

The שיעור of the Rov: Rabbi Yoseif Dov Soloveitchik, ל' זצוק"ל on
the 9 Aspects of the Hagadah.
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[Introduction]

The section of ארמי אבד אבי is the central pillar of the Hagadah. Everything else in the Hagadah is structured around this section. It would appear from studying the Mishnah and the Rambam as if the recital of ארמי אבד אבי were indispensable for the full, perfect implementation of the mitzvah of סיפור יציאת מצרים, to tell the story of the exodus from Egypt, on the 15th night of Nissan. As if this section formed the very core, the very substance, of סיפור יציאת מצרים.

And the question is simply, why? What prompted the rabbis to borrow this section and integrate it into the Hagadah and simply structure everything else around it. Apparently the recital of ארמי אבד אבי by the Pilgrim constituted an act of סיפור יציאת מצרים. The Pilgrim was duty-bound not just to recite a text but also to tell the story of the exodus from Egypt. If I were to use Halachic language I would say the following: the commandment to tell the story of מצרים of the exodus is binding upon a Jew on two occasions: one, when he offers the first fruits in the Temple, second, on the 15th night of Nissan. But it is an identical performance. The recital of the section of מקרא ביכורים is not just the recital of a text. But it is the narrating of the events that occurred in מצרים; it is conceptually a performance of סיפור יציאת מצרים.

The Torah did not specify the text we are supposed to use on the 15th night of Nissan. She stated in general terms, "...והגדת לבנך..." However the Torah did point out the text that is to be read in the Temple at the time that the first fruits are brought. "And you shall answer and say before Hashem etc." The conclusion is a simple one: if this section, ארמי אבד אבי, was recommended by the Torah as the exclusive text to be read in order to fulfill the commandment of סיפור יציאת מצרים which is incumbent upon the Pilgrim who offered first fruits to the Al-mighty, then there is a good reason to assume that the narration on the first night of Passover should avail itself of the same text! In both cases we were commanded to tell the story of the exodus from מצרים. Is it a case of "If A equals B, and B equals C then A equals C"? Don't be discouraged - I'll warm up.

The common root of both, of ארמי אבד אבי which is recited on the occasion of the offering of the first fruits to Hashem and the Hagadah, is to be found in the mitzvah of הכרת הטוב: of gratitude and thanksgiving. The Rambam, not only in מורה נבוכים but also in ספר המצות, emphasized that the very essence of both commandments, of מקרא ביכורים and the Hagadah-הגדת לבנך, consists of experiencing and expressing a sense of gratitude to Hashem. We are duty bound to praise Hashem on both occasions. There's a common root by which both מצות are nurtured. That common root is the duty to acknowledge kindness and to give thanks.

As matter of fact, is it plain habit on my part to say Rambam said it? I mean, we state it in the Hagadah: "Therefore we are obligated to give thanks...and say before Him a new song, Hallelukah." The whole purpose of describing events and telling the story of the exodus is in order to give thanks to Hashem. And as far as מקרא ביכורים is concerned, there is a פסוק in the section of מקרא ביכורים, which is a very difficult one: "אלקיך-I do state today that I've come to the land, that I inherited the land." It doesn't have to state it. I mean. תרגום יונתן בן עוזיאל says "הגדתי" has the semantics of being thankful, appreciative, being indebted - of הכרת טובה. "הגדתי היום" I give thanks to Hashem that I have inherited the land which He promised our ancestors. "הגדתי" - not in the sense of telling or narrating or saying; it makes very little sense in the context of the פסוק. But "הגדתי" in the sense of I praise, I extol, I glorify and so forth.

As a matter of fact there is a suggestion, I'm not subscribing to it, but there is a suggestion that warrants our attention: that the word Hagadah means "שבח" - praise. Not Hagadah as a story rather it means הלל. "הגדתי היום - I declare today that I've come to the land..." it makes a lot of sense. Otherwise the book would

have been called, סיפור. Why only Hagadah? הגדת לבנך. ואמרת לבנך. We have also the expression, “למען תספר באזני בנך ובו בנך”. The Torah used many synonyms with regard to סיפור יציאת מצרים. So there is no reason why the official book of סיפור יציאת מצרים should be called Hagadah. Unless we'll accept the Targum's interpretation of the word Hagadah as praise or glorification - of an expression of thanks.

So that's why our rabbis introduced the same text on the night of Passover - since the root of the mitzvah is mainly Hagadah: “והגדת לבנך” and “הגדתי היום לד' אלקיך”.

At this juncture, right here, I wish to pick up the main topic of my שיעור tonight. The topic of my שיעור, I mean, I didn't see the cards, but the topic of my שיעור is, “Nine Aspects” we will count whether it will be 9, 10 or perhaps 8, I'm not sure. But it's in that vicinity. Between 8 and 10. We'll settle for nine. We will make a compromise.

The Nine Basic Aspects of the Hagadah. For purely pedagogical reasons I will do this analysis within the context of a comparative study of סיפור יציאת מצרים recited by a Jew on Pesach night, and סיפור יציאת מצרים recited by the Pilgrim of old in the Temple. I believe within the context of a comparative study, I'll succeed not only in comparing both commandments but also in contrasting them. To see the differences and the similarities.

Let us now take up the first aspect of סיפור יציאת מצרים which we fulfill on the first night of Pesach. And its relationship to סיפור יציאת מצרים which the Pilgrim used to fulfill. As far as the first aspect is concerned - what is the first aspect? I wouldn't ask about the 10th but about the first I may ask you. The first is simple. What is the first halachik aspect of סיפור יציאת מצרים - the first one - the very beginning - the most elementary one, what is it? Are you going to read to me, “קדש ורחץ”? I've forgotten it already. No, no - you have me wrong. What is the first halachic conceptual aspect - what should a Jew do in order to fulfill the mitzvah of “והגדת לבנך”? What is the most primitive approach to it - it's not so primitive - but the most elementary approach? What is it? What is it? Give me a definition. Let us divide the mitzvah of סיפור יציאת מצרים into nine parts. What's the first part? What? No, no, no, no. Somebody said it!

[Aspect Number 1]

To stay it! What is the first aspect, the most elementary, the simplest aspect of סיפור יציאת מצרים at the Seder? Is סיפור! What is סיפור? But סיפור is a very dangerous word in this context. I'll tell you. When you say סיפור it means it can be my own literary creation. I'm ברוך ד' literarily talented, why shouldn't I write a Hagadah? Some people try, have tried and are still trying... Why not my own סיפור? I'll follow the guidings of tradition but my own word. This is exactly why ארמי אבד אבי was introduced. You tell it in the lingo of the Scripture. If some people didn't understand it here, what I meant: you have to tell it in the language of תורה שבכתב. You don't write a story of exodus of יציאת מצרים. The story which is told, the text which was fixed, the sentences and the words which were standardized - they should be repeated and read. Reading-קריאה. If you want you can call it אמירה but I would prefer the word קריאה to אמירה. קריאה - to read, not your own creation, but a section of תורה שבכתב.

At this stage or at this phase when we say Hagadah what do you understand by Hagadah? What do you understand by Hagadah at this phase? Reading of a certain, fixed, standardized text - in תורה שבכתב. And the text to be read was chosen by חז"ל as the פרשה: ארמי אבד אבי. So you need a text of תורה שבכתב - but I could read the פרשה in שמות - וארא, it has a beautiful description of the land. There are more details there than in ארמי אבד אבי. Not only must it be a text of תורה שבכתב - the text is fixed, standardized. Namely, which text? ארמי אבד אבי. Which I can't find in שמות in the ספר הגאולה - in the book of redemption, but I have to search for it, and finally, if I have patience, I'll find it at the end of the תורה חומשי תורה, in פרשת כי תבוא.

As far as this is concerned, the first aspect of **סיפור יציאת מצרים** is to *read*. And I would prefer **קריאה** to **אמירה** - I would also prefer **קריאה** to Hagadah in this regard. Because **קריאה** means you read a text. With regard to that, **מקרא ביכורים** and **סיפור יציאת מצרים** are almost identical. Whatever you read at **מקרא ביכורים** you are supposed to read at the Seder. However, the identity of **מקרא ביכורים** and Hagadah ends here, at the first aspect. **קריאה** is only the first aspect of Hagadah. There are eight more, Eight more aspects of **סיפור יציאת מצרים**. Do those aspects apply to **מקרא ביכורים** as well? Or they don't apply at all? They're completely different. That's what we'll see. Can you discover in **מקרא ביכורים** those dimensions which are so characteristic of the Hagadah? I doubt it very much. Let me analyze those aspects.

