THE SLAGER EDITION

הגדה של פסח
Haggadah

THE KOL MENACHEM HAGGADAH

With commentary and insights
anthologized from
Classic Rabbinic Texts and
the works of the Lubavitcher Rebbe

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סֵדֶר בְּדִיקַת וּבִיעוּר חָמֵץ

- On the eve of 14th Nissan (the night before the Seder), inspect the house for Chametz. (If the eve of the 14th occurs on Shabbos, the search is carried out on Thursday night, and the burning on Friday morning.)
- Before the search, place tiny (wrapped) pieces of bread in various places around the house (According to the Kabbalah—ten pieces).
- Search with the light of a beeswax candle. Collect the Chametz with a feather and wooden spoon, placing it in a paper bag.
- Before the search, recite the following blessing and start to search without speaking. Afterwards, you may speak only about matters relevant to the search until the search is completed.
- Family members who will join in the search should stand nearby to hear the blessing and start their search close by (after which they proceed to search in other parts of the house).

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּעוּר חָמֵץ:

CLASSIC QUESTIONS

● If a person did not find any Chametz during his search, has he still fulfilled the *mitzvah*?

Shibolei ha-Leket: Yes. The *mitzvah* is to search for Chametz, not to find it.

● Why, then, do we put down pieces of Chametz?

Chok Ya'akov: Holding onto the Chametz that we find will remind us to recite the declaration the next day (overleaf).

Alternatively, if a person searched for some time and found no Chametz he might become disheartened and give up his search too quickly. Therefore, we put down pieces of Chametz to encourage him along the way (*Orach Chaim* 432:14).

Likutei Ta'amim u'Minhagim: This enables us to say the words, "All leaven...which I did or did not *see*" (the following morning), since we actually saw Chametz during the search.

● Why do we make the blessing on "disposal of Chametz" now, if we only destroy it tomorrow?

Rosh: Because immediately after the search we nullify the Chametz verbally, which, according to Torah law, is a means of removing it.

And even though we will only complete the disposal of Chametz tomorrow, when we burn it, we nevertheless begin the *mitzvah* of removing it now. Therefore, the blessing is made at this point (*Pesachim* 1:10).

The Search and Disposal of Chametz

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- Before the search, recite the following blessing and start to search without speaking. Afterwards, you may speak only about matters relevant to the search until the search is completed.
- Family members who will join in the search should stand nearby to hear the blessing and start their search close by (after which they proceed to search in other parts of the house).

Blessed are You, God, our God, King of the universe, who has sanctified us with His commandments and commanded us about the disposal of Chametz.

Classic Questions

● Should the search be performed before or after *ma'ariv* (the evening prayer)?

Alter Rebbe's Shulchan Aruch: If one prays with a congregation, *ma'ariv* is recited before the search.

If one prays alone, the search must be performed immediately upon nightfall, before reciting *ma'ariv*.

However, if a person normally recites *ma'ariv* with a congregation, but tonight he prays at home, then he must pray before the search, as we are concerned he might forget to pray at all (*Orach Chaim* 431:7-8).

Hayom Yom: The search for Chametz takes place after the evening prayers (14th Nissan).

(This, among other reasons, is because the Chasidic custom is to spend a very long time on the search, and so if *ma'ariv* was not recited first it would be delayed excessively—see *Igros Kodesh* vol. 2, p. 343.)

● What is the symbolism behind the search for Chametz?

Tur Barekes: Our Sages taught that Chametz (leaven) is symbolic of evil in general and the evil inclination in particular: *"We want to do Your will, but the yeast in the dough is holding us back"* (*Brachos* 17a).

The search for Chametz thus represents seeking out evil that has been misplaced and "scattered." On a personal level this corresponds to a soul reckoning for hidden sins that are to be found in the "crevices" of our conscious minds, such as inappropriate thoughts etc.

On a cosmological level, we are taught that the Sin of Adam, and later the Sin of the Golden Calf, caused evil to be "scattered" in all the spiritual worlds. Our search for Chametz thus represents an

- After the search, place the feather, the candle and the paper bag in the bowl of the spoon, wrap it around with paper and tie it up with string. (Keep this in a safe place until tomorrow.)
- Now recite the following declaration, relinquishing any remaining chametz from your possession that was not found (or sold). If you do not understand Aramaic, you must say it in English.

כָּל־חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִרְשׁוּתִי, דְּלָא חֲמִיתֵיהּ וּדְלָא בִעַרְתֵּיהּ וּדְלָא יְדַעְנָא לֵיהּ, לִבָּטֵל וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא דְּאַרְעָא.

- On the following morning (see a Local Jewish Calendar for the specific time, which varies from year to year), burn the paper bag (and spoon) along with any other remaining (unsold) Chametz.
- After the Chametz has been placed in the fire, recite the following declaration, relinquishing any remaining chametz from your possession. If you do not understand Aramaic, you must say it in English.

