabbat, giving a total of three matzot. Eventually, putting three matzot on the table became customary at every seder.

10) *The Book of Religion, Ceremonies and Prayers of the Jews, 1738, by apostate "Gamliel ben Pedahzur"*

...in the Middle of the Table stands a large Dish, covered with a Napkin; on that Napkin lays a Passover-Cake...which is called Saupheck, in English, a doubtful one; That Cake is covered with a Napkin, and on the Napkin lays a second Cakes...That Cake too is covered with a Napkin, and on the napkin lays a third Cake...That Cake too is covered with a Napkin, and on the Napkin lays a fourth Cake... (See Rabbi Dr. Daniel Sperber's Minhagei Yisrael, vol. 6)

11) R. Yaakov Reicher, Chok l'Yisrael, Orach Chaim 476:27 (Prague and Galicia, late 17th- early 18th c.)

ובמדינות אלו נוהגין לעשות מהעיסה ד' מצות, וקורין לרביעי מצת ספיקא, כדי שאם יארע תקלה באחת מהן לוקחין אותה. אף על גב דאין לעשות רק ג' כלחמי תודה, עיין בלבוש, אפשר שסומכין העולם כיון דלספיקא עבדינן אין קפידא בדבר:

And in these countries, there is a custom to make 4 matzos from the dough, and they call the fourth "doubtful matzah" – so that if something happens to the others, they take that one. And even though one should really have 3 like the loaves of the thanksgiving (see Levush), perhaps people rely on the fact that it is only for doubt, and therefore it is okay.

MAGGID

12) R. Jonathan Sacks, PhD, Haggadah

...known as Maggid, from the word Haggadah, "to relate, recount, declare, proclaim." ...the word haggadah derives from a verb that also means "to bind, join, connect." The story of the Exodus is more than a recounting (sippur) of things that happened long ago. It binds the present to the past and future. It connects one generation to the next. It joins us to our children. Jewish continuity means that each successive generation commits itself to continuing the story. Our past lives on in us.

13) R. Menachem Mendel Schneerson, Haggadah

השם "הגדה" בפסחים (קטו:) הגדה על שם "והגדת לבנך" ויש מפרשים הגדה שהוא לשון הודאה ושבח להקב"ה על שהוציאנו מארץ מצרים כמו שמתרגם בירושלמי "הגדתי היום לה' אלקיך" – "שבחתי יומא דין" וכן תרגמו ר' סעדיה בערבי (אבודרהם). ויש גורסין אגדה באל"ף (ראה דקדוקי סופרים לפסחים קטו-קטז, תוספות ד"ה "אמר" ע"ז מה. ובכמה ראשונים):

The name Haggadah in Tractate Pesahim refers to "And you shall tell your child." And some explain "haggadah" as the language of gratitude and praise to God for taking us out of the land of Egypt, as the Yerushalmi translates "And higadeti today to the Lord your God," – "I praised on this day," and likewise did Rabbi Saadia interpret it in Arabic (acc. to Abudarham). And some read it as Aggadah with an aleph (which means story).

14) Rebecca Newberger Goldstein, New American Haggadah

Haggadah means narration, and tonight's celebration insists on the moral seriousness of the stories that we tell about ourselves. Stories are easily dismissible as distractions, the make-believe we craved as children, losing ourselves in the sweet enchantment of "as if." "As if" belongs to the imagination, that wild terrain governed by no obvious rules. But tonight we are asked to take this faculty of the mind, so beloved by children and novelists, extremely seriously. All the adults who have outgrown story time are to be tutored tonight...Tonight is the night that we sanctify storytelling.

15) R. Joseph B. Soloveitchik, PhD, *Redemption, Prayer, Talmud Torah*

The slave lives in silence, if such a meaningless existence may be called life. He has no message to deliver. In contrast with the slave, the free man bears a message, has a good deal to tell, and is eager to convey his life story to anyone who cares to listen. No wonder the Torah has, four times, emphasized the duty of the father – a liberated slave – to tell his children, born into freedom, the story of his liberation. For a man who is eager to tell his story, is always surrounded by an audience willing to listen to his story. The slave has neither a story nor a curious audience. (Delivered at a faculty colloquium at the University of Pennsylvania under the aegis of B'nai Brith Hillel Foundation, May, 1973)

HA LAHMA ANYA

16) Cecil Roth, PhD, *The Eastertide Stoning of the Jews and its Liturgical Echoes*

Among the obscure anti-Jewish customs which became current in Europe in the Dark Ages not perhaps so happy a period in our history as the records would imply were many bound up with Holy Week and the anniversary of the Passion. One of the most curious was the usage of casting stones at the houses of the Jews (and hence by a natural transition at the Jews themselves) throughout the week. Traces of this are so widely found that it must obviously have been almost universal at one period- part of the unwritten 'Jewry Law' observed by the populace.' It was probably of Byzantine origin, and survived in what was formerly the Eastern Empire until a relatively recent date, but the earliest references to it are found in France. The 'Ordinary' of St. Vincent of Chalon-sur-Saône records baldly that on Palm Sunday 'the Jews were stoned by the clergy and people, because they stoned Jesus'.

STORIES OF RABBIS' STORYTELLING

17) Tosefta Pesahim 10

מעשה ברבן גמליאל וזקנים שהיו מסובין בבית ביתוס בן זונין בלוד והיו [עסוקין בהלכות הפסח] כל הלילה עד קרות הגבר הגביר מלפניהם ונועדו והלכו [להן] לבית המדרש איזו היא ברכת הפסח ברוך אשר קדשנו במצותיו וצונו לאכול הפסח איזו ברכת הזבח ברוך אשר קדשנו במצותיו וצונו לאכול הזבח.

Once Rabban Gamaliel and the elders were reclining in the house of Boethius son of Zonin in Lod, and they were engaged in studying the laws of Pesach all night until the crow of the rooster. They got up and got together and walked to the study hall. What is the blessing on the Paschal Lamb? Blessed is the One Who sanctified us with commandments and commanded us to eat the Paschal Lamb. What is the blessing on the other offering? Blessed is the One Who sanctified us with commandments, and commanded us to eat the slaughtered offering.

18) Sagit Mor, PhD, The Laws of Sacrifice or Telling the Story of the Exodus?

Rabban Gamaliel and the leaders sitting with him...try to create a sense of continuity through learning about the sacrifice, but without encouraging any immediate sense of redemption, which may cause people to take concrete initiative to bring the redemption...The story of the rabbis in Bnei Brak, which connects the current moment to parallel processes in Jewish history, changes practically the perspective of the people present. The destruction and exile are not a singular experience...but instead one experience among the many difficulties that the Jewish nation has survived during its existence...The approach of storytelling by this group in Bnei Brak sees in the experiential - rather than in the intellectual – the way to properly deal with loss. (found in *Zion* 68:3 (2003), 302, 309)

19) Brachi Elitzur, PhD, The Collective Memory of the Exodus (translated by Kaeren Fish)

In the Books of Ezra and Nehemiah – and especially in Chronicles (*Divrei Ha-yamim*) – the exodus is almost completely absent, even where we would expect to find mention of it... we view it as arising from the sensitive state of the returnees from the Babylonian exile and the desire to instill some hope in them with regard to the future. The exodus was a one-time event, a miracle of unprecedented scope, in which a subservient nation received Divine aid that transformed its situation from one of persecution to one of triumph...God's hand was felt at every stage of the process. The miraculous aspect characterizing the Exodus could have amplified the sense of weakness and lack of faith among the returnees towards the promises of the prophets. The miracles of the Return to Zion were not spectacular, unprecedented wonders. The reality was very different from the prophetic descriptions of events whose power would cause the impressions of the miraculous Exodus to fade into oblivion. The omission of any mention of the Exodus, then, was meant to moderate the anticipation of a supernatural miracle and to reinforce faith in the process of the return as the realization of God's promise via the prophets and as the realization of the redemption.