What aspect do we have? Namely what? What's the first aspect? **קריאה**. **קריאה** means **קריאת הפרשה** which was fixed and standardized by חז"ל. As far as **מקרא ביכורים** is concerned, that's all which the Torah has required of the pilgrim who brought the **ביכורים** - just reading, and only reading - nothing else. There is no need for the pilgrim who brought the **ביכורים** to explain what he read, to reflect upon what he read, to interpret - he just has to do mechanical reading - nothing else.

However **סיפור יציאת מצרים** on Passover night consists not only of recital of a text but, as I said it so many times, in **שיעור** I have at least spoken 25 times about the Hagadah. Now they want me to invent something new. Whatever I said in previous years belongs to you. If I should say it I'll be accused of plagiarism. All right let's try.

[Aspect Number 2]

סיפור יציאת מצרים is basically, it's not homiletics it's pure, strict Halachah, basically a mitzvah or an act of Talmud Torah. Of learning in depth, of exploring those dimensions of **יציאת מצרים**. Of an inquiry. Or as חז"ל call it - **מדרש**. **ודורש כל הפרשה כולה ארמי אבד אבי**. He interprets the whole **פרשה**. Hence just reading the text is only one aspect of the mitzvah. Reading does not suffice. One must interpret it. And if you have Hagadahs, and the boys told me they have been selling Hagadahs, so how do you handle the **ארמי אבד אבי** the **פרשה**? Had you handle this **פרשה**? How you handle this **פרשה**? You just say the **ארמי אבד אבי**, you say it fast, quickly? How do you handle the **ארמי אבד אבי**? It was integrated in the **ספר** Hagadah? Fine, how was it handled? What do you do with his **פרשה**? Nu, yes? Whoever has a Hagadah should tell me. Each word is interpreted and semantically analyzed. We are out to find the semantics of each word of the **פרשה**.

And we find those semantics by what? By comparative study. The words in **ארמי אבד אבי** are transferred into a different frame of reference of **ספר שמות**. And by comparing both texts we draw the proper conclusions. So at the second stage, **סיפור יציאת מצרים** means interpretation of **תורה שבכתב** in terms of **תורה שבעל פה**. Hence just the reading of the text does not suffice. One must interpret it within the framework of **תורה שבעל פה**. In other words, Hagadah at the second stage, what does it mean? A **תורה שבעל פה** analysis of a **תורה שבכתב** text. In our case it is the analysis in terms of semantics, and also in terms of concepts, of the text of **ארמי אבד אבי** in accordance with the 13 principles of **מדרש** of **יג מידות שהתורה נדרשת בהם**.

As a matter of fact, when the Talmud in **ברכות** speaks of **תורה שבעל פה**, so the Talmud divides **תורה שבעל פה** into three categories: **מדרש**, **משנה** and **גמרא**.

- **מדרש** - means interpretation of **תורה שבכתב** in accordance with the principles of exegesis and interpretation - of the 13 principles of interpretation. This is **מדרש**. Next is
- **משנה** - when the **גמרא** speaks about **משנה** it means **משניות** as well as clear Halachic decisions or judgments. Halachic judgments are **משנה**. When the
- **גמרא** - mentions the word **גמרא**, when the Talmud mentions **גמרא** what does it have in mind? Of course the text in the Talmud, but moreover what we call **פלפולא דאורייתא** - means Torah thought. Creative Torah thinking - what we will call **סברא**.

It is interesting that in the Hagadah we have all three groups: תורה שבעל פה by תורה שבכתב of מדרש Mishnah - הלכה ברורה, as well as סברא - גמרא logical thinking, strict Halachic thinking.

Where do you have מדרש? This is the פרשת ארמי אבד אבי.

Where do you have הלכות? הלא אמר שלשה דברים בפסח לא יצא ידי חובתו? correct, but then we say it for a different reason. ואף אתה אמור לו כהלכות הפסח, אין מפטירין אחר הפסח אפיקומן.

Where do you have גמרא? Means a deduction by logic, intellectual activity. Huh? {נסים שבים}? No. מדרש is נסים שבים. You mean רבי יוסי הגלילי? This is מדרש. This is מדרש. היד הגדולה.

What do you say? No, that's a מדרש - חרון אפו - זעם, whatever the גמרא quotes as another text so it comes under the category of מדרש. What? {?} Is מדרש again. Again מדרש, again מדרש.

לפיכך אנחנו חייבים להודות ולהלל - this is a logical deduction.

All right. The foundation is מדרש: That in every generation one should experience the exile and the redemption, but the conclusion is not מדרש but גמרא, I mean סברא: להלל ולהודות חייבים להודות ולהלל. שנאמר אותנו הוציא משם...

Of course, you understand very well that the interpretation of Hagadah as a study in depth, as a Midrashic study in depth, or a Halachic study in depth, or a logical Halachic study in depth - this interpretation is not applicable to מקרא ביכורים. מקרא ביכורים is just reading. But הגדה של פסח starts with reading, of course. It's a reading of a text - but the reading is converted into a study. Into an intellectual activity - into תלמוד תורה. Do you have the expression of the verb הִגִּד in context with תלמוד תורה? Correct. Who is mumbling? דברים קשים כגידיים? What means תגד? כה תאמר לבית יעקב ותגד לבני ישראל. What means דברים קשים כגידיים? It means you'll pass on the Torah which I give you to the בית ישראל, and the verb which the Torah uses for teaching, and for guiding is ותגד לבני ישראל.

All right. This is Hagadah. Hagadah means to study - to learn. To understand. Now second stage, second stage of Hagadah. The third aspect of Hagadah. What's the third aspect of Hagadah? Would someone suggest it to me? Because we spoke just recently - not five minutes ago, about logical thinking, of סברא - גמרא. Will somebody use it here and tell me?

Just a minute, let us repeat: aspect No. 1 - technical, mechanical reading. Aspect No. 2 – teaching, nuh study, study in depth fine. Now...

[Aspect Number 3]

What do you say? Teaching is correct. The Rambam says, מצוה להודיע לבנים. It is incumbent upon us to tell the story to children. Apparently the Hagadah constitutes not only a study in depth, but also an act of מסורה - of passing on, of transmitting. One is obligated to teach and to pass on the story of Mitzrayim. It is an act of מסורה and קבלה. And when the Hagadah is recited it is addressed not only to listeners but also to whom? Not only to listeners but also to whom? You can be a listener - to students, to disciples, to pupils. One can be a listener but not be a disciple. The Hagadah is not only, "I tell the story, somebody is listening," it's important. But, "I teach the story and somebody is being taught." It's exactly what מסורה is.

Now I would like you to prove it - that I am right in this regard. That Hagadah at the third stage has the connotation of teaching, and I emphasize not so much - I'm not interested in teaching, as in מסורה - in tradition, transmitting, passing on, giving over from one generation to another. I am emphasizing that. {?}

והגדת לבנך can be just telling the story and he'll listen and I emphasize that I'm not interested in listeners. I'm interested in תלמידים. I'm מְלַמֵּד a myself. I like to teach; I don't like to tell stories. {?} No, what is צא ולמד? {ארבעה בנים} You mentioned the חכם already, so you won't benefit by introducing the רשע and the תם and the שאינו יודע לשאול! {?} No, no. צא ולמד belongs somewhere else, no. {?} No, no, no, no.

There is a famous sentence in the Hagadah. A very strange sentence in the Hagadah. And you'll find it, if you have a Hagadah, before the ארבעה בנים. When we are about to speak about the ארבעה בנים, so we come across a very strange sentence, whose meaning we don't understand. And if it was introduced, why was introduced here and not in the beginning of Hagadah? How you start this story about the four בנים? It's very popular the four sons.

“ברוך המקום ברוך הוא, ברוך שנתן תורה לעמו ישראל ברוך הוא. כנגד ארבעה בנים דברה תורה.” The whole sentence of ... ברוך המקום ברוך הוא, makes no sense - it's out of context.

כנגד ארבעה בנים דברה תורה: אחד חכם ואחד רשע אחד תם ואחד שאינו יודע לשאול. What's the meaning of ברוך המקום ברוך הוא, ברוך שנתן תורה לעמו ישראל? I mean, by repeating - I'll repeat it again. By mere association, could you remind yourself of something else? (2x)

ברוך המקום ברוך הוא, ברוך שנתן תורה לעמו ישראל - Remind yourself of something! After all, you are young - you have good memories. (ברוך שאמר) No. Why ברוך שאמר?

All right! It's the \$64,000 question! Nu? No answer? No one wants the \$64,000? What? Just a, just a minute, huh? {?} Correct! It's an abbreviation of ברכת התורה. An abbreviation of the blessings we pronounce every morning, which we call ברכת התורה:

בא"י אמ"ה אקב"ו לעסוק בדברי תורה. והערב נא ד' אלקינו את דברי תורתך בפנינו ובפי עמך בית ישראל ונהיה אנחנו וצאצאינו, וצאצאי עמך בית ישראל

We and our children and on children's children. כלנו יודעי שמך, ולומדי תורתך לשמה.

The ברכת התורה are related, not so much to the *study* of Torah, but to *teaching* of Torah. Particular to the act of what? Of transmitting Torah, of passing on. ונהיה אנחנו וצאצאינו, וצאצאי עמך בית ישראל. And the conclusion is a strange: הנותן תורה לעמו ישראל not בא"י. כלנו יודעי שמך, ולומדי תורתך לשמה. The Al-Mighty Himself is involved in the מסורה community. He himself passes on, transmits, teaches. So that's why the ברכת התורה emphasizes, and we pray that the words of the Torah be sweet in our mouths. And the mouths of our children, and we all - the whole community: grandfather, father and grandson and great grandson all together - *all* of them - know thy name and study the Torah לשמה. That's why Before, there was no need to pronounce ברכת התורה. עבדים היינו. Because we did not speak of the mitzvah - of what? We spoke of סיפור יציאת מצרים. (Quotes passage of עבדים היינו) You don't speak about teaching - you speak about telling, about narrating, or at best about studying. You don't speak about מסורה, you speak about the second aspect, but not about the third aspect. That מצות הגדה expresses itself in teaching, in passing on, in turning over, in transmitting, in letting somebody share in my knowledge. You don't say it. When do you begin to say - when are you ready to say - when are you ready to pick up the third aspect? With the story of the four sons. כנגד ארבעה בנים דברה תורה; והגדת לבנך ביום ההוא לאמר.

So it means, it means that we are ready to fulfill or to implement not only the mitzvah of לימוד תורה but תלמוד תורה - of teaching and passing on. And letting others share in our knowledge.

ונהיה אנחנו וצאצאינו, וצאצאי עמך בית ישראל

That's why we remember, that in order - that it's worthwhile to say a ברכה, a benediction, for the great privilege that הקב"ה has bestowed upon us. Not only to know the Torah, and to study the Torah ourselves - but to teach it to others, and particularly to be a member of the מסורה community. It's a great and strange community. It begins with משה קבל תורה מסיני ומסרה ליהושע. It will never end. Once you are going to join *that* community you have to pronounce which benediction? ברכת התורה. That's why you say it in an abbreviated form. Namely: ברוך המקום ברוך הוא, ברוך שנתן תורה לעמו ישראל.

And we're going to continue: כנגד ארבעה בנים דברה תורה.

Now, so how many aspects did we cover? Who is good in math here? All right - first aspect - what's the first aspect? Reading. Technical reading. One was not blessed with a great mind, one had no opportunity to study, one who came from a different background, was not provided with the necessary knowledge that is

required for a study in depth, he can also participate and share in the mitzvah of **סיפור יציאת מצרים**. There is the first aspect - what is it? Just to read. Who cannot read? Everybody can read. This is simple.

Second aspect - **לימוד**, for yourself - understand, explore in depth, analyze it.

Third aspect is the great privilege which was granted to us to join the community of the **מסורה** - the **מסורה** community of which the Al-mighty is a member. Wouldn't you like to join that community? You don't have to pay any dues.

[Aspect Number 4]

Now we're up to the fourth, yes? The fourth aspect.

There is something else in **סיפור יציאת מצרים**, in the structure of Hagadah, which is relevant, regarding the mitzvah of **סיפור יציאת מצרים**. The form of the narration - the way we tell this story avails itself of a dialog. One asks, another person answers. The whole recital of the Hagadah is a response to what? The four questions which were addressed to the people by a young child. Without the "**מה נשתנה**" you cannot start. You cannot start the Hagadah from **ועבדים היינו**! If there is no one to ask, so there is no need for an answer. The whole recital is a response to the four questions asked by the child.

Now I have a fifth question: Why is it necessary to dramatize that the child should ask? And we try to stimulate the curiosity of the child in order to make him ask? The child is sleepy, he is hungry; but we try to make him ask. Why is it necessary? **והגדת לבנך** of course, **והיה כי יאמרו אליכם בניכם**... So why did the Torah require this kind of dramatic conversation, of dialog, of asking and answering? Of inquiring and responding? Why was it necessary?

I believe that this law is nurtured by a basic idea here. G-d reveals to man only if man searches for Him. If one is not inquisitive, if one expects G-d to reveal Himself without making an all-out effort to find Him, he will be unsuccessful. **ובקשתם משם את ד' אלקיך ומצאת, כי תדרשנו בכל לבבך ובכל נפשך** "From there you shall seek the Lord and you shall find Him, if you search for Him with all your heart, with all your might, with all your soul."

Nachmanedes, in his comments on the verse: "**לשכנו תדרשו ובאת שמה**" "His habitation you shall seek and thither thou shalt come," says the following: "**ותשאלו 'איה דרך בית ד'?**" You should come to Me (the Al-mighty says) from distant lands and you should inquire, where is the road leading to G-d's habitation?" The searching for the sanctuary, the curiosity to know where the sanctuary is, is per se, a great experience, redeeming and sanctifying. The curiosity hallows the efforts of man and makes the pilgrimage meaningful.

When **יתרו** asked Moses, "What do the people do in your place the whole day?" **יתרו** didn't understand. **יתרו** had, I mean, like a clergyman, he had hours for receiving congregants! But when he saw that Mosheh spent the whole day with the people, he asked, "What do the people do in your place?" Or, "What are *you* doing for the people?" **מה אתה עושה לעם הזה?** What did Mosheh answer? The first answer - he gave him a few answers - but the first answer? But I want a verbatim quotation. **כי יבוא אלי העם לדרש האלקים** The people come to me because they search for G-d. The people are G-d thirsty, G-d intoxicated. They want to find G-d, to search for G-d. And they want guidance from me.

The first night of Passover we try to stimulate the curiosity of the child. We try to make him inquisitive, because the story of Mitzrayim is a story of a long search on the part of many generations for G-d. We'll finally find Him - He will come close to us. And we want the child to join this march of the **מסורה** community. And how can the child join this march if not by asking questions during the Seder? To arouse the naive curiosity of a child is like making a child a G-d searcher. What is more beautiful than that?

So now aspect number, what number is that now? {5} Aspect No. 5. What is Hagadah here? This search for G-d. Just a minute! Let's recount! Let's imagine those are ballots. Let's recount. Technical reading, one. Next study, three **מסורה**, four search for G-d. It's four, not fifth. Don't mislead me, Rabbi Holtzer. To search for G-d, not only to find G-d. G-d will never reveal Himself if the person is not inquisitive and doesn't search for Him. **כי תדרשנו בכל לבבך ובכל נפשך**

Now [Aspect Number 5]

סיפור יציאת מצרים like the whole Seder is structured around – I-I'm afraid to say the last word - around what? What would you suggest? Structured around, revolves around, what? סעודה - a meal. Nothing sensational. A meal! The framework within which the mitzvah of סיפור יציאת מצרים is attained and fully realized is a plain טוב יום סעודת - a meal, a holiday meal. You want me to prove it? Or you'll believe me - I have to prove that. Because this is a great, we call it חידוש - even though it's simple.