כָּל־חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִרְשׁוּתִי דַּחֲזִיתֵיהּ וּדְלָא חֲזִיתֵיהּ דַּחֲמִיתֵיהּ וּדְלָא חֲמִיתֵיהּ דְּבִעַרְתֵּיהּ וּדְלָא בִעַרְתֵּיהּ לִבָּטֵל וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא דְּאַרְעָא.

CLASSIC QUESTIONS

attempt to track down this scattered evil and eliminate it (431:1).

● What special stringency applies to the Biblical command to remove Chametz?

Minchas Chinuch: In the case of other positive commands, such as the requirement to eat Matzah, or to take the Four Species on Succos, a person would not be liable for failing to observe the *mitzvah* until the very end of the day. But here, a person fails to fulfil the *mitzvah* of removing Chametz *every moment* that Chametz remains in his possession (*Mitzvah* 9, par. 3; see *Sichas Shabbos Parshas Vayikra* 5743, par. 34).

Arizal: If a person is careful to avoid even the tiniest amount of Chametz on Pesach he will be spared from [unintentional] sin throughout the entire year (cited in *Ba'er Heitev* 447:1; see *Likutei Ta'amim u'Minhagim*).

➤ After the search, place the feather, the candle and the paper bag in the bowl of the spoon, wrap it around with paper and tie it up with string. (Keep this in a safe place until tomorrow.)

➤ Now recite the following declaration, relinquishing any remaining chametz from your possession that was not found (or sold). If you do not understand Aramaic, you must say it in English.

All leaven and leavened products that are in my possession, which I did not observe, did not dispose of, or do not know about, are hereby nullified and ownerless, like the dust of the earth.

➤ On the following morning (see a local Jewish calendar for the specific time, which varies from year to year), burn the paper bag (and spoon) along with any other remaining (unsold) Chametz.

➤ After the Chametz has been placed in the fire, recite the following declaration, relinquishing your possession of any remaining Chametz. If you do not understand Aramaic, you must say it in English.

All leaven and leavened products that are in my possession, which I did or did not see, which I did or did not observe, which I did or did not dispose of, are hereby nullified and ownerless, like the dust of the earth.

Classic Questions

● **In principle, must Chametz be disposed of by burning it?**

Mishnah: Rabbi Yehudah says: The only way Chametz may be eliminated is through burning it.

The other Sages say: One may also crumble it and scatter it to the wind or cast it into the sea (*Pesachim* beg. ch. 2).

Tur Barekes: In the future, God will destroy the forces of evil with fire (see *Malachi* 3:19). In the current era, when evil has not yet been eliminated, Jewish law allows for different ways through which Chametz (evil) can be removed. But our practice is to burn the Chametz as an expression of our fervent hope for the coming of Mashiach when all evil will be burned (445:1).

➤ After the Chametz has burned, recite the following prayer:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
כְּשֵׁם שֶׁאֲנִי מְבַעֵר חָמֵץ מִבֵּיתִי וּמֵרְשׁוּתִי, כַּךְ
תְּבַעֵר אֶת־כָּל־הַחִיצוֹנִים וְאֶת רוּחַ הַטֻּמְאָה
תַּעֲבִיר מִן הָאָרֶץ, וְאֶת יִצְרֵנוּ הָרַע תַּעֲבִירֵהוּ
מֵאִתָּנוּ וְתִתֵּן לָנוּ לֵב בָּשָׂר לְעָבְדְּךָ בֶּאֱמֶת, וְכָל־
סִטְרָא אָחֳרָא וְכָל־הַקְּלִפּוֹת וְכָל־הָרִשְׁעָה בֶּעָשָׁן
תִּכְלֶה וְתַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ, וְכָל־
הַמְּעִיקִים לַשְּׁכִינָה תְּבַעֲרֵם בְּרוּחַ בָּעֵר וּבְרוּחַ
מִשְׁפָּט כְּשֵׁם שֶׁבִּעַרְתָּ אֶת־מִצְרַיִם וְאֶת־אֱלֹהֵיהֶם
בַּיָּמִים הָהֵם בִּזְמַן הַזֶּה, אָמֵן סֶלָה:

סֵדֶר קָרְבַּן פֶּסַח

➤ When the Holy Temple stood, the Pesach sacrifice would be offered after the afternoon sacrifice. Although today we do not offer the sacrifice, nevertheless our discussion of it acts as a substitute (*"the words of our lips take the place of bulls"*—Hoshea 14:3).

➤ Thus, after the afternoon prayer on the eve of the festival we review the procedure of the sacrifice, by saying the following:

➤ After the Chametz has burned, recite the following prayer:

May it be Your will, God, our God, and God of our fathers, that just as I am disposing of the Chametz from my home and property, so too may You dispose of all the extraneous forces, remove the spirit of impurity from the earth, remove the evil inclination from us and grant us a heart of flesh to serve You in truth. Consume all the opposing forces, all "husks," and all wickedness in smoke, and remove the dominion of evil from the earth. With a spirit of destruction and justice, eliminate all those who distress the *Shechinah*, just as You destroyed Egypt and its gods in those days at this time. Amen. Selah.

Procedure of the Pesach Sacrifice

➤ When the Holy Temple stood, the Pesach sacrifice would be offered after the afternoon sacrifice. Although today we do not offer the sacrifice, nevertheless our discussion of it acts as a substitute (*"the words of our lips take the place of bulls"*—Hoshea 14:3).

➤ Thus, after the afternoon prayer on the eve of the festival we review the procedure of the sacrifice, by saying the following:

קָרְבַּן פֶּסַח

מֵבִיא מִן הַכְּבָשִׂים אוֹ מִן הָעִזִּים זָכָר בֶּן־שָׁנָה, וְשׁוֹחֲטוֹ בָּעֲזָרָה בְּכָל־מָקוֹם אַחַר חֲצוֹת אַרְבָּעָה עָשָׂר דְּוֻקָא, וְאַחַר שְׁחִיטַת תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם וְאַחַר הַטָּבַת נֵרוֹת שֶׁל בֵּין הָעַרְבָּיִם.

וְאֵין שׁוֹחֲטִין אֶת הַפֶּסַח עַל הֶחָמֵץ.

וְאִם שָׁחַט קוֹדֶם לַתָּמִיד, כָּשֵׁר, וּבִלְבַד שֶׁיְּהֵא אַחַר מְמָרֵס בְּדַם הַפֶּסַח כְּדֵי שֶׁלֹּא יִקָּרֵשׁ עַד שֶׁיִּזְרְקוּ דַּם הַתָּמִיד, וְאַחַר כָּךְ יִזְרְקוּ דַּם הַפֶּסַח זְרִיקָה אַחַת כְּנֶגֶד הַיְסוֹד.

וְכֵיצַד עוֹשִׂין? שָׁחַט הַשּׁוֹחֵט וְקִבֵּל הַכֹּהֵן הָרִאשׁוֹן שֶׁבְּרֹאשׁ הַשּׁוּרָה וְנָתַן לַחֲבֵרוֹ, וַחֲבֵרוֹ לַחֲבֵרוֹ, וְהַכֹּהֵן הַקָּרוֹב אֶצֶל הַמִּזְבֵּחַ זוֹרְקוֹ זְרִיקָה אַחַת כְּנֶגֶד הַיְסוֹד, וְחוֹזֵר הַכְּלִי רֵיקָן לַחֲבֵרוֹ, וַחֲבֵרוֹ לַחֲבֵרוֹ, וּמְקַבֵּל כְּלִי הַמָּלֵא תְּחִלָּה וְאַחַר כָּךְ מַחֲזִיר הָרֵיקָן.

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קָרְבַּן פֶּסַח — *The Pesach sacrifice.*

The sacrifices comprise two general categories: *Individual Offerings* and *Collective Offerings*, i.e., offerings of individuals as individuals, and offerings brought by, and on behalf of, a collective of many individuals (where the individual is represented by his personal contribution to the fund which was annually raised for this purpose).

Now, we find that the Pesach Sacrifice combined both aspects, for it was at the same time both an *Individual Offering* and, in a sense, a *Collective Offering* since it was brought by a collective of individuals. And both aspects have a distinct emphasis which is not found in other offerings:

As an *Individual Offering,* the Pesach Sacrifice was "individualized" and restricted to the specially "counted-in" participants who had united to bring and partake of this offering—to the exclusion of all others; this was not the case with any other *Individual*

The Pesach sacrifice is brought from male yearling lambs or kid-goats. It is slaughtered anywhere in the Courtyard of the Holy Temple after midday on the 14th Nissan, after the afternoon communal sacrifice was offered, and after the afternoon servicing of the lamps.

We may not slaughter the Pesach sacrifice while Chametz is in our possession.

If it was slaughtered before the afternoon sacrifice it is valid, provided that one stirs the Pesach sacrifice's blood so it does not coagulate until the blood of the afternoon sacrifice has been sprinkled. Then the blood of the Pesach sacrifice is sprinkled in one throw, towards the base of the altar.

What is the correct procedure? The slaughterer carried out the ritual slaughtering. Then the first priest at the head of the line collected the blood, passed it to his colleague, and his colleague to another colleague. The priest standing adjacent to the Altar sprinkled it in one throw towards the base of the Altar. He returned the empty container to his colleague, and his colleague to another colleague. He first accepted the full container, and then returned the empty one.

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Offering (such as the Peace-Offering, etc.), where anyone could be invited to partake of it.

On the other hand, the Pesach sacrifice was also, in a sense, a *Collective Offering*, since all the Jews had to bring it at the same time and in the same manner (roasted on fire); with the added emphasis that unlike other *Collective Offerings*, where the collective was represented by proxy-emissaries, the *Anshei-Ma'amad* —the Pesach sacrifice was brought in a group, so that the collective was there *in person*. Likewise, later all had to eat from the Pesach sacrifice at the set time, etc.—which was not the case with any other *Collective Offering*.

In the Pesach sacrifice itself there is yet another point which illustrates the interconnection of the individual with the collective group, in that the Pesach

וְהָיוּ שׁוּרוֹת שֶׁל בָּזִיכֵי כֶסֶף וְשׁוּרוֹת שֶׁל בָּזִיכֵי זָהָב.

וְלֹא הָיוּ לַבָּזִיכִין שׁוּלַיִם, שֶׁמָּא יַנִּיחֵם וְיִקָּרֵשׁ הַדָּם.

אַחַר כָּךְ תּוֹלִין אֶת הַפֶּסַח וּמַפְשִׁיטִין אוֹתוֹ כֻּלּוֹ, וְקוֹרְעִין אוֹתוֹ וּמְמַחִין אֶת קִרְבָּיו עַד שֶׁיֵּצֵא הַפֶּרֶשׁ. וּמוֹצִיאִין אֶת הָאֵימוּרִים, וְהֵם הַחֵלֶב שֶׁעַל הַקֶּרֶב וְיוֹתֶרֶת הַכָּבֵד וּבִ' כְּלָיוֹת וְהַחֵלֶב שֶׁעֲלֵיהֶן וְהָאַלְיָה לְעֻמַּת הָעָצָה, וְנוֹתְנָם בִּכְלִי שֶׁרֶת וּמוֹלְחָם וּמַקְטִירָם הַכֹּהֵן עַל גַּבֵּי הַמִּזְבֵּחַ כָּל אֶחָד לְבַדּוֹ.

וְהַשְּׁחִיטָה וְהַזְּרִיקָה וּמְחוּי קִרְבָּיו וְהֶקְטֵר חֲלָבָיו דּוֹחִין אֶת הַשַּׁבָּת, וּשְׁאָר עִנְיָנָיו אֵינָם דּוֹחִין אֶת הַשַּׁבָּת.

וְכֵן אֵין מוֹלִיכִין אֶת הַפֶּסַח לַבַּיִת כְּשֶׁחָל בְּשַׁבָּת, אֶלָּא כַּת הָאַחַת הֵם מִתְעַכְּבִים עִם פִּסְחֵיהֶם בְּהַר הַבַּיִת

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sacrifice had to be prepared whole, "with its head, its legs, and its innards" (*Shemos* 12:9). The difference and "distance" between the head and legs, etc. is obvious; yet it was required that all components be prepared together and in a similar manner. The symbolic inference from this is that although a collective consists of different individuals, of widely ranging levels, from that of "head" to that of "foot," they nevertheless join together to constitute a collective and contribute, each his full share, to the collective.

How is unity between one individual and another, and between an individual and the collective, achieved? This, too, is indicated in the name "Pesach," one meaning of which is to "pass over," or, more precisely, to "leap over," indicating, among other things, leaping over partitions separating Jew from Jew and individual from community, until all are united and merged into the single organic entity that constitutes the Jewish nation.

To be able to do this, one must first break through the confines of one's own rational and emotional limitations, and rise above all hindrances and distractions, from within and without, in order to attain the fullest spiritual liberation: the liberation of the very essence of the Jewish self — his *"Pintele Yid,"* as it is often characterized; this is the way that a Jew aligns himself with his root and source, and with his fellow-Jew and all the Jewish people.

This is the well-known concept of "Leaving Egypt" in the realm of the spirit.

There were separate rows of silver containers, and gold containers.

The containers had no flat bases, due to the concern that they might be placed down, allowing the blood to coagulate.

Afterwards, they hung the Pesach sacrifice up, stripped all its skin off, and tore it open. They evacuated its bowels. Then they removed the sacrificial parts; namely, the fat on the liver, the lobe of the liver, the two kidneys with their fat, and the tail (up to the backbone). These they placed in a ritual container, and salted them. A priest burned them on the Altar, each part separately.

The requirements of ritual slaughter, sprinkling of the blood, evacuation of the bowels, and burning of the fats override Shabbos prohibitions. The other requirements do not override Shabbos prohibitions.

Accordingly, on Shabbos the Pesach sacrifice was not carried home. Rather, the first group waited with their

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In practical terms this means that every Jew has been given the capacity, and is expected, to rise above his narrow personal interests for the sake of the overriding interests of the community in which he lives and of the Jewish people at large. On their part, the local and global community must intervene on behalf of each individual, so that not a single Jew should be lost, God forbid, helping each and all to free themselves from their "Egypt," in whatever form it may be. And the redemption of the community is contingent upon the redemption of the individual as an individual.

(Communal letter, *Erev Shabbos ha-Gadol* 5739)

The liberation from Egypt, which is the essence of Passover, is linked with the Pesach sacrifice.

The liberation from Egypt was not merely the liberation of numerous individuals; it was the liberation of a People.

Accordingly, one would have expected that the Pesach sacrifice would emphasize the "nation" motif, the idea of community. Actually the approach and instruction was exactly the reverse.

True, all the "congregation" was enjoined to offer the Pesach sacrifice, but the instructions were explicit: each home had to have its own Pesach sacrifice; each Jew was individually singled out and counted

וְהַכַּת הַשְּׁנִיָּה יוֹשֶׁבֶת לָהּ בַּחֵיל וְהַשְּׁלִישִׁית בִּמְקוֹמָהּ עוֹמֶדֶת. חָשְׁכָה, יָצְאוּ וְצָלוּ פִּסְחֵיהֶם.

בְּשִׁלְשָׁה כִּתּוֹת הַפֶּסַח נִשְׁחָט, וְאֵין כַּת פְּחוּתָה מִשְּׁלֹשִׁים אֲנָשִׁים.

נִכְנְסָה כַּת הָרִאשׁוֹנָה, נִתְמַלְּאָה הָעֲזָרָה, נוֹעֲלִין אוֹתָהּ.

וּבְעוֹד שֶׁהֵם שׁוֹחֲטִין וּמַקְרִיבִין אֶת הָאֵימוּרִים קוֹרְאִין אֶת הַהַלֵּל. אִם גָּמְרוּ אוֹתוֹ קוֹדֶם שֶׁיַּקְרִיבוּ כֻּלָּם שׁוֹנִים אוֹתוֹ, וְאִם שָׁנוּ יְשַׁלְּשׁוּ. עַל כָּל קְרִיאָה תּוֹקְעִין ג' תְּקִיעוֹת, תְּקִיעָה תְּרוּעָה תְּקִיעָה.

גָּמְרוּ לְהַקְרִיב, פּוֹתְחִין הָעֲזָרָה. יָצְאָה כַּת רִאשׁוֹנָה נִכְנְסָה כַּת שְׁנִיָּה, נוֹעֲלִין דַּלְתוֹת הָעֲזָרָה.

גָּמְרוּ, פּוֹתְחִין, יָצְאָה כַּת שְׁנִיָּה נִכְנְסָה כַּת שְׁלִישִׁית, וּמַעֲשֶׂה כֻּלָּן שָׁוִין.

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for the purpose of sharing in it; each one had to be confined to his particular home or company for the duration of the Pesach sacrifice repast.

Here the Torah teaches us that the way to accomplishment, even if it is intended for the community as a whole, and even if it concerns the very "liberation" of the community, must nevertheless begin with concentration on the self, and on the members of one's family and immediate circle, even though the call must necessarily go out to the whole community.

Moreover, attention should be directed not towards general considerations and all-embracing resolutions, but towards applying the main concern and energy in the realization, in the daily life, of the various "small" duties. For it is precisely this approach that will eventually bring the deliverance of the individual as well as of the community as a whole.

This message is of particular importance to leaders of groups and movements, and especially to those who occupy the position of spiritual

Pesach sacrifices on the Temple Mount, the second group sat in the *Chail* area, and the third group remained where it was. At nightfall, they would leave and go to roast their Pesach offerings.

The Pesach sacrifices were slaughtered in three groups, each group containing no less than thirty people.

The first group came in until the Courtyard was full, whereupon it was locked.

Hallel was recited as they carried out the ritual slaughter and burning of the sacrificial portions. If they finished it before all the offerings were done, they would repeat it, and if they finished a second time, they would recite it a third time. Upon each recitation, three Shofar blasts were sounded: a single blast, a tremolo, and another single blast.

When they finished sacrificing, the Courtyard was opened. The first group left, the second group came in, and the doors of the Courtyard were locked.

When they had finished, the doors were opened; the second group left and the third group came in. The sacrificial procedure for all the groups was the same.

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leaders of their communities. All too often are they involved in "world problems," in "tremendous issues," while only occasionally, or even quite rarely, do we find a leader who stoops to engage in "small, ordinary" problems besetting the daily life; problems which directly concern his congregants.

The more prominent the leader, the more acutely is he "compelled" to address himself to all humanity. If he is particularly imaginative, he sees himself called upon to speak also to posterity. Should he be blessed with oratorical powers, he considers it his duty to arouse the "world conscience" with all the powers of his eloquence, which makes headlines, so that he comes to be regarded as a leader of leaders and the

וְאַחַר שֶׁיָּצְאוּ כֻּלָּן רוֹחֲצִין הָעֲזָרָה וַאֲפִילוּ בְּשַׁבָּת מִפְּנֵי לְכְלוּךְ הַדָּם שֶׁהָיָה בָּהּ.

וְכֵיצַד הָיְתָה הָרְחִיצָה? אַמַּת הַמַּיִם הָיְתָה עוֹבֶרֶת בָּעֲזָרָה וְהָיָה לָהּ מָקוֹם לָצֵאת מִמֶּנָּה, וּכְשֶׁרוֹצִין לְהָדִיחַ אֶת הָרִצְפָּה, סוֹתְמִין מְקוֹם יְצִיאָתָהּ וְהִיא מִתְמַלֵּאת עַל כָּל גְּדוֹתֶיהָ מִפֹּה וּמִפֹּה עַד שֶׁהַמַּיִם עוֹלִים וְצָפִים מִכָּאן וּמִכָּאן וּמְקַבֵּץ אֵלֶיהָ כָּל דָּם וְכָל לְכְלוּךְ שֶׁהָיָה בָּעֲזָרָה, וְאַחַר כָּךְ פּוֹתְחִין מְקוֹם יְצִיאָתָהּ וְהַכֹּל יוֹצֵא עַד שֶׁנִּשְׁאָר הָרִצְפָּה מְנֻקָּה וּמְשֻׁפָּה. זֶהוּ כְּבוֹד הַבַּיִת.

וְאִם הַפֶּסַח נִמְצָא טְרֵיפָה, לֹא עָלָה לוֹ עַד שֶׁמְּבִיא אַחֵר:

- This was an extremely brief treatment of the matter. A God-fearing person should recite it in its proper time so that its recital will be considered as a substitute for offering the sacrifice.
- One should take the destruction of the Temple to heart, and plead before God, the creator of the world, that He should rebuild it speedily in our days. Amen.

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voice of spokesmen, who envy his "public image" and seek to emulate him and even outdo him.

Responding to the leader, the follower is often carried away, and he joins the leader in offering wise counsel to various governments on matters of policy, and to all mankind—on matters of good conduct, so as to ensure the happiness of all future generations. After engaging in such lofty resolutions, it would hardly be "fitting" to sound the alarm on ordinary problems in daily life; problems which cause a large percentage of the children, of those who are supposed to be led and guided, to be brought up in a way which, by any stretch of the imagination, cannot bring them to become the Wise child of the Haggadah; rather they swell the ranks of one who is conspicuously absent from the Seder.

What is true on the collective level is true also of the individual.

Every individual comprises "leaders"—(the head and the heart; the intellectual and emotional), and "followers"—(the limbs). Here, too, the same phenomenon is frequently in evidence: The individual

After they all left, the courtyard was washed, even on Shabbos, because it was filthy with blood.

How was the washing done? There was a watercourse passing through the courtyard, which had an outlet. When they wished to wash the floor, they closed off the outlet, causing water to overflow and flood the surrounding area, thereby washing off all the blood and filth from the Courtyard. Then they would open the outlet and everything would flow out, leaving the floor clean and smooth—as is befitting for the Holy Temple.

If a Pesach sacrifice was found to be *treife* (terminally sick), it does not count and he must bring another one.

- This was an extremely brief treatment of the matter. A God-fearing person should recite it in its proper time, and its recital will be considered as a substitute for offering the sacrifice.
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makes general resolutions on a cosmic (microcosmic, since every individual is a microcosm) level: to be good and righteous before God and man, aware that it is God Who breathed a soul into him, and that He is the "King of the Universe"; he even fulfills the instruction of taking upon himself the fulfillment of the *mitzvah* of *"You shall love your fellow as yourself."*

But when it comes to details and "small" deeds there is neither time nor patience; and when it comes to the injunction against business encroachment, he is tempted to disregard it, lest the Almighty might deduct it from his livelihood; and when it comes to help the needy before Passover—he desires to be affluent in "silver and gold vessels, and garments" for himself and his family, leaving very little to be spared for charity for strangers.

May God grant that every Jew take a lesson from the above-said, and unsaid, messages of Passover; and just as at the time of the Exodus, the liberation of the People came as a result of the liberation of the individual, so be it also here and now.

(Communal letter, 11th *Nissan* 5724)

סֵדֶר הַגָּדָה

The Order of the Haggadah

סידור אדמו"ר הזקן: יסדר על שולחנו קערה בג' מצות מונחים זה על זה, הישראל ועליו הלוי ועליו הכהן. ועליו לימין הזרוע, וכנגדו לשמאל הביצה, תחתיהם באמצע המרור, ותחת הזרוע החרוסת, וכנגדו תחת הביצה הכרפס, ותחת המרור החזרת שעושין כורך:

- MATZAH: Take three whole matzos and arrange them on a tray, one on top of the other, separated by napkins. Use matzos that are concave in shape, like a receptacle.
- (*Minhag Admur:* The Seder plate is arranged standing. The Rebbe uses a tray under his matzos but others in his presence do not.)
- The items are then placed directly on the napkin covering the matzos, in the sequence and arrangement displayed opposite.

CLASSIC QUESTIONS

● Why does the Kabbalah teach that the items must be placed on top of the Matzos, and not on a separate plate?

Rebbe Rashab: According to the Kabbalah, spiritual illumination reaches this world by intense "lights" being channeled down into "vessels" which help to restrain the "lights" so that they will not be too overwhelming for the creations. In our case, the Matzos allude to the "vessels" and the various items allude to the "lights." The items are therefore placed upon the Matzos, alluding to the notion of the "lights" being channeled down into the "vessels."

We can thus understand why concave Matzos are preferred, since they physically depict the significance of Matzos as "vessels" or "containers" of light (*Sefer ha-Sichos* 5698, p. 260).

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הַקְּעָרָה — *The Seder Plate*

Why do the wicked prosper? Why has history been dominated by a phenomenon that we refer to as "exile," where Jews have been denied religious freedom by oppressive regimes? And what can be done to put an end to all of the above?

The Kabbalistic symbolism of the Seder plate provides the key (see *Classic Questions*). Jewish mysticism teaches that the source of everything, all physical and spiritual existence, is light. Not the stuff made of photons, but a Divine "light," in the metaphorical sense, which is emanated by God.

But just as looking at the sun would render a person blind, too much Divine light would also be more than we could cope with. So the light's intensity must be counterbalanced by a series of "vessels" which filter the light, dampening its overwhelming qualities.

So, thanks to the vessels we are able to exist. And since the vessels do not filter out *all* of the light, we are left with at least some spiritual illumination.

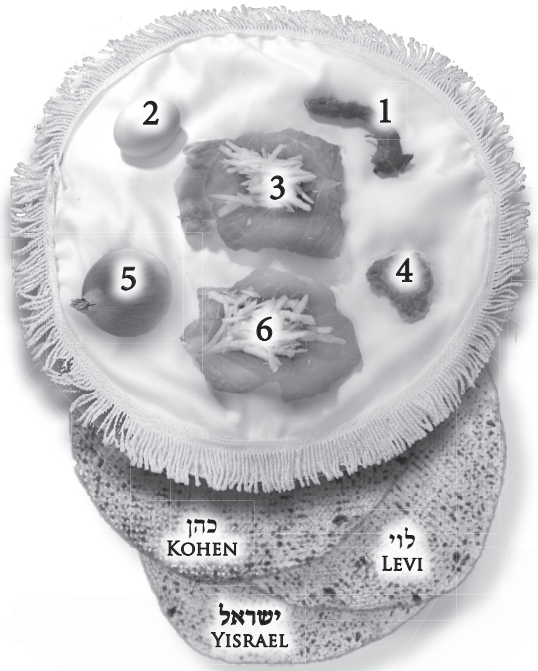
This whole scheme is what you might call a cosmic system of "law-and-order," where each created entity gets just as much light as it needs. Angels, for example, get more than us, because their role in life is to sing to God in a constant state of ecstasy. Our mission, on the other hand, is to worship our Creator in a context of relative concealment from Him, so we are granted less light.

There is, however, a way of "cheating the system," a means of obtaining more light than one needs or deserves, through functioning "above the law," and drawing from a more ethereal realm where the rules do not apply.

To understand why this is the case, consider the following observation. When you are asleep, two things

- **(1) Bone:** A roasted chicken neck with most of the meat removed.
- **(2) Egg:** A hard boiled egg.
- **(3) Bitter Herbs:** The prescribed amount* of Romaine lettuce and grated horseradish.
- **(4) Charoses:** A paste of ground apples, nuts and pears (and wine, added later).
- **(5) Karpas:** Raw onion (preferred) or boiled potato.
- **(6) Chazeres:** The prescribed amount* of Romaine lettuce and grated horseradish.

*At least 0.6oz / 17.3g



Classic Questions

● **How does the Seder plate depict the *Sefiros*?**

Arizal: The three Matzos represent the three intellectual faculties of *Chochmah, Binah* and *Da'as*. The six items (Bone, Egg etc.) correspond to the six emotional faculties of *Chesed, Gevurah,* etc.

Kocho d'R' Eliezer b'Rashbi: If the Matzos represent the higher, intellectual faculties, then why are they placed *below* the other six items, which represent the lower, emotional faculties? (Addendum.)

Likutei Ta'amim u'Minhagim: The Rebbe Rashab's explanation (opposite) resolves the question posed by *Kocho d'R' Eliezer b'Rashbi*. For the Matzos represent the *vessels* of the intellectual faculties, whereas the items represent the *lights* of the emotional faculties. And lights always *go down* into vessels.*

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happen: i.) Your brain functions in a more *disorderly* fashion, which is why you can dream the most bizarre things; ii.) in a dream, emotions and ideas are often felt in a much more *intense* fashion than when you are awake. These two phenomena are actually connected. Normally, when you are awake, the light of your soul is projected down into your cerebral apparatus (your "vessels"), which harnesses that light in a useful, orderly fashion. But when you fall asleep, the soul withdraws into itself, thereby losing the stability which the vessels provided, but gaining a certain intensity that had inevitably been dampened by the vessels.

The same is true for the world in general. When God (the "soul" of the world) projects Himself down into His "vessels," law and order prevails and the righteous prosper. But when He withdraws back "into himself away from the vessels," light is bestowed indiscriminately, the wicked prosper, and we have exile on our hands. *Ending the exile is thus a process of drawing God's light back into His "vessels."*

So on Pesach, the festival of our redemption, we are granted the power to achieve this remarkable feat, to neutralize the negative forces which have controlled history by starving them of the unjustly earned light. And that is why the Seder plate vividly depicts the channeling of light into vessels, because, from the perspective of the Kabbalah, all of tonight's activities will be aimed at restoring that cosmological law and order.

(Based on *Likutei Sichos* vol. 32, p. 196; *Toras Chaim, Shemos* p. 23*ff* and 241b ibid.)

*ראה אגרות קודש כרך כ"א ע' רצג (ובהנסמן שם בהערה) שהתירוץ המובא בס' כחו דר' אליעזר ברשב"י שם מאת מהרח"א שפירא ממונקאטש "במחכת"ר, אינו מתקבל". וראה בארוכה בספר "שמן ששון מחבריך" ח"ג (הרב שלום דובער הלוי וולפא, תשס"ג) ע' 61 ואילך.

סִימָן סֵדֶר שֶׁל פֶּסַח

➤ SAY THE FOLLOWING LOUDLY AND MELODIOUSLY:

קַדֵּשׁ · וּרְחַץ · כַּרְפַּס · יַחַץ ·

מַגִּיד · רָחְצָה · מוֹצִיא · מַצָּה ·

מָרוֹר · כּוֹרֵךְ · שֻׁלְחָן עוֹרֵךְ ·

צָפוּן · בָּרֵךְ · הַלֵּל · נִרְצָה ·

סִימָן סֵדֶר שֶׁל פֶּסַח — *The Steps of the Pesach Seder.*

At the most basic level, the "Steps of the Pesach Seder" were included here as a memory aid, to assist a person in recalling the precise sequence of events that are to be carried out tonight.

But the Seder, of course, is not merely a sequence of rituals; each feature of the evening's proceedings speaks a certain message to us, which we will discuss in some depth at each junction later on. Now, at the outset, the Haggadah presents us with the Seder "at a glance," identifying for us fifteen important "signposts" that will help us to chart the precarious path from personal exile to redemption.

PART ONE — Coping with exile (steps 1–9).

1–2.) KADEISH-URCHATZ: *We make Kiddush and then wash our hands.*

According to the Kabbalistic Haggadah of the *Arizal*, these first two steps are joined by the Hebrew letter *vav*. This is somewhat confusing, since the Kabbalah also teaches that the spiritual forces which *Kadeish* and *Urchatz* manifest are *oppositely* charged: Kadeish is rooted in the right side of the mystical Godhead, whereas *Urchatz* emanates from the left. Later we will discuss exactly what this means practically (pp. 36–7), but for now just bear in mind that we are speaking here about *joining* and harmonizing the *opposite*, contradictory elements of our personalities, our souls, and ultimately, the entire universe.

3.) KARPAS*: We dip a vegetable in salt water and eat it.*

The only way we can transcend the limitations of our own existence is by surrendering to something greater than ourselves. This is the inner message of dipping, where one food *surrenders* its flavor into the liquid in which it is dipped (see p. 39).

4.) YACHATZ: *We break the middle Matzah. The smaller half becomes "poor man's bread." The bigger half is put away for the Afikoman.*

Every small half-Matzah must have a corresponding large half, which means that if you can only see

The Steps of the Pesach Seder

➤ Say the following loudly and melodiously:

Kadeish · Urchatz · Karpas · Yachatz · Maggid · Rachtzah · Motzi · Matzah · Maror · Koreich · Shulchan Oreich · Tzafun · Beirach · Hallel · Nirtzah ·

---

the "small piece of Matzah" in your life, God surely has the "large piece" hidden away somewhere for you (see p. 40).

5.) MAGGID: *We tell the Exodus story.*

For most people, this needs little commentary. It's all about *empathizing* with the plight of our ancestors, *reliving* the exodus in a way that makes the spiritual message of Judaism immediate and relevant, and *communicating* that message to others, especially the children (see p. 142*ff*).

6–8.) RACHTZAH–MOTZI–MATZAH: *We wash our hands, acknowledge God as the source of all sustenance, and eat Matzah.*

According to the *Zohar*, Matzah is "Bread of Faith." Consuming it refines and hones our "sixth sense" of spiritual intuition. On the second night, the Matzah is our "Bread of Healing" (p. 160).

9.) MAROR: *We eat Bitter Herbs.*

Basically, this is all about coping with life's bitter moments by perceiving them as growing pains. We'll talk about this at length later on (p. 139, 163).

PART TWO — Anticipating redemption (10-14)

10.) KOREICH: *We eat a sandwich of Matzah and Bitter Herbs, as Hillel did in Temple times.*

This inevitably focuses our attention on the rebuilding of the Temple (see p. 167).

11-13.) SHULCHAN OREICH–TZAFUN–BEIRACH: *festive meal, eat Afikoman, and Grace after Meals.*

This alludes the festive meal which God will make for the righteous in the future. The climax of the meal is the Afikoman, reminding us of the Paschal lamb, which we will eat once again in the Messianic Era (p. 191, 204).

14.) HALLEL: *Songs of praise.*

This corresponds to a later phase in the Messianic Era, where the spiritual (represented here by song) will predominate entirely over the physical (p. 203).

PART THREE — God's response (step 15).

15.) NIRTZAH: *Acceptance.*

We hope that our efforts will be found pleasing and "accepted" above on high (p. 196).