

Inner Structure of the Haggadah — Redemption of Past, Present and Future

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We live in a world of duality, where there are pairs to everything.

Everything is created “*Ze Lumas Ze* — one against the other” In the language of the Talmud (Baba Basra) “everything has both a male and female counterpart.”

The spiritual quality of creation is from the letter **Beis** — two, as in the first letter of the word *Bereishis*.

Much like computers our brains incline toward the binary and as a result so does human language, up/down, left/right, 0/1, but never both at once. We tend to use words similar too, good vs. bad, right vs. wrong, white vs. black, forces of light vs. forces of darkness.

Not only in language, but in everything in life, we also observe time in a dualistic paradigm, past and future.

Our world is called *Alma D’Piruda* — world of separation, two.

There is the deeper reality of *Yichud*/unity.

A Non-Dualistic Unified space

Zivugim/pairs (yet, tonight no worries for *Zivugim*. Talmud Pesachim)

Night of Pesach is exile and redemption, poor (slave) man’s bread and bread of freedom, bitter herbs and reclining.

Night of Pesach is also about redemption of the “past” and the “future”

Say *Hallel* in two, we say the first part of *Hallel* in the first part of the Haggadah, before we eat, the past (and present), about the story of going out of Egypt, and where we are today. Second part of *Hallel* “after” we eat, future (fill the fifth cup for Eliyahu)

(Rif-Gra – Two Matzos)

The night is divided into pairs of “two”

...exile vs. redemption...

...question vs. answer...

...child vs. adult...

...foods of exile (bitterness) vs. foods of redemption/sweetness (wine)....

Deeper, not two, but four.

Four Torah Mitzvos of Pesach

Four Mitzvos (of the Torah) on Pesach, which they in turn also relate to the four worlds:

1. The *Pesach* (pascal) offering — an animal offering, the inner world of *Asiya*/actual
2. *Haggadah* — saying, speech, emotions, story, the inner world of *Yetzirah*/emotional
3. *Maror* — the idea of sharpness / a mind activity. The inner world of *Beriah*/mental
4. *Matza* — simple, pure, free, uninfluenced by “outside” ingredients, *Atzilus*/transcendence.

Deeper, the Pesach offering was prepared (*Bikur*) four days before it was offered. In the Gemarah we find that there are “four” unusual things that we do on the night of Pesach so that the children should wonder and ask:

1. The dipping into *Charoses* (Pesachim 114b)
2. In Talmud times when there were small tables, we would move aside the table for the reading of the Haggadah. *Okrin HaShulchan* (Pesachim 115b)
3. Fill the second cup of wine, before eating the meal (Pesachim 116a. Rashbam)
4. “Grab the Matza” — which can either mean eat quickly, or literally grab the Matza. (Pesachim 109a. Rambam. Hilchos C’U’M. Chap 7:3)

In the Haggadah we also find the idea of “four” in the four “blessings” *Baruch Ha’makom*.

1. *Baruch Ha’Makom* — is the immediate, the “space” world of *Asiya*
2. *Baruch Hu* — hidden, the reality above us, hidden. World above the physical, the world of *Yetzirah*
3. *Baruch* — Torah –giving of divine intelligence – *Beriah*
4. *Baruch Hu* — hidden, mystery *Atzilus*, transcendence.

There are three predominate “fours” in the Haggadah and the Night of Pesach — four cups of wine, four questions and four sons.

Four Cups

The Jerusalem Talmud explains that the four cups of wine represent the four terms or expressions the Torah employs with regard to the Exodus from Egypt:

1. "I will take you out"
2. "I will save you"
3. "I will redeem you"
4. "I will take you to Me."

Four Cups: Steps of Freedom from Exile

There are exiles and constrictions that can occur on a physical/bodily, emotional/psychological, philosophical / theological, ontological/existential level.

1. The first cup corresponds to the exile on a bodily level (Persian Exile).
2. Having moved away from any physical constrictions we now aspire to attain spiritual/emotional freedom. The second cup speaks of the liberation of our spirit (Babylonian Exile).
3. We move into a mindful place and the third cup begins the process of freeing our minds (Greek Exile).
4. The fourth cup/totality represents existential freedom (Roman Exile).

Kos Yayin ($Kos/86+Yayin/70$) = 156; $156 \times 4 = 624$

Cheirus ($Ches/8+Yud/10+Reish/200+Vav/6+Tof/400$) = 624

Wine represents our *Cheirus*/Freedom revealing the Hidden. (*Sod*/Secret and *Yayin*/wine both numerically are 70.)

Four Cups: Stages of Human Development

Four cups represent stages in human development from birth, individuation until trans-personal relationship.

1. Birth — separating — *Kadesh*. "I will take you out" The going out, meaning birth. (As going out of Egypt is similar to birth. Midrash Shocar Tov 114) but we are pre-personal.
2. Growing up — individuating, having a voice — *Magid*. "I will save you" Adolescence, when you are becoming truly individuated is a time a person feels like they are being "saved" there is a sense of desperation.
3. Engagement — sensitivity to others — *Maror*, *Karban Pesach*. In a group. "I will redeem you" Engagement) *V'Galti* – Geula is to acquire (*like *Geula U'temura*)
4. Marriage — "I will take you" *V'Lakachti* – *L'kuchin* is from the word *Yikach* — which is marriage.

Four Cups: Partzufim/Personae

1. First cup is *Nukvah*/female, the *Sefira* of *Malchus* – which is celebrated as dedication. We say the *Kidush* – dedication on this cup
2. Second cup is *Zier Anpin* – the emotive *Sefiros*. We arouse our emotions by telling the story with this cup.
3. Third cup is *Ima*/mother, the *Sefira* of *Bina* (Mind) We engage our *Kavanah*/intention with the eating of Matza and Marror on this cup.
4. Fourth cup is *Aba*/father, the *Sefira* of *Chachmah* (intuition). We sing praise.

Four Cups: Senses

1. Touch: The first cup- sense of tactile – said over the *Kidush*. The most physical of all senses.
2. Sight: Second cup – the sense of sight –said over *magid* which is only said when there is Matzah (and Moror) *Munachim L'Fanecah* –see it in front of you... we start by saying "this is the bread" we open (or lift to show) the Matzah as we recite the *hagadah*....
3. Taste: Third cup-said over the eating of the Matzah, Marror and the meal –the sense of Taste
4. Hearing: Forth cup- said over the Hallel –offering of thanks and praise, the sense of hearing

Four Cups: Matriarchs

The Shalah writes that the four cups correspond to the four mothers.

1. Cup one: Sarah. Since with Sarah began the *Bechira* in Am Yisrael, thus we say in *Kiddush* "*Ki Vanu Bacharta*".
2. Second cup: Rivka. We start *Magid* with *Genus*, like her who gave birth first to Esav, we end by speaking of the *Shevach* of Yaakov.
3. Third cup: Rachel who gives birth to Yosef was the sustainer, thus *Birchos Hamazon*.
4. Fourth cup: Leah. Yehudah later to have son David who said *Shira* to Hashem, and *Moshiach Ben David*.

Four Cups: Worlds

1. *Asiya*/Action: *ma'aseh*/making *Kidush*.
2. *Yeztira*/Expression: speech/*dibbur* — *Magid*.
3. *Beriah*/Intention: *machsavah*, eating with *Kavanah*
4. *Atzilus*/All: *Chachmah* (higher mind), *hirhur*, imagination, future

The Four Cups Mapped on the Internal Structure of Reality

Cup	Name	Level	Matriarch	Sense	Universe	Persona	Consciousness	
1 st	Heh	ה	Guf/Body	Sarah	Touch	Asyia/Action	Nukva	Nefesh
2 nd	Vav	ו	Nefesh/Spirit	Rivkah	Sight	Yetzirah/Emotion	Zeir Anpin	Ruach
3 rd	Heh	ה	Seichel/Mind	Rachel	Taste	Beriah/Thought	Ima	Neshama
4 th	Yod	י	Hakal/Transcendence	Leah	Hearing	Atzilus/All	Aba	Chaya

The Four Questions

1. The first question concerning dipping reflects *Asiya*. Dipping the Karpas first in salt water reminds us of the tears of affliction and the later dipping of the Marror in charoses reminds us of the sweetness of our physical liberation from metzrayim.
2. The second question concerning *Matzah* embodies *Yetzirah*. *Matzah*, juxtaposed to *chometz*, is a reminder that we must transcend our inflated egos of the everyday and approach humility before we are able to approach emotional redemption.
3. The third question brings us to *Beriah*. The sharpness of *Maror* clears our minds, thus elevating our consciousness into *Beriah*.
4. Finally the fourth question which refers to reclining reminds us that we have arrived, and have reached *Atzilus*, because reclining epitomizes a stillness juxtaposed to standing (walking) or sitting which are temporary conditions.

Four Sons

1. In progressive order, the *chocham* reflects *Asiya* because his cynical intellect introduces the concept of the pointlessness of having a seder.
2. Because he is passionate about his questions, the *rasha* exists in *Yetzirah*, the emotional universe.
3. The *tam* paradoxically exists in *Beriah* because in asking questions which are unassuming in their simplicity he dialectically receives knowledge.
4. *She'ena Yodeah Lishal*, because he does not need to ask a question, has arrived which exemplifies *Atzilut*.

The Idea of Five — Higher and Including All

The fifth is the “unifier”, beyond yet including opposites. The whole Hagadah is fashioned out of opposites, and of their resolution into unity:

-Exile/Redemption

-Question/Answer; Child/Parent

-Hidden/Revealed; Bread of Poverty/Freedom (*Matzah*)

-Bitter/Sweet (*Maror/Charoses*)

Growth is catalyzed through the dynamic tension of opposites, in their struggle/dance to achieve balance and peace.

Each action brings about a greater opposite response.

The question brings an answer; the exile brings greater redemption; the hidden brings greater revealing; the child brings greater understanding to the adult; the bitter brings greater sweetness.

And thus the revealed number in the Hagadah is four,

the wise child against the wicked, and the simple against the one who cannot even ask. Yet, the deeper truth of the Hagadah is an aspiration for the fifth level, the *Kotz Shel Yud*, the *Yechida*, “inclusive transcendence”...

The fifth level is beyond opposites, does not need tension to facilitate progress, nor any need for questions to bring answers...

Hidden within the Hagadah is the fifth level — .

Thus we find that there are five sages who are gathered in Bnei Brak that famous night. And when there is the argument, between Rabbi Eliezer and Reb Akiva, “how many *Makos*/plagues”

Each *Maka*/plague contained 4 or 5. These are the basic 4 elements: earth/solid, water/liquid, wind/gas, fire/energy – which parallel the 4 senses, and the 4 letters in the name of Hashem. But the 5th is the *Koach Ha'Yuli* — the source, *ayin*.

The Fifth Cup

We drink four cups, which represent the movement from exile to redemption, and birth to mature relationship/unification/marriage.

The Talmud mentions an opinion that says we need to drink also a fifth cup. (Pesachim 118a)

The law does not follow that opinion, but there is still the custom to fill a fifth cup, though we don't drink it. (Rambam). This cup has become known as the "cup of *Eliyahu*/Elijah".

Though most people today do not drink the fifth cup (there is one opinion, Reb Tarfon in Gemarah to drink a fifth cup) as the five represents a time to come.

The Chassidim of Ishbitz would drink the fifth cup. This is a Moshiach custom.

The Fifth Son

The Fifth son is the son that does not come to the Seder. He does not even know to come, he is so far removed. But everything has both an inner "light" and an outer "vessel". The vessel reality is that he does not even know to come to the seder. The light reality is that he does not come to the "Seder" order, because he is higher than order. He is no longer a son.

Fifth son, in a way is the highest, above the Seder-above the order.

The Fifth Question

Where the questioner and the person giving the answer are Unified. There are no longer "questions" or descents to reach ascents, questions to reach answers. By asking the questions and getting the answers, which are "pairs" we enter a world beyond opposites.

Intimacy

The fifth cup is intimacy with Hashem. Intimacy/*V'heiviesi* — form the word *Biah*, represents full merger in marriage, which will be fully achieved with the coming of Moshiach.

In terms of *Partzuf*/persona, the fifth cup is *Atik*, the *Sefira* of *Keser*/Crown.

It is a crown above the head, but at the same time it still includes all the body. It is a crown that is on top of the head, and so on top of the entire body.

In terms of worlds, the fifth cup is *Adam Kadmon*.

In terms of the senses, the fifth cup is the sense of smell. The sense of smell is the only sense that was not lowered by the "tree of knowledge" and still remains somewhat as part of the "tree of life".

This is the night — "*Halalya Ha'ze*/this night" — that male and female are unified.

Lalya is female, *Ze* is male... tonight there is a sense of deep unification... no more is there a higher and a lower — only Unity.

This is the place of *Nirtzah*/acceptance — you are accepted, everything is perfect already. Revealing the perfection right here in our lives, as they are; This is freedom. This is the place of *Dayeinu* — "enough".

Yet, the 5th also includes the 4th, and so while we say its perfect, this is enough — we also realize the truth, that its not perfect, that its not enough, that we seek redemption.

From the place of unity, this consciousness is a *geulah*/redemption within our *galus*/exile.

Cup	Letter of The Name	Sense	Universe	Persona	Consciousness
5 th	<i>Kotz shel Yod</i>	Smell	<i>Adam Kadmon</i>	<i>Atik</i> /Ancient One	<i>Yechida</i>