The first act at the Seder is - you know what - how you begin the Seder. With קידוש. Correct, I remember that. The first act, the קידוש, is an integral part of סיפור יציאת מצרים. I want you to understand that סיפור יציאת מצרים on Pesach night begins with the קידוש and concludes with what? With the ברכה of ישתבח. מלך מהלל בתשבחות or מלך קל חי העולמים. The "Bentching" - ברכת המזון Pesach night is not the ordinary ברכת המזון of an ordinary Sunday or Monday for Tuesday. ברכת המזון is an integral part of סיפור יציאת מצרים. I'll explain it to you. So is the קידוש. That's why the שלחן ערוך says that we must not recite that קידוש prior to שקיעה to sunset - even though we are ready to postpone the drinking of the wine until after night fall. It's not the drinking of the wine, as the מגן אברהם wants to interpret, but the recital of the קידוש. אשר בחר בנו מכל עם, ורוממנו מכל לשון: קידוש.

This itself is the first act of סיפור יציאת מצרים. Why? Apparently the קידוש on Passover night has a double connotation -- a double meaning. It is קידוש, because Pesach night is a holiday - a ליל יום טוב, and it is incumbent upon us to recite קידוש to usher in the Shabbas by the recital of קידוש, for Shabbas and יום טוב. And secondly, the קידוש itself is a part of סיפור יציאת מצרים.

First of all, first of all, the קידוש is considered as a part of סיפור יציאת מצרים. And I would say it's very simple to explain. Why? What do you say, I mean? I beg your pardon? Yes? You said something - I didn't catch it. What? No, no, no. For a different reason. {It's one of the כוסות של גאולה} Correct – He is right. Which כוס is it – supposed to be? {The first.} No, no, no. If you meant this way so you are wrong. No, no, no. Because the אשר בחר בנו מכל עם is the third expression of freedom or redemption, which הקב"ה revealed to ולקחתי אתכם לי לעם, והייתי לכם לאלקים: משה.

This is basically the purpose of יציאת מצרים. So before we start telling the story of the events of יציאת מצרים, we declare right away that הקב"ה has fulfilled his promise and chose us as a covenantal community and as a separate, unique nation. This is a number one - correct! This is a number one. But there is another reason - I believe second reason is the true one.

סיפור יציאת מצרים on Pesach night is implemented through two media - there are two media, two ways of implementation. I mean, both are necessary, are indispensable. One - one medium is what? What would you say? Correct! Good! The spoken word. This is Hagadah. Second - well if you mentioned the first, let me here what - through eating, through consuming food. Simply. It's very strange. Because Pesach, matzah and maror - the eating of Pesach, matzah and maror, I mean, pursues actually two objectives on Passover night. Namely - one objective: the fulfillment of the mitzvah of Pesach, matzah and maror. בערב תאכלו מצות, על מצות ומרורים יאכלוהו, ואכלו את הבשר בלילה הזה.

Second, the eating of Pesach, matzah and maror is an instrument or a medium of סיפור יציאת מצרים. We tell the story by eating Pesach, matzah and maror, not only by using the human gift of speech, the spoken word. But by acting like a natural being and eating those religious articles, I mean, those symbolic food items, one fulfills the mitzvah of סיפור יציאת מצרים. Who said it? Rabbi Soloveitchik said it? So you don't listen! Who said it! רבן גמליאל, of course. Of course. As a matter of fact, רבן גמליאל in his statement: כל מי שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו, exactly stated, I mean, that the eating of Pesach, matzah and maror is a part of what? Is a part of סיפור יציאת מצרים.

You can tell a story by using your vocabulary, you can tell a story by doing something. And you do tell the story of Mitzrayim in two ways: by speaking, by speech, and by acting - acting in the sense of eating. And what did רבן גמליאל add? That before you eat Pesach, matzah and maror, and you should interpret the symbolic significance - the connotation of what they symbolize. Pesach, matzah and maror. In other words,

סיפור יציאת מצרים is a blend of story telling, Torah teaching and partaking of a meal. It's a funny blend. A combination of the spoken word and a physiological function such as eating. סעודה on Pesach night means an intermingling of physical pleasure with Torah debate. You don't want to debate? All right, so? Of an activity which is motivated by biological pressure and which is not characteristic of men at all - it's an animal activity - with one medium, one part of סיפור יציאת מצרים and the other part consists of G-d's word. The combination of both represents סיפור יציאת מצרים to perfection.

And קידוש ushers in the סעודת שבת and יום טוב, every שבת. You must not eat before קידוש - why? Why? One must not eat before קידוש, why? Because before קידוש, whatever he eats before קידוש will belong to a סעודת חול - and a Jew is enjoined from consuming a סעודת חול on שבת. As simple as that.

Then you know the Halachah - you all know the Halachah: אין קידוש אלא במקום סעודה. Why is it so? Because if I say קידוש, and the קידוש is not followed by a meal, so the קידוש is meaningless. Because the function of the קידוש is to usher in the סעודת שבת. This is the *introduction* to סעודת שבת. If קידוש is not recited whenever a Jew eats and consumes is nothing but crumbs from a סעודת חול. And the Jew is obligated or enjoined to eat on שבת exclusively a סעודת שבת - I'm not speaking about cholent, I want you to know.

קידוש makes the סעודה a טוב יום סעודת. And סיפור יציאת מצרים on Pesach night is a combination of Hagadah and סעודה. I would rather say the Hagadah is structured and revolves around סעודה. The frame of reference is סעודה. We understand very well. So סיפור יציאת מצרים consists not only of אמירה בדברים, of speaking, of saying, of pronouncing. Of using my gift - speech, which G-d bestowed upon me. But by a combination of the spoken word and physiological activity, which is being raised and elevated to great Heights, by being combined with the spoken word of G-d.

As a matter of fact, just let me interject - I could have omitted it - סעודה as a service to G-d, or סעודה in the presence of G-d, to eat in the presence of G-d - are central ideas in Judaism. Judaism wanted to achieve, I mean, to create an institution, which *prima facie* is absurd. That man is obligated to eat in the presence of G-d. That eating, consuming food, is a holy function - a meaningful performance. It's something great to eat - if it is done properly.

And that is for instance a verse like: ויבא אהרון וכל זקני ישראל לאכול לחם עם חותן משה לפני האלקים - That Aaron, and the elders of Israel came to eat bread in the presence of G-d. Or such verses like: ואכלת לפני ד' אלקיך, were so completely alien - and they bordered upon the paradoxical - as far as the Greek civilization was concerned. In the Greek civilization you have legends about Diogonese, who used to hide himself when he ate, because eating is an animal function, and a man should not exhibit animality. Aristotle couldn't understand: how can you serve G-d, with your stomach? You serve G-d with your mind! Jacob Schiff (a philanthropist) once visited the Yeshivas R' Yitzchok Elchanan, and he walked into Rabbi Aronowitz's room and he was saying a שיעור in יורה דעה - the old timers still remember him - so Jacob Schiff asked the guide, "What is the old man saying - what is he teaching them?" So he told him, about מליחה - how to salt meat. So he said, "I don't support institutions - religious institutions - which are interested in the stomach." Of course the first חלק of יורה דעה is concerned with the stomach, with the abdomen - no question about it. But this is the greatness of יהדות. To teach the stomach or the human body to behave in the presence of G-d is more difficult than to teach the mind to behave properly in the presence of G-d. If you start with the mind you will fail; if you start with a body you may succeed.

And whoever knows the expression: שלחנו של אדם מכפר, the table is like the מזבח, which grants atonement to the person who eats at it, will understand what the word סעודה means or denotes. And around that סעודה is the whole Seder is structured and סיפור יציאת מצרים as a mitzvah was integrated into the institution of סעודה.

Now, what is, of course, what is it now - what is the number? {?}Fifth, fifth it's in accordance with my sheet it's all right. Of course, you'll take the second aspect - לימוד, the third aspect - מסורה, the second aspect - לימוד, the third aspect - מסורה, the fourth aspect - search of G-d by the child, of course all those aspects don't apply. מקרא ביכורים. They are typical, even though מקרא ביכורים is involved with סיפור יציאת מצרים;

for סיפור יציאת מצרים as far as the Pilgrim is concerned was a simple act - reading, and that's all, consisted of reading, and that's all. לימוד, מסורה, search for G-d is typical and characteristic exclusively of the Hagadah Pesach night.

