

תורח רועיבו צמח

ונחנאו הרואל ימינפה לש תורחה תימצעה תאזה, "תורח לע תוחולה (תומש בל, טז), לא ירקת תורח אלא תורח" (ויבריע דנא), עסנ קלנו טילבהל רתוי רתוי תא ונתואמצע הננערה תימינפה, התוא ונינקש לע ידי יוליג הניכש, התוא תורחה ונינקש לע ידי אלפה לודגה דיחיה מלועב, השענש ונמע תעב רשא ונלאג משה קרבתי, לאגו תא וניתובא מירצממ תורחל מלוע. ואוב אנ מיחא לא רדסה ונלוכ, עדווי ונל וננהש ינב מיכלמ, מעו תורחהש איה ולרוג יחצנה, אל דבע לארשי אלו דיילי תיב אלו יהי זובל, זאמ רשא אשנ המרב מוימ גח ונתורח, תא לגד תורחה רועיבו צמחה, רשא ואובי מימכ ונברקב נמשכו וניתומצעב (מילהת טק, חי) לע ידי חכ מינתיאה לש לעפמה שודקה נמאנהו, ונמייקב תא רבד'ה לאוג לארשי מלועמ דעו מלוע, רשא ונוצ רומשל תא תוצמה. (תומש בי, זי) ורמש תא תורחה תאו רועיב צמחה, ולאגהו הרהמ הלואג המלש.

תלוע היאר קלח'ב, מע דמר המר

FREEDOM and the REMOVAL OF LEAVEN

And we, by the inner light of this essential freedom, ("engraved on the tablets (Exodus 32:16) do not read "engraved" but rather "freedom" Eruvin 54a), we shall travel, increasingly accentuating our lofty inner self and independence that we acquired through the revelation of the *Shechinah*, the freedom that we acquired through the greatest single wonder in the world, performed for us at that time when the Blessed One redeemed us, and redeemed our ancestors from Egypt, to be eternally free.

Brothers, as we sit down to the *seder*, let us take cognizance that we are royalty, a people whose portion is freedom. Israel is not a slave, neither a houseboy. Let us hold aloft the banner of freedom and removal of *hametz* (leaven). These ideals "will come like water in our midst and like oil in our bones" (based on Psalms 109:18) as we keep the word of God, Redeemer of Israel, to "*guard the matzot.*" (Exodus 12:17). Keep these two ideals – freedom and eradication of leaven – and be redeemed soon, a final and complete redemption.

The Rav Kook Hagadah: Springtime of the World, collected from the writings of Rabbi Abraham Isaac HaKohen Kook, Bezalel Naor, pp. 171-174 from *Haggadah*

shel Pesach im Perushei Olat Ra'a'yah, Volume 2, pp. 244-245

KADESH - שְׁדָק

The word שְׁדָק – *kadesh* – sanctify – is in the singular (and not וְשָׁדָק – *kadshu* – in the plural). The lesson to be derived from this grammatical form is that though שְׁדָק וְשָׁדָק – the sanctification of time – is a collective event on the part of the Jewish People, nevertheless the individual is not obliterated in the collective.

רמאיו י'ה לא השמ לאו נורהא קראב מירצמ רמאל: שדחה מכלהזה שאר מישדח וישאר אוה מכל
ישדחל הנשה. תומש בי, א

HaShem said to Moses and Aaron in the land of Egypt: This month shall be **for you** (plural) the beginning of the months, it shall be **for you** (plural) the first of the months of the year. Exodus 12:1

Rather, each individual contributes a unique dimension. Israel is not similar to a totalitarian regime where the individual becomes subjugated to the collective. On the night of this festival, which is the foundation of all HaShem's appointed times, each member of Israel has the ability to bestow upon the day his or her very own dimension of sanctity. **This individuality is part and parcel of our emancipation from Egyptian bondage.** Each individual Jew is called upon to recognize the worth of his or her contribution. *Kadesh!* Sanctify! (singular). *Olat Ra'a'yah*, Volume 2, pp.254-255

[Rabbi Zadok HaKohen of Lublin, Poland 1823-1900, in *Likkuetie Ma'amarim*, 68d writes: "Especially the sanctity of the times that Israel sanctify. *Parashat Ha'Chodesh* was said at the time of the Exodus. The sanctity of individual times derives from the sanctity of Israel, through the capacity of individuals. On the other hand, approached from the point of view of collective sanctity, time is undifferentiated. Individual sanctity allows one the time to be different from the other, unique. The rabbis alluded to this interconnectedness by saying, 'Why is one day different from another? Why is one person different from another?'" (Talmud *Sanhedrin* 65b)] *The Rav Kook Hagadah: Springtime of the World*, Bezalel Naor, Orot, Inc. 2012, p. 197-198

AND WASH, GREENS צחרו ספרך

According to the Talmud, vegetables before the meal were a course reserved for the wealthy. "Rav Hisda said, 'a student who does not have much bread, should not eat vegetables because they whet the appetite. When I was poor I did not eat vegetables because they whet the appetite.'" (Talmud *Shabbat* 140b).

A spiritual novice not very far along the way will restrict his/her diet in an attempt to live a life of asceticism and purity. **However**, our aspiration is to reach a state in which positive values do not impede one another but rather enhance one another, a state of divine harmony whereby, in emulation of the Creator, one "sits on high but sees the lowly." (Psalms 113: 5,6). This is an expansive state of consciousness, *mochin d'gadlut*, alluded to by verses such as, "Without walls shall Jerusalem be inhabited," (Zechariah 2:8) and "Then you shall delight in the Lord, and I will ride you over the high places of the earth, and I will feed you the inheritance of Jacob your father." (Isaiah 58:14) Commenting on the latter verse, our sages explained that the inheritance of Jacob – nachalat Yaakov – תלחת בקעי – is an inheritance without limits – הלהג ילב מירצמ. (Talmud *Shabbat* 118a, referring to Genesis 28:14 - "...and you (Jacob) shall spread out westward, eastward, northward and southward.")

On this night – ליל מירומיש – the night of watch, (Exodus 12:42), we are protected from an imbalance, from an overabundance, a disproportion of people's values. Hence we are ready to note our freedom by looking for a food that "whets the appetite." In our newfound state of spiritual maturity we will be able to live in abundance, rather than in the previous state of scarcity.

However, this spiritual maturation would never have come about were it not for the previous refinement in the "smeltery" of Egypt. From the deprivation and depravity of Egypt we ascended to ארא הדמה – the Land of Delight, and in this expansive state, to "a land that lacks nothing." (Deuteronomy 8:9 - "a Land where you will eat bread without poverty – you will lack nothing there.")

Simply, *karpas* means green(s). When the letters are reversed, masters of homiletics interpreted *karpas* – ספרך – to mean "sixty-hard labor" – סך רפ – i.e. sixty myriads or 600,000 Hebrew males who were subjected to hard labor. The visible outcome is greens, or our ability to indulge in them. But the cause that brought about this effect was the hard labor of Egypt. (The word ארפ – *parech* – is in Exodus 1:13 - "The Egyptians enslaved the Children of Israel ארפ – with crushing harshness.") *Olat Ra'a'yah*, Volume 2, pp.257-259