

הגדה של פסח



The Commuter's Haggadah

1. Sanctifying the Day Kadesh קדש

In the formal Game the player sought to compose out of the objective content of every game, out of the mathematical, linguistic, musical, and other elements, as dense, coherent, and formally perfect a unity and harmony as possible. In the psychological Game, on the other hand, the object was to create unity and harmony, cosmic roundedness and perfection, not so much in the choice, arrangement, interweaving, association, and contrast of the contents as in the meditation which followed every stage of the Game.

“The Game as I conceive it,” Knecht once wrote to the former Music Master, “encompasses the player after the completion of meditation as the surface of a sphere encompasses its center.”

Old hat.



Holding the cup of wine in one's right hand, recite:

Blessed are You, Lord our God, King of the Universe,
who creates the fruit of the vine.

*Baruch Atah Ado-nai Elo-heinu Melech Ha-olam
Boreh Pree Ha-ga-fen.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

The first cup of wine is drunk, and the cup is refilled.

It is the unexpected that strikes one with wonder or astonishment. What is curious about effective surprise is that it need not be rare or infrequent or bizarre and is often none of these things. Effective surprises, and we shall spell the matter out in a moment, seem rather to have the quality of obviousness about them when they occur, producing a shock of recognition following which there is no longer astonishment.



Old hat.

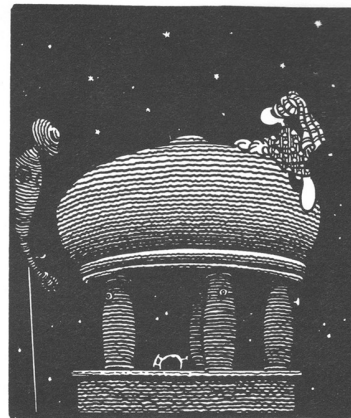
2. First Ritual Hand-Washing

Urchatz : ורחץ

Sentient beings are themselves the manifestations of Nirvāṇa; they need no further extirpation. Nirvāṇa is the nature of sentient beings; it needs no further growing.

Tathāgatas do not see any saṃsāra; nor do they see Nirvāṇa; Nirvāṇa and saṃsāra contain no difference whatsoever.

You remember I made a study of you. Your portrait was to have had the effect of a candle that bursts into flame and goes out at the same moment. Its aroma—that of sleep.



3. Dipping Parsley in Salt Water

Karpas : כרפס

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the earth.

Baruch Atah Adonai Elo-heinu Melech Haolam Boreh Pree Ha'adamah.

ברוך אתה אדוני-אלוהינו מלך העולם, בורא פרי האדמה

To consciously begin working on a problem, it is first necessary to make an initial statement of the intent or need which represents the problem situation. Once we recognize and state such a need in search of fulfillment, we can know that a problem exists. Before that, we can only sense that some unknown situation demands our attention.

For example, we may be so distracted by the buzzing of the flies that we hurry out to buy a fly swatter and fly paper before ever realizing that the more relevant situation is to deal with the holes in the screen.

THE NIGHT ABRAHAM CALLED TO THE STARS

Do you remember the night Abraham first saw
The stars? He cried to Saturn: "You are my Lord!"
How happy he was! When he saw the Dawn Star,

He cried, "You are my Lord!" How destroyed he was
When he watched them set. Friends, he is like us:
We take as our Lord the stars that go down.

We are faithful companions to the unfaithful stars.
We are diggers, like badgers; we love to feel
The dirt flying out from behind our back claws.

And no one can convince us that mud is not
Beautiful. It is our badger soul that thinks so.
We are ready to spend the rest of our life

Walking with muddy shoes in the wet fields.
We resemble exiles in the kingdom of the serpent.
We stand in the onion fields looking up at the night.

My heart is a calm potato by day, and a weeping
Abandoned woman by night. Friend, tell me what to do,
Since I am a man in love with the setting stars.

4. Breaking the Middle Matzah

Yachatz? יָחַץ

I do not want to go out into the world with insurance in my pocket, in case I am disappointed. I don't want to be a prudent traveler taking a bit of a look at the world. On the contrary, I crave risk, difficulty, and danger; I am hungry for reality, for tasks and deeds, and also for deprivations and suffering.

I thought. *I am pleased with defeat because it has occurred, because it is irrevocably united to all those events which are, which were, and which will be, because to censure or to deplore a single real occurrence is to blaspheme the universe.*

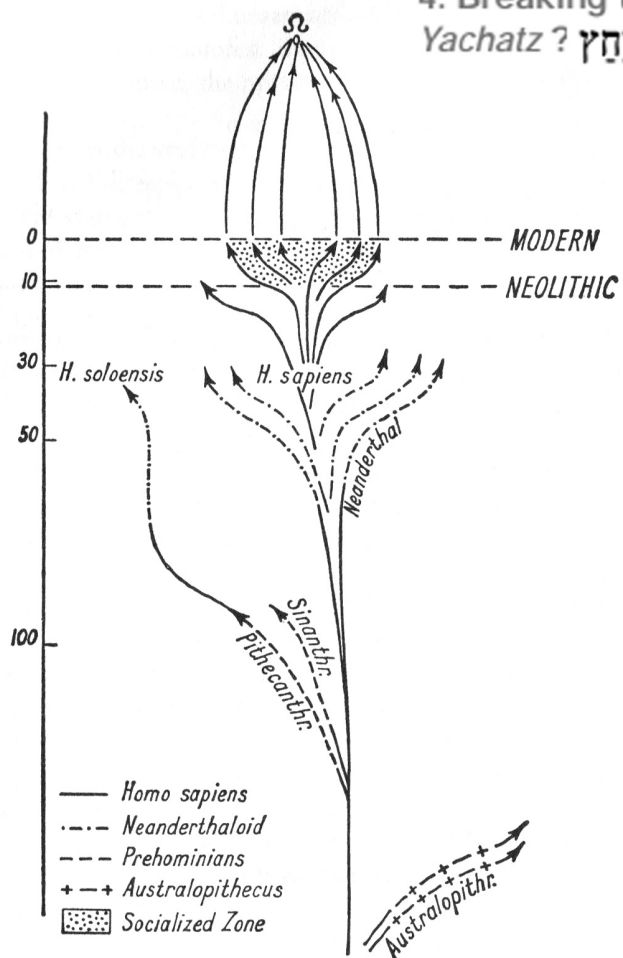
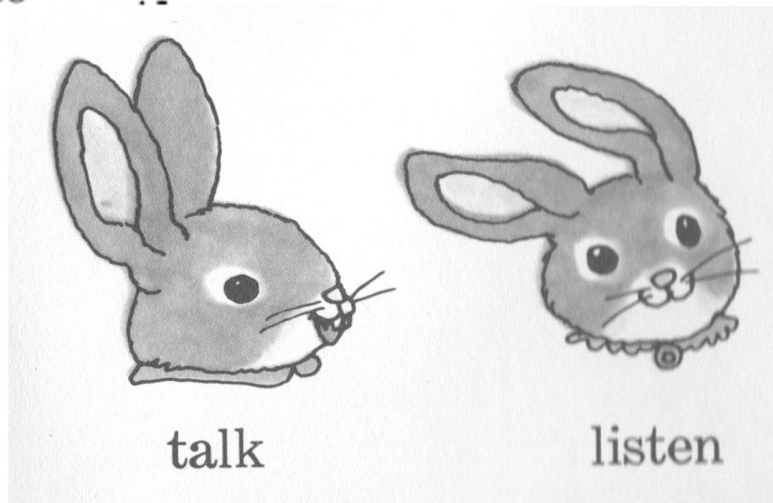


DIAGRAM 4. The development of the human Layer. The figures on the left indicate thousands of years. They are a minimum estimate and should probably be at least doubled. The hypothetical zone of convergence on the point Omega is obviously not to scale. By analogy with other living layers, its duration should certainly run into thousands of years.

5. The Telling of the Story of Passover

Maggid' מַגִּיד



24

And Joseph said to his brothers, "I am about to die, and God will surely single you out and take you up from this land to the land He promised to Isaac and to Jacob."

25

And Joseph made the sons of Israel swear, saying, "When God indeed singles you out, you shall take up my bones from this place." And Joseph died, a hundred and ten years old, and they embalmed him

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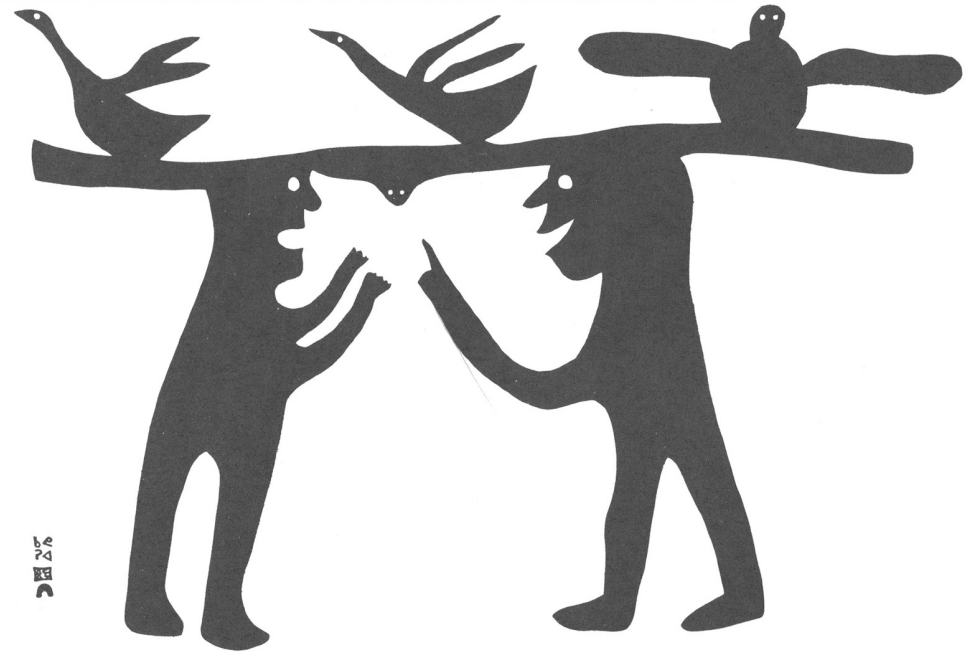
and he was put in a coffin in Egypt.

In any case, this third brain, which I shall call here the new brain, takes the form of an outer eighth inch of brain tissue laid over the surface of the mammal brain. It is known medically as the neo-cortex. Brain tissue of the neo-cortex is incredibly complicated, more so than the other brains, having millions of neurons per square inch. Curiously, the third brain seems to have been created for problems more complicated than those it is now being used for. Some neurologists speculate that an intelligent person today uses 1/100 of its power. Einstein may have been using 1/50 of it.

The only good speculations I have seen on the new brain, and what it is like, are in Charles Fair's book, *The Dying Self*, Wesleyan University Press. Fair suggests that what Freud meant by the "Id" was the reptile and mammal brain, and what the ancient Indian philosophers meant by the "self" was the new brain. His book is fascinating. He thinks that the new brain can grow and that its food is wild spiritual ideas. Christ said, "If a seed goes into the ground and dies, then it will grow". The reptile and mammal brains don't understand that sentence at all, both being naturalists, but the new brain understands it, and feels the excitement of it. The Greek mystery religions, and the Essene cult that Christ was a member of, were clear attempts to feed the new brain. The "mysteries" were the religion of the new brain. In Europe it was at its highest

energy point about 1500, after knowing the ecstatic spiritual ideas of the Near East for 700 years. Since then, "secularization" means that the other two brains have increased their power. Nevertheless a man may still live if he wishes to more in his new brain than his neighbors do. Many of the parables of Christ, and the remarks of Buddha evidently involve instructions on how to transfer energy from the reptile brain to the mammal brain, and then to the new brain. A "saint" is someone who has managed to move away from the reptile and the mammal brains and is living

primarily in the new brain. As the reptile brain power is symbolized by cold, and the mammal brain by warmth, the mark of the new brain is light. The gold light always around Buddha's head in statues is an attempt to suggest that he is living in his new brain. Some Tibetan meditators of the 13th century were able to read books in the dark by the light given off from their own bodies.



1. Blood Dam דם
2. Frogs Tze-phar-day-ah צְפָרְדַּע
3. Vermin Kee-nim כְּנִים
4. Beasts Arov עֲרוֹב
5. Cattle Disease De-ver דָּבָר
6. Boils She-heen שְׁחִין
7. Hail Ba-rad בָּרָד
8. Locusts Ar-beh אֲרֵבָה
9. Darkness Cho-shech חֹשֶׁךְ
10. Slaughtering of the first born Ma-kat Bechorot

מַכַּת בְּכוֹרוֹת

You are a dog, and a human friend has just thrown your favorite bone over a wire fence into another yard. You can see your bone through the fence, just lying there in the grass—how luscious! There is an open gate in the fence about fifty feet away from the bone. What do you do? Some dogs will just run up to the fence, stand next to it, and bark; others will dash up to the open gate and double back to the lovely bone. Both dogs can be said to be exercising the problem reduction technique; however, they represent the problem in their minds in different ways, and this makes all the difference. The barking dog sees the subproblems as (1) running to the fence, (2) getting through it, and (3) running to the bone—but that second subproblem is a “toughie”, whence the barking. The other dog sees the subproblems as (1) getting to the gate; (2) going through the gate; (3) running to the bone. Notice how everything depends on the way you represent the “problem space”—that is, on what you perceive as *reducing* the problem (forward motion towards the overall goal) and what you perceive as *magnifying* the problem (backward motion away from the goal).

Changing the Problem Space

Some dogs first try running directly towards the bone, and when they encounter the fence, something clicks inside their brain; soon they change course, and run over to the gate. These dogs realize that what on first glance seemed as if it would *increase* the distance between the initial situation and the desired situation—namely, running away from the bone but towards the open gate—actually would *decrease* it. At first, they confuse *physical* distance with *problem* distance. Any motion away from the bone seems, by definition, a Bad Thing. But then—somehow—they realize that they can shift their perception of what will bring them “closer” to the bone. In a properly chosen abstract space, moving towards the *gate* is a trajectory bringing the dog closer to the bone! At every moment, the dog is getting “closer”—in the new sense—to the bone. Thus, the usefulness of problem reduction depends on how you represent your problem mentally. What in one space looks like a retreat can in another space look like a revolutionary step forward.

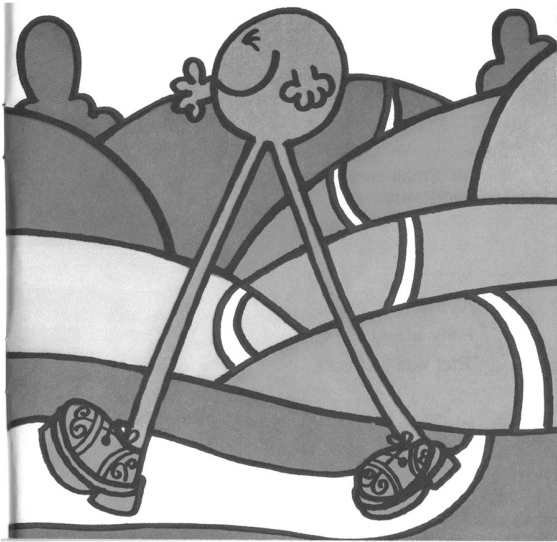
In ordinary life, we constantly face and solve variations on the dog-and-bone problem. For instance, if one afternoon I decide to drive one hundred miles south, but am at my office and have ridden my bike to work, I have to make an extremely large number of moves in what are ostensibly “wrong” directions before I am actually on my way in car headed south. I have to leave my office, which means, say, heading east a few feet; then follow the hall in the building which heads north, then west. Then I ride my bike home, which involves excursions in all the directions of the com-

pass; and I reach my home. A succession of short moves there eventually gets me into my car, and I am off. Not that I immediately drive due south, of course—I choose a route which may involve some excursions north, west, or east, with the aim of getting to the freeway as quickly as possible.

All of this doesn't feel paradoxical in the slightest; it is done without even any sense of amusement. The space in which physical backtracking is perceived as direct motion towards the goal is built so deeply into my mind that I don't even see any irony when I head north. The roads and hallways and so forth act as channels which I accept without much fight, so that part of the act of choosing how to perceive the situation involves just accepting what is imposed. But dogs in front of fences sometimes have a hard time doing that, especially when that bone is sitting there so close, staring them in the face, and looking so good. And when the problem space is just a shade more abstract than physical space, people are often just as lacking in insight about what to do as the barking dogs.

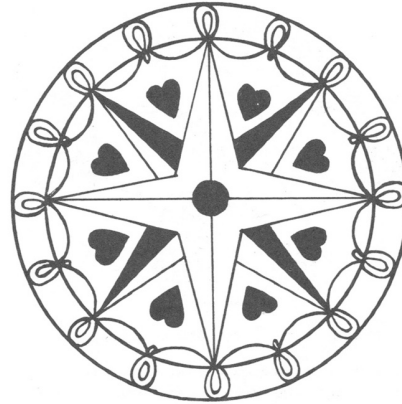
In some sense all problems are abstract versions of the dog-and-bone problem. Many problems are not in physical space but in some sort of conceptual space. When you realize that direct motion towards the goal in that space runs you into some sort of abstract “fence”, you can do one of two things: (1) try moving away from the goal in some sort of random way, hoping that you may come upon a hidden “gate” through which you can pass and then reach your bone; or (2) try to find a new “space” in which you can represent the problem, and in which there is no abstract fence separating you from your goal—then you can proceed straight towards the goal in this new space. The first method may seem like the lazy way to go, and the second method may seem like a difficult and complicated way to go. And yet, solutions which involve restructuring the problem space more often than not come as sudden flashes of insight rather than as products of a series of slow, deliberate thought processes. Probably these intuitive flashes come from the extreme core of intelligence—and needless to say, their source is a closely protected secret of our jealous brains.

In any case, the trouble is not that problem reduction per se leads to failures; it is quite a sound technique. The problem is a deeper one: how do you choose a good internal representation for a problem? What kind of “space” do you see it in? What kinds of action reduce the “distance” between you and your goal in the space you have chosen? This can be expressed in mathematical language as the problem of hunting for an appropriate *metric* (distance function) between states. You want to find a metric in which the distance between you and your goal is very small.



THE MORNING STAR

The morning star for a bright day, the hearts, love and kindness for others.



6. Second Ritual Handwashing Rachtzah רְחִיצָה

He said, “I’m going to make some raspberry jam,” because that’s one of his hobbies, is making raspberry jam. So I said, “Well, can I help you?” “No, don’t bother.” I said, “I’d like to.” He said, “All right.” So I go in, and we start to make raspberry jam. We’re sterilizing the bottles and mashing raspberries, and he’s telling me about the horror of his life and how sad it is, and how everybody’s forgotten him and, boy, he’s got a routine. It’s a very heavy story, very heavy story. I feel fantastic compassion for him because I love him very dearly and at the same moment I see the predicament his consciousness is in. I see where he’s stuck. So I’m just doing my mantra and mashing raspberries and so on, and I’m saying to him things like, “Should the bubbles all rise to the top? Are the bottles right? Where do we put that?” and so on. And after a while, since I’m giving him no reinforcement at all for this fantastic dark cloud that he’s creating and holding all by himself, since I’m part of us, but I’m not helping him hold it up particularly, he starts to say, “Well, get all the bubbles up . . .” and pretty soon his conversation is shifting until it’s in the here and now. That is, he’s talking about how to make raspberry jam, right? And as he starts to talk about how to make raspberry jam—this is a technique you’re all familiar with of bringing a person into the here and now—the lines of his face are relaxing and the whole model of himself as somebody who’s old and about to die and his life is lived out and all this stuff about his failures and unhappiness and bankruptcy of the railroad and all that stuff, that’s all sort of falling into the past and here we are making raspberry jam. We’re just two guys making raspberry jam, right? Now we finish making the raspberry jam, and he’s happy, see, he’s smiling.

A blessing is then said over the second cup of wine :

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

We drink the second cup of wine.

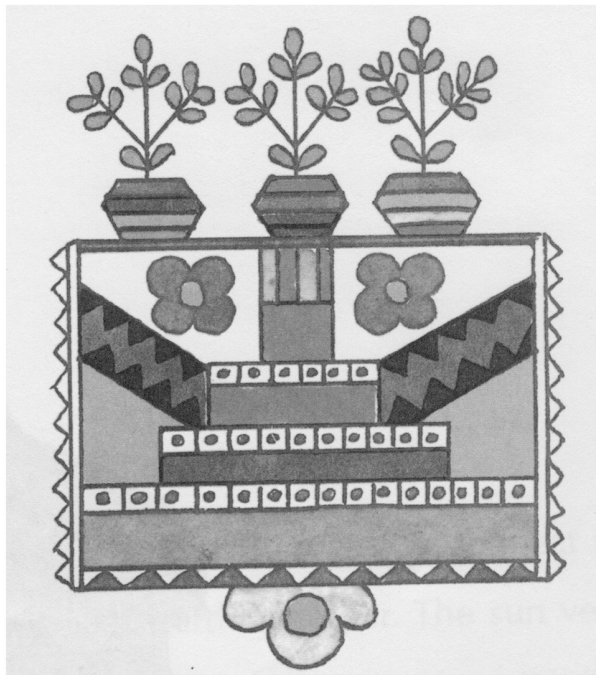
Blessed are You, Lord our God, King of the Universe, who has sanctified us with His laws and commanded us to wash our hands.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Asher Kid'shanu B'mitzvotav V'tzivanu Al Nitilat Yadayim.

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

7. Blessing before the Seder Meal מוציא Motzi

'Each "thing" existing in nature', he says, 'makes some contribution to what the universe as a whole is . . . And, vice versa, this also means evidently that no given thing can have a complete autonomy in its mode of being, since its basic characteristics must depend on its relationships with other things.'



Blessed are You, Lord our God, King of the Universe, who brings bread from the earth.

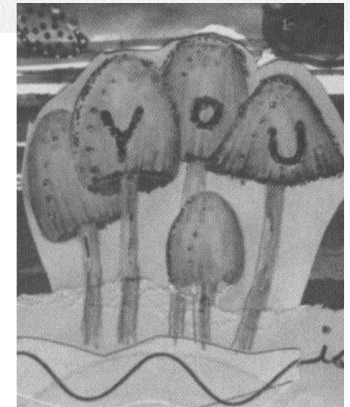
Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Hamotzi Lechem Min Ha-aretz.

ברוך אתה אדו-ני אלו-הינו מלך העולם, המוציא לחם מן הארץ

8. Blessing over Matzah מצה

To Parmenides, and others who thought like him, it seemed obvious that only those things which are changeless and eternal could be known and understood. For how, they asked, is it possible to have knowledge about something which is in process of becoming something else? How can one thing cease to exist and become another?

We cannot become conscious at will, at the moment when we want to, because we have no command over states of consciousness. But we can *remember ourselves* for a short time at will, because we have a certain command over our thoughts. And if we start remembering ourselves, by the special construction of our thoughts—that is, by the realization that we do not remember ourselves, that nobody remembers himself, and by realizing all that this means—this will bring us to consciousness.



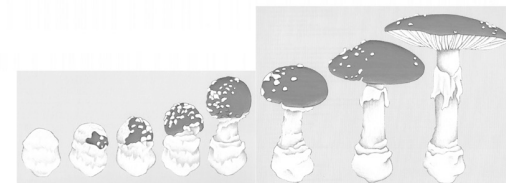
For example, the Talmud contains an extremely complicated discussion of a mouse that brings bread crumbs into a house cleaned of *hametz* for Passover. The sages launch into an analysis of the mouse, the number of crumbs in the house before and after his entrance, the possibility that a rat might enter after the mouse, and other potential developments.

A specific blessing for *matzah* only said on Seder night is now said:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His laws and commanded us to eat matzah.

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Asher Kid'shanu B'mitzvotav V'tzivanu Al Achilat matzah.

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה



9. Eating the Bitter Herbs Maror מרור

THEN a woman said, Speak to us of Joy and Sorrow.

And he answered:

Your joy is your sorrow unmasked.

And the selfsame well from which your laughter rises was oftentimes filled with your tears.

And how else can it be?

The deeper that sorrow carves into your being, the more joy you can contain.

Is not the cup that holds your wine the very cup that was burned in the potter's oven?

And is not the lute that soothes your spirit, the very wood that was hollowed with knives?

When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy.

When you are sorrowful look again in your heart, and you shall see that in truth you are weeping for that which has been your delight.

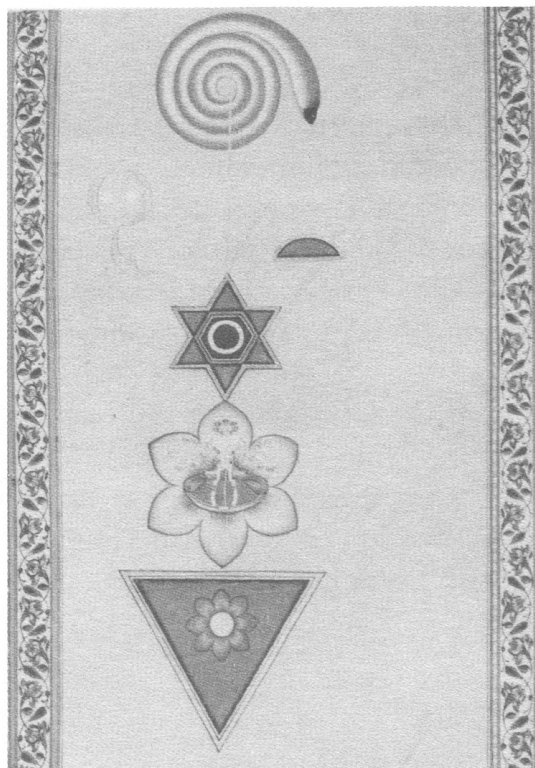
Some of you say, "Joy is greater than sorrow," and others say, "Nay, sorrow is the greater."

But I say unto you, they are inseparable.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His laws and commanded us to eat bitter herbs.

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Asher Kid'shanu B'mitzvotav V'tzivanu Al Achilat Maror.

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור



10. Matzah and Charoset Sandwich Korech כורך

be patient toward all that is unsolved in your heart and to try to love the *questions themselves* like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. *Live* the questions now.

THE MIGHTY OAK

For strenght in body and mind and character, the border is the ocean for smooth sailing in the autumn years of life.



Say the words: "This is what Hillel did, at the time that the Temple stood. He wrapped up some Pesach lamb, some matzah and some bitter herbs and ate them together."

11. Dinner

Shulchan Orech שלחן עורך

Passover dinner is served.



YOUR LUCKY STARS

These are your lucky stars.



12. The Afikomen (Dessert Matzah)

Tzafun צפון

Arriving at Mecca, Guru Nanak felt tired. It had been a long and arduous journey to the holy city. He fell asleep and it so happened that he slept with his feet towards Kaaba, the holy shrine, instead of his head, which was the accepted practice. At midnight a watchman on his rounds noticed this and was scandalized to find a pilgrim with his feet pointing towards the House of God. "How dare you lie with your feet pointing towards God?" he shouted. He was about to lay his corrective hands on Nanak when the Guru woke up, "Good man, I am weary after a long journey. Kindly turn my feet in the direction where God is not." Jiwan, the watchman, was stunned: "Where God is not!" His head started whirling. "Where God is not!" He saw His abode in all the four directions. He had lifted Guru Nanak's feet and, rather than turning them around, his head fell on them.



GOOD LUCK

13. Grace after the Meal

Barech בָּרַךְ

25

Are you looking for me? I am in the next seat.
My shoulder is against yours.
You will not find me in stupas, not in Indian shrine
rooms, nor in synagogues, nor in cathedrals:
not in masses, nor kirtans, not in legs winding
around your own neck, nor in eating nothing but
vegetables.

When you really look for me, you will see me
instantly —

you will find me in the tiniest house of time.

Kabir says: Student, tell me, what is God?

He is the breath inside the breath.



We pray that He who establishes peace in the heavens grant peace for us, for all Israel, and all of mankind, and let us say, Amen.

Oseh Shalom Bim-romav Hu Yaaseh Shalom Aleinu Ve-al Kol Yisrael Ve-Imru Amen

עושה שלום במקרומו הוא יעשה שלום עלינו ועל כל ישראל ואמרו
אמן.

A blessing over the third cup of wine is recited:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

ברוך אתה אדוני-י אלו-הינו מלך העולם, בורא פרי הגפן.

We drink the third cup of wine.

Welcoming Elijah

The fourth and final cup of wine is now filled. An additional cup is then filled and set aside for the prophet Elijah (Eliyahu).

We traditionally open a door to the home

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, may he come speedily to us in our days along with Messiah the son of David.

Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi, Bimheirah Yavo Eileinu Im Mashiach Ben David.

אליהו הנביא אליהו התשבתי אליהו הגלעדי במהרה יבוא אלינו עם משיח בן
דוד.

14. Praises and Blessings

Hallel הלל

17

Surprise is a crucial element in most finite games. If we are not prepared to meet each of the possible moves of an opponent, our chances of losing are most certainly increased.

It is therefore by surprising our opponent that we are most likely to win. Surprise in finite play is the triumph of the past over the future. The Master Player *who already knows* what moves are to be made has a decisive advantage over the unprepared player *who does not yet know* what moves will be made.

A finite player is trained not only to anticipate every future possibility, but to control the future, to *prevent* it from altering the past. This is the finite player in the mode of seriousness with its dread of unpredictable consequence.

Infinite players, on the other hand, continue their play in the expectation of being surprised. If surprise is no longer possible, all play ceases.

Surprise causes finite play to end; it is the reason for infinite play to continue.

Surprise in infinite play is the triumph of the future over the past. Since infinite players do not regard the past as having an outcome, they have no way of knowing what has been begun there. With each surprise, the past reveals a new beginning in itself. Inasmuch as the future is always surprising, the past is always changing.

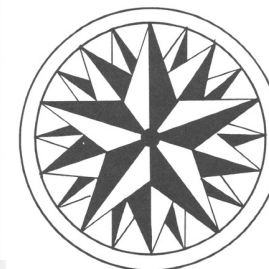
Because finite players are trained to prevent the future from altering the past, they must hide their future moves. The unprepared opponent must be kept unprepared. Finite players must appear to be something other than what they are. Everything about their appearance must be concealing. To appear is not to appear. All the moves of a finite player must be deceptive: feints, distractions, falsifications, misdirections, mystifications.

Because infinite players prepare themselves to be surprised by the future, they play in complete openness. It is not an openness as in *candor*, but an openness as in *vulnerability*. It is not a matter of exposing one's unchanging identity, the true self that has always been, but a way of exposing one's ceaseless growth, the dynamic self that has yet to be. The infinite player does not expect only to be amused by surprise, but to be transformed by it, for surprise does not alter some abstract past, but one's own personal past.

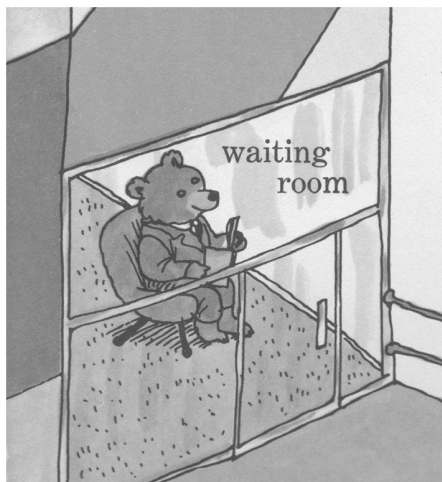
To be prepared against surprise is to be *trained*. To be prepared for surprise is to be *educated*.

Education discovers an increasing richness in the past, because it sees what is unfinished there. Training regards the past as finished and the future as to be finished. Education leads toward a continuing self-discovery; training leads toward a final self-definition.

Training repeats a completed past in the future. Education continues an unfinished past into the future.



THE TRIPLE STAR
Good luck, success and happiness.



The blessing over the fourth cup of wine is recited:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

The fourth cup of wine is drunk:

15. Closing Section 雲隱 Nirtzah נרצה

Next Year in Jerusalem!!

Lishana Ha-baah Bi-yerushalyim

לשנה הבאה בירושלים

Next year, may we all dwell in peace!