Now let's pick up the fifth aspect of the Hagadah of סיפור יציאת מצרים. Fifth? {Sixth} Oh, you'll count again. Oh, אכילה is fifth, correct, סעודה, correct. Sixth - so I made a mistake now.

[Aspect Number 6]

Even though both סיפור יציאת מצרים on Pesach and סיפור יציאת מצרים by the מביא ביכורים, by the Pilgrim, are rooted in הכרת טובה as I stated before, the ways in which gratitude is expressed by the Pilgrim and by the Jew on Pesach night differ from each other. מקרא ביכורים consists of שבח or expressing thanks. Hagadah consists not only of שבח but also of שירה as well. What's the difference between שבח and שירה? It was an element, which was completely overlooked by the מפרשי Hagadah. They identified שבח ושירה. It's completely wrong. Nu? {?}What, what? {?} שבח is what? {?}No, no, no, no.{?} If you will be less philosophical it would help. {?}Huh? Just a minute - yes? {שירה is a song} yeah, what's a song? {שירה is spontaneous, שבח is thought out} what? {repeated} Thought out, you mean planned. שירה is spontaneous. You are right- שירה is spontaneous, but it's still, but you didn't answer my question. {laugh} I might apologize later.

In מקרא ביכורים the precept of gratitude is fulfilled indirectly by telling the story of יציאת מצרים. There are no special words of praise; there aren't any explicit words of praise. In ארמי אבד אבי from the beginning to the end there is not a single word, which we use in order to express our thanks - our indebtedness to the Al-mighty. All we do, what do we do in ארמי אבד אבי? I mean, the way the pilgrim used to say? All the pilgrim used to do was what? Describe, describe the facts, narrate the story of the events, which happened. All addenda were superfluous - the duty of הכרת טובה was discharged by describing the events. Is this considered שבח or Hallel? What do you say about it? Is it הכרת טובה? All one was supposed to do when the pilgrim came to the בית המקדש was to tell the truth - nothing else - what happened. There was implicit שבח, implicit words of praise in the descriptive, narrative about the events. I would like you to quote me a גמרא. {?} Yes - you are right. If you don't tell the story it's bad, of course it's bad. There was no need for extra words of praise. All the Torah wanted to pilgrim to do is to tell the truth, and the praise is implicit in the truth. Correct? Now! Yes! {?} It's a גמרא yes, what's the גמרא? {?} No, no, no - it's too long for me.

When the גמרא asks the question why is there no Hallel on Purim, what did the גמרא answer? To read the story of מגילת Esther is the highest praise. There are no words of praise to the Al-mighty in the מגילה - you just read the story, you understand the story, and by reading and understanding the story you understand that G-d supervises the events, and He is responsible for the salvation. This itself is, equals praise and glorification. This is kind of קריאתה זו היא אמורה, which the Talmud applies to מגילה. In other words, thanksgiving is implicit in the narration itself.

But on the night of Pesach, are we satisfied with just the descriptive story? Most certainly not! On the night of Pesach the שבח expresses itself *explicitly* in words of praise. We narrate - truly we narrate the whole story. We are not satisfied with implicit praise. We sing a hymn - here I will come to your spontaneity - we sing a hymn, we recite Hallel, we say particularly שירה חדשה. And he is right, I told him - I'll apologize to him now. שירה חדשה means spontaneous - I don't ask whether it is necessary or unnecessary. Perhaps the description just of the events would be modest praise and הקב"ה does not need Hallel, nor does He require of a person, I mean, to sing a hymn to Him.

But on Pesach night the Jew is not only grateful, he is overflowing with gratitude. It is a night of ecstasy, when man is G-d intoxicated. It's the night of אני לדודי ודודי לי. We say שיר השירים on Pesach night. שיר השירים is the motto of the holiday of Pesach - of the 8 days of Pesach. It is the romance, I mean, Pesach initiated the romance between G-d and the community.

Maimonides was asked - not asked - he objected to practice, but he asked, what right do we have to praised G-d, and to cite many attributes of G-d? Who is man, foolish man? Does foolish man have a right to

praise the Al-mighty? Does man, as Maimonides calls him: **שהיום כאן ומחר בקבר**. ר' יוחנן בן זכאי applied the same title to man: Today he is here, tomorrow in the grave. Foolish, I mean, limited. What right does he have to sing a hymn to G-d? Maimonides objected to the **שיר היחוד** and the **שיר הכבוד**.

So what did the paitanim answer him? What did the Chasidim answer Maimonides? {?} Exactly! You ask for license? I'll tell you where the license is. Philosophically, we have no license. Philosophically, it is an arrogant act. It's impudent and insolent on the part of man to say of G-d, **הקל הגדול הגבור והנורא**, what right do you have to say? Do you understand what **גדול** is? Do you have access to be Al-mighty?

But the license is to be found in our inability to suppress our longing for G-d - in our desire to praise Him. Man must sing a hymn to G-d. The hymn is foolish – yes, from an intellectual viewpoint it's absurd. But we cannot suppress, we cannot remain passive. We have to sing, no matter how foolish it is! **אני לדודי ודודי לי**.

So Pesach night, the Jew asks no questions. He is overflowing with Love, with gratitude. It's not enough to describe events. He does describe in **ארמי אבד אבי**. But when it comes to the fourth cup, he fills it, and throws off all controls, so to say, and begins to say Hallel, Hallel Hagadol, and **נשמת כל חי תברך את שמך ד' אלקינו**.

Of course, **מקרא ביכורים** is just descriptive, the words of praise are implicit in the descriptive narration, while Pesach night, words of praise, I mean, are spontaneous and explicit. The Jew sings a hymn to G-d, whether he is qualified to do so or not. No questions asked. He has to do it because he must do it. You know the old saying: du kanst while du must.

Now what aspect? What aspect is now? {7} we are up to seven yes, seven all right.

[Aspect Number 7]

ואילו לא הוציא הקב"ה את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעובדים היינו לפרעה במצרים
Do you recognize this sentence? Can you identify this up sentence? All right, where is it? In the Megillah? Where it is it? No, I want to know! At the beginning of the Hagadah, all right - good! Next, we repeat the same sentence - of course, using different words - but the same idea:

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. שנאמר ואותנו הוציא משם
Do you recognize *this* sentence? Huh? If I were to give an exam here, to identify certain sentences, how many would fail? **בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. שנאמר ואותנו הוציא משם**

Where is it? {?} In the Hagadah, yes – Of course, I wouldn't quote the Megillah now! Ten days before Pesach I. wouldn't quote the Megillah! But where it is it in the Hagadah? {?} After we conclude the parshas **ארמי אבד אבי**, and we are about to what? To start Hallel, saying Hallel. So we insert: **בכל דור ודור וכו'**. This is second. There is a third quotation that is similar:

והיא שעמדה לאבותינו ולנו, שלא אחד בלבד עמד עלינו לכלותינו, והקב"ה מצילנו מידם
Do you recognize *this* sentence? Yes, all right. Let's analyze those three sentences.

The first we make right at the beginning of the recital. Correct? **ואילו לא הוציא הקב"ה את אבותינו** וכו'. We make it at the very beginning of Hagadah. The very beginning! You just start: **עבדים היינו** וכו'. **לפרעה במצרים** is not in event which occurred 3,500 years ago - no! It's important! It is relevant to us. Why do we say it? In order to explain our interest in events which occurred long, long, long ago. What question to you want to answer by making this statement? (2x) Relevance. Who's interested? If you tell a story people have got to be interested in the story. Who is interested in what happened 3,500 years ago? I'm not interested in what happened today, this morning! I have certainly no interest in events which transpired 3,500 years ago, or more. So what is the answer? No - you have to be concerned with it - it merits your interest, your concern, because they are relevant to us. If not **מצרים**, no Jewish people would have come into existence. **הרי אנו ובנינו ובני בנינו משעובדים היינו לפרעה במצרים**. So it means it is relevant to us. Since it's relevant, what does it merit? If it's relevant, what does it merit? Historical curiosity. It's got to be recorded and told. Which event is recorded in history, and which event is not recorded in history? Relevant events - not only for contemporaries, but for future generations. And that's exactly what we say: events which we are going to narrate are very relevant to us. Because if those events hadn't taken place, the whole Jewish community would not have come into existence.

בכל דור ודור חייב אדם לראות את עצמו כאילו? The second declaration - what's the second declaration? {?} You are correct - but what do we say first? What do we say in the second declaration? הוא יצא ממצרים. The second declaration you make after the conclusion of the narrative part of the Hagadah, when we are ready to begin the recital of Hallel. The reading בכל דור precedes לפיכך and the recital of Hallel. Correct?

In this declaration we state that events which transpired so many years ago, are not only *relevant* to us - as we said at the beginning of the recital - but that they are a part of our historical experience! There is a difference between being *relevant* and being *experienced*! Here we stress the uniqueness of our relationship to the past, our intimacy with the past, and our retrospective experiencing - or re-experiencing, of events which transpired at the dawn of our history. The Jew has a capability to experience history. Because if the Jew hadn't that ability to experience history, why he is the fighting for ארץ ישראל, for the state of Israel? He feels very close to that state - to those sites: to the מערת המכפלה, to the המערבי, כותל המערב, to יהודה ושומרון. He speaks about יהודה ושומרון, so what's so great about יהודה ושומרון? There is a certain intimacy with the past which the Jew feels, I mean, he is unique in that regard. It is the ability to re-experience - to experience in retrospect events which took place long ago. That's what entitles us not only to be concerned and to record events and to tell about them, but to what else? To say Hallel - to sing, to dance! To say שירה חדשה as if the events happened just yesterday - as if I had witnessed the events.

Now what is the third declaration? So you have two declarations: so one declaration is related to relevance; the second declaration is related to what? To re-experiencing, or retrospection - historical retrospection. What's the third declaration? {והיא שעמדה} Yes, I know the declaration, I know the declaration by heart. The third declaration, והיא שעמדה, introduces a completely new aspect - namely, a new motif, namely, what motif? That's what I'm asking you. I didn't ask you before. Yes, what do you want to say? Yes, yes, yes, what motif is it - I want a name here. I want a label here. עמלק, עמלק motif. What is Amalek? Not a has been, but who is present, everywhere and whose defeat will usher in, into the eschatological era. אין השם שלם עד שימחה זרעו של עמלק

Before, the two declarations: בכל דור ודור ואילו לא הוציא, one deals with relevance, the other deals with re-experiencing - but re-experiencing when? In the past, it's a past event. Both declarations speak of סיפור יציאת מצרים as an event in the past. One declaration says it is relevant to us, the second declaration says we experience it. But still, the events lie in the past - not in the present. We celebrate Passover and we observe the Seder and we say the Hagadah in order to memorialize what? An event in the past. It is remembrance - a living remembrance, but just remembrance.

והיא שעמדה לאבותינו ולנו, שלא אחד בלבד introduces an עמלק motif. Those events? They occurred 3500 years ago you say? Just yesterday! Just before yesterday - last year. We are not sure that they wouldn't occur tomorrow morning. And a week from now, and a year from now and a century from now. בכל דור ודור - every generation is confronted by a Pharaoh.

The Hagadah then, represents the eternal story of an eternal people. And you know our minhag when it comes to והיא שעמדה לאבותינו ולנו we cover the matzah and we pick up the כוס, we say, והיא שעמדה לאבותינו ולנו, שלא אחד בלבד עמד עלינו לכלותינו, why? What's the idea? Of covering the matzah because you pick up the כוס. Whenever you pick up the cup of wine you cover the bread on the table. That's understandable. The wine pick up the cup of wine? It's just a minhag, of course - why? Why is it necessary? Because the cup in biblical lingo has the connotation of destiny.

”דשנת בשמן ראשי, כוסי רננה” My cup is overflowing,” it means my destiny is overflowing, fulfilled. כוס ישועות אשא, ובשם ד' אקרא

That is, we want to proclaim that the story which we are going to narrate through the medium of reciting and interpreting the פרשת ארמי אבד אבי - we just say it before we start לבן הארמי בקש למה בן הארמי is not the story of the past; it is the story of our eternal destiny.

Okay. This, I mean, those three aspects don't belong to the Pilgrim. They are typical of the Hagadah Pesach night. So, how many aspects did we cover? Seven. All right - enumerate them. First is קריאה. Next לימוד. Next {מסורה} three. Next? Search of G-d, four. סעודה is 5. שבת just a moment, no, just a minute, you

made a mistake. קריאה one, לימוד two - just a minute, don't confuse me. לימוד two. מסורה three. No, no סעודה {Search for G-d} is four, and סעודה is 5 and the eternal book of our destiny {שירה} שירה is six and this is seven. So now we are speaking about the eighth?

[Aspect Number 8]

The eighth aspect. It's a very strange one. I never told it to anybody. It's my secret. Until tonight, it's been my secret. I want you, I mean, the listeners here, not to misinterpret me and not to draw conclusions which are wrong. And at least have patience with me until I'll finish explaining this aspect. All right, you are very curious now, so I hope you won't fall asleep.

The Mishnah says, ודורש פרשת ארמי אבד אבי, and he interprets the section of ארמי אבד אבי, עד שיגמור כל הפרשה כולה, until he concludes the whole parshah. In fact, we don't recite the whole parshah, from beginning to the last word. We omit last one and a half sentences. A sentence and half, which is omitted, and we don't say. Where do we stop, as far as recital of the parshah ארמי אבד אבי is concerned? Where do we stop? What's the last sentence? Who knows is the Hagadah by heart? ואת ענינו ואת

עמלינו ואת לחצינו. ויוציאנו ד' ממצרים ביד הזקה ובזרוע נטויה ובמורא גדול ובאתות ובמופתים. Here we stop, ובאתות ובמופתים. (He goes on to quote quickly parts of the Hagadah until after the plagues, to show that we do not go any further than ובאתות ובמופתים.) When you read the parshah, ארמי אבד אבי, in חומש, the way it's recorded in חומש, and the way the Pilgrim used to recite in the בית המקדש of old, we used to add one and a half פסוק:

ויביאנו אל המקום הזה, ויתן לנו את הארץ הזאת, ארץ זבת חלב ודבש. ועתה הנה הבאתי את ראשית פרי As a matter of fact, if you look up the ספרי, if you look up the ספרי, you'll find Midrashic interpretations of the last פסוק as well. Very strange!

“ויביאנו אל המקום הזה, יכול לארץ ישראל, תלמוד לומר “ויתן לנו את הארץ הזאת.”
אלה מה “המקום הזה?” זהו בית הבחירה.

It refers to the בית המקדש. We omit one and a half פסוק. (Quotes פסוק from above - ויביאנו וכו') There is no doubt in the Mishnah - and the Rambam confirms it - that the Pilgrim who brought the ביכורים used to say everything, including the sentence and a half. No doubt about it. ועתה הנה הבאתי וכו' - It's very simple. Of course, we could not recite the last part of the verse - ועתה הנה הבאתי וכו' - because it does not apply to the Hagadah (shel) Pesach. However, we could say the *first* part of the verse:

ויביאנו אל המקום הזה, ויתן לנו את הארץ הזאת, ארץ זבת חלב ודבש

It's a very important statement. And give thanks to the Al-mighty for ביאת הארץ, for the inheritance of the land. We don't do it. The question is, Why? It's a tough question, Why? It is tough because no one asks this question. Now let me hear suggestions from the audience. I never spoke about it - you can't quote me. {?} Yes, what do you want to say?

Let me give you two answers. One answer will be explosive - it will blow up the hall. The second answer is the truth. But there's a lot of truth in the first answer too. There are two answers to this question.

Answer No. 1, and please listen carefully. Were we to mention the verse of ביאת הארץ,

ויביאנו אל המקום הזה, ויתן לנו את הארץ הזאת, ארץ זבת חלב ודבש

in the section of ארמי אבד אבי, at the Seder table, Pesach night, we would give the impression as if, as if the

והבאתי אותם אל הארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב

where is that פסוק? (Repeats פסוק) Where is it? In ווארא. In what context does this פסוק appear? The

והוצאתי אתכם מתחת סבלות מצרים, והצלתני אתכם מעבדתם. ד' לשונות של גאולה

וגאלתי אתכם בזרוע נטויה ובשפטים גדלים, ולקחתי אתכם לי לעם והייתי לכם לאלקים.