AVADIM HAYINU – WE WERE ONCE SLAVES

20) Babylonian Talmud Pesahim 116a

מתחיל בגנות ומסיים בשבח: מאי בגנות? רב אמר מתחלה עובדי עבודה זרה היו אבותינו [ושמואל] אמר עבדים היינו. אמר ליה רב נחמן לדרו עבדיה, עבדא דמפיק ליה מריה לחירות ויהיב ליה כספא ודהבא מאי בעי למימר ליה? אמר ליה בעי לאודויי ולשבוחי א"ל פטרתן מלומר מה נשתנה פתח ואמר עבדים היינו:

Commence with the shame and conclude with praise: What is 'with shame'? Rab said: 'Aforetime our fathers were idolaters'; while Samuel said: 'We were slaves.' R. Nahman asked his slave Daru: 'When a master liberates a slave and gives gold and silver, what should the freed slave say to the former master?' 'The freed slave should thank and praise the former master,' replied he. 'You have excused us from saying "Why [is this night] different?"' observed he. [Thereupon] he commenced by reciting, 'We were slaves.'

21) R. Lawrence Hoffman, PhD, My People's Passover Haggadah (p 219)

The two opinions (slavery or idolatry) are not idle alternatives. Slavery is physical; idolatry is spiritual. The former can be forced upon us; the latter is our own choosing. When I was a rabbinic student, a hospital chaplain once explained that being relegated to bed, wearing only a hospital gown, and scarred from surgery is likely to be experienced by patients as degrading. Identifying degradation as idolatry teaches us that true degradation arises only from within, so that no matter what disease does to our outer appearance, we should not abandon our sense of inner dignity. But under the truly adverse conditions of illness, we are often unable to see that. Hospital visitors need to appreciate how patients are likely to feel, as their independence, even their ability to dress and groom themselves, is taken from them.

22) R. Elie Kaunfer, DHL, *What is the Story of the Jewish People?*

The move out of slavery was a one-time event. We never went back to being slaves. The move from idolatry is more complicated. After all, the sin of the golden calf occurred after the Exodus. So is the move meant to be linear or more iterative?

23) Robert Cover, *Obligation: A Jewish Jurisprudence of the Social Order*

Judaism is, itself, a legal culture of great antiquity... When I am asked to reflect upon Judaism and human rights, therefore, the first thought that comes to mind is that the categories are wrong. I do not mean, of course, that basic ideas of human dignity and worth are not powerfully expressed in the Jewish legal and literary traditions. Rather, I mean that because it is a legal tradition, Judaism has its own categories for expressing through law the worth and dignity of each human being. And the categories are not closely analogous to “human rights.” The principal word in Jewish law, which occupies a place equivalent in evocative force to the American legal system’s “rights,” is the word *mitzvah*, which literally means “commandment” but has a general meaning closer to “incumbent obligation.”

Yet, as I scan my own—our own—privileged position in the world social order and the national social order, as I attend the spiritual and material blessings of my life and the rather obvious connection that some of these have with the suffering of others, it seems to me that the rhetoric of obligation speaks more sharply to me than that of rights. Of course, I believe that every child has a right to decent education and shelter, food and medical care; of course, I believe that refugees from political oppression have a right to a haven in a free land; of course, I believe that every person has a right to work in dignity and for a decent wage. I do believe and affirm the social contract that grounds these rights. But more to the point, I also believe that I am commanded—that we are obligated—to realize those rights:

FOUR CHILDREN

24) Lemony Snicket, *New American Haggadah*

Some scholars believe there are four kinds of parents as well. The wise parent is an utter bore. “Listen closely, because you are younger than I am,” says the Wise Parent, “and I will go on and on about Jewish history, based on some foggy memories of my own religious upbringing, as well as an article in a Jewish journal I have recently skimmed.” The Wise Parent must be faced with a small smile of dim interest. The Wicked Parent tries to cram the story of our liberation into a set of narrow opinions about the world. “The Lord led us out of Egypt,” the Wicked Parent says, “which is why I support a bloodthirsty foreign policy and am tired of certain types of people causing problems.” The Wicked Parent should be told in a firm voice, “With a strong hand God rescued the Jews from bondage, but it was my own clumsy hand that spilled hot soup in your lap.” The Simple Parent does not grasp the concept of freedom. “There will be no macaroons until you eat all of your brisket,” says the Simple Parent, at a dinner honoring the liberation of oppressed peoples. “Also, stop slouching at the table.” In answer to such statements, the Wise Child will roll his eyes in the direction of the ceiling and declare, “Let my people go!” The Parent Who is Unable to Inquire has had too much wine, and should be excused from the table.

25) R. Yehudah Aryeh Leib Alter (19th cent), *Sefat Emet Torah Thoughts for Shabbat and Holidays*

כנגד ארבעה בנים כו'... ושאלות הללו יש בכל איש ישראל. מצד חקירות השכל שע"ז היצ"ר מהרהר אחר החוקים ועל זה צריך להיות התשובה מוכן בלב האדם כי לעשות רצון הש"ת יש מזה יותר טעם ושמחה מהבנת טעם המצוה. וזה אין מפטירים כו', שטעם מצוה של מצה אף שאין בו טעם מתוק לו יותר ממטעמים. והרשע פורק עול ממש. מה העבודה? ואומרו "לכם" פי' מה כחו של בשר ודם לעבוד להש"ת? ועל ידי זה מהרהר אחר השגחה עליונה כמ"ש בספרים. והתשובה – בעבור זה – פי' ע"י שהוא בשר ודם אין לו שכל כאוי חשוב לפניו יתברך עבודתו יותר ממלאכי עליון...

With reference to four children, etc.: Every Jewish person has these questions. Regarding intellectual investigation, the evil inclination questions regarding the laws – and one should have the answer in his/her heart that doing God’s will should involve more enjoyment than simply intellectual understanding. And this is the meaning of “Do not eat dessert after *afikoman*” – that the taste of *matzah* though it is not sweet should taste better than sweets. And the wicked truly casts off the yoke. What is this worship? And the reference “to you” means, “What does the worship by flesh and blood accomplish for God?” And consequently one wonders about Divine interest in human affairs. And the answer – “For the sake of this” – means that specifically because we are human and are imperfect, our worship is more important to God than the service of angels...

26) Yisrael Yuval, PhD, The Haggadah of Passover and Easter, *Tarbiz* 5756

בהגדה שלפנינו וכמותה במכילתא מוצג הבן הרשע כמי ששואל 'מה העבודה הזאת לכם.' הוא מערער על ההלכה ועל המצוות ובכך הוציא את עצמו מן הכלל וכפר בעיקר – תיאור ההולם היטב יהודי נוצרי.

In our Haggadah and likewise in the Mekhilta, the wicked child is presented as one who asks: What is this worship to you? This child challenges the legitimacy of law and commandments and thus removes her/himself from the whole and committed blasphemy – an appropriate description of the early Jewish Christians.

