

1

Introductory passages	
1. <i>Ha lachma anya</i>	A preliminary invitation
2. <i>Ma nishtana</i>	Opening questions
MAGGID'S FIRST GOAL (5A) Historical Awareness	
1. <i>Avadim hayinu</i>	The first answer to the <i>Ma nishtana</i>
2. <i>Ma'aseh b'Rebbi Eliezer, Amar Rebbe Baruch Hamakom; K'neged arba'a banim; Yachol mei'rosh chodesh</i>	A major digression; consisting of a series of halachic asides quantifying the mitzva of <i>sippur Yetziat Mitzrayim</i>
MISHNAIC DIRECTIVE: <i>Matchil b'genut u'mesayeim b'shevach</i> (One opens with shame and closes with praise).	
3. <i>Mitchila ovei avoda zara hayu avoteinu</i>	The second answer to the <i>Ma nishtana</i>
4. <i>Baruch Shomer havtachato</i>	Blessing, perspective and gratitude
5. <i>V'hi she'anda</i>	Closing declaration

Unlocking the Maggid's
Rabb. Shmuel Goldin
Pg 54, 55

MAGGID'S SECOND GOAL (5B) Historical Personalization/ Participation	
MISHNAIC DIRECTIVE: <i>V'doreish mei'Arami oved avi ad she'yigmor kol haparasha kula</i> (And one studies the passage beginning with the words "An Aramean tried to destroy my father..." until he finishes the entire passage).	
1. <i>Tzei u'lemad</i>	Shared Torah study
2. <i>Dayenu</i>	Perspective and gratitude
3. <i>Al achat kama v'kama</i>	Closing declaration

MAGGID'S THIRD GOAL (5C) Historical Perpetuation	
MISHNAIC DIRECTIVES: <i>Rabban Gamliel haya omer, kol she'lo amar she'losha devarim eilu b'Pesach lo yatza yedei chovato</i> (Rabban Gamliel was wont to say: Anyone who has not said [spoken of] these words on Pesach has not fulfilled his obligation: Pesach [the Korban Pesach], matza [unleavened bread], and <i>maror</i> [bitter herbs]).	
1. <i>Rabban Gamliel haya omer</i>	Discussion of three Seder symbols
2. <i>B'chol dor va'dor</i>	Closing declaration
3. <i>L'fichach anachnu chayavim l'hodot</i> (Therefore we are required to thank).	Expressions of gratitude: the first sections of Hallel

- ה וְעַתָּה וְאַמְרַתְּ לִפְנֵי יְהוָה אֱלֹהֶיךָ, אֲרָמִי אֲבֹד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיָּגֶר שָׁם בְּמִתִּי מֵעֵט; וַיְהִי-שָׁם, לְגוֹי גָּדוֹל עָצוֹם וָרֹב.
- ו וַיַּרְעוּ אֹתָנוּ הַמִּצְרִיִּם, וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.
- ז וַנִּשָּׁעַק, אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ; וַיִּשְׁמַע יְהוָה אֶת-קוֹלֵנוּ, וַיֵּרָא אֶת-עֲנִינוּ וְאֶת-עֲמָלָנוּ וְאֶת-לִחְצָנוּ.
- ח וַיּוֹצֵאֵנוּ יְהוָה, מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבְזֶרֶעַ נְטוּיָה, וּבִמְרֹא עֹדֵל--וּבְאֹתוֹת, וּבִמִּפְתִּיִם.
- 5 And thou shalt speak and say before the LORD thy God: 'A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous.
- 6 And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage.
- 7 And we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression.
- 8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. *Devarim 26*

3

He asks himself, "Can there be a dialogue between an old teacher and young students, between a Rebbe in his Indian summer and students enjoying the spring of their lives?" The Rebbe starts the *shiur*, uncertain as to how it will proceed.

Suddenly, the door opens and an old man, much older than the Rebbe, enters. He is the grandfather of the Rebbe, Reb Chaim Brisker (1853–1918). It would be most difficult to study Talmud with students who are trained in the sciences and mathematics, were it not for his method, which is very modern and equals, if not surpasses, most contemporary forms of logic, metaphysics, or philosophy.

The door opens again and another old man comes in. He is older than Reb Chaim, for he lived in the seventeenth century. His name is Reb Sabbatai Cohen (1622–1663), known as the *Shakh*, who must be present when civil law, *dinei mamonot*, is discussed. Many more visitors arrive, some from the eleventh, twelfth, and thirteenth centuries, and others harking back to antiquity—Rabbenu Tam (1090–1171), Rashi (1040–1105), Rambam (1135–1204), Rabad (1125–1198), Rashba (1245–1310), Rabbi Akiba (40–135), and others. These scholarly giants of the past are bidden to take their seats.

The Rebbe introduces the guests to his pupils, and the dialogue commences. The Rambam states a halakhah; the Rabad disagrees sharply, as is his wont. Some students interrupt to defend the Rambam, and they express themselves harshly against the Rabad, as young people are apt to do. The Rebbe softly corrects the students and suggests more restrained tones. The Rashba smiles gently. The Rebbe tries to analyze what the students meant, and other students intercede. Rabbenu Tam is called upon to express his opinion, and, suddenly, a symposium of generations comes into existence. Young students debate earlier generations with an air of daring familiarity, and a crescendo of discussion ensues.

Man of Faith in the
Modern World
Abraham Beslin