Those, וגאלתי, והצלתני, והוצאתי, ולקחתי, constitute what? Everyone knows that. There were so many דרשות-the גאולה של גאולה, ארבע לשונות של גאולה, the four mediums or the four, what should I say, expressions or media of גאולה of redemption of freedom. However, in the next verse, the Al-mighty continues and says והבאתי אותם אל הארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב. The question is a Zionist

question: shall we count the **והבאתי**, as a fifth medium of **גאולה** or should we ignore it, the **והבאתי**? The **והבאתי** is not the fifth medium of **גאולה** - don't defend any causes now. I don't need any defense.

This is the question. Of course there is an opinion by the Rambam, we don't know exactly, that if he is thirsty, he may drink a fifth **כוס** - a fifth cup of wine - and recite over this cup **הלל הגדול**. So apparently the Rambam had the Number five - he was not sure about the number five. Does it belong to table of freedoms, of four freedoms? So then we have not four freedoms but five freedoms! Or doesn't it belong?

Since we all drink four **כוסות** - no one drinks five **כוסות**, I don't know perhaps Oriental Jews, I don't know. But I saw great Jews drink just four **כוסות**, so it means that our conclusion is that **והבאתי** does not belong into the table of the four freedoms. Because had it belonged to that table it would have been a part of the table of four freedoms then it would've been not **ארבע כוסות** but **חמש כוסות**. The expression **ארבע כוסות** everybody knows - **חמש כוסות** no one heard. Did you hear of **חמש כוסות**? I didn't. Even though somebody wrote a book on it. {?} Why do you have to mention names?

Does the **והבאתי** belong to the table of freedoms or doesn't it belong would have been decided by what? By the way we recite **ארמי אבד אבי**. If we had recited **ארמי אבד אבי** in full, including the **פסוק**:

ויביאנו אל המקום הזה, ויתן לנו את הארץ הזאת, ארץ זבת חלב ודבש

had it been recited by Jews throughout the world on the first night of Pesach, then **והבאתי** in **וארא** would have joined the four **גאולה של גאולה** - the four mediums of **גאולה**. But since, **ויביאנו אל המקום הזה וכו'**, was left out, was omitted, the omission has actually, I mean, eliminated the **והבאתי אתכם** from the table of freedoms, and we retain four instead of five freedoms. Correct?

Why was it omitted? It's a good question. Why was it omitted? After all, Chazal omitted it. Why was it omitted? Why actually does the table consist of four and not of five? What do you say? {**גלות**.} Just a moment, it has nothing to do with it. Why was it omitted? No. Tradition knows four aspects, correct? Four dimensions of **גאולה**, not five. The **והבאתי** is not counted. There are two reasons, and both reasons are true.

The **והבאתי** is not counted, since the grant of the land was not due to the new promise made to **משה**. **והוצאתי, והצלתי, וגאלתי, ולקחתי**, represents four freedoms which were announced to Moses for the first time. No one else prior to Moses had ever heard of that promise. **והוצאתי, והצלתי, וגאלתי, ולקחתי**: the four great principles of freedom. **והבאתי** was not announced - Moses was not the first one to whom **הקב"ה** had addressed the **והבאתי אותם אל הארץ אשר נשאתי את ידי** the Al-mighty himself stresses the fact that he promised the land to the patriarchs: **אשר נשאתי את ידי לאברהם ליצחק וליעקב לתת להם**. He included, of course, he included the **והבאתי** in the message of redemption which was revealed to Mosheh. However, the **והבאתי** per se belongs into the covenant of the patriarchs - not into the Mosaic covenant which was concluded in **מצרים**. The **והבאתי** is a part of the patriarchic covenant which was reached with Abraham, Isaac and Jacob, of course! But it was not a part of the covenant of **מצרים**. The covenant of **מצרים** consisted of four freedoms namely: **והוצאתי, והצלתי, וגאלתי, ולקחתי** - not of five! The **והבאתי** was addressed for the first time to **משה**, **אברהם אבינו**, but not to **משה**.

Moreover, why not? Moreover - the purpose of **מצרים** was not the entry into **ארץ ישראל**. Not at all! The purpose which the Al-mighty pursued by taking the people out of Egypt and setting them free is not the entry into **כנען** - even though the latter was the destination where the people were heading after they departed from **מצרים**: **"ואעל אתכם מעני מצרים, אל ארץ הכנעני והפריזי, אל ארץ זבת חלב ודבש"**

Yes - it was the destination - but not the destiny! There is a difference between destination and destiny! Between destination and purpose, and goal! If I travel from Boston to New York my destination is New York. But my goal in traveling is not New York but something else - I don't know what...

The destination certainly was **ארץ ישראל**.

"ואעל אתכם מעני מצרים, אל ארץ הכנעני החתי והיבوسی והפריזי והגרשי, אל ארץ זבת חלב ודבש"

ואעל - I'll bring them, yes. But this was not the purpose. What was the purpose? After **וגאלתי**, what comes after **וגאלתי**? **ולקחתם**: **מעתה תורה**, the formation of a new community. Of

a ממלכת כהנים וגוי קדוש. Of a kingdom of priests and a holy nation - of מתן תורה. Once the ולקחתי was realized so יציאת מצרים is justified no longer.

The Al-mighty said the Mosheh:

“וזה לך האות כי אנכי שלחתיך: בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה”

What does He tell him? Mosheh complained that he is not the man who fits to be the representative of the people and הקב"ה vis-à-vis the מצרים and פרעה. So הקב"ה told him the following: משה, I selected you because the purpose of יציאת מצרים is not the attainment of economic, political freedom. Had I wanted to grant political, economic freedom to the people I would have chosen somebody else as leader. You're not qualified for that.

However, the ultimate end of יציאת מצרים is the formation of a ממלכת כהנים וגוי קדוש - a people of Torah, of a scholastic community - where the teacher is the central person, figure. The purpose of the exodus is teaching people; it is teaching slaves how it is possible - how a slave can become a prince, or a member of a ממלכת כהנים וגוי קדוש. I don't need a diplomat, I don't need a commander-in-chief. Had I needed them I wouldn't have chosen you. I need a great רבי - a teacher, who should show the miracle to transform a people within seven weeks from slaves into a ממלכת כהנים וגוי קדוש. And for that job you are most qualified, and I want you. “וזה לך האות כי אנכי שלחתיך” - And this is the reason that I have selected thee, because, after the people depart from מצרים your job will not be to conquer a land but to teach them how to worship G-d on that mountain, meaning Mount Sinai.

That is exactly the reason, that's exactly the reason, please, that's exactly the reason for omitting the last verse from פרשת ארמי אבד אבי because this is not included in the covenant which הקב"ה reached with Moses, and this is not the purpose of יציאת מצרים. ולקחתי, והוצאתי, והצלתי, וגאלתי, ולקחתי is יציאת מצרים. יציאת מצרים - והוצאתי אותם אל הארץ אשר נשאתי את ידי, משה, I can promise you, - not because of אשר נשאתי את ידי לאברהם ליצחק וליעקב לתת להם: יציאת מצרים.

I'll do it, but the table is limited: four. The highest is the ולקחתי. The ולקחתי is the purpose, the goal. והוצאתי is outside of that. I promise, I address my promise to the patriarchs - I'll fulfill my promise. But it does not belong into your table of four freedoms. That's why there are ארבע כוסות and not חמש כוסות. Because the ויביאנו אל המקום הזה was omitted from ארמי אבד אבי and the ויביאנו was taken out of the table of freedoms.