27) Michael Wyschogrod, PhD, *Body of Faith* (1983)

The foundation of Judaism is the family identity of the Jewish people as the descendants of Abraham, Isaac, and Jacob. Whatever else is added to this must be seen as growing out of and related to the basic identity of the Jewish people as the seed of Abraham elected by God through descent from Abraham. This is the crux of the mystery of Israel's election. Seen through the eyes of man, a divine election of a group defined by some ideological criterion would be far more plausible. It would have been far more understandable had God elected all those who feed the hungry and clothe the naked or, if our sensibilities are more contemplative than active, all those who have grasped the absolute or achieved Nirvana. These are accomplishments of individuals and reflect unusual endowment or effort or both. But being born into a particular family is hardly an achievement for which anyone deserves either credit or blame...God chose the route of election, and of the election of a biological instead of ideological people, because this was his free choice...Rarely has any theology come to grips with the contingency that follows from God's freedom.

ARAMI OVED AVI

28) Mekhilta deRabbi Yishmael Bo – Masekhta de'Pisha 5

מפני מה הקדים הכתוב לקחתו של פסח לשחיטתו ארבעה ימים? היה רבי מתיה בן חרש אומר...הגיע שבועתו שנשבע הקדש ברוך הוא לאברהם שיגאל את בניו, ולא היה בידם מצוות שיתעסקו בהם כדי שיגאלו, שנאמר: (יחזקאל טז, ז) "רַבֵּה כְצֶמַח הַשָּׂדֶה נִתְחַיֶּה, וְתִרְבִּי וְתִגְדְּלִי וְתִבְאִי בְעֵדֵי עַדִּים, שְׂדִים נִלְנוּ וְשַׁעֲרֶיהָ צִמְחָה, וְאֵת עֵרֶם וְעֵרֶה". עֵרֶם מִכָּל מִצְוֹת. נִתַּן לָהֶם הַקֹּדֶשׁ בְּרוּךְ הוּא שְׁתֵּי מִצְוֹת, דָּם פֶּסַח וְדָם מִילָה, שִׁיתַּעֲסֻקוּ בָּם כְּדִי שִׁיגָלוּ. רַבִּי אֱלִיעֶזֶר הַקָּפֶר בְּרַבִּי אֹמֵר וְכִי לֹא הָיָה בִידָם שֶׁל יִשְׂרָאֵל אֲרֻבַּע מִצְוֹת שֶׁאֵין כָּל הָעוֹלָם כְּדִי בָהֶם? שֶׁלֹא נִחְשְׁדוּ עַל הָעֲרִיּוֹת, וְלֹא עַל לְשׁוֹן הָרַע, וְלֹא שָׁנוּ אֶת שְׁמֵם, וְלֹא שָׁנוּ אֶת לְשׁוֹנָם...

Why did Scripture require taking the paschal lamb four days before slaughtering it? R. Matya the son of Harash said,...the oath God made to Abraham to redeem his progeny had arrived, and they lacked *mitzvot* in their hands to perform in order to be redeemed, as it is stated (Ezekiel 16:7), "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare." Naked from all *mitzvot*. So God gave them two *mitzvot*, the blood of the paschal lamb and the blood of circumcision, so that they might perform them in order to be redeemed. Rabbi Eliezer HaKapar in the name of Rebbe said, but didn't they already have in their hands four *mitzvot* that are more worthy than the entire world?! They were not suspect on illicit sexual behavior, and on evil speech, and they did not change their names, and they did not change their language...

29) R. Ayala Ronen Samuels, PhD, *Nashim Hokhmot Lev, Dirshuni*, Vol. 2

וְיֻצְאוּנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבְמִרְאָה גָדֹל, וּבְאִתּוֹת וּבְמִפְתֵּיִם (דברים כו, ח). לא הוציאנו הקדוש ברוך הוא ממצרים אלא בזכותן של נשים חכמות לב. 'בְּיַד חֲזָקָה' זו בת לוי, שחֲזָקָה ידה לשלוח את בנה על המים. שנאמר, 'וְתִקַּח-לוּ תַבַּת גִּמָּא וְתַחֲמֶרָה בַּחֲמֹר וּבִזְזִית וְתִשֶּׂם בָּהּ אֶת-הַיֶּלֶד וְתִשֶּׂם בְּסוּף עַל-שִׁפְתֵי הַיָּאָר' (שמות ב, ג). 'וּבְזֶרַע נְטוּיָה' זו בת פרעה, שנאמר, 'וְתִרְאֶה אֶת-הַתַּבָּה בְּתוֹךְ הַסּוּף וְתִשְׁלַח אֶת-אִמָּתָהּ וְתִקַּחָהּ' (שם ה). 'וּבְמִרְאָה גָדֹל' אלו הן שפרה ופועה, שנאמר, 'וְתִירְאֵן הַמִּיֻּלֶּדֶת אֶת-הָאֱלֹקִים וְלֹא עָשׂוּ כְּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם וְתַחֲיִין אֶת-הַיִּלָּדִים' (שמות א, יז). 'וּבְאִתּוֹת וּבְמִפְתֵּיִם' זו מרים, שכל אותו שנים שנדרו ישראל במדבר הייתה מתגלגלת עמהם באר פלאית שניתנה להם בעבורה, עד אותו היום שמתה ונסתלקה הבאר שנאמר, 'וַיָּשָׁב הָעָם בְּקֹדֶשׁ וְתַמַּת שֵׁם מָרִים וְתִקְבֶּר שֵׁם. וְלֹא-הָיָה מִיָּם לַעֲדָה' (במדבר כ, א-ב). על כן נאמר, 'וְכָל-הַנָּשִׁים אֲשֶׁר נָשָׂא לָבֶן אֶתְנָה בַּחֲכָמָה' (שמות לה, כו) - על אותן הנשים שנשאן לבן בחכמה וגברו על אוזלת היד, על חוסר האונים, על מורא מלכות ועל מגבלות אנוש. ועל שכמותן נאמר, 'אִם-תִּעֲרֹרוּ וְאִם-תִּעֲוֹרְרוּ אֶת-הָאֱהָבָה עַד שִׁתְּחַפֵּץ' (שיר השירים ג, ה), שבאותם המעשים העירו ועוררו תחתונים ועליונים לגאולה.

And the LORD brought us out of Egypt with a mighty hand, and with an outstretched arm, and with great awesomeness, and with signs and wonders (Deut. 26, 8). God only brought us out of Egypt in the merit of wise-hearted women. 'With a mighty hand' – this refers to Bat Levi who had the might of hand to send her child on the water, as it is said (Ex. 2, 3)... 'And with an outstretched arm' – this refers to Bat Pharaoh, as it is said (Ex. 2, 5)... 'And with great awesomeness' – this refers to Shifra and Puah, as it is said (Ex. 1, 17)... 'And with signs and wonders' – this refers to Miriam, for all the years that Israel wandered in the desert a wondrous well traveled with them on her account, until the day she died and it was no longer, as it is said (Num. 20, 1-2)... Therefore, it is said, 'And all the women whose heart stirred them in wisdom' (Ex. 35, 26) – referring to those women whose hearts stirred them in wisdom and they overcame weakness, powerlessness,

fear of the kingdom and human limitation. And regarding those like them, it is said, 'that you awaken and that you stir up the love until it pleases' (Song of Songs 3, 5): that with those actions they awakened and stirred up the worlds below and above to redemption.

