

Many Sefardi Haggadot list this to be read before Maggid.

The following (26th) commandment is to relate the praise of the exodus from Egypt, which is incumbent upon every person always to relate these praises. We have explained that every person who relates the exodus from Egypt and rejoices when relating that account is destined to rejoice with *the Shekhinah* in the World to Come, which is joy from all sides. For such is a person who rejoices in his Master, and the Holy One, blessed be He, rejoices in his story.

At that time, the Holy One, blessed be He, gathers His whole retinue, and says to them: 'Go and listen to the account of My excellency that My children are relating, rejoice in My redemption.' At that time, they all gather and come and join with Yisrael to hear the story of the praise. They rejoice with the joy of the deliverance by their Master, and come to thank and praise the Holy One, blessed be He, for all these miracles and mighty deeds, and thank Him for the Holy Nation that He has on earth that rejoices in the joy of the deliverance of their Master.

Then His strength and power are increased above. By their recounting, the children of Yisrael give power to their Master, like a king whose strength and power are increased when his strength is praised and he is acknowledged. All fear him and his glory rises above all of them. Therefore, it is incumbent to praise and relate this story, as we learned. Similarly, it is the duty of every person to relate before the Holy One, blessed be He, and publicize the miracle among all these miracles that He did.

One may ask why it is obligatory; does not the Holy One, blessed be He, know everything, everything that was and will be in the future? And wherefore this publicity before Him of what He did, if He knows? Surely one has to make the miracle known and relate before Him all that He did, because these words ascend and all the company above gather and see them, and give thanks before the Holy One, blessed be He, and His glory rises over them above and below.

It is the same with he who relates and enumerates his sins, of everything that he did. If you ask why this is necessary, it is because the Accuser is constantly before the Holy One, blessed be He, in order to recount and seek retribution for the sins of people, and to demand Judgment against them. However, when the person enumerates each and every one of his sins beforehand, he does not leave any pretext to the Accuser to exploit. And the Accuser can not demand any Judgment against him, for he always demands Judgment first, and afterwards enumerates and accuses. Therefore, the person should take his own initiative before the Accuser and enumerate his own sins.

As soon as the Accuser sees this, he has no pretext to complain against him, and then takes leave from him entirely. If he repents, well, but if not, the Accuser rests on him and says: 'So and so who came before you unashamedly, he kicked his Master, his sins are such and such.' Therefore, it is advisable that a person be careful in all this, so that he should be considered a faithful servant before the Holy One, blessed be He.

LaShon Hakamim (Vol 1, p. 171) suggests this learning upon one's table during the meal in a pleasant voice, which consists of collections from the Holy Zohar.

Peace to you Holy Holiday! Peace to you Holy Hag! Peace to you Holy Guest! You are called Holy! You are an appointed time called Holy. You are crowned and desired. And you are sanctified and praised with joy. You are considered the deep of the depths. Rivers come and flow from you. And Yisrael who are called Holy receive you with glowing faces in joy and in praise. They appoint you and prepare for you a rich feast. They set their tables with complete preparation and beautiful vessels. This is the joy and praise to the Holy One Blessed be He.

The Holiday of Pesah corresponds to the right arm. How beloved and precious are you! On you Yisrael went out from a foreign domain to that of a Holy supervision. On you it says " *For seven days leavening shall not be found in your homes.*" The bread is called Matzah, for it subdues and subjugates; namely, it chases away the evil ones of all sides and makes a quarrel with them, just as the name Shadai of the mezuzah chases away the evil spirits and demons that are at the gate. So, too, Matzah chases them away from all the dwellings of holiness, and makes a quarrel and a fight with them.

How beloved are your days which are days of joy! These days rise to the the supernal honor. In you is the joy of Yisrael who rejoice in the redemption of their Master. In you Yisrael praises the might of the Holy One blessed is He and gives strength to above. In you the Holy One blessed be He rejoices in His story and praise.

On you Yisrael eats the food of healing. On you they eat matzah which is the curative to aid in coming into and knowing the secret of Faith. This is the bread of wisdom in which Yisrael receives the supernal wisdom of the Torah and brings them on Her path. On you all Yisrael needs to guard and protect from Hametz and leavening at all times. And all their food and drink all are protected.

On you it is written, "*Observe (guard) the Holiday of Matzot*" Observe it from the side of Holiness that man desires to protect. "*Observe (guard) the Holiday of Matzot.*" this is the place called "*guard.*" In you it is written "*You shall guard the Matzot.*"

The Matzah that is within is guarded, which are "*and the seven maidens who were chosen to be given her, out of the king's house*" (*Ester 2:9*). And about them it is said: "*And you shall observe (guard) the (commandment of) unleavened bread*" (*Shemot 12:17*) Matzah is guarded for her husband, who is Waw . And with it, it becomes mitzvah (commandment-Mem Tzadik Waw Hei).

On you Yisrael drinks 4 cups of wine in the secret of freedom. And each cup is a mitzvah to the soul. On you we complete the Hallel at night, which is something we do not find at any other time. On you is found so much more as it is written "*you increased and grew, when you came to have great charm.*" On you is found a coupling of the moon in the light of the sun in completion, for on you is aroused the Holiness of the King.

On you it is written, "*A night of guarding*" for it is for Hashem, which is a Holy coupling which is guarded in all. On you is a supernal coupling from the side of above which is aroused and found. On you the Holy One blessed be He killed the firstborn of the Other Sider. On you the Holy One blessed be He protected Yisrael as a father protects his children. On you is nullified the *avodah zarah*/ foreign service of other gods, and Hashem removes them from his glory. On you is subjugated the power of the Other Side. On you the Holy One blessed be He attaches to His power. On you is fulfilled a appointed times, Holidays, and Shabbatot. For this sake the Holy One blessed be He did miracles. And the whole people saw the judgments of the Holy One, blessed be He. This is the meaning of: "*But the night shines like the day: the darkness and the light are both alike*" (*Tehilim 139:12*).

On you the night shown just like the day in the solstice of Tammuz. It was all in order to publicize the miracle, for there was nothing like it since the day the world was created. On you the Holy One blessed be He aroused in Yisrael to cling and to be His portion. as it is written, "*For the portion of Hashem is His people*". In you Yisrael was brought to fulfill the Holy sign. On you was the impression upon the doors of Yisrael the impression of faith. On you did the Holy One blessed be He give to Yisrael a knot in the supernal place in the domain of Faith. On you did the Holy One blessed be He bring out Yisrael from the land of Egypt. And He cured them from the breaking of their bones and the breaking of their spirits, as it is written, "*And Hashem walked before them by day, and led them on the way.*" And all these paths he elevated spirits of healing and raised bodies and healed them. And they heard the voice of praised and songs, and the Holy chariots lifted them before the Holy One blessed be He, and there was joy and comfort in their spirits.

Oh Holiday of Pesah, how beloved and precious are you! You are established in the month of Nisan when you did great miracles for Yisrael. For it is the time to do great miracles for Yisrael in the final redemption. How fortunate is this month where the idol worship was nullified and Yisrael overcame the power of Egypt and their gods called the abomination of Egypt. The deity of Egypt was a lamb and the Holy One, blessed be He, commanded the execution of judgments upon it, to burn it in fire. "*They shall take to them every man a lamb, according to the house of their fathers.*" And so, why is the paschal sacrifice a lamb? The answer is because a lamb was the idol and deity of the Egyptians. Said the Holy One, blessed be He: From the tenth of the month, take the fear of the Egyptians, capture and bind it and let it be imprisoned and hold it in your keeping one day, and two, and three days, and on the fourth day carry out its sentence, and assemble over it.

And when Egypt heard the voice of their idol which was being held by Yisrael, and they were unable to rescue it, they cried and it was as difficult for them as though they themselves had been tied up for the kill. Said the Holy One, blessed be He: 'Let it be in your possession day after day for four days, so that they may see it when it is bound and imprisoned, and on the fourth day, bring it out to be killed and let the Egyptians see how you enact judgment on it.' And this, was harder for them to bear than all the plagues that the Holy One, blessed be He, brought on them.

Subsequently, they cast it into the fire, as it is written: "*and burn their carved idols with fire*" of their deities (*Devarim 7:5*). Said the Holy One, blessed be He: "*Eat not of it raw*" (*Shemot 12:9*) so that they will not say: They were so desirous of, and had such a longing for our idol that they ate it. But it was decreed that it should be eaten roasted and not boiled, for had it been boiled it would have been covered, and they would not have seen it, but its correction is that they should see it like this when it is being burnt in the fire, since its odor then spreads.

Moreover, its head bent to its legs so that they should not say that it was some animal or other thing, but that they should recognize it as their idol. Moreover, it was not to be eaten out of lust, but on a full stomach by way of disgrace and contempt. Moreover, "*neither shall you break a bone of it*" (*Shemot 12:46*), but they should see its bones cast into the marketplace and be unable to rescue it. For this reason it is written: "*Upon their Elohim also Hashem executed judgments*" (*Bemidbar 33:4*), that is, many judgments. Moreover, "*and your staff in your hand*" (*Shemot 12:11*), but not a sword, spear, nor any other instrument of war.

The Holiday of Pesah corresponds to the right arm. On you Yisrael are united and connected with the bond of the Holy Name, and have come out from another dominion. For that reason, they prepare themselves on the fourteenth and burn all the leaven among them and enter into a holy dominion. Then the groom and bride, are crowned with the crowns of supernal Ima and man should show himself free. Since the holy union abounds that night in all directions, the union is formed with four bonds, or four grades that are inseparable when this union is present,. And we are awakened by their joy, because we attained them, since whoever is attached to it, attains all. For that reason this night is different than all other nights, and it behooves us to make this name in every way, and rejoice that night since it is joy above and below.

It behooves us to drink the four cups to receive the four redemptions. Fortunate is this Holiday when the moon is full, and she inherited 72 Holy Names on three sides. *Blessed is Hashem forever, Amen w'Amen!*