Let me say, Pesach is the Festival of יציאת מצרים. Pesach is also the Festival of מתן תורה, because you know שבועות was appended to Pesach - it's called עצרת, a stay-over from Pesach - you know that. But Pesach is not the holiday of ביאת הארץ. It is not the Festival on which we celebrate the entry into ארץ ישראל. Under no circumstances. Because the purpose was ולקחתי, and ביאת הארץ was outside of the table of freedoms. So you'll ask me, ביאת הארץ is an important event in our history, our bond with ארץ ישראל is strong, invincible - not even time can defeat our - what shall I say - our loyalty to the land. So the Torah does not tell us to observe the ביאת הארץ, to celebrate ביאת הארץ? Yes she did - Maimonides gave the answer: on סוכות. What is the character of סוכות? What kind of a holiday is סוכות? So Maimonides in מורה נבוכים said, it is the holiday of ביאת הארץ. Of the inheritance of the land, of the entry into the land, of the conquest of the land and of our eternal rights to the land. Not Pesach. Let me read a quotation from Maimonides:

“I believe,” Maimonides writes, “that the four species are symbolical expressions of our rejoicing that the Israelites changed the wilderness. No place of seed, or of figs, or of wine, or of pomegranates, or of water for a land, for a country full of fruits and rivers. In order to remember this: we take the fruit, which is the most pleasant of the fruit of the land.” What does Maimonides say? ביאת הארץ יו"ט is סוכות. Maimonides mentioned the מצות ארבעה מינים typical of the celebration which is associated with the land, with the producing land. I'll also mention סוכה, מצות סוכה, ניסוך המים, all those מצוות have a certain link with the land. Because the מצוות are representative of the celebration of a holiday because of ירושת הארץ.

Pesach we observe because of יציאת מצרים, Shavuot - מתן תורה, Sukkot - ירושת הארץ. Hence the ויביאנו אל המקום should not be recited on Pesach. It does not belong into the table of freedoms, we drink four כוסות and not five.

There is another answer. Because this answer does not remove one question does not meet the question in total. Namely: this answer does not meet the question in total. The Mishnah says, עד שגומר פרשת ארמי אבד אבי כולה

and so how could the Mishnah to say it? I gave a reason why the last verse is omitted - because סוכות is outside of the table of four freedoms, which הקב"ה addressed to Moses. But still, the Mishnah says: וגומר כל הפרשה כולה - he concludes the whole parshah! I believe there is another answer, I mean, it's up to you to choose.

I might say I have no doubt that at the time during which the sanctuary stood on Mount Moriah, בזמן שבה"מק היה קים, and ישראל על אדמתם the people were on their land, they used to say with great love and gratitude, the last verse: ויתן לנו את הארץ הזאת, ארץ זבת חלב ודבש, with great enthusiasm, with great ecstasy. We felt duty-bound to thank G-d - not only for the exodus - but for the entry into the Promised Land, and for the construction of the בה"מק as well. When the Mishnah says - when the Mishnah speaks, I want to know - the ערבי פסחים משניות in speak of Pesach during the time of the בה"מק, not of our Pesach - Pesach in גלות - but Pesach in ארץ ישראל while the בה"מק was still on Mount Moriah. Then, the Jew used to say ארמי אבד אבי from beginning to end.

ויביאנו אל המקום הזה, ויתן לנו את הארץ הזאת, ארץ זבת חלב ודבש

But times have changed, the בה"מק was destroyed, ארץ ישראל was conquered by the enemy, the Jewish people driven off the land, CHAZAL apparently doubted the propriety of thanksgiving on the night of Pesach for land which lost its children and for a בה"מק in shambles, in ruins. And they, after חורבן, they eliminated the last פסוק.

Which one do you like better? (2x) First? A מבין. I also like it. But you'll be in the minority. What I am concerned with, with regard to the first תירוץ, the first answer, is the Mishnah: הפרשה כולה. It's not כל הפרשה כולה!

Of course, according to the second תירוץ, the Mishnah is beautiful - the text. The Mishnah is a קבלה from the Time off the בה"מק. Then they used to say the whole פרשה. After the destruction of the Temple, and the departure of the Jews from ארץ ישראל, they eliminated the last sentence. {Someone had a long suggestion.} No, for instance the Mishnah says also in ביכורים: כל הפרשה כולה, or even left out the sentence: והנחתו לפני ד' אלקיך והשתחוית לפני ד' אלקיך because these are out of context completely.

All right, so how many do we have, how many aspects? {8} 8, so I owe you two. I am afraid I am going to pay interest. One more, 11 you'll have. I don't know. We'll count. So now let us redefine - what does Hagadah mean? After all, I mean, before you ... at five minutes of 8 if I had asked you what Hagadah meant, so what would you have answered me? What would you have answered me? קריאה to read. To read and to say דרשות, huh? But now we have new concepts of Hagadah. First - what's No. 1? קריאה. Next - לימוד. Just a minute, next - מסורה. Next - search of G-d is four. סעודה is 5. שירה is 6. The declaration, the Hagadah is an eternal book is seven. And then what? And then the goal, correct. What is the goal? The goal of יציאת מצרים. The destiny.

So how many up to ten, how many are we missing? You have eight. Two or three - will see...

[Aspect Number 9]

And I'm closing now. The 15th night of ניסן is a night of ecstasy as I have said before. Of love and gratitude. Hence, we thank G-d not only for the חסד he bestowed upon us in מצרים; this would be a limited way of expressing gratitude to the Al-mighty. Just for the events of מצרים? The Jew on that night, בלילה הזה, is G-d aware and G-d loving. He suddenly reminds himself of many, many acts of endless kindness which G-d bestowed upon him for which he's indebted to his Maker. Everything he is, everything he has, everything he

will have – ever have, belongs to G-d. G-d created him, G-d sustains him, G-d feeds him. G-d gives him whatever makes life worthwhile for him. Should he thank for that, I mean on the night Pesach? Or should he leave out all the **חֲסָדִים**? Just limit his praise to the events and occurrences which transpired in **מצרים** 3500 years ago?

Of course not. So he extends the praise from the events in **מצרים** to current events, to himself, to his own life, to life of his household. Then he says, and the part of the Hagadah is, consists in telling G-d nothing else – in addressing to G-d nothing else but the childish phrase: “Thank you, G-d, for everything.” And that does the Jew in **ברכת המזון**. I told you there is in **ברכת המזון** a part of **סיפור יציאת מצרים** in the Hagadah. How is it a part? **ועל שהוצאתנו ד' אלקינו מארץ מצרים** is not enough to integrate, should suffice to integrate **ברכת המזון** into the framework of **סיפור יציאת מצרים**. No, this is not the problem. Because the **סיפור יציאת מצרים**, the Hallel, the **שבח** is extended **לנו מוזון ואל יחסר לנו מוזון** **בטובו הגדול, תמיד לא חסר לנו ואל יחסר לנו מוזון** **לעולם ועד** It's Hallel, not for events in **מצרים**, but for current events.

[Aspect Number 10?]

And there is another - this is the ninth aspect, because until now we spoke about Hallel and **שירה** and praise and glorification for the events in **מצרים** not for other events as well. But there is another problem. And why thank G-d exclusively for ourselves? Why not express gratitude for everybody - for mankind as a whole? And why only for mankind as a whole? Why not acknowledge our indebtedness for G-d's kindness not only toward man but toward every flesh, every plant? Why not thank G-d for the flowering bush in the backyard or the flying seagull over the waters over the beach? The **שירה חדשה** does it, embraces everybody, everything: thanks on behalf of the universe! **כי לעולם חסדו** **הוא נותן לחם לכל בשר,** The whole world is saturated with his **חסד** **Man, animal, seagull, the bush in my backyard and the flowers in that space.**

[Aspect Number 11?]

And finally, this is - which aspect is it? Ninth. And finally the **שירה חדשה** reaches out beyond the present into the future. I mean, we are used to the idea that you thank G-d for something He did to you already. For help He extended to you, for sustenance He already gave you, for a life He already granted you. Why? I have faith in Him to grant me many more years. He will give me health. He will make it possible for me to accomplish things of which I dreamt for so long. Why not thank Him not only for the things he gave us, but for the things we are sure He's going to give us in the future?

And the Jew has a funny concept of future. What is future? Near? What is the future? Tomorrow? What is **אחרית הימים**? The end of time? Is it tomorrow morning? The next day? Next week? Next month? Or it is at the end of times? Distant future? According to **יהדות**, all that depends upon man. He can accelerate the march of the future, the march of the eschatological era; he can slow down the march. On Pesach night the Jew, it's only once a year, says Hallel and sings a hymn to **הקב"ה** for events which haven't taken place yet. For events which we have faith in Him will transpire, and for the realization of the great hope - of:

ביום ההוא יהיה ד' אחד ושמו אחד. נשמת כל חי תברך את שמך ד' אלקינו.