HOW THINGS TURNED

30) Book of Jubilees 46

3. And Joseph died being a hundred and ten years old... 4. And he died and all his brethren and all that generation. 5. And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt. 6. And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of Ermon. 7. But he (=Makamaron) was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he (=Makamaron) returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt... 9. And the king of Egypt went forth to war with the king of Canaan...and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain. 10. And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them. 11. And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt. 12. And he devised an evil device against the children of Israel of afflicting them, and he said unto the people of Egypt: 13. 'Behold the people of the children of Israel have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.' ...

31) Brachi Elitzur, PhD, *What Caused the Switch from "And he [Pharaoh] gave them inheritance...in the best of the land" to "And they enslaved them and tortured them"?*

The sprouts of the enslavement thus begin through the Pharaoh who knew Joseph. And because he knew Joseph he worries about the brain drain from his land, and moreover, he worries about the contribution of Joseph's family to the rival kingdom on their border, and the advantage that it will gain in the international arena through their presence there.

And the words of Pharaoh who did not know Joseph are a continuation of his predecessor: "Let us deal wisely with him lest he multiply and when there is a war, he will join our enemies and make war with us and leave the land (Ex. 1:10)."

ניצני השיעבוד מתחילים אם כן על ידי פרעה, אשר כן ידע את יוסף, ובגלל ידיעתו את יוסף. פרעה חושש מאד מברירת המוחות מארצו, ועוד יותר מכך, הוא חושש מתרומתם של בני משפחת יוסף לממלכה היריבה הגובלת בארצם, והיתרון שהיא תקבל בזירה הבינלאומית מנוכחותם בה.

ממילא, דברי פרעה, אשר לא ידע את יוסף, הינם המשך ישיר של קודמו: "הִבֵּה נְתַחֲכֶמָה לוֹ פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלָּחֵם בָּנוּ וְעָלָה מִן הָאָרֶץ" (שמות א', י').

32) Uriel Simon, PhD, "Joseph Enslaves the Egyptians to Pharaoh", *Seek Peace and Pursue It* (2002)

Ensuring the peace of Israel in exile by way of an agreement with a ruler who can save his people is not only a political illusion, but it also involves a severe ethical price. For Yosef's identification with the interests of Pharaoh necessarily led to the adoption of the pharaonic norms: unlimited centralization, political subjugation and economic exploitation.

הבטחת שלומם של ישראל בגלות על-ידי ברית עם השליט המנצל את עמו היא לא רק מקסם שווא פוליטי, אלא כרוכה במחיר מוסרי כבד. שכן ההזדהות של יוסף עם האינטרסים של פרעה גררה בהכרח את אימוץ הנורמות של השלטון הפרעוני - ריכוזיות שאינה יודעת שבעה, שיעבוד פוליטי וניצול כלכלי.

SYMBOLISM OF BIBLICAL EGYPT

33) R. Shai Held, PhD, *Pharaoh: Consumed by the Chaos He Sows*

How problematic a figure is Pharaoh? The Bible imagines him as both a historical figure and a mythological one —his arrogance and murderousness represent an assault on creation itself. The prophet Ezekiel imagines Pharaoh brazenly announcing, "My Nile is my own; I made it for myself." Tellingly, God refers to Pharaoh, whom God is about to slay, as "the mighty sea monster" (hatanim hagadol) (Ezekiel 29:3; cf. 32:2). This starkly mythological image has a very clear meaning: in a variety of (starkly mythological) biblical texts, God establishes the world by slaying the sea monster, who symbolizes the forces of evil and chaos which threaten to overrun God's plans for a good, ordered world. Pharaoh is thus

a living embodiment of everything that works to undermine the world. As Bible scholar Terence Fretheim puts it, “Egypt is considered a historical embodiment of the forces of chaos, threatening to undo God’s creation.” This is likely also why Exodus imagines God defeating Pharaoh by splitting water (Exodus 14:21-22)—just as God created the world in part by splitting water (Genesis 1:6-7). The defeat of Pharaoh is a victory of creation, and for creation. It represents the triumph of life over the forces of death:

34) Shuli Taubes, MDiv, *Thou Shall Not Harden Thy Heart: Pharaoh, Freedom, and the Philosophy of Shemitah*

But, how does our system of law and community building ensure that we do not become Egypt, that we do not become a house of bondage, a people of hardened hearts, so stuck in our ways that we cannot envision a different future (as embodied by Pharaoh in the Exodus story)? The answer, I believe, is *Shemitah*, the Sabbatical year. Six years we live in one reality and it is easy to get set in our ways, but the seventh year comes along and disrupts it. God has set in place an insurance policy, a check on the system to ensure that God's people do not become a people of hardened hearts. God teaches us to never get lazy or complacent, but to work on always being able to see the world differently from how it currently is...to be dreamers:

35) Michael Walzer, PhD, *Exodus and Revolution*

I want to focus instead on what happened in Egypt. What was the nature of the oppression? Certainly, it wasn't slavery itself, at least, not chattel slavery. The Israelites were not bought and sold in Egypt; nor is slavery in this sense barred (though it is extensively regulated) in the legal code that comes out of the Exodus experience. We might better say that the Israelites were guests in Egypt, later on, guest workers, later on still, state slaves, subjected to a kind of corvee. Many Egyptians were similarly subject; that's why Egypt was called a “house of bondage” (literally: house of slaves). What features of the house of bondage do we highlight when we describe it as tyrannical? What specifically were its unjust impositions? Why did Egyptian bondage become the original and archetypal form of oppression? The central tradition focuses on the corvee, not on the attempted genocide. “And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor,” (Exod. 1:14). The Hebrew word for “with rigor” is *be-farech*, and it occurs only one other time in the Torah, in Leviticus 25, where the laws for the treatment of Israelite slaves are laid down: “Thou shalt not rule over [them] with rigor,” that is, as the Egyptians did. Many years later Maimonides effectively extended this protection to all slaves, and at the same time he offered a definition of *be-farech*. Rigorous service, he suggested, is service without the limits of time or purpose. Bondage involves work without end; hence it is work that both exhausts and degrades the slave... Alienated work and humiliation do capture at least part of the oppressiveness of Egyptian bondage. One might, alternatively, understand *be-farech* in the sense of physical cruelty... It was also part of the oppressiveness of Egyptian slavery that the Israelites were not, in their own view, legitimately slaves at all. They had not been captured in war, and they had never sold themselves into bondage. They were, as I have said, a guest people, and then they were guest workers... In Egypt, slavery was a kind of political rule. Of course, Pharaoh profited from the work of his Israelite slaves, but he did not enslave them for the sake of the profit. The slaves were exploited, as all slaves are, but it is more important in the biblical account that they were oppressed, that is, ruled with cruelty, ruled tyrannically.

