

The Seder begins with Kadesh. Like all Jewish festivals, there is an obligation to sanctify the essence of the day over wine. If one prefers, grape juice may be used in place of wine at all times during the Seder (according to most opinions). On the Sabbath, the indicated additions should be included.

Include on Friday night:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי:

"It was evening and then morning on the sixth day:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת
יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ
שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת.

"The heavens and the earth and all of the elements of the universe were completed. On the seventh day God finished His craft which He had made, and He rested on the seventh day from all His craft that He had made. God blessed the seventh day and sanctified it, for on it He rested from all His craft that God created to function."

סְבָרִי מֶרְנָן וְרַבָּנָן וְרַבּוֹתֵי:

Attention all:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are You, The Eternal our God, King of the Universe; Who creates the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה (שְׁבֻתוֹת לְמַנוּחָה וּמוֹעֲדִים
לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן,
אֶת (יוֹם הַשְּׁבֻתָּה הַזֶּה וְאֶת) יוֹם חַג הַמַּצּוֹת
הַזֶּה, זִמְן חֲרוּתֵנוּ (בְּאַהֲבָה) מִקָּרָא
קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי
בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל

Blessed are You, The Eternal our God, King of the Universe; Who has chosen us from among all the people, and raised us out of all cultures, and sanctified us through His commandments. You, The Eternal, have given us with love (Sabbaths for rest and) festivals for happiness, feasts and festive seasons for rejoicing, this (Sabbath day and this) day of the "Festival of Matzot"; this season of our freedom (with love) which we can declare holy, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from all the nations; (and Sabbath and) Your holy festivals - (with love and favor,) with happiness and joy - we have inherited. Blessed are You, The Eternal, who sanctifies (the Sabbath and) Israel and the festive seasons.

הָעַמִּים, (וְשַׁבָּת ו) מוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנַּח לְתַנּוּ.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשַּׁבָּת)
יִשְׂרָאֵל וְהַזְמָנִים.

Include on Saturday night (a Havdalah candle is required):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת
יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֵת
יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי
הַמַּעֲשֶׂה קֹדֶשׁ. הַבְּדִלָּה וְקֹדֶשׁ
אֵת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁךָ.
בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ
לְקֹדֶשׁ.

Blessed are You, The Eternal our God, King of the Universe; Who creates the illuminations of fire.

Blessed are You, The Eternal our God, King of the Universe; Who differentiates between sacred and mundane, between light and darkness, between Israel and the nations, between the seventh day and the six days of the Creation. Between the holiness of the Sabbath and the holiness of festivals You have made a distinction; and You have sanctified the seventh day above the six days of Creation. You have set apart and made holy Your people Israel with Your Holiness. Blessed are You, The Eternal, who distinguishes between different sanctities.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ
לְזֶמֶן הַזֶּה.

Blessed are You, The Eternal our God, King of the Universe; Who has granted us life, sustained us, and enabled us to reach this occasion.

Drink the cup of wine. One should lean to the left while drinking.

The Seder continues with a ceremonious washing of the hands.

Unlike most hand washing rituals, Urchatz mandates that no blessing be recited. The *halachic* origin of this particular ritual is related to complicated laws of *Tumah v'Tahara*¹ that are no longer applicable in the modern era; and is in fact not at all related to the laws of Passover.²

However, the author(s) of the Haggadah chose specifically to codify the inclusion of this obscure ritual practice for the very obscurity that surrounds it. The true value of Urchatz in the Seder is not that it fulfills obscure halachic requirements for which few understand; but rather that it is in-and-of-itself a symbol of obscurity.

The purpose of Urchatz is clear: the Seder is designed, organized, and codified to pique our curiosity. The ambiguous relevance of Urchatz is deliberate; it forces to question it and its origin. Through this, the Hagaddah sets the tone and for the remainder of the Seder: participants should be inquisitive. All who experience the Seder are encouraged to ask questions, to delve deeper into the meaning of the Hagaddah text, and to not merely read the Hagaddah but instead learn it.

Wash your hands in the traditional manner, without reciting any blessings:

Fill a cup with water, and then pour it over each hand twice.

(Some have the custom to pour three times.)

Then dry your hands.

¹*Tumah* is most often poorly translated into English using nomenclature such as "impure", "unclean", or "defiled". All of these are improper; *Tumah* is actually more of an "essence of death", or a "lack of life". Examples that demonstrate this concept are the fact that a human corpse is the strongest source of *Tumah*, and that various divinely-caused illnesses such as *Tzara'at* (most often mistranslated as leprosy) and *Zav* (another divinely-caused disease) result in the inability to procreate.

²The obscure law of Urchatz is related to washing one's hands before dipping edibles into a liquid. This is because edibles can only contract *Tumah* after they have been exposed to one of seven liquids (called *machshirin*): dew, water, wine, oil, blood, milk, and honey. When any of these liquids touch food, the food is then susceptible to *Tumah* contamination. In ancient times, it was commonplace to not wash vegetables until immediately prior to eating, so that they would remain incapable of contracting *Tumah*. Because most meals start with the traditional breaking of bread - which is preceded by a ritual washing of the hands - there is no special concern that *Tumah* will be transmitted to the vegetables that are washed immediately prior to consumption.

However, the Sages understood that there are occasions where one eats vegetables dipped in liquid outside the context of a meal, so it is possible that one's hands could be *Tamei*. As a result, the Sages instituted that one wash their hands before dipping foods, so that one's hands would not be *Tamei* when they dip their food in liquid. In this fashion, the foodstuffs would remain *Tahor*, and therefore *Kohanim* at the table could eat without concern for making themselves *Tamei*; which could interfere with other aspects of their daily rituals.

As noted, the origins of these laws were established in a time when everyday individuals were concerned about their status as *Tamei* or *Tahor*. Nowadays, however, these concerns are of less general relevance. Nonetheless, their inclusion in the Seder inspires a foray into complex areas of Jewish law, and as noted in the general commentary; this sets the appropriate tone for the evening as we are encouraged to ask questions.

By deliberately including an obscure ritual from outside the context of Passover itself, the Haggadah asks us to expand our horizons and look more broadly at all Jewish ceremonies and customs with an inquisitive eye. What do they mean? What are they supposed to teach us? What feelings are they supposed to invoke? From the very beginning of the Seder, with just a simple hand-washing ritual, the Haggadah aims to broaden the scope of self-reflection and engagement with our history, customs, and laws.

The Seder continues with Karpas - which is not quite an appetizer but can serve to whet one's appetite.

The ritual of Karpas involves eating a vegetable dipped in saltwater, representing the many tears shed by our ancestors during their slavery in Egypt. While all vegetables are acceptable for use in Karpas, it is recommended that one use a green vegetable, to additionally symbolize Passover as Chag HaAviv, the Festival of Spring, and the new growth and new life that the season brings. For this reason, many customarily use parsely, celery, or other green vegetables that may be growing at this time of the year.

Most Jewish legal authorities recommend that one only eat a relatively insubstantial amount for Karpas. The principle reason is that one should save their appetite for the matzah which will be eaten later.

Dip the chosen vegetable in the saltwater and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה. Blessed are You, The Eternal our God, King of
the Universe; Who creates the fruit of the
earth.

Eat the vegetable.

The Seder continues with Yachatz, which is the last precursor to the retelling of the Exodus.

The plate of three matzot is retrieved, and the middle matzah is pulled out and broken in half. The larger of the two halves is set aside as the Afikoman, and will be used later in the evening. The smaller of the two is returned to the plate of matzot, in between the two whole matzot.

Unlike most festival meals, where it is customary to use two loaves of bread to fulfill the general concept of *Lechem Mishneh* (literally *doubled bread*), on Passover we use three matzot. One reason is simply mathematical: if one breaks one matzah for Yachatz, two whole matzot are still required in order to fulfill *Lechem Mishneh*; hence the need for three matzot.

The main purpose of Yachatz is to set the tone for the beginning of Maggid: that while the Jews were enslaved in Egypt, their national character and spirit was cracked, broken, shattered, split – and the process of the redemption was to pick up the remains of their spirit and find a future together. For this reason, the larger broken piece is set aside for the Afikoman, to serve as a reminder that in the end, we always leave behind the remnants of our troubles and move toward greatness.

The core of the Hagaddah begins with Maggid, in which the participants in the Seder recount various aspects of the Exodus. Individuals are encouraged to supplement the text with discussion, personal accounts of freedom, questions, or any other material that provides a meaningful Seder experience. Many introduce their own customs, or borrow from customs of their guests.

The most important objective of the entire Seder is to teach children about the miraculous and divine methods that were used to save us from slavery. Children should be encouraged to participate at their level, with songs, games, activities, or stories that help them feel as though they are contributing to the Seder. It is strongly recommended that you pause between paragraphs to ask a child a question, or to ask for them to reflect on something that was just read. The more that children are engaged, the more one fulfills the true directive of the Seder.

Maggid is arranged and written in a Talmudic fashion. Because of this oblique style, it is likely that most readers will have difficulty understanding why the Haggadah flows from one topic to the next. In addition, many of the nuances of the text are lost in translation. Therefore, for clarity, the English text provided for the various passages are not always precise translations of the Hebrew text. Instead, this Haggadah opts to use an elucidated translation with embedded commentary that more clearly delineates the didactic nature of the Hebrew text, its intent, and its meaning.

INTRODUCING THE PASSOVER STORY

Reveal the matzah and raise it for all to see, declaring the following:

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ
אֲבִהֶתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכָפִין יִיתִי וְיִיכֹל, כָּל דְּצָרִיךְ יִיתִי
וְיִפְסֹח. הַשְׁתָּא הָכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא
עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין.

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him or her come and eat; whoever is in need, let him or her come and participate in the Passover Seder. This year we are here; next year we hope to be in the land of Israel. This year we might as well be slaves; next year we hope to truly be free people.

The matzah is again covered, and the second cup of wine is poured but will be drunk later.

Many have the custom to remove the Seder plate from the table, if only to have children ask why it is removed.

An individual is designated to read or recite the four questions, usually the youngest child capable of doing so.

Many have the custom that each child should recite the four questions; and participants should be encouraged to supplement with their own inquiries as well.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

Why is this night different from all other nights?

שְׁבֹכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ
וּמַצָּה, הַלַּיְלָה הַזֶּה - כָּלוּ מַצָּה!

On all other nights we eat chametz or matzah, but tonight we only eat matzah.

שְׁבֹכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר
יִרְקוֹת, - הַלַּיְלָה הַזֶּה מָרוֹר!

On all other nights we eat other vegetables, but tonight we only eat bitter ones.

שֶׁבֶּכֶל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין
אֶפִּילוֹ פַּעַם אַחַת, - הַלֵּילָה הַזֶּה
שְׁתֵּי פַעַמִּים!

On all other nights we don't dip our food even once, but tonight we do it twice.

שֶׁבֶּכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבִין וּבֵין מְסֻבִּין, - הַלֵּילָה הַזֶּה
כָּלֵנוּ מְסֻבִּין!

On all other nights we eat in any position, but tonight we only while reclining.

WHO IS REQUIRED TO FULFILL THE COMMANDMENT TO RETELL THE EXODUS?

The matzah is partially uncovered. If the Seder plate was removed from the table, it should be returned.

עֲבָדִים הָיינוּ לְפָרַעַה בְּמִצְרַיִם,
וַיּוֹצֵאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיָד
חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאִלּוּ לֹא
הוֹצֵא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, הָיִי אָנוּ וּבְנֵינוּ
וּבְנֵי בְנֵינוּ מְשֻׁעָבָדִים הָיינוּ
לְפָרַעַה בְּמִצְרַיִם. וְאֶפִּילוֹ כָּלֵנוּ
חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זִקְנִים,
כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מַצּוּה
עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל
הַמְרֻבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם
הָיִי זֶה מְשֻׁבָּח.

We used to be Pharaoh's slaves in Egypt, but The Eternal our God took us out from there with a strong hand and an outstretched arm. If the Holy and Blessed One had not taken our ancestors out of Egypt, then we, our children and our grandchildren would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, or all of us were insightful, or all of us knew the Torah, we would still be commanded to relate the Exodus from Egypt. Furthermore, anyone who delves into the story of the Exodus is praiseworthy.

The following anecdote supports this theme. Rabbi Akiva, who was a convert, did not descend from any enslaved Jews. Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, and Rabbi Tarphon all came from the tribe of Levi; the only Jewish tribe not enslaved in Egypt. Despite the fact that none of their ancestors were slaves and that they represented the greatest Jewish scholarship of their era, they nonetheless spent all night reviewing the Exodus in order to fulfill the commandment to the best of their ability. The Haggadah also tangentially details some of their discussions.

מַעֲשֵׂה בְּרַבִּי אֶלְיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ
וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי
עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין
בְּבֵית בְּרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת

Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarphon were once together at a seder in B'nei Berak. They were expounding upon the Exodus from Egypt the entire night, until their students interrupted them: "Rabbis, it is time to recite the morning Shema."

מִצְרַיִם כָּל אוֹתוֹ הַלֵּילָה עַד
שָׁבָאוּ תִלְמִידֵיהֶם וְאָמְרוּ לָהֶם:
רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע
שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: הֲרִי
אֲנִי כְּבֵן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי
שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת
עַד שֶׁדָּרְשָׁה בֶּן זֹמָא: שְׁנֹאמַר,
לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ
מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ, יְמֵי
חַיֶּיךָ - הַיָּמִים, כָּל יְמֵי חַיֶּיךָ -
הַלַּיְלוֹת. וְחֻכָּמִים אוֹמְרִים: יְמֵי
חַיֶּיךָ - הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ
- לְהֵבִיא לִימּוֹת הַמָּשִׁיחַ.

During this discussion, Rabbi Eleazar ben Azaryah mentioned: "Here I am, nearly seventy years old; yet I was never able to prove that the Exodus from Egypt must be recounted at night until Ben Zoma explained it: The verse says, 'That you may remember the day you left Egypt all the days of your life'. Why does it say 'all the days of your life' instead of simply 'the days of your life'? It must be that this extraneous word 'all' indicates the verse implies that the nights are included as well." But the other sages disagreed, interpreting the verse as follows: 'the days of your life' refers to the era of today, the extraneous word 'all' indicates we will be obligated to recount the Exodus even after the arrival of the Messiah.

WHAT IS THE COMMANDMENT, AND HOW DOES ONE FULFILL IT?

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ
שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ
הוּא.

Blessed is the Omnipresent, He is blessed. Blessed is the One Who gave the Torah to his people Israel, He is blessed.

כְּנֻגַּד אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד
תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל.

The Torah speaks of four sons: one who is wise, one who is wicked, one who is simple, and one who does not even know how to ask a question.

חָכָם - מָה הוּא אוֹמֵר? מָה
הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים
אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאִיךָ
אַתָּה אָמַר לוֹ כְּהִלְכוֹת הַפֶּסַח:
אֵין מִפְּטִירִין אַחֵר הַפֶּסַח
אַפִּיקוֹמֵן.

What does the wise one ask? He asks: "What are the statutes, decrees, and laws that The Eternal our God has commanded you?" You should relay to him all of the Passover laws and rituals, all the way up to the rule that one should not eat after he or she has partaken of the Paschal lamb for Afikomen.

רָשָׁע - מָה הוּא אוֹמֵר? מָה
הָעֶבֶדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא
לוֹ. וְלִפִּי שְׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכָּלל כִּפָּר בְּעֵקֶר. וְאַף אֵתָּה
הִקְהֵה אֶת שְׁנֵי וְאָמַר לוֹ: בַּעֲבוּר
זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרַיִם.
לִי - וְלֹא לוֹ. אֵילּוּ הָיָה שָׁם, לֹא
הָיָה נִגָּאֵל.

What does the wicked one ask? He asks: "What is this service to you?" The manner in which he says the word 'you' implies that he does not include himself; and because he removes himself from the rest of the group, he is a heretic at heart. To respond, you should forcefully retort him, citing the verse: "It is because of this that The Eternal did this for me when I left Egypt." The word 'me' should imply that he is not included - for if he had been there, he would not have been saved.

תָּם - מָה הוּא אוֹמֵר? מָה זֹאת?
וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ
יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים.
וְשִׂאֵינוּ יוֹדֵעַ לִשְׂאוֹל - אֵת פֶּתַח
לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם
הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי
לִי בְּצִאתִי מִמִּצְרַיִם.

What does the simple son ask? He asks: "What is this?" You should cite him the verse, "With a strong hand The Eternal brought us out of Egypt, the house of slavery."

And for the one who does not even know how to ask a question, you should initiate the discussion, citing: "And you shall tell your son on that day, saying: it is because of this The Eternal did this for me when I left Egypt."

WHAT IS THE TIMEFRAME TO FULFILL THIS COMMANDMENT OF RETELLING THE EXODUS?

יָכוֹל מֵרֹאשׁ חֹדֶשׁ, תִּלְמֹד לוֹמַר
בַּיּוֹם הַהוּא, אִי בַּיּוֹם הַהוּא יָכוֹל
מִבְּעוֹד יוֹם, תִּלְמֹד לוֹמַר בַּעֲבוּר
זֶה - בַּעֲבוּר זֶה לֹא אָמַרְתִּי אֶלָּא
בְּשַׁעֲהַ שְׁיֵשׁ מִצָּה וּמָרֹר מְנַחִים
לִפְנֵיךָ.

It is possible that one may believe we should recount the Exodus from the beginning of the month of Nissan, but the Torah teaches us otherwise; stating: "On that day". Even with this teaching, one might believe that he or she could start retelling the Exodus at any point during that day. However, the verse also states "because of this" - 'this' referring to the merit of eating matzah - thereby the verse teaches us that we may only fulfill the commandment of recounting the Exodus at the time when the matzah and bitter vegetables are laid out in front of you. Therefore, we may only fulfill our obligation at night, during the Seder when the matzah and marror are present; for that is the time when those commandments can be fulfilled.

מִתְחִלָּה עֹבְדֵי עֲבֹדָה זָרָה הָיוּ
 אֲבוֹתֵינוּ, וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם
 לְעִבְדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ
 אֶל כָּל הָעָם, כֹּה אָמַר יְיָ אֱלֹהֵי
 יִשְׂרָאֵל: בְּעֶבֶר הַנָּהָר יָשְׁבוּ
 אֲבוֹתֵיכֶם מֵעוֹלָם, תֶּרַח אָבִי
 אַבְרָהָם וְאָבִי נָחוֹר, וַיַּעֲבְדוּ
 אֱלֹהִים אֲחֵרִים. וְאַקַּח אֶת
 אֲבִיכֶם אֶת אַבְרָהָם מֵעֶבֶר הַנָּהָר
 וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן,
 וְאַרְבָּה אֶת זָרְעוֹ וְאֶתָּן לוֹ אֶת
 יִצְחָק, וְאֶתָּן לְיִצְחָק אֶת יַעֲקֹב
 וְאֶת יַעֲקֹב עָשָׂה. וְאֶתָּן לְעֵשָׂו אֶת הָרִ
 שֵׁעִיר לְרֵשֶׁת אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו
 יָרְדוּ מִצְרָיִם.

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל,
 בְּרוּךְ הוּא. שֶׁהַקְדוּשׁ בְּרוּךְ הוּא
 חָשַׁב אֶת הַקֵּץ, לַעֲשׂוֹת כְּמָה
 שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית
 בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר
 לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר יִהְיֶה
 זָרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם
 וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה.
 וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן
 אֲנִכִּי וְאַחֲרָי כֵּן יֵצְאוּ בִּרְכָשׁ
 גָּדוֹל.

The story of the Exodus truly begins from when our ancestors worshipped false deities, even though we have now been welcomed into the service of the Omnipresent. We know this because the verse says: "And Joshua spoke to the entire nation, 'So says The Eternal, the God of Israel: Our ancestors once dwelled on the other side of the river - Terach, the father of Abraham and Nachor - and they served other gods. But I took your father, Abraham, across that river, and led him through the entire land of Canaan; and I multiplied his offspring and gave him Isaac. And to Isaac I gave Jacob and Eisav. And to Eisav I gave Mount Seir for him as an inheritance, but Jacob and his sons I sent down to Egypt.'" From this we can infer that the Exodus was part of the Divine Plan even before we started worshipping The Eternal.

Blessed is He Who keeps His promises to Israel, He is blessed. For the Holy and Blessed One formulated the end of our slavery before it even began, in order to fulfill His Covenant of the Parts with Abraham; as the verse states: "And He said to Abram,¹ 'You shall surely know that your offspring will be strangers in a land that is not theirs, and I will enslave them and make them suffer for four hundred years. But I Myself shall pass judgement on the nation that enslaves you, and afterwards your offspring will leave with great wealth.'"

¹The verse cited here takes place prior to when God changed Abram's name to Abraham in Genesis 17:5.

Cover the matzah, lift your cup of wine, and declare the following:

וְהִיא נִשְׁעָמָדָה לְאַבוֹתֵינוּ וְלָנוּ!
שֶׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ, אֲלָא שְׁבָכֵל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ
בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

This is what our forefathers relied upon, and what we still rely upon: For not just this one enemy alone has risen against us to annihilate us, but in every generation they rise against us to annihilate us - but the Holy and Blessed One saves us from their hands!

The cup of wine is put back down and the matzah is again uncovered.

At this point, the recounting of the Exodus proceeds in the style of Talmudical exegesis. Passages or verses are cited, and then each phrase in each verse is analyzed separately to determine what additional insights can be gained from a more critical reading of the text. Participants are encouraged to formulate their own interpretations, and this is an ideal time during the Seder to incorporate additional ideas or themes that foster a connection to the traditional material.

The following verses do not come from the story of the Exodus in the Torah. Rather, these verses are actually those cited when one brings their first fruits to the Holy Temple, a commandment called *bikkurim*. Why is it, then, that we use this passage as the focal point of the Haggadah? Would it not make more sense to simply read the straight text of the Torah, the passages that detail the events from when Pharaoh enslaved the Jews until after the Jewish people sang praise after the splitting of the Red Sea?

The answer to this question is that it is not merely enough to read the passages in the Torah, because reading is a passive activity that involves events of the past. The Haggadah is supposed to invoke a living, breathing sense of freedom - the aim is not to remember the past but to grapple with the text and try to find how it applies to our daily lives. The Haggadah thus opts to use this cite-and-expound methodology: it does not ask us to merely recall history, but rather to allow the Exodus to forge our future.

צֵא וּלְמַד מֶה בִּקֵּשׁ לָבֹן הָאֲרָמִי
לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שִׁפְרָעָה
לֹא גָזַר אֲלָא עַל הַזְּכָרִים וְלָבֹן
בִּקֵּשׁ לַעֲקוֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר:
אֲרָמִי אֲבִיד אָבִי, וַיֵּרֶד מִצְרַיִם
וַיִּגְר שָׁם בְּמִתֵּי מִעֵט, וַיְהִי שָׁם
לְגוֹי גָּדוֹל, עָצוּם וָרֹב.
"וַיֵּרֶד מִצְרַיִם" - אָנוּס עַל פִּי
הַדְּבוּר.

We know that God has saved us time and again - for example, go out and learn for yourself what Lavan the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against only the male children, but Lavan wanted to uproot everything - as the verse states: "The Aramean wished to obliterate my father; but he [my father] descended to Egypt and sojourned there, few in number; and there he became a great nation that was mighty and numerous."

"But he [my father] descended to Egypt" - he was forced to descend because of Divine Providence.

"וַיִּגְר שָׁם" - מְלַמֵּד שֶׁלֹא יֵרֶד
יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם
אֲלָא לָגוֹר שָׁם, שֶׁנֶּאֱמַר: וַיֹּאמְרוּ
אֵל פַּרְעֹה, לָגוֹר בְּאֶרֶץ כְּנָעַן, כִּי

"And he sojourned there" - this teaches us that our patriarch Jacob did not descend to Egypt to settle there, but only to temporarily reside there; as this verse indicates: "And they said to Pharaoh, we have come to sojourn here in this land, because there is no pasture for your servants' flocks, since the famine in the land of Canaan is so severe. So

אֵין מִרְעָה לַצֵּאן אֲשֶׁר לַעֲבָדֶיךָ,
כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה
יָשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשׁוֹן.

"בְּמִתִּי מְעֵט" - כְּמָה שְׁנֵאָמַר:
בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ
מִצְרֵימָה, וְעַתָּה שְׁמֶךָ יי אֱלֹהֶיךָ
כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

"וַיְהִי שָׁם לְגוֹי" - מְלַמֵּד שֶׁהָיוּ
יִשְׂרָאֵל מְצִינִים שָׁם.

"גָּדוֹל, עָצוֹם" - כְּמָה שְׁנֵאָמַר:
וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבוּ
וַיַּעֲצְמוּ בְּמֵאדָּה מְאֹד, וַתִּמָּלֵא
הָאֶרֶץ אֹתָם.

"וְרֹב" - כְּמָה שְׁנֵאָמַר: רַבָּה
כְּצֶמַח הַשָּׂדֶה נִתְּתִיךָ, וַתִּרְבֵּי
וַתִּגְדְּלִי וַתִּבְאֵי בַעֲדֵי עַדִּים,
שָׂדִים נִכְנֹו וּשְׁעָרֶיךָ צִמְחָה, וְאַתָּה
עָרִם וְעָרִיחָה. וְאַעֲבֹר עָלֶיךָ וְאַרְאֶךָ
מִתְּבוֹסֶסֶת בְּדַמֶּיךָ, וְאָמַר לְךָ
בְּדַמֶּיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ,
וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

please now let us your servants dwell in the land of Goshen." They came only because of hunger, not because of a desire to live in the land of Egypt.

"Few in number" - this is supported by another verse, which states: "Your seventy ancestors went down to Egypt, and now The Eternal your God has made you as numerous as the stars of heaven."

"And there he became a nation" - this teaches us that Israel remained distinctive in the land of Egypt.

"Great, mighty" - this is supported by another verse, which states: "And the children of Israel were fruitful, increased abundantly, multiplied, and became very, very mighty; and the land became filled with them."

"And numerous" - this is an allusion to another verse: "I have granted you to be like a plethora of plants in the field, and you increased and grew and became very beautiful; your bosom fashioned and your hair grown long, but you were naked and bare. So I passed over you and saw you wallowing in your collective blood, and I said to you 'By your blood you shall live!' and [again] I said to you 'By your blood you shall live!'" In this verse, the word for "plethora" uses the same Hebrew etymology as our verse does for the word "numerous". This cited verse is an allusion to the commandment of circumcision, as the expression "By your blood you shall live" is recited as part of the ceremony. It is an expression of how even though we sometimes suffer pain, our covenant with The Eternal is forever; He shall always ensure that we grow and thrive.

The Egyptians treated us badly and made us suffer, and they gave us hard work.

"וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים" - כָּמָּה שָׁנָא־מֶר: הִבָּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחֵם בָּנוּ, וְעָלָה מִן הָאָרֶץ.

"The Egyptians treated us badly," as the story indicates: "Come, let us outwit the people lest they multiply; and if war breaks out, they will join our enemies and fight against us to leave the land." Their paranoia led them to believe we would rise against them before they ever even began to persecute us, thus they treated us with the disdain from the start.

"וַיַּעֲנוּנוּ" - כָּמָּה שָׁנָא־מֶר: וַיִּשְׁימוּ עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתָם. וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לַפַּרְעֹה. אֶת פֶּתֶם וְאֶת רַעַמְסֵס.

"And they made us suffer," as the story indicates: "They set taskmasters over them to make them suffer with their burdens, and they built storage cities for Pharaoh: Pithom and Ramses."

"וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה" - כָּמָּה שָׁנָא־מֶר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּכָפָר.

"And they gave us hard work," as the story indicates: "And the Egyptians made us work in harsh conditions."

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ, וַיִּרְא אֶת עֲנִינוֹ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ.

The passage continues: "And we cried out to The Eternal, the God of our ancestors, and The Eternal heard our voice and saw our suffering, our labor and our oppression."

"וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ" - כָּמָּה שָׁנָא־מֶר: וַיְהִי בַיָּמִים הָרַבִּים הֵהֱם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיִּאָּנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ, וַתַּעַל שׁוֹעַתָּם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

"And we cried out to The Eternal, the God of our ancestors," as the story indicates: "During that long period, the king of Egypt died; and the children of Israel moaned and wailed under their servitude; and from their slavery, their supplications ascended to God."

"וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ" - כָּמָּה שָׁנָא־מֶר: וַיִּשְׁמַע אֱלֹהִים אֶת נִאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

"And The Eternal heard our voice," as the story indicates: "And God heard their agony, and God remembered His covenant with Abraham, Isaac and Jacob."

"וַיֵּרָא אֶת עֲנֵינוּ" - זו פְּרִישׁוֹת
דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמָר: וַיֵּרָא
אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע
אֱלֹהִים.

"And he saw our suffering" - this refers to the separation of husband and wife, as the story alludes: "And God saw the children of Israel, and it was known to God." The unusual term "it was known" is an allusion to this separation, employing the common biblical euphemism for cohabitation.

"וְאֵת עֲמָלָנוּ" - אֵלֵינוּ הַבָּנִים. כְּמָה
שֶׁנֶּאֱמָר: כָּל הַבֵּן הַיְּלֻד הַיֵּאֲרָה
תִּשְׁלִיכֶהוּ וְכָל הַבֵּת תַּחֲיוֹן.

"And our labor" - the labor was overwhelming because Pharaoh had decreed the death of all Jewish sons: "Every boy that is born, you shall throw into the river; but every girl you may keep alive."

"וְאֵת לַחֲצָנוּ" - זֶה הַדִּחָק, כְּמָה
שֶׁנֶּאֱמָר: וְגַם רָאִיתִי אֶת הַלֶּחֶץ
אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.

"And our oppression" - this refers to the pressure placed upon them to complete their tasks, as the verse states: "I have also seen the oppression with which the Egyptians oppress them."

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה
וּבְזֵרַע נְטוּיָה, וּבְמָרָא גָדֹל,
וּבְאִתּוֹת וּבְמִפְתִּים.

The passage continues: "The Eternal took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, signs, and wonders."

"וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם" - לֹא עַל יְדֵי
מַלְאָךְ, וְלֹא עַל יְדֵי שֶׁרָף, וְלֹא עַל
יְדֵי שְׁלִיחַ, אֲלָא הַקָּדוֹשׁ בְּרוּךְ
הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמָר:
וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה
הַזֶּה, וְהִכֵּיתִי כָּל בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל
אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים.
אֲנִי יְיָ.

"The Eternal took us out of Egypt" - not through an angel, not through a seraph, and not through a messenger; rather the Holy and Blessed One with His honor and by Himself; as the verse states: "On that night I will pass through the land of Egypt, and I will strike every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I The Eternal." This is further expounded in the following tangent:

"וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה
הַזֶּה" - אֲנִי וְלֹא מַלְאָךְ.

"I will pass through the land of Egypt" - I, and not an angel.

"וְהִכֵּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם"
- אֲנִי וְלֹא שֶׁרָף.

"And I will strike every first-born in the land of Egypt" - I, and not a seraph.

"וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים" - אֲנִי וְלֹא הַשְּׁלִיחַ.

"And I will carry out judgments against all the gods of Egypt" - I, and not a messenger.

"אֲנִי יְיָ" - אֲנִי הוּא וְלֹא אֲחֵר.

"I, The Eternal" - I alone, and no other!

"בְּיָד חֲזָקָה" - זֶה הַדָּבָר, כָּמָה
שֶׁנֶּאֱמָר: הִנֵּה יָד יְיָ הוֹיָה בְּמִקְנֶךָ
אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים,
בַּגְּמֻלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כָּבֵד
מְאֹד.

Returning to the original passage, we shall continue expounding the earlier verse: "With a strong hand" - this refers to the plague of pestilence, as the verse states: "Behold, the hand of The Eternal will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence." The pestilence was so severe that it could only have been from the hand of The Eternal.

וּבְזֵרַע נְטוּיָה - זֶה הַחֶרֶב, כָּמָה
שֶׁנֶּאֱמָר: וַחֲרָבוֹ שְׁלֹפָה בְּיָדוֹ,
נְטוּיָה עַל יְרוּשָׁלַיִם.

"And with an outstretched arm" - this alludes to the sword, as illuminated by the following verse: "His sword was drawn in his hand, outstretched over Jerusalem." This alludes to the slaying of the first-born, who seemed as though they had been slain by the sword.

"וּבְמֹרָא גָדֹל" - זֶה גְלוּי שְׂכִינָה,
כָּמָה שֶׁנֶּאֱמָר: אֹהֵי הַנֶּסֶח אֱלֹהִים
לִבָּא לְקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי
בְּמִסַּת בְּאִתּוֹת וּבְמוֹפְתִים,
וּבְמַלְחָמָה וּבְיָד חֲזָקָה וּבְזֵרֹעַ
נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כָּכָל
אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם
בְּמִצְרַיִם לְעֵינֶיךָ.

"And with a great manifestation," this refers to the revelation of the Divine Presence, as is referenced in the verse: "Is there any other god that could ever try to take for himself a nation from the midst of another nation, with spectacles, signs and wonders; with war, a strong hand and an outstretched arm; and with great manifestations, like everything that The Eternal your God did for you in Egypt before your very eyes?"

"וּבְאִתּוֹת" - זֶה הַמַּטֶּה, כָּמָה
שֶׁנֶּאֱמָר: וְאֵת הַמַּטֶּה הַזֶּה תִּקַּח
בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת
הָאִתּוֹת.

"And with signs" - this refers to the staff of Moses, as the verse indicates when God commands him: "And this staff, take it in your hand; and with it you shall perform the signs."

It is customary to spill a drop of wine from one's cup while reciting each of the following bolded phrases. One should not drink the wine that is removed; instead it should be discarded at the conclusion of Maggid. Although some may be accustomed to using one's finger to remove the wine, this should be avoided. Instead, wine should be spilled directly from the cup, preferably onto a designated dish rather than one's plate. Alternatively, one can dip a napkin or cloth to soak up some of the wine from the cup instead.

The reason for this custom is because the spilled wine is supposed to symbolize the blood of the Egyptians. Even though they enslaved us, they were still human beings. We respect their humanity enough to acknowledge their deaths are worthy of limiting our celebration somehow, even if it is only represented by us reducing the amount of wine we consume by a few drops.

It is for this reason that one should avoid using their finger to remove the wine. Given the symbolism, we do not want to convey the notion that we accept the blood of the Egyptians is on our hands. The Egyptians were punished for their own sins by God, and not because we did them evil. Our only intent is to limit our rejoicing – even if only by a tiny iota – and not to suggest we actively sought the Egyptians' death as the key means to achieve our freedom.

וּבִמְפֹתִים - זֶה הַדָּם, כָּמָה
שֶׁנֶּאֱמַר: וְנִתְּתִי מוֹפְתִים בַּשָּׁמַיִם
וּבָאָרֶץ:

"And wonders" - this refers to the blood, as the following verse alludes to through the juxtaposition of the words: "And I shall show wonders in heaven and on earth:

דָּם,

blood,

וָאֵשׁ,

and fire,

וְתִימָרוֹת עָשָׁן.

and pillars of smoke."

דָּבָר אֶחָד: בִּיד חֲזָקָה - שְׁתֵּי יָדַי,
וּבְזְרַע נְטוּיָה - שְׁתֵּי זְרָעוֹתַי, וּבִמְרָא
גָּדֹל - שְׁתֵּי מְרָאֵי, וּבְאֵתוֹת - שְׁתֵּי
וּבִמְפֹתִים - שְׁתֵּי.

Another explanation is that this verse refers to the total number of plagues, a count of ten: "Strong hand" indicates two plagues, since the human body has two hands; "Outstretched arm" corresponds to another two, for the same reason; "Great manifestation," another two, since 'manifestation' is singular and therefore a 'great manifestation' implies one more than that; "Signs," another two, because two is the smallest plural; and "Wonders," another two, for the same reason.

אֵלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ
בְּרוּךְ הוּא עַל הַמִּצְוֹת בְּמִצְרַיִם,
וְאֵלֹהֵינוּ:

And thus the verse refers to these ten plagues which the Holy and Blessed One brought upon the citizens of Egypt, enumerated as follows:

דָּם,

blood,

צִפְרִידֵּי,

frogs,

כִּנִּים,

lice,

עָרוֹב, wild animals,

דֶּבֶר, pestilence,

שָׁחִין, boils,

בָּרָד, hail,

אַרְבֶּה, locusts,

חָשֶׁךְ, darkness,

מַכַּת בְּכוֹרוֹת. slaying of the first-born.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם
סִמָּנִים:

דִּצְ"ה, detzach,

עַד"ש, adash,

בְּאֶח"ב. b'echav.

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר: מִנֵּין
אַתָּה אוֹמֵר שְׁלֹקוּ הַמִּצְרִים
בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם
לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה
הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטָמִים
אֶל פַּרְעֹה: אֲצַבֵּעַ אֱלֹהִים הוּא,
וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר
עָשָׂה יְיָ בְּמִצְרַיִם, וַיֵּירָאוּ הָעָם
אֶת יְיָ, וַיֹּאמְרוּ בְּיָד וּבְמִשְׁחָה עָבְדוּ.
כַּמָּה לָקוּ בְּאֲצַבָּע? עֶשֶׂר מַכּוֹת.
אָמַר מֵעַתָּה: בְּמִצְרַיִם לָקוּ עֶשֶׂר
מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים
מַכּוֹת.

The last verse we recited hinted to the fact that there were ten plagues. Rabbi Yossi from the Gallilee asked: How do you know that if the Egyptians were stricken by ten plagues in Egypt, then they were struck by fifty plagues at the sea? Because of the following proof: While in Egypt, the verse states: "The magicians said to Pharaoh: 'This is the finger of God.'" But at the sea, the verse states: "Israel saw the great hand that The Eternal exercised against Egypt; and the people were in awe of The Eternal, and they believed in The Eternal and in His servant Moses." Based on these verses, how often were they struck by 'the finger'? Ten plagues. From this you must conclude at the sea they were smitten five times more, for a hand has five fingers; in other words, that if in Egypt they were struck by ten plagues, then at the sea they must have been struck with fifty plagues.

רַבִּי אֶלְיעֶזֶר אוֹמֵר: מִנֵּין שְׁכַל
מִכָּה וּמִכָּה שֶׁהָבִיא הַקָּדוֹשׁ בְּרוּךְ
הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיטָה
שֶׁל אַרְבַּע מַכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח
בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה,
מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֲבָרָה -
אַחַת, וְזַעַם - שְׁתֵּי, וְצָרָה -
שְׁלֹשׁ, מִשְׁלַחַת מַלְאֲכֵי רָעִים -
אַרְבַּע. אָמור מַעֲתָה: בְּמִצְרַיִם
לָקוּ אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לָקוּ
מֵאֲתַיִם מַכּוֹת.

While in the context of discussing how many plagues God brought upon Egypt, Rabbi Eliezer offered the following insight: How do we know that each individual plague which the Holy and Blessed One brought upon the citizens of Egypt consisted of four plagues? We can infer it from this verse: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": 'Fury' is one, 'Indignation' is two, 'Trouble,' is three, 'Discharge of messengers of evil' is four. Therefore you must now say that in Egypt they were actually struck by forty plagues; so at the sea they must have been stricken by two hundred plagues.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁכַל
מִכָּה וּמִכָּה שֶׁהָבִיא הַקָּדוֹשׁ בְּרוּךְ
הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיטָה
שֶׁל חֲמִשׁ מַכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח
בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה,
מִשְׁלַחַת מַלְאֲכֵי רָעִים. חֲרוֹן
אַפּוֹ - אַחַת, עֲבָרָה - שְׁתֵּי, וְזַעַם
- שְׁלֹשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת
מַלְאֲכֵי רָעִים - חֲמִשׁ. אָמור
מַעֲתָה: בְּמִצְרַיִם לָקוּ חֲמִשִּׁים
מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים
וּמֵאֲתַיִם מַכּוֹת.

However, Rabbi Akiva disagreed with Rabbi Eliezer, reframing the count as follows: How do we know that each individual plague which the Holy and Blessed One brought upon the citizens of Egypt consisted of five plagues (rather than four)? We can infer it from this same verse: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": Unlike Rabbi Eliezer's interpretation, 'fierce anger' should be counted as one; then 'Fury' is two, 'Indignation' is three, 'Trouble,' is four, and 'Discharge of messengers of evil' is five. Therefore you must now say that in Egypt they were actually struck by fifty plagues; so at the sea they must have been stricken by two hundred and fifty plagues.

DAYENU

There are two distinct emotional components of the Seder: one is to feel as though one has been a part of the Exodus, and the other is to praise Hashem for all that He has done for us. This first component is Maggid, the second is Hallel. However, it is essential to understand that these two components are intrinsically linked with each other; therefore the Haggadah maintains a bridge between Maggid and Hallel: we express our gratitude to what the Exodus means for us, and then we continue to praise Him.

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ!

How many levels of goodness has the Omnipresent bestowed us!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּיּוּנוֹ.	If He had brought us out from Egypt, but had not carried out judgments against them, it would have been enough!
אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּיּוּנוֹ.	If He had carried out judgments against them, but not against their idols, it would have been enough!
אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דִּיּוּנוֹ.	If He had destroyed their idols, but had not slain their first-born, it would have been enough!
אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מָמוֹנָם, דִּיּוּנוֹ.	If He had slain their first-born, but had not given us their wealth, it would have been enough!
אֱלֹהֵינוּ נָתַן לָנוּ אֶת מָמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, דִּיּוּנוֹ.	If He had given us their wealth, but had not split the sea for us, it would have been enough!
אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דִּיּוּנוֹ.	If He had split the sea for us, but had not taken us through it on dry land, it would have been enough!
אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה וְלֹא שָׁקַע צָרָנוּ בְּתוֹכוֹ, דִּיּוּנוֹ.	If He had taken us through the sea on dry land, but had not drowned our oppressors in it, it would have been enough!
אֱלֹהֵינוּ שָׁקַע צָרָנוּ בְּתוֹכוֹ וְלֹא סִפֵּק צָרָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דִּיּוּנוֹ.	If He had drowned our oppressors in it, but had not supplied our needs in the desert for forty years, it would have been enough!
אֱלֹהֵינוּ סִפֵּק צָרָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, דִּיּוּנוֹ.	If He had supplied our needs in the desert for forty years, but had not fed us the manna, it would have been enough!
אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דִּיּוּנוֹ.	If He had fed us the manna, but had not given us the Sabbath, it would have been enough!
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דִּיּוּנוֹ.	If He had given us the Sabbath, and had not brought us before Mount Sinai, it would have been enough!
אֱלֹהֵינוּ קָרַבְנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דִּיּוּנוֹ.	If He had brought us before Mount Sinai, but had not given us the Torah, it would have been enough!

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
דִּיּוּנוֹ.

If He had given us the Torah, but had not brought us into the land of Israel, it would have been enough!

אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל
וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,
דִּיּוּנוֹ.

If He had brought us into the land of Israel, but had not built for us the Chosen House, the Holy Temple - it would have been enough!

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה
כְּפוּלָה וּמִכְפֻּלָּת לַמָּקוֹם עָלֵינוּ:
שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם
שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג
אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת
מַמּוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם,
וְהַעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְשָׁקַע
צָרָנוּ בְּתוֹכוֹ, וְסָפַק צָרָכָנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת
הָמָן, וְנָתַן לָנוּ אֶת הַשַּׁבָּת, וְקָרַבָּנוּ
לִפְנֵי הָרֹם סִינַי, וְנָתַן לָנוּ אֶת
הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר
עַל כָּל עֲוֹנוֹתֵינוּ.

Thus how much more so should we be grateful for the doubled and redoubled good that the Omnipresent has placed upon us; for He brought us out of Egypt, and carried out judgments against them and their idols, and killed their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our tormentors in it, and fulfilled our needs in the desert for forty years, and fed us the manna, and gave us the Sabbath, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel, and built for us the Chosen House, the Holy Temple, to atone for all our sins.

THE CORE COMMANDMENT TO RETELL THE EXODUS

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל
שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ
בַּפֶּסַח, לֹא יֵצֵא יָדָיו חֹבְתוֹ, וְאֵלּוּ
הֵן: פֶּסַח, מַצָּה, וּמָרוֹר.

Rabbi Gamliel would say: Whoever does not discuss three things on Passover has not fulfilled their obligation to retell the Exodus; these three things are the Paschal Lamb, the Matzah, and the Bitter Vegetables.

One should deliberately not point out the Zeroah on the seder plate while reciting the next paragraph, as it not an actual Paschal Lamb:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים
בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ הִיָּה קָיָם,
עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בִּתִּי
אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:
וַאֲמַרְתֶּם זָבַח פֶּסַח הוּא לִי,
אֲשֶׁר פֶּסַח עַל בִּתִּי בְּנֵי יִשְׂרָאֵל
בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת
בִּתִּינוּ הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲווּ.

The Paschal Lamb, which our ancestors ate during the time of the Holy Temple, what does it signify? It is because the Holy and Blessed One passed over our fathers' houses in Egypt, as the verse states: "You shall say, 'It is a Passover-offering to The Eternal, because He passed over the houses of the children of Israel in Egypt when He plagued the Egyptians, but for our houses, He saved them.' And the people bowed and prostrated themselves."

Identify the matzah to all those present and recite the following:

מַצָּה זוֹ שָׂאֵנוּ אוֹכְלִים, עַל שׁוֹם
מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בִּצְקָם
שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה
עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם,
שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר
הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת, כִּי
לֹא חָמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא
יָכְלוּ לְהִתְמַהֵמֵה, וְגַם צִדָּה לֹא
עָשׂוּ לָהֶם.

This matzah that we eat - what does it signify? It is because the dough of our ancestors did not have time to rise before the King of Emperors, the Holy and Blessed One, revealed Himself and redeemed them; as the verse states: "They baked the dough that the brought out of Egypt into cakes of matzah, that were not leavened, since they had been expelled out of Egypt and could not hesitate, and they had also not prepared any other provisions."

Identify the bitter vegetables to all those present and recite the following:

מָרּוֹר זֶה שָׂאֵנוּ אוֹכְלִים, עַל שׁוֹם
מָה? עַל שׁוֹם שֶׁמָּרְרוּ הַמִּצְרַיִם
אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם,
שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם
בַּעֲבֹדָה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים
וּבְכָל עֲבֹדָה בַּשָּׂדֶה אֶת כָּל
עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּכָרָךְ.

These bitter vegetables that we eat - what do they signify? It is because the Egyptians embittered our ancestors' lives in Egypt, as the verse states: "And they embittered their lives with hard work; with mortar, bricks, and all the agricultural labor - all of their labor was served under harsh conditions."

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת
אֶת עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא
מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר, בִּעְבוֹר זֶה
עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא
אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֹל הַקְּדוֹשׁ
בְּרוּךְ הוּא, אֲלָא אַף אוֹתֵנוּ גָּאֹל
עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתֵנוּ הוֹצִיא
מִשָּׁם, לְמַעַן הָבִיא אֹתֵנוּ לְתֵת
לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאֲבוֹתֵנוּ.

In every generation, a person is obligated to see himself as if he had left Egypt, because the commandment states: "And you shall tell your son on that day, saying: 'it is because of this that The Eternal did for me when I left Egypt.'" Not only did the Blessed and Holy One redeem our ancestors from Egypt, but He even redeemed us along with them, because the verse says: "And it was us that He brought out from there, in order to bring us to the land that will give us, as He swore to our ancestors."

THE BRIDGE FROM MAGGID TO HALLEL

Raise the cup of wine while reciting the following paragraph:

לְפִיכָךְ אֲנַחֲנוּ חַיִּיִּים לְהוֹדוֹת,
לְהֵלֵל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם,
לְהַיָּדָר, לְבָרֵךְ, לְעֵלֶה וּלְקַלֵּס לְמִי
שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל
הַנִּסִּים הָאֵלֶּה: הוֹצִיאֵנוּ מֵעֲבָדוֹת
לְחֵירוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל
לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו
שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

Therefore we are obligated to thank, to extoll, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One Who did all these miracles for our ancestors and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to celebration, and from black void to great light, and from bondage to redemption. Therefore we must say before Him a new psalm, Halleluyah!

הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ
אֶת שֵׁם יְהוָה. יְהִי שֵׁם יְהוָה
מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח
שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם
יְהוָה. רֵם עַל כָּל גּוֹיִם יְהוָה עַל
הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּיהוָה אֱלֹהֵינוּ

Halleluyah! Offer praise, servants of The Eternal; praise The Eternal Name. May The Eternal's Name be a source of blessings from now until forever. From the sun's rising to its setting, The Eternal's Name is praised. The Eternal is high above all nations; His glory is over the heavens. Who is like The Eternal, our God, Who dwells on high, yet allows his His Essence to descend upon heaven and

הַמַּגְבִּיהִי לְשֶׁבֶת. הַמַּשְׁפִּילִי
לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מְקִימִי
מֵעֶפֶר דָּל מֵאֲשֻׁפֹּת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבִי עִם נְדִיבִים עִם נְדִיבֵי
עַמּוֹ. מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת אִם
הַבָּנִים שְׂמִיחָה הִלְלוּ יְהוָה.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית
יַעֲקֹב מֵעַם לֵעָז. הִיְתָה יְהוּדָה
לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הַיָּם
רָאָה וַיָּנֹס הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת
כְּבָנֵי צֹאן. מָה לָּךְ הַיָּם כִּי תִנּוֹס
הַיַּרְדֵּן תִּסָּב לְאַחֹר. הַהָרִים
תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן.
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי
אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוֹר אֲגַם
מִיָּם חֲלָמִישׁ לְמַעֲיָנוּ מִיָּם.

earth! He raises the poor from the dust, He lifts the destitute from the dung; to seat them with nobles, with the nobles of His people. He returns the barren woman to the house to become a joyful mother of children. Halleluyah!

When Israel exited Egypt, the House of Jacob from amongst a people with a foreign tongue, Judah became His holy one, Israel became His dominion. The sea saw and fled, the Jordan turned backward. The mountains danced like rams, the hills like young sheep. What is with you, O sea, that you flee; O Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like young sheep? It is because you are before your Master, the sands of the earth are before the God of Jacob. It is because The Rock overturns a swamp into a flowing spring of water.

Raise the cup of wine and recite the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לַלֵּילָה
הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמָרוֹר. כֵּן יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ
לְמוֹעֲדִים וְלִרְגָלִים אַחֵרִים
הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם,
שְׂמִיחָה בְּבִנְיַן עִירְךָ וְשִׂשְׂמִים
בְּעִבּוּדְךָ. וְנֹאכַל שֵׁם מֶן הַזִּבְחִים
וּמִן הַפִּסְחִים אֲשֶׁר יַגִּיעַ דָּמָם עַל

Blessed are You, The Eternal our God, King of the Universe, who has redeemed us and our ancestors from Egypt, and brought us to this night to eat matzah and bitter vegetables. So too, Eternal, our God and God of our ancestors, bring us other holidays and festivals that will come to us in peace; with happiness in the rebuilding of Your city, and with rejoicing in Your Holy Temple service. May we there eat of the sacrifices and Paschal lambs whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the reclaiming of our souls. Blessed are You, The Eternal, Who redeemed Israel.

קִיר מִזְבִּיחַ לְרִצּוֹן, וְנוֹדָה לְךָ שִׁיר
חֲדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל פְּדוּת
נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יְיָ גֹאֵל
יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are You, The Eternal our God, King of
the Universe; Who creates the fruit of the
vine.

Drink the cup of wine while reclining to the left.

The Seder continues with Rachtzah, which in which participants wash their hands (this time with the recitation of a blessing) as part of the standard process for breaking bread. Unlike Urchatz, Rachtzah does not deviate from commonplace Jewish rituals.

Fill a cup with water, and then pour it over each hand twice. (Some have the custom to pour three times.) Before drying your hands, recite the following blessing:

<p>בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.</p>	<p>Blessed are You, The Eternal our God, King of the Universe; Who has sanctified us with His commandments and has commanded us regarding the washing of hands.</p>
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Dry your hands with a towel.

After the washing of the hands, it is time to eat the matzah.

The commandment to eat matzah at the Seder is the only remaining mitzvah in which eating a particular item is considered the fulfillment of a biblical obligation. In the current era, any other commandment to eat a particular food (such as the bitter vegetables, which will be eaten next) are incumbent upon us only at a rabbinically-mandated level, so that we will not forget how our ancestors were able to fulfill the commandment to its utmost degree.

Because of this uniquely high degree of obligation, halachic authorities stress the gravity of the commandment to eat matzah; and thus provide conservative guidelines as to how much and how quickly one should eat matzah in order to satisfy even the most demanding interpretations in Jewish law. Therefore, the prevalent opinion is that one should eat two *zeitim*¹ in a timespan of *k'dei achilat pras*², in order to satisfy all opinions. However, the precise definition of these Talmudic measurements is unclear; and thus there is further debate in which opinions are equally conservative in their estimates.

In practice, it is advisable that one consult with their local respected halachic authority to determine the precise amount to be consumed, and how long one may take to finish eating that required amount. If for some reason one has not been able to inquire or is physically incapable of consuming the suggested amount, one should steadily eat matzah until one's stomach begins to feel as though one has eaten. In effect, this usually entails eating at least three quarters of a matzah over the span of at least five minutes; which is likely to be the smallest amount of time it takes for one's stomach to indicate that it is no longer hungry. Regardless of the quantity and time required to fulfill the obligation, it is clear that one cannot fulfill their obligation by eating a small, cracker-sized quantity of matzah.

Raise the plate of matzah and recite the following blessings:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are You, The Eternal our God, King of the Universe; Who brings forth bread from the land.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Blessed are You, The Eternal our God, King of the Universe; Who has sanctified us with His commandments and has commanded us regarding the eating of the matzah.

Eat the required amount of matzah while reclining to the left.

¹The reason for eating two *zeitim* is so that the first *k'zeiyit* will fulfill one's obligation to eat 'bread' on the holiday (a generic obligation that applies to all festivals), and the second *k'zeiyit* to fulfill the biblically-mandated commandment to eat matzah.

Sephardic authorities generally maintain that a singular *k'zeiyit* is 27 grams, therefore two *zeitim* would be 54 grams. Ashkenazic authorities base a *k'zeiyit* on volume rather than weight, and have much more varied opinions as to the precise definition; although the commonly accepted measurement in weight for a *k'zeiyit* is 29 grams; with two *zeitim* being 58 grams. Note that a single sheet of machine-made matzah is typically around 33 grams.

Almost all authorities acknowledge the difficulty of eating this much matzah, and suggest that at bare minimum, one should try to eat 19 grams, which is slightly less than two-thirds of a machine-made matzah. However, individuals should consult a local respected halachic authority for more information and to determine the precise proper practice.

²The widely accepted timespan for *k'dei achilat pras* is approximately 4 minutes. However, this is the standard measurement that is used for commonplace halachic considerations; and may not be suitable with regard to eating matzah, where the convention is to be particularly strict. Some opinions indicate that when eating matzah, one should eat the required amount within even 2 minutes; others are skeptical, arguing that this may be physically impossible, especially given the opinions that suggest one need to eat almost two full sheets of matzah.

Some authorities maintain that as long as one does not take a break from eating, one may take as long as 18 minutes. Additionally, many feel that one need not rush while eating, which may be a factor into the timespan. As mentioned in the previous note, for those interested in the technicalities, one should seek out a qualified halachic authority.

After one has concluded eating the prescribed amount of matzah, it is time to eat the bitter vegetables.

While many have the common practice of using horseradish for marror, it is actually not the recommended food to serve this purpose. Horseradish is not an actual vegetable, it is a root; but more importantly, horseradish is sharp rather than bitter.

Horseradish came into popular practice due to the idea that because of its sharpness, it makes one cry; and these tears are supposed to remind one of the bitter tears of our ancestors. While this is certainly a noble aspect of the practice that should by no means be discouraged, it is preferable to use a vegetable that emphasizes the bitter taste in one's mouth. It is for this reason that romaine lettuce is often suggested. However, many opinions feel that romaine lettuce is not sufficiently bitter for use as marror, since it is commonly eaten as the main ingredient in salad.

However, other salad greens that are less focal elements in common salads make excellent choices for marror. Both endive and raddichio have strong, bitter flavors that stand out when eaten alone, and can be considered recommended vegetables for marror.

One should eat a *k'zeiyit*¹ of marror after dipping it in *charoset*. Note that the intent is to use only a small amount of *charoset* when eating marror, as one should primarily taste the bitter essence of the vegetable. It is widely suggested that after dipping, one should actually shake off the *charoset*, since the act of dipping is merely symbolic rather than a fundamental aspect of the commandment to eat marror.

Recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

Blessed are You, The Eternal our God, King of the Universe; Who has sanctified us with His commandments and has commanded us regarding the eating of the bitter vegetables.

Eat the required amount of marror, but do not recline while doing so.

¹Most opinions agree that one may rely on the lenient measurements of a *k'zeiyit* for the purpose of eating marror, which is approximately 19 grams. Notably, it is much easier to eat 19 grams worth of endive or raddichio than fresh horseradish.

After one has concluded eating the prescribed amount of bitter vegetables, there is an established custom to eat a sandwich ('korech' - to 'bundle') of both matzah and marror.

Most halachic authorities indicate that one should make their sandwich from one *k'zeiyit* of matzah with one *k'zeiyit* of marror, folding the matzah over so that it covers both sides of the bitter vegetables. However, all authorities recognize the difficulty of eating yet another *k'zeiyit* of matzah and/or marror and suggest more lenient approaches, since Koraich is largely symbolic rather than a directly fulfillment a commandment. If necessary, a qualified halachic authority can be consulted to determine the proper guidelines.

Recite the following passage:

זֵכֶר לְמִקְדָּשׁ כְּהִלֵּל. בֵּן עֲשֶׂה הֵלֵל
בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם:
הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר וְאוֹכֵל
בְּיַחַד, לְקַיֵּם מֵה שֶׁנֶּאֱמַר: עַל
מִצּוֹת וּמָרֹרִים יֹאכְלֶהוּ.

We do what Hillel did to commemorate what we used to do when the Holy Temple was still standing: he would combine the Paschal Lamb, the matzah and bitter vegetables, and then eat them together. He based this on an interpretation of the following verse: "They shall eat it [the Paschal Lamb] with matzah and bitter vegetables." This implies one must eat them not only in the same meal, but at exactly the same time.

Eat the matzah and marror sandwich while reclining to the left.

The main meal is served. It is customary to serve meat, fish, or poultry in accordance with the general obligations of a festive meal. Individuals may drink wine if they so choose; however, any wine consumed during the meal will not count towards the overall obligation to drink four cups of wine during the Passover Seder.

One should not eat excessively, as there will be an obligation to eat the Afikomen at the end of the meal, and one is not supposed to eat the Afikomen if they are bloated. In addition, the meal should not take an excessive amount of time, as the Afikomen needs to be eaten prior to chatzot, the halachic definition of midnight.

After the meal, it is time to eat the Afikomen; the matzah that was set aside earlier in the evening.

The Afikoman is the symbolic equivalent to eating the Paschal Lamb during the Passover Seder. As a result, there is great significance attached to it as well as guidelines intended to reflect the laws that were followed during the era when the Paschal Lamb was actually eaten.

Because of this, the Afikoman should be the last food consumed for the evening, and should be eaten before halachic midnight, which varies depending on the time of year. If one is still eating and halachic midnight arrives, one should eat a piece of matzah at that moment with the intent to fulfill the requirement to eat the Paschal Lamb before midnight, and then after finishing their meal, eat the Afikoman so that matzah remains as the last food eaten during the evening.

After partaking the Afikoman, one should refrain from eating; however, one may still consume wine, grape juice, or water.

Similar to the obligation to eat matzah and marror, it is recommended that one eat a *k'zeiyit* of the Afikoman. If there is not enough Afikoman (or it is misplaced) then any matzah will suffice. If one feels that they cannot eat this suggested quantity, it is advisable to at least chew the Afikoman for a significant quantity of time to insure that one adequately tastes the matzah. Similar to all other cases at the Seder, one should consult a local respected halachic authority to determine the proper practice.

Eat the required amount of matzah while reclining to the left.

The Seder continues with Grace After Meals. The third cup of wine should be poured at this time, and will be drunk afterwards. Afterwards, the Cup of Elijah will also be presented as a supplement to the third cup. Some have the custom to pour the cup of Elijah before the Seder or during Maggid; however, if it has not yet been poured, it is customary to wait to pour it until after Grace After Meals is completed.

This version of Grace After Meals follows popular Ashkenazi custom.

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יי אֶת
שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אֲזַ
יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.
אֲזַ יֹאמְרוּ בַּגּוֹיִם הַגְּדִיל יי
לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יי
לַעֲשׂוֹת עִמָּנוּ. הָיִינוּ שְׂמֵחִים:
שׁוֹבָה יי אֶת שְׁבִיתֵנוּ כִּאֲפִיקִים
בְּנֶגֶב: הַזֵּרְעִים בְּדִמְעָה בְּרִנָּה
יִקְצְרוּ: הַלֹּחַד יִלְךְ וּבָכָה נִשְׂא
מִשְׁךְ הַזֵּרַע. בֹּא יְבֹא בְּרִנָּה. נִשְׂא
אֶלְמָתֵינוּ:

A Song of Praises: When The Eternal returned the refugees of Zion, it was if we were dreamers. It was then that our mouths were filled with laughter and our tongues with song. Then it was said among the nations: "God has showed His Greatness for these people." God *has* showed His Greatness on our behalf, and we rejoiced. Return us refugees from exile, O Eternal, like the streams in Israel's southern desert. Those who sow in tears shall reap in joy. The one who walks - the one who goes forth weeping, carrying sacks of seeds - should come back in joy, bearing the sheaves [that have grown from them].

When benching with a zimmun - usually defined as the presence of three males above the age of bar-mitzvah - the following preface to Grace After Meals is recited line by line, beginning with the leader. (If a full minyan is present, then the words in parentheses should also be recited.) The leader should hold his third cup of wine until noted, with the specific intention of reciting Grace over the wine.

רַבּוֹתֵי נְבִרְךְ:

Gentleman, let us recite grace.

יְהִי שֵׁם יי מְבֹרָךְ מִעַתָּה וְעַד
עוֹלָם:

May the name of The Eternal be praised from now until forever.

בְּרִשּׁוֹת מָרְנוּ וּרְבָנוּ וּרְבּוֹתֵי נְבִרְךְ
(אֱלֹהֵינוּ) שְׂאֵבֵלֵנוּ מִשְׁלֹ:

With the permission of all attending, let us acknowledge Him (our God) for His food that we have eaten.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבֵלֵנוּ מִשְׁלֹ
וּבְטוֹבוֹ חַיֵּינוּ:

Blessed is He (our God) of Whose food we have eaten and that His goodness sustains us.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

He is blessed and His name is blessed.

Grace After Meals continues from here, even without the presence of a zimmun.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ.
בְּטוֹבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים. הוּא
נוֹתֵן לָחֶם לְכָל בָּשָׂר. כִּי לְעוֹלָם
חֶסֶדוֹ: וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
חָסֵר לָנוּ וְאֵל יַחֲסֵר לָנוּ מִזֶּן
לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל.
כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל
וּמַטִּיב לְכָל וּמַכִּין מִזֶּן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: בְּרוּךְ אַתָּה
יי. הֵזֵן אֶת הַכֹּל:

נוֹדָה לָךְ יי אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ
לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה
וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ יי
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ
מִבֵּית עַבָדִים. וְעַל בְּרִיתְךָ
שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ. וְעַל תּוֹרַתְךָ
שֶׁלְּמַדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ.
וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ.
וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן
וּמַפְרִיֵּס אוֹתָנוּ תָּמִיד. בְּכָל יוֹם
וּבְכָל עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ
בְּכִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד:
כִּכְתוּב. וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכָתְךָ

Blessed are You, The Eternal our God, King of the Universe, Who sustains the entire world with goodness, graciousness and mercy. He gives bread to all flesh, for His mercy is everlasting. And through His immense goodness we do not, and pray we will not, lack sustenance; for the sake of His great name, since He is God Who sustains and provides all, does good to all, and prepares food for all the creatures that He created. Blessed are You, The Eternal, Who sustains everything.

We thank You, The Eternal our God, for having endowed to our ancestors a lovely, good, and spacious land; and for The Eternal our God taking us out from the land of Egypt and freed us from the house of slavery; for Your covenant [of circumcision] which You have sealed in our flesh; and for Your Torah of which we have been taught; for Your laws of which we have been informed; for the life, grace and loving kindness which has been bestowed upon us; and for the sustenance with which God continuously sustains and provides for us, every day in every season, at every time.

For everything, The Eternal our God, we thank You and bless You. May Your name be blessed in the mouth of every living being forever, as it is written: "And you will eat, and

את יי אלהיך על הארץ הטבה
אשר נתן לך: ברוך אתה יי. על
הארץ ועל המזון:

you will be satiated, and you will bless The
Eternal your God for the good land that He
has given you." Blessed are You, The Eternal,
for the land and its sustenance.

רחם נא יי אלהינו על ישראל
עמך. ועל ירושלים עירך. ועל
ציון משכן כבודך. ועל מלכות
בית דוד משיחך. ועל הבית
הגדול והקדוש שנקרא שמך
עליו: אלהינו. אבינו. רענו זוננו
פרנסנו וכלכלנו והרויחנו. והרוח
לנו יי אלהינו מהרה מכל
צרותינו. ונא אל תצריכנו יי
אלהינו לא לידי מתנת בשר ודם
ולא לידי הלואתם. כי אם לידך
המלאה. הפתוחה. הקדושה
והרחבה. שלא יבוש ולא נכלם
לעולם ועד:

May You, The Eternal our God, have mercy
on Your nation Israel; and on Your city
Jerusalem; and on Zion, the abode of Your
Glory; and on the royal house of David, Your
anointed one; and on the great and holy
Temple that bears Your Name. Our God, our
Father, [please] tend us, sustain us, provide
for us, nourish us, bestow us [with what we
need to fulfill our need], and quickly relieve
us from all of our troubles. Please, The
Eternal our God, do not make us dependent
not on the charity of mankind or loans of
others, but rather on Your full, open, holy and
generous Hand, so that we may never be
embarrassed or humiliated.

On the Sabbath, the following paragraph should be included:

רצה והחליצנו יי אלהינו
במצותיך ובמצות יום השביעי
השבת הגדול והקדוש הזה. כי
יום זה גדול וקדוש הוא לפניך
לשבת בו ולנוח בו באהבה
במצות רצונך. וברצונך הניח לנו
יי אלהינו שלא תהא צרה ויגון
ואנחה ביום מנוחתנו. והראנו יי

Satisfy and strengthen us, The Eternal our
God, with Your commandments and the
commandment of the seventh day, this great
and holy Sabbath, because today is great and
holy before You; to rest and to relax on with
love according to Your will. And may it be
Your will to grant us comfort, O Eternal our
God, so that we have no trouble, despair or
grief on our day of rest. Show us, The Eternal
our God, the comfort of Your city Zion, and
the rebuilding of Jerusalem, Your Holy City;
because You are the Master of Salvation and
Comfort.

אֱלֹהֵינוּ בִּנְחָמַת צִיּוֹן עִירְךָ וּבְבִנְיָן
יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ כִּי אַתָּה
הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל
הַנְּחָמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה
וַיָּבֹא וַיִּגַּע וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֹנוּ וּפְקֻדוֹנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן
דָּוִד עֲבָדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קְדֻשָּׁךְ וְזִכְרוֹן כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל לִפְנֶיךָ לִפְלִיטָה לְטוֹבָה
לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה
זְכִּירֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים
חֹסֵם וְחַנּוּן וּרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אַתָּה:

Our God and God of our ancestors - ascend, come, approach, show, desire, listen, recall, and remember our memories and recollections, the memory of our ancestors, the memory of the Messiah from the lineage of David, Your servant; the memory of Jerusalem, Your holy city; and the memory of all of Your nation, the House of Israel, before You, for respite, goodness, favor, kindness, mercy, life, and peace on this Festival of Matzot. Remember us, O Eternal our God, on it for goodness and recall us on it for blessing, and save us on it for life. And in this matter of salvation and mercy, pity, grace us, and have mercy on us, and save us; as our eyes are to You because You are God, the Gracious and Merciful King.

Many Ashkenazi Jews have the custom to recite the parenthesized word in the following paragraph, even though it does not appear in the original text of Grace After Meals that is found in the Talmud.

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקְּדֻשָּׁה
בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ.
בוֹנֶה (בְּרַחֲמֵי) יְרוּשָׁלַיִם: אָמֵן:

[Please] rebuild Jerusalem, the holy city, speedily in our days. Blessed are You, The Eternal, Who (mercifully) rebuilds Jerusalem. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הָאֵל. אָבִינוּ. מְלִכְנוּ.
אֲדִירָנוּ. בּוֹרְאָנוּ. גּוֹאֲלָנוּ. יוֹצֵרָנוּ.
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה
יִשְׂרָאֵל. הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב
לְכָל. שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב
הוּא מְטִיב הוּא יֵטִיב לָנוּ. הוּא
גִּמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ
לְעַד לַחַן וְלַחֶסֶד וְלִרְחֻמִּים וְלִרְוַח
הַצֵּלָה וְהַצֻּלָּה בִּרְכָה וַיְשׁוּעָה
נְחֻמָּה פִּרְנָסָה וְכִלְכָּלָה וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב
לְעוֹלָם אֵל יַחֲסִירָנוּ:

When reciting with a Zimmun, the leader may put down his cup of wine.

הַרְחֵמֵן הוּא יְמִלֵךְ עָלֵינוּ לְעוֹלָם
וָעַד:

הַרְחֵמֵן הוּא יִתְבָּרַךְ בְּשָׁמַיִם
וּבָאָרֶץ:

הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים,
וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים,
וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי
עוֹלָמִים:

הַרְחֵמֵן הוּא יִפְרִנֵּסנוּ בְּכָבוֹד:
הַרְחֵמֵן הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל
צְוֹאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת
לְאַרְצֵנוּ:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בִּרְכָה
מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלַחַן זֶה

Blessed is The Eternal our God, King of the Universe, Who is our God, our Father, our King, our Exalted, our Creator, our Redeemer, our Maker, the Holy One Who Sanctified Jacob, our Shepherd of Israel, the Good King who does good to all - for every day he has benefitted us, benefits us, and will benefit us. He was, is, and will attend to us forever in grace, kindness, mercy, abundance, deliverance, blessing, salvation, consolation, monetary means, sustenance, mercy, life, peace, and all goodness; and [we pray] that from this goodness, may God never withhold any of it from us.

May the Merciful One rule over us forever and ever.

May the Merciful One be blessed [from all places] in heaven and earth.

May the Merciful One be praised in all generations, glorified by us forever in the most extolled manner, and beautified by us forever in all universes.

May the Merciful One provide us provide us monetary means in a respectful fashion.

May the Merciful One break the yoke [of burdens] upon us, upon our necks, and may He bring us from the farthest corners of the earth to our homeland.

May the Merciful One send us a blessing of abundance to this house and to this table that we dine at.

May the Merciful One send us the Prophet Elijah, who will remember us for good and herald great proclamations of salvation and consolation [i.e. the arrival of the Messiah].

שְׂאֲכֻלָּנוּ עָלָיו:

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ אֶת
אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב וְיִבְשָׁר
לָנוּ בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת
וְנִחְמוֹת:

The following paragraph is a blessing bestowed upon the host, the host's spouse, and the host's children and grandchildren. Even the host is expected to request a blessing on his or her behalf, although many have the custom to include their guests as well. In the presence of one's parents, grandparents, rabbi, or teachers, it is customary to acknowledge them first. Each participant should recite the next paragraph accordingly.

הַרְחֵמֶן הוּא יְבָרֶךְ אֶת (אָבִי
מוֹרִי) בַּעַל הַבֵּית הַזֶּה וְאֶת (אִמִּי
מוֹרֵתִי) בַּעֲלַת הַבֵּית הַזֶּה. אוֹתָם
וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל
אֲשֶׁר לָהֶם. (הַרְחֵמֶן הוּא יְבָרֶךְ
אוֹתִי וְאֶת אִשְׁתִּי וְאֶת זֶרְעִי וְאֶת
כָּל אֲשֶׁר לִי/לָנוּ), אוֹתָנוּ וְאֶת כָּל
אֲשֶׁר לָנוּ. כָּמוֹ שֶׁנִּתְבָּרְכוּ
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
בְּכָל. מְכָל. כָּל. כֵּן יְבָרֶךְ אוֹתָנוּ
כָּלנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה. וְנֹאמַר
אָמֵן:

May the Merciful One bless

(my father / my mother / my grandfather / my
grandmother / my rabbi / my teacher),
(me / my wife / my husband / our children /
our grandchildren / our guests),
(the host / his wife / her husband / their
children / their grandchildren),
us and everything that is ours; just as our
ancestors Abraham, Isaac, and Jacob have
been blessed with everything, from
everything, and in every way. In this vein, may
He bless us all together with a perfect
blessing - and we shall say Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת
שְׁתֵּהא לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשְׂא
בְּרָכָה מֵאֵת יי. וְצִדְקָה מֵאֱלֹהֵי
יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשִׂכָּל טוֹב
בְּעֵינֵי אֱלֹהִים וְאָדָם:

In the Highest of Heights, may merit be
transmitted to them [those we have just
blessed] and to us, so that we may take part
in an era of peace; and a blessing from The
Eternal will be carried forth, with
righteousness from the God of our salvation,
so that grace and good sense are found in the
eyes of God and man.

On the Sabbath, include the following:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ לְיוֹם שְׁכָלוֹ
שִׁבְתָּ וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

May the Merciful One hand down to us a day that is entirely Sabbatical and a rest for all inhabitants of the universe.

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ
טוֹב:

May the Merciful One hand down to us a day that is entirely good.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיָּמֹת הַמָּשִׁיחַ
וּלְחַיֵּי הָעוֹלָם הַבָּא:

May the Merciful One merit us [to see] the days of the Messiah and to live in the World to Come.

מִגְדוֹל יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה חֶסֶד
לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם:
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

The King's Salvations are a tower [that watches over us]; and he does kindness for his anointed one, David and his offspring, forever.

He Who makes peace in His highest of heights, may he establish peace for us and for all of Israel, and let us say: Amen.

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ בִּי אֵין
מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ
וְרַעֲבֵי וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָּל
טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם
חֶסֶדוֹ: פִּוְתַח אֶת יָדְךָ וּמִשְׁבִּיעַ
לְכָל חַי רָצוֹן: בָּרוּךְ הַגָּבֵר אֲשֶׁר
יִבְטַח בִּי וְהָיָה יְיָ מְבֹטָחוֹ: נַעַר
הָיִיתִי גַם זָקֵנְתִּי וְלֹא רָאִיתִי צָדִיק
נִעְזֵב וְזָרְעוֹ מִבֶּקֶשׁ לֶחֶם: יְיָ עֲזֵר
לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ
בְּשָׁלוֹם:

Be in awe of The Eternal, His Consecrated; for there will be no lacking for those who look to him with awe. Those who deny Him are destitute and hungry, but those who seek The Eternal shall not lack anything that is good. Express gratitude to The Eternal, for He is good; God's kindness endures forever. He opens His Hand and satiates every living thing with will. Blessed is the man who trusts in The Eternal, for The Eternal will be his promise. "I have been a youth, and I have also been an elder, but I have not seen a saint abandoned, nor that person's offspring begging for bread." May The Eternal give strength to our people; may The Eternal bless our people with peace.

All participants should raise their glass of wine. If a zimmun was present for Grace After Meals, the leader of the zimmun should lead the recitation of the blessing for the third cup of wine.

סְבְּרֵי מֶרְנָן וּרְבִנָּן וּרְבוֹתֵי:

Attention all:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Blessed are You, The Eternal our God, King of the Universe; Who creates the fruit of the vine.

Drink the cup of wine. One should lean to the left while drinking.

The Seder continues with the Cup of Elijah.

Pour a separate cup of wine (i.e. one not already belonging to a participant of the Seder) and place it on the table.

Many have the custom to open a door to their residence while reciting the next paragraph. The Cup of Elijah should not be partaken of, but rather left on the table until the conclusion of the Seder.

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא
יְדַעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ
לֹא קָרְאוּ: כִּי אָכַל אֶת יַעֲקֹב
וְאֶת נִוְהוּ יְהִשְׁמוּ: שִׁפְךָ עֲלֵיהֶם
זַעַמְךָ וַחֲרוֹן אַפְּךָ יִשְׁיגֵם: תִּרְדֹּף
בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַי יי:

Pour your wrath on the nations that do not acknowledge You¹ and on the kingdoms that do not call out Your Name - For they have devoured Jacob and have devastated his habitats. Pour upon them Your fury, and let Your anger overtake them. Pursue them in anger and persecute them under The Eternal's heavens.

¹The paragraph recited over the Cup of Elijah is of a drastically different sentiment than previous points in the Seder. Many may even feel uncomfortable by this seemingly vengeful and spiteful inclusion, or confused as to why this particular passage is chosen to be recited in reference to Elijah's Cup.

One must understand that the holiday of Passover, first and foremost, is a holiday about Jewish identity. This identity is not merely spiritual, but also national. Passover does not merely reflect that Jews share the same religion, but that we are members of a single nation, no matter how scattered we are across the world. We take this time to reflect on how we have a unique mission, how we are supposed to lead other nations to enlightenment rather than assume we are no different than the rest of the world.

The Egyptians attempted to eradicate us. They would not be the last nation to rise up and attempt to annihilate us. Many others would try, from Haman of Purim to Antiochus of Chanukah and their modern-era counterparts, Hitler and Eichmann of the Nazis. Yet God has never allowed us to be completely destroyed. We have always survived.

Until this point, the Haggadah has been reflective of the past and how it has shaped us. We are thankful that for what The Almighty has done for us, and grateful for what He continues to do for us. Elijah, however, is an emissary of the future. It is at this point in the Seder that we begin to not only look at how the past has shaped the present, but how the present will shape the future. What we are thankful for now will form our outlook for the future. Similarly, we cannot adequately face that future if we do not recognize the reality of the present.

As much as we strive for a world of peace and tolerance for all, at this juncture the Haggadah wants to remind us that there are those who do not. There is evil in the world, and it does not want the same outcome - and those that have forsaken their moral authority by unjustly persecuting us cannot be dismissed. We cannot overlook their rejection of The Eternal's desire for mankind to live in peace and harmony. We cannot just meekly hope that they will eventually change their worldview; that we can negotiate with those who wish to destroy us. It takes more than our hopes for peace; the other side must respect our right to exist.

The key message is that it is not enough to be merely free. We also must know that freedom is worth fighting for, over and over again. We must remind ourselves, even while we rejoice our freedom, that we are not yet done fighting for it. True peace can only come until Elijah arrives to herald the Messiah, and before then, we ask that God remove those who wish otherwise.

Thus, if only for a paragraph, the Haggadah takes a moment to drastically shift tone. The remainder of the Seder, Hallel and Nirtzah, correspond to the freedom of worship and celebration that underscore our true redemption from slavery. Yet as long as there are those who still wish to destroy us, our freedom is constrained. The Haggadah wants us to take this moment to beseech God to free us from those who may wish to re-enslave us, even if it breaks from our celebration and revelry. It is only then, after we acknowledge the challenges still yet to come, that we are prepared to continue with the Seder.

Pour the fourth cup of wine. It will be drunk after Hallel.

The first two paragraphs of the traditional Hallel liturgy were recited at the end of Maggid, so Hallel continues from the third paragraph. In addition to the standard text of Hallel, additional prayers from the holiday liturgy are included. Singing is encouraged, and it is meritorious to recall and recount personal thanks to God that inspire and foster an atmosphere of gratitude to the Almighty.

This version of Hallel follows popular Ashkenazi custom.

Hallel is intended to be a poetic set of praises that show our gratitude to God for all that He has done for us – not just in the past by saving us from Egyptian slavery, but also now and forever more. Many of the nuances, subtleties, and majesty of these praises from Psalms and the holiday liturgy are lost in translation. Furthermore, many of the passages in Psalms are nearly impossible to properly understand without the relevant historical context in which they were written – such as those penned while the nascent King David was fleeing King Saul. Therefore, while the translation that follows will aim to preserve the spirit of the Hebrew text, some liberties were taken in an effort to assist those who rely on the English text.

לֹא לָנוּ יְיָ לֹא לָנוּ, כִּי לְשִׁמְךָ תָּנוּ
כְּבוֹד, עַל חֲסִדֶיךָ, עַל אֲמֹתֶיךָ. לְמַה
יִאמְרוּ הַגּוֹיִם אֵיךְ נָא אֱלֹהֵיהֶם,
וְאֵלֵהֵינוּ בְּשִׁמְיִם, כֹּל אֲשֶׁר חָפֵץ
עָשָׂה. עֲצִבֵיהֶם כָּסֶף וְזָהָב מַעֲשֵׂה
יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ,
עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אֲזָנַיִם
לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא
יִרְיֹחוּ. יָדֵיהֶם וְלֹא יִמְיִשּׁוּן,
רַגְלֵיהֶם וְלֹא יִהְיוּ לָהֶם יִהְיוּ
בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל
אֲשֶׁר בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח
בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא. בֵּית אֶהְרֹן
בָּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא.
יִרְאֵי יְיָ בָּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם
הוּא:

We sing not for us, but rather for You; it is not for us, but rather for God's true kindness. Other nations may challenge us to find God, but we know that God is in the heavens and He does all that He desires. They worship silver and gold, the makes of man - a mouth with no voice, eyes with no sight, ears that cannot even hear silence; a nose that inhales no scent, hands that sense nothing nor feet that travel, and a throat with no voice. Anyone who puts their faith in such soulless beings will undoubtedly become just like them. But we, the nation of Israel, should trust only in The Eternal, for He is our Assistance and our Shield. The house of Aaron should trust in The Eternal, our Assistance and our Shield. All who revere God should trust in The Eternal, our Assistance and our Shield.

יְיָ זְכוֹרֵנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית
 יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן.
 יְבָרֵךְ יִרְאֵי יְיָ, הַקְטָנִים עִם
 הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם
 וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ,
 עוֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם
 שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
 לֹא הַמֵּתִים יִהְלְלוּ יְהוָה וְלֹא כָל
 יְרֵדֵי דוֹמָה. וְאַנְחֵנוּ נְבָרֵךְ יְהוָה
 מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

אֶהְבֶּתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי,
 תַּחֲנוּנֵי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי
 אֶקְרָא. אֶפְפוּנֵי חֲבָלֵי מָוֶת וּמִצָּרֵי
 שָׂאוֹל מִצָּאוּנִי, צָרָה וַיְגוֹן אֶמְצָא.
 וּבָשָׂם יְיָ אֶקְרָא, אֲנֹא יְיָ מִלֶּטֶה
 נַפְשִׁי. חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ
 מְרַחֵם. שׁוּמֵר פֶּתָאִים יְיָ, דַּלּוֹתֵי
 וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי
 לְמִנוּחֶיכִי, כִּי יְיָ גָּמַל עָלַיְכִי. כִּי
 חֲלַצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינֵי מִן
 דִּמְעָה, אֶת רַגְלֵי מִדָּחִי. אֶתְהַלֵּךְ
 לִפְנֵי יְיָ בְּאֶרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי
 כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי
 אֶמְרָתִי בְּחַפְזִי, כָּל הָאָדָם כֹּזֵב:

Dear Eternal, Who remembers us - bless us, bless all of Israel and the House of Aaron. Bless those who revere You, from the youth to the eldest sages. God, please increase Your children and Your children's children - For You have said, "Blessed are you to The Eternal, He Who has made the heavens and earth." The heavens may be the realm of the Eternal, but the earth was given to mankind. The dead cannot praise God, the forevermore silent cannot praise God - That task is ours! We can praise God, from now until forever - Hallelujah!

I love God, because He listens to me; my voice and prayers reach Him. He turns His ear to hear my cry, each and every day that I call out to Him. The ropes of death wish to encase me, the narrows of the grave find me, where I would find trouble and despair. But it is at these times that I call out His Name - "Please, God, save my soul!" Gracious and righteous as He is, our God has mercy: For The Eternal watches over the simple, and when I descended to those depths, He saved me. "Return to your rest, My Soul, for I, God, have bestowed kindness upon you." You rescued my soul from death when my eyes were full of tears and my feet stumbled wherever they went. Thus I shall walk before God, in the land of the living. I have kept faith despite my great suffering - And when others deny You, I am quick to say that man is known to lie.

מָה אֲשִׁיב לַיְי כֹּל תַּגְמוּלוֹהִי עָלַי.
 כּוֹס יְשׁוּעוֹת אֲשָׂא וּבָשֵׁם יְי
 אֶקְרָא. נִדְרֵי לַיְי אֲשַׁלֵּם נִגְדָה נָא
 לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי יְי הַמּוֹתָה
 לַחֲסִידָיו. אָנָּה יְי כִּי אֲנִי עַבְדְּךָ,
 אֲנִי עַבְדְּךָ בֶּן אֲמָתְךָ, פִּתְחָתָהּ
 לְמוֹסְרִי. לָךְ אֶזְבַּח זֶבַח תּוֹדָה
 וּבָשֵׁם יְי אֶקְרָא. נִדְרֵי לַיְי אֲשַׁלֵּם
 נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית
 יְי, בְּתוֹכֵי יְרוּשָׁלַיִם, הִלְלוּיָהּ:

הִלְלוּ אֶת יְי כָּל גּוֹיִם, שֶׁבַחֻהוּ כָּל
 הָאֲמִים. כִּי גִבֹר עָלֵינוּ חֶסֶדּוֹ,
 וְאַמֶּת יְי לְעוֹלָם, הִלְלוּיָהּ:

The following four verses should be recited responsively.

הוֹדוּ לַיְי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם
 חֶסֶדּוֹ:

יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם
 חֶסֶדּוֹ:

יֹאמְרוּ נָא יִרְאֵי יְי כִּי לְעוֹלָם
 חֶסֶדּוֹ:

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי
 בְּמִרְחַב יְהוָה. יְי לִי לֹא אֵירָא, מָה
 יַעֲשֶׂה לִי אָדָם. יְי לִי בְּעֶזְרִי וְאֲנִי
 אֶרְאֶה בְּשֹׁנְאֵי. טוֹב לַחֲסוֹת בְּי
 מִבֶּטֶחַ בָּאָדָם. טוֹב לַחֲסוֹת בְּי
 מִבֶּטֶחַ בְּנָדִיבִים. כָּל גּוֹיִם סָבְבוּנִי,

How can I repay The Eternal for all that the kindness he has bestowed upon me? I shall raise my cup that symbolizes my salvation, and I will call out His Name. I shall fulfill my promises to Him, for all our nation to see. We are precious in the Eyes of The Eternal, even though the most righteous of us must eventually pass on. Please, God, for I am Your servant - I am even Your servant's servant, for You have freed me from bondage. To You, I will sacrifice a thanksgiving offering, and call out Your Name. I shall fulfill my promises to The Eternal, for all our nation to see - there, in the courtyards of The Lord's House, the heart of Jerusalem - Hallelujah!

All nations, extoll The Eternal! All peoples, praise Him! For His kindness alone sustains us, and that is the everlasting truth - Hallelujah!

Thank The Eternal, for He is good: His kindness is neverending!

Proclaim, Israel: His kindness is neverending!

Proclaim, House of Aