in the land of Egypt,
in the eyes of Pharaoh's servants,
and in the eyes of the people.
And Moses said:
Thus saith the Lord:
About midnight
will I go out
into the midst of Egypt;
and there shall die all the first-born
in the land of Egypt.

and let them ask (every) man of his fellow.
and (every) woman of her fellow,
jewels of silver
and jewels of gold.
3. And the Lord gave the people favor
in the eyes of the Egyptians.
Moreover the man Moses
was very great.

Rashi — כ
like הַיְלָּה הָרִים (at about midnight),
and they said that Moses said "about (3) midnight,"
which implies near to it,
either before it (midnight)
or after it,
but he did not say מִּסְכָּנַת וְקֹדֶשׁ בְּלָעָב ('at' midnight),
lest the astrologers of Pharaoh err
and say, "Moses is a liar."
But the Holy One Blessed be He
(who) knows his times
and moments,
said: "At" midnight.

CHAPTER XII — ב
1. And the Lord spoke unto Moses and unto Aaron
in the land of Egypt,
saying:

2. This month (shall be) unto you
the beginning of months;

Just as God was gracious in saying, "Rova,", so should a Jew be precise. Hakddash Reish. He wanted us to respond to the demands of position. To be a good Jew, one has to be a disciplined Jew. And if a Jew misplaces himself, it is very precise. It consists of mathematically calculated equations; to miss one calculation, one day, infinitesimal fraction of time, is identical with incommensurability with features of Judaism. It is very precise. It consists of mathematical calculations.
your hosts
from the land of Egypt;
therefore shall you observe this day
throughout your generations
(by) an ordinance for ever.

by every man, that only
may be done by you.
17. And you shall observe the unleavened bread;
for in this selfsame day
I brought out

Rashi — 

unleavened bread,
so one may not cause leaving (procrastinate)
(In reference to) a commandment,
but if it comes to your hand
perform it immediately (said).

17. And you shall observe the unleavened bread
so that it shall not reach the state of leaving.
Hence (our Rabbis) said,
"(If the dough) rises she (the kneader)
should moisten it with cold water.
Rabbi Josiah says,
"Do not read (the unleavened bread)
but (込く) (the commandment),
—just as one may not leave

Who sanctifies Israel and the festive seasons. Rabbi Barukh HalLevi Epstein, author of Torah Temima, suggested that this ending is a copyist's error. The blessing should be specific to each festival, concluding: "Who sanctifies Israel and [festival name]." This explanation is incorrect. The names of each holiday are not specified here because the three festivals of Pesah, Shavout and Sukkot all reflect the identical sanctity as relates to the prohibition of melakha, and all three share the same quality constituting a "holy assembly" ( mikra kodesh). The generic term zemanim, festive seasons, is thus used because in a sense the three festivals represent a single unit of sanctity.

Maimonides says that as we start the recital of Megid on the second cup, we say, "Bi-vehilu ya'atzenu mi-Mi'rayvim. We departed from Egypt in a hurry." Does it make much difference whether the Jews departed from Egypt slowly or in a hurry? Yet, it is so important that Maimonides apparently made it the symbol of the great freedom of the Exodus. It refers to our acquisition of time-consciousness — the Exodus can happen now, and may not happen later. This sense of time was the shibboleth of our ancestors when they left Egypt. The first commandment they were given in Egypt, marking the commencement of their liberation, was to mark time: "This month shall be to you the beginning of months" (Ex. 12:2). Bi-vehilu ya'atzenu mi-Mi'rayvim — we have gained the consciousness of time, and hence we are free.

(Festival of Freedom)
When the Jews were delivered from the Egyptian oppression and Moses rose to undertake the almost impossible task of metamorphosing a tribe of slaves into a nation of priests, he was told by God that the path leading from the holiday of Passover to Shavuot, from initial liberation to consummating freedom, leads through the medium of time. The commandment of sefirah was entrusted to the Jew; the wondrous test of counting forty-nine successive days was put to him. These forty-nine days must be whole. If one day is missed, the act of enumeration is invalidated.

A slave who is capable of appreciating each day, of grasping its meaning and worth, of weaving every thread of time into a glorious fabric, quantitatively stretching over the period of seven weeks but qualitatively forming the warp and woof of centuries of change, is eligible for Torah. He has achieved freedom.

(Sacred and Profane)

In anticipation, man moves from reminiscing to expectation, from memories to visions. To live fulfillingly in time requires both a worthy past and a promising future. Time-awareness is not only for dreaming. This, in turn, suggests that we have the freedom to make decisions and the moral commitment to intervene. We derive from retrospection the moral imperative to act now in order to realize our visions for the future. The Haggadah opens with Avodim Hayinu (retrospection) and it concludes with Nishmat Kol Hale, which is an anticipatory vision of the future, moving from hindsight to foresight.

“The night preceding my operation I prayed to God and beseeched Him to spare me. I did not ask for too much. All I wanted was that He should make it possible for me to attend my daughter’s wedding, which was postponed on account of my illness - a very modest wish in comparison with my insane claims to life prior to my sickness. The fantastic flights of human foolishness and egocentrism were distant from me that night.” (Our of the Whirlwind, 131-32)

עַלְשֵׁהּ, יְהַשְּלֵךְ נָכְבֶּהוּ, וּבֵעֵל דַּעְתּ הָרוֹחִים.

On Rosh Chodesh many recite the following verse after Hallel:

לאבהיכם לכו בכם. ניחה הברה את אברכים בכם.

אמר רבי יוסי אברכים בכם וגו'. אמר חכם ניך אברכים בכם כי אלו מקרין מיוחש הדרים (יKirja ב', כ). órgão השמיים יומיך בך עמלך מעלה. אחריך צור לא יחל ויפתחו מקרין מחלק ומחזיקו לעון בברשת ככ.