36) Avivah, Zornberg, PhD, *Exodus, Cargo of Hidden Stories*

One of the important issues is...the need for those who have to be liberated to achieve in themselves some sense of the possibility of change. I think there comes a situation in totalitarian regimes of all kinds in which there is what Václav Havel, the Czech leader, calls... a kind of automatism, in which everyone somewhere becomes the system. People don't just accept their role, they almost become that role. There are no choices involved anymore. Nadezhda Mandelstam writes about the Russian situation under communism also as one in which no one believed that there could possibly be any change, nothing would ever change again. And this is not only those who are imposing the regime, but also those who suffered under it. So it seems to me that the story of the Exodus is one in which, in a quieter way, but I think in a very real way, one of the most important themes for liberation is the need for a process of growth within the persecuted if they are to have a history:

BARUKH SHOMER HAVTAHATO ~ GOD'S PROMISE

37) Susan A. Wolfson, PhD, *Modern Liberal Rights Theory and Jewish Law*

In every theory of rights, for every right there is a corresponding duty which falls to someone else...a very frequent criticism of human rights documents is just this, that they seem incapable of assigning specific duties to specific people or agencies and are, therefore, useless as political instruments...This model as it exists and is used has various advantages, the primary one in this country being thought to be that it allows individuals to carve out for themselves a space in which the state may not intrude and other individuals may not harm either us or our interests. It could be argued, however, that from this very advantage of the model arises one of its major disadvantages. Namely, by having the exclusive focus of the model on the individual and his autonomous initiative in exercising his rights, a blindly inaccurate and immoral egocentricity of the individual is actually a central component of the model itself. (409-410)...Since the starting point of Jewish Law is the revelation at Sinai, the law itself is addressed to the Jewish people as a group. The law begins with individuals already placed in their social context; the law itself places them in this context. The picture is not of autonomous individuals standing alone in their "moral zone," as for example Nozickian citizens do, free to do as they choose there, and making certain that neither the state nor other individuals violate their boundaries (again notice the analogous concepts of state and individual sovereignty). (414)

I (GOD) AND NOT THE MESSENGER

38) R. Joseph Soloveitchik, PhD, *Haggadat Siach HaGrid* (ed. R. Yitzchak Lichtenstein)

משה רבינו אינו מוזכר בהגדה...דגאולת מצרים היתה רק על ידי הקדוש ברוך הוא בכבודו ובעצמו ולא על ידי שליח...ולכך אין להזכיר את משה רבינו בגאולת מצרים, דעצם הגאולה לא היתה על ידו אלא על ידי הקדוש ברוך הוא בכבודו ובעצמו:
Moses isn't mentioned in the haggada...because the redemption from Egypt was the result of God's work alone...

39) David Henshke, PhD, "The Lord brought us forth from Egypt": On the Absence of Moses in the Passover Haggadah

"The Lord brought us forth from Egypt": On the Absence of Moses in the Passover Haggadah, AJS Review 31:1 - David Daube, who offered the version "and not the messenger," has found an anti-Christian allusion in the use of the definite article...Another basis for the anti-Christian polemic in the Haggadah was suggested by FE Meyer, referring to a teaching by Justin Martyr, who interpreted "I am sending an angel before you" (Ex. 23:30) as a reference to Jesus...[alternatively] the author of the Haggadah might have been saying that redemption is not the fruit of efforts by flesh and blood; the keys of redemption remain in God's hands.... This was a period that witnessed appreciable efforts by Jews to bring about redemption by their own capabilities, a phenomenon against which certain rabbinic circles warned. Was this the time of the Bar Kokhba revolt? Or perhaps other periods marked by a redemptive initiative? I doubt that we are capable of providing a definitive answer.

40) Aaron Wildavsky, PhD, *Moses as Political Leader*

Interpretations of why Moses does not get to the Promised Land are less important than the fact that he does not go. The situation is its own statement. Leaders are not gods. The Hebrew people must not deify their leaders. Though the temptation to do so is understandable, it is also impermissible...

Until this very day, the Passover Hagada, read in the home to recall and retell the story of the exodus from Egypt, contains, remarkably, no reference to Moses. The rabbis would countenance no cult of personality.

Teaching is storytelling. In Murray Baumgarten's eloquent words, "Moses, the stutterer, makes the Hebrews into Jews by teaching them to tell their own story." It is not only the knowledge Moses possessed that makes him significant but his ability to pass it on to future generations. By persuading others to retell his story in their own way, Moses enters their lives (and ours, too) but does not replace our experience with his.

41) Artapanus of Alexandria (c. 2nd cent. BCE)

Since she [Pharaoh's daughter] was barren, she took as her own a child of one of the Jews and named him Moses. When he became a man, he was called Mousaios by the Greeks. This Moses became the teacher of Orpheus. When he reached manhood, he bestowed on humanity many useful contributions, for he invented ships, machines for lifting stones, Egyptian weapons, devices for drawing water and fighting, and philosophy. He also divided the state into thirty-six

nomes, and to each of the nomes he assigned the god to be worshipped; in addition, he assigned the sacred writings to the priests. The gods he assigned were cats, dogs, and ibises. He set aside as well land exclusively for the use of the priests. He did all these things for the sake of keeping the monarchy stable for Chenephres [the Pharaoh].... Thus, for these reasons Moses was loved by the masses, and being deemed worthy of divine honor by the priests, he was called Hermes because of his ability to interpret the sacred writings...

42) Rabbanit Rachel Lubitz, *Moses Reveals His Mamzer Status, Dirshuni, Vol. 2*

כשעלה משה למרום, היה יושב וכותב את התורה מפי הגבורה. הגיע לפסוק, 'עֲרוֹת אֲחוֹת-אָבִיךָ לֹא תִגְלֶה שָׂאֵר אָבִיךָ הוּא (ויקרא יח:יב). אמר: וכי אין אמי דודתו של אבי? הלא עמרם, אבי, הוא בנו של קהת ובן בנו של לוי, שנאמר: 'וְאֵלֶּה פְּקוּדֵי הַלְוִי לְמִשְׁפַּחְתָּם... לְקַהֵת מִשְׁפַּחַת הַקֹּהֲתִי... וְקַהֵת הוֹלֵד אֶת-עֶמְרָם' (במדבר כו:נז-נח). ויוכבד, אמי, היא בתו של לוי, שנאמר: 'וְשֵׁם אִשְׁתּוֹ עֶמְרָם יוֹכָבֵד בִּת-לְוִי אֲשֶׁר יָלְדָה אֹתוֹ לְלֵוִי בְּמִצְרַיִם וַתֵּלֶד לְעֶמְרָם אֶת-אֶהֱרֹן וְאֶת-מֹשֶׁה וְאֶת מִרְיָם אֲחֹתָם' (שם נט). משמע, יוכבד וקהת אחים הם, ויוכבד אסורה על בניו של קהת. חלשה דעתו של משה... חזר לאחוריו וישב בבית המדרש של ברוריה. שמע אחת שואלת: למה אין דין ממזרות נוהג היום? והשיבו לה: משום שאין מקבלים עדות על ממזרים, ומשום שכבר נפסק שכל הציבור בחזקת ממזרים הם, ומותרים אחד בשני. נתיישרה דעתו של משה.

When Moses ascended on high, he was sitting and writing the Torah from the mouth of God. When they reached the verse, 'You shall not uncover the nakedness of your father's sister; she is your father's kin' (Lev. 18). Moses said: Is not my mother the aunt of my father? For Amram, my father, is the son of Kohath and the grandson of Levi? As it says: 'These are the counting of the Levites according to their families... of Kohath, the family of Kohathites... and Kohath begot Amram (Numb 26). And Jochebed, my mother, was the daughter of Levi, as it says: 'And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore unto Amram Aaron and Moses, and Miriam their sister' (ibid). This implies that Jochebed and Kohath were siblings, and she should be prohibited unto the children of Kohath. Moses' mind grew weak. He returned and sat in the house of study of Bruriah. He heard one person ask: Why doesn't the ruling regarding *mamzer* apply nowadays? They answered her: Because we don't accept testimony regarding *mamzerim*, and we have already ruled that the entire congregation is considered *mamzerim*, and permitted to marry one another. Moses' mind was calmed.

ONE IS OBLIGATED TO SEE THEMSELVES AS IF THEY LEFT EGYPT

43) R. Jonathan Sacks, PhD, Haggadah

There is a profound difference between history and memory. History is *his story* - an event that happened sometime else to someone else. Memory is *my story* - something that happened to me and is part of who I am. History is information. Memory, by contrast, is part of identity. I can study the history of other peoples, cultures and civilizations. They deepen my knowledge and broaden my horizons. But they do not make a claim on me. They are the past as past. Memory is the past as present, as it lives on in me. Without memory there is no identity. Alzheimer's Disease, the progressive atrophying of memory function, is also the disintegration of personality. As with individuals, so with a nation: it has a continuing identity to the extent that it can remember where it came from and who its ancestors were.

44) Yehuda Kurtzer, PhD, *Shuva: The Future of the Jewish Past*

In any case, when we recount the Exodus on the Passover night, we mostly tell stories about how people have told stories about the Exodus, as a kind of modeling exercise on how we might tell stories in our living rooms. We learn to get so swept up in the ongoing relevance of the messages of liberation and deliverance that we would not notice that morning had already come. Passover does not feature survivor testimonials; it features the fantasies and the musings of the descendants of those survivors. Who know very well that memory becomes more magical, fantastical, and commanding in the hands of those who are less bound by what actually transpired and more inspired by what they might learn from it. (p 5)

45) Yosef Hayyim Yerushalmi, PhD, *Zakhor*

Significantly, one of the first ritual acts to be performed is the lifting up of a piece of unleavened bread (matzah) before those assembled, with the declaration: Ha lahma 'anya—"This is the bread of affliction which our forefathers ate in the Land of Egypt." Both the language and the gesture are geared to spur, not so much a leap of memory as a fusion of past and present, memory here is no longer recollection, which still preserves a sense of distance, but reactualization. It is this quality that impels the "I" in the Tish'ah be-'Ab lament as well, and nowhere is the notion brought forth more vigorously than in a Talmudic dictum central to the Passover Haggadah itself. "In each and every generation let each person regard himself as though he had emerged from Egypt."

46) Devorah Evron, MA, *When One Already Has Expertise* (transl., toravoda.org.il)

Expertise is transmitted in diverse ways. The way that is known to us and is given recognition is theoretical study, study focused on a text that explains something in specific. In this way the one who has knowledge - the teacher or the lecturer - transmits the knowledge to the students through conversation, and the discussion is primarily theoretical...A second way to transmit knowledge is through doing and practice. In this case the trainer transmits the knowledge to the apprentice through activity...questions arise as a result of live occurrences taking place during the work. And innovations arise as a result of practical necessity, decisions about major and minor, integrity and cunning are learned through life itself:

47) Sacha Stern, PhD, *Time and Process in Ancient Judaism*, 62

Another relevant passage is a *piyut* (liturgical poem) of R. Eleazar Hakalir (seventh century?), which has found its way into the Passover Haggadah (*Omets Gevurotekha*). This text, largely based on earlier rabbinic exegetical traditions, provides a list of all the historical and eschatological events that allegedly occurred, or will occur on the date of Passover. These events all share in common, with the story of the Exodus itself, the themes of rescue of Israel and (principally) destruction of its enemies: Abraham's rescue of Lot, the visit of the three angels, and their announcement of Isaac's birth, the destruction of Sodom, the destruction of Egypt and plague of the firstborn, the fall of Jericho, etc...It is as if the date of Passover has an intrinsic property that designates it for the destruction of Israel's enemies – whatever their period and place – and the redemption of Israel. Some sources suggest further that the eve of the Exodus from Egypt recurs, in some form, on the date of every Passover. This annual recurrence is implicit in the mishnaic statement that 'in every generation a person must see himself as if he has come out of Egypt' (Mishnah Pesachim 10:5). It seems that the annual observance of Passover would have been supported by the belief that the events commemorated on this date were being somehow reenacted or were occurring again:

48) Seder Before Nightfall?

Name	Kiddush/4 Cups	Maggid/Story	(Pesah,) Matzah & Maror
R. Yehudah Sirlion	✓	✓	✓
R. Yaakov of Corbeil	✓	✓	X
Maharil	✓	X	X
Avudirham	X	X	X

49) Yehuda Amichai, *Nissim* (Miracles)

From far away, everything looks like a miracle,
But up close, even a miracle doesn't look like one.
Even a crosser of the divided Red Sea
Saw only the sweating back of the walker in front of him
And the movement of his large thighs . . .

מִרְחֹק כָּל דָּבָר נִרְאָה גִס
אֲבָל מִקְרֹב גַּם גִּס לֹא נִרְאָה כָּךְ.
אֶפְלוּ מִי שֶׁעָבַר בֵּינָם-סוּף בְּבָקִיעֵת הַיָּם
רָאָה רַק אֶת הַגֵּב הַמִּזְיֵעַ שֶׁל הַהוֹלֵךְ לִפְנֵיו
וְאֶת נֹעַ יָרְכָיו הַגְּדוֹלוֹת...

DAYENU

50) R. Shevach Kanvil's Haggadah

וכנראה יסד המחבר את מאמרו על שם הכתוב (מלאכי ג:): "...והרקו לי לכם ברכה עד בלי די, ודרשו חז"ל (תענית כב:): "מאי עד בלי די?" אמר רמי בר רב עד שיבלו שפתותיכם מלומר די, ובירושלמי (סוף ברכות) אמרו רבי ברכיה ור' חלבו ור' אבא בר עילאי בשם רב: עד שיבלו שפתותיכם מלומר דינו ברכות, דינו ברכות! וכן הוא בירושלמי תענית ג:ט אלא דשם גריס דינו ברכה, דינו ברכה, ובויקרא רבה סוף פרק לה עד שיבלו שפתותיכם מלומר דינו:

It seems that the author wrote this on the basis of the verse (Malachi 3:10) "...And I shall give you blessings in abundance (ad beli dai), and the sages explained (Ta'anit 22b), "What does 'ad beli dai' mean? Rami b. Rav said, Until your lips are withered from saying 'Enough!'" and in the Jerusalem Talmud (end of tractate Brakhot): R' Berechya, R' Chelbo and R' Abba b. Ilai said in the name of Rav, "Until your lips wither from saying 'We have sufficient blessings, we have sufficient blessings!'" And likewise in the JT Ta'anit 3:9, but there the rendering is 'We have sufficient blessing, we have sufficient blessing!' And in Leviticus Rabbah (end of ch. 35): "Until your lips wither from saying, 'It is enough for us!'"

51) www.g-dcast.com

Why do Afghani Jews (most of whom live in Israel and New York today) beat each other with scallions during their seders? During the song Dayeinu, Afghani Jews lightly whip each other with scallions. Some say that this is to reenact the experience of being a slave—and of being a slavedriver. It's a way to recall the bitterness of ancient Egypt within our current freedom. (Only, of course, it doesn't hurt...and, when you spend all day in the hot desert sun mixing concrete, you smell like much worse things than green onions.) Others say that the custom is a comment on the ingratitude shown by the fleeing Israelites as evidenced in the Torah, Bemidbar 11:5. We remember the fish, which we were wont to eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.

52) Merold Westphal, PhD, Not About Me

Our neighbors were visiting a cathedral in Italy with their three-year-old son. He saw a woman kneeling in one of the pews and asked what she was doing. "She's praying," he was told. "She's asking God for things." A few minutes later his parents found him kneeling in one of the pews. In response to their query, he replied that he was asking God for – gelato!

There's something right about that prayer... it is the prayer of a three-year-old, a beginner in the school of prayer who is not yet ready even for kindergarten. I remember reading a list of the five elements of prayer: praise, thanksgiving, confession, petition (for self) and intercession (for others). It triggered a shocking recognition: the most important part of prayer is the most difficult. I feel reasonably at home with the last four items on the list. But praise? It is the one item in the list not concerned with benefits for me or those I care about...

Praise presupposes, I believe, a prior kenotic gesture, an inner posture from which all five elements of prayer most properly emerge. It is the willing decentering of the self. Ironically enough, it is utterly fundamental to what is increasingly called centering prayer. For centering prayer is anything but positing the self as its own center; it is rather a movement from oneself toward God both at and as the center of one's being...

We can distinguish praise from thanksgiving as follows: to give thanks is to praise God for the good things I have received from God, while to praise is to thank God for who God is, for what Luther calls God's "bare goodness," considered without reference to how I may benefit from it. In the other modes of prayer I petition God for things I want or think I need, and I intercede for those for whom I care. I ask God to forgive my sins and to grant me the benefits of forgiveness; and I thank God for what God has given me. If in the context of corporate prayer, the I is replaced by the We, it is only the size of the self that has changed, not its preoccupation with itself, its interests, and its agenda. But with praise as disinterested delight in the bare goodness of God, I am preoccupied only with God.

PESAH AL SHUM MAH ~ SIGNIFICANCE OF THE PASCHAL LAMB

53) Babylonian Talmud, Pesahim 61a

משנה: שחטו שלא לאוכליו ושלא למנויו לערלים ולטמאים פסול...
גמ': תנו רבנן כיצד שלא לאוכליו? לשום חולה או לשום זקן. כיצד שלא למנויו? נמנו עליו חבורה זו ושחטו לשם חבורה אחרת. מנהיג מילי? דתנו רבנן "במכסת" (שמות יב) מלמד שאין הפסח נשחט אלא למנויו. יכול שחטו שלא למנויו יהא כעובר על המצוה וכשר. ת"ל במכסת תכוסו הכתוב שנה עליו לעכב. ר' אומר לשון סורסי הוא כאדם שאומר לחבירו כוס לי טלה זה. אשכחן שלא למנויו שלא לאוכליו מנא לן? אמר קרא "איש לפי אכלו תכוסו" איתקיש אוכלין למנוין...

Mishnah: If one slaughtered it not for those who will eat it or not for those appointed to it, for the uncircumcised or those who are ritually impure...

Gemara: The Sages taught in the Tosefta: How so for those who cannot eat it? For the sake of a sick person or for the sake of an old person. How so for those who did not register for it? One group registered for it, and one slaughtered it for the sake of a different group. From where are these matters? As the Sages taught, "According to the number of (Ex. 12:4)" teaches that the Paschal lamb is slaughtered only for those who have registered for it. I might have thought that if he slaughtered it for those who did not register for it, he would be considered as one who has violated a commandment, but nonetheless the offering would be valid. Therefore, the Torah teaches "according to the number" and "you shall make your count"; the verse repeated it to make the requirement indispensable. Rabbi says: The term is Aramaic [Sursi], like one who says to his fellow: Slaughter [kos] me this lamb. We have found for those who have not registered for it; from where do we derive regarding those who cannot eat it? The verse says: "According to every person's eating you shall make your count"; those who eat it are juxtaposed to those who are registered.

54) Adva Gidron, PhD, Myth and Ritual: A Study in the Rituals of 'Passover Sacrifice' and 'the Festival of God'

לסיכום, השינוי העיקרי שהריוטאל מבקש להשיג - הגנה על הבכורים מפני מוות - מושג באמצעות פירוקה של תודעה תרבותית קיימת הנוגעת למהותו של מרחב הבית והחלפתה באחרת. בליל היציאה חיי הבכורים בקהילת בני ישראל מוגנים בתוך הבית ('כמקובל'), אך בה בעת הם חוזים בהתפוררות ההגנה המקובלת הזאת בבתי המצרים. היציאה ממצרים מתרחשת 'בחסות' החוויה המפרקת והמבלבלת: מהמרחב המוגן לכאורה (בית-מצרים) אל המרחב המסוכן (חוץ-מדבר). יציאה זו מנתקת את בני ישראל מן ההקשרים התרבותיים שבהם חיו עד כה, ומאפשרת את כינון של תרבות וזהות חדשות, שבהן ה'חוץ' הופך באחת להיות המרחב המוגן - מרחב החיים.

In summary, the major change that the ritual seeks to achieve - protection of the firstborn from death - is achieved by the dismantling of a cultural consciousness which defines the house and exchanging it for a different one. On the night of the exodus, the lives of the firstborn of the Children of Israel are protected in the house (as is conventional), while simultaneously they see the dissolution of that same conventional protection in the houses of the Egyptians. The exodus from Egypt happens by way of an experience which is dismantling and confusing: from the ostensibly protected place (house - Egypt) to the dangerous space (outside - wilderness). This exodus disconnects the Children of Israel from the cultural contexts in which they have lived until now and allows for the establishment of new culture and identity, in which the "outside" becomes the space that is protected - the space of life.

MATZAH: THE BREAD OF _____?

55) R. Judah Loew, (Maharal of Prague, 16th cent,) *Gevurot HaShem*, Chapter 51

...אין ענין הגאולה רק שיוצא ואין לו שום צירוף אל זולתו, לא כמו העבד שאינו עומד בעצמו ויש לו צירוף אל זולתו הוא האדון, לך הדבר שיש בו עשירות אינו עומד בעצמו רק יש לו צירוף אל קנינו ואין בזה גאולה, אבל הדבר שיש בו עניות ואין לו קנין רק עומד בעצמו שייך בו גאולה, כי אילו היה המצה שהיא לחם עוני מורה על בני אדם שהם בני חורין היה לך לשאול והלא אין העניות סימן חירות כלל, אבל לחם עוני הזה הוא בא על עצם היציאה לחירות ועצם היציאה לחירות אינו כי אם בהסתלק ענין הצירוף שלא יהיה נמצא הצטרפות כלל וכאשר אין כאן הצטרפות אז נמצאת גאולה.

...redemption is about not being attached to others the way in which a slave cannot stand on their own, but is automatically attached automatically to their master. Therefore, one who has wealth does not stand on their own but is attached to their acquisitions, and this is not redemption. But that which has poverty, that has not acquisitions and just stands on their own has redemption. For if the matzah which is bread of poverty was supposed to teach about people being free, you could have asked, But poverty is not a symbol of freedom at all! But this bread of poverty is about the exodus to freedom, and the exodus to freedom is about removing attachments...

MARROR

56) R. Levi Cooper, PhD, Bitter Herbs in Hasidic Galicia, JSIJ 12, 2013

In another case, when bitter herbs for the participants were missing from the table, one of the Hasidim called out to R. Meshulam and sent him to bring bitter herbs for the guests. Our master [Yisrael] commented on this: "The Jews do not need more bitter herbs; they already have had enough bitter herbs."

57) R. Aryeh Tsevi Fromer, *Erets Tsevi* (Benei Brak, 1988)

I dreamt, that they told me in the name of the holy Rabbi Pinche [Rotenberg] of Pilica [1820-1903], that even for someone who deserves suffering - God save us - a miniscule amount of suffering is sufficient, for it is no different to bitter herbs that do not require a kezayit. And according to biblical law any amount suffices ... similarly with [suffering] any amount suffices.

SHULHAN OREKH - THE MEAL

Meal Symmetry

Beginning the meal

1. Wine (second cup)
2. Hand washing
3. Matzah

Ending the meal

3. Matzah
2. hand washing (no longer customary among all)
1. wine (third cup)

Maggid Symmetry

1. Wine (1)
2. Washing hands
3. Matzah (breaking)
4. Vegetable (karpas)

Maggid

1. Wine (2)
2. Washing hands
3. Matzah (eating)
4. Vegetable (maror)

PASSOVER SEASON / SEFIRAT HAOMER

58) Yehuda Kurtzer, PhD, *Shuva: The Future of the Jewish Past*

The Jewish calendar features a long and heavily ritualized “memory season,” which starts in earnest on Shabbat Zakhor, the Shabbat of “Remember!” immediately preceding Purim. Exactly one month later come Passover and its reenactments, fulfilling our obligation to see ourselves living through a key moment in the Jewish past. Between Passover and Shavuot we mark a kind of extended mourning period to remember the slain students of Rabbi Akiva, a stretch that in the more recent past has been punctuated with Yom HaShoah, Holocaust Remembrance Day, and Yom HaZikaron, Israel’s Memorial Day for its fallen soldiers. After Shavuot, which marks the anniversary of the giving of the Torah, memory season wanes. But it picks up again later in the summer with the fast days commemorating the great catastrophes and destructions of the Jewish past. The Ninth of Av is the most famous and pronounced, accumulating darkness and attracting historical catastrophes like a magnet. Of course, a key to survival is the assignment of a place to collect the darkness; without the Ninth of Av, we would either spend the year in mourning or would desperately strive to forget all the accumulated catastrophes. Still, the Ninth of Av is like the anti-Passover—with all suffering and no liberation—and the two days together are the archetypical days of memory on the Jewish calendar. (p 4)

59) R. David Hartman, PhD, *Rereading Passover: Redemption and the Rational Mind*

Redemption is an individual’s growth into a complete human being, a person who fulfills all of his or her aptitudes. Redemption is not an abstract philosophical or theological construct, but a fine-tuning of the human soul that helps us to love more and to be more sensitive. It creates a meaningful pattern of self-fulfillment. To me, messianic aspiration and hope should act as a normative critique of the status quo in history. Messianism takes us beyond the given and creates hope for new human potential in history. It is not a predictive moment in history but a religious aspiration to redo history in the image of peace and love. It is the mission of these holy days to create conditions within human beings for their personal fulfillment. It is the purpose of the holidays to wake us up to our true capacities, to release the deeper ethical components of what it means to be a human being. That is the reason it’s incumbent upon us to try to keep alive the ethical implications of the Haggadah. If we understand and internalize the true message of Passover, we can develop a whole new response to those without power, and take seriously the opportunity to love the stranger as yourself:

AFIKOMAN

60) Eliezer Segal, PhD, *The Seder as a Living Tradition*

Among the practices described by the Greek sources were: a ritual wine libation and washing of the hands; the eating of various hors d'oeuvres before the main meal, including lettuce and various fruit and nut salads resembling our haroset, sometimes in the form of sandwiches (reminiscent of Hillel's famous custom); the singing of hymns to an assortment of gods, whose praises might make up the central topic of discussion; and the posing of a set of questions to set off the conversation.:

61) Jeffrey Tigay, PhD, *interview with Jewish Exponent*

'Afikomen' is a Greek word which refers to a practice at the end of the symposium where the participants got up, left and went somewhere else, generally barging into another house to get the people there to join in the revelry. What the rabbis were saying is 'Don't make an afikomen.' We must not be frivolous.

62) Lemony Snicket, *New American Haggadah*

The afikoman is the hostage of the Passover seder, having been ripped from its neighboring matzah, imprisoned in an obscure part of the house, and then traded for some ransom just so it can be split up and devoured. Decent people will not participate in this saga of kidnapping and blackmail but rather fight against these foul crimes by excusing themselves from the table during the meal to disseminate counterfeit afikomans, a phrase which here means “hiding similar pieces of matzah all over the house.” Soon everyone will have found an afikoman, and negotiations will break down in a flurry of accusations and crumbs. Another word for this state of affairs is “freedom.”

SHEFOKH HAMATEKHA – POUR OUT YOUR WRATH

63) R. Yehudah b. Yekutiel, (16th cent.)

שפוך אהבתך על הגויים שאר ודעוך ועל ממלכות אשר בשמך קוראים בגלל חסדים שהם עושים עם זרע יעקב ומגינים על עמך ישראל מפני אוכליהם יזכו לראות בסוכות בחיריך ולשמוח בשמחת גוייך:

Pour out your love on the nations who know You. And on kingdoms who call Your name. For the good which they do for the seed of Jacob, and they shield Your people Israel from their enemies. May they merit to see the good of Your chosen, and to rejoice in the joy of Your nation:

64) Yisrael Yuval, PhD, *Two Nations in Your Womb*

We have...two positions, the former what I shall call “vengeful redemption,” and the latter “proselytizing redemption.” The former is expressed in an Ashkenazic source, the latter in a Provencal-Spanish one...Was the messianic world of Ashkenazic Jewry characterized by anticipation of total vengeance against the Gentiles? I would maintain that this was in fact the case, although here and there we find Ashkenazim speaking more moderately, integrating into their thought the notion of proselytizing redemption:

65) James C. Scott, PhD, *Domination and the Arts of Resistance*

For most bondsmen through history, whether untouchables, slaves, serfs, captives, minorities held in contempt, the trick to survival, not always mastered by any means, has been to swallow one’s bile, choke back one’s rage, and conquer the impulse to physical violence. It is this systematic frustration of reciprocal action in relations of domination which, I believe, helps us understand much of the content of the hidden transcript. At its most elementary level the hidden transcript represents an acting out in fantasy – and occasionally in secretive practice – of the anger and reciprocal aggression denied by the presence of domination. Without the sanction imposed by power relations, subordinates would be tempted to return a blow with a blow, an insult with an insult, a whipping with a whipping, a humiliation with a humiliation. It is as if the “voice”...they are refused in the public transcript finds its full-throated expression backstage. The frustration, tension, and control necessary in public give way to unbridled retaliation in a safer setting, where the accounts of reciprocity are, symbolically at least, finally balance. (pp 37-38)

HAD GADYA

66) Joseph Tabory, PhD, *JPS Haggadah*

This song, as the prior one, has many parallels in different cultures. One of the most pertinent is a version found in New England. It tells of a peasant woman who, while cleaning her house, found two pennies with which she ordered a dog to bite the pig. The dog refused so she ordered a stick to beat the dog, followed by fire, water, an ox, a butcher, a rope to hang the butcher, a rat to gnaw the rope, and a cat to kill the rat. The cat asks for milk, which the woman gives to it, and then the cat proceeds to kill the rat, who reconsiders and gnaws the rope...until the pig decides to go over the stile and the woman reaches home. In other versions, the pig is replaced by a kid. All the documentation for these tales is late and it is conceivable that they were all based on the Jewish tale, although a scholar has suggested that the original form of this song originated in France in the twelfth century. It is remarkable that the Jewish tale has a final end that provides vengeance but does not resolve the injury done to the kid, while the other versions return to the original problem and present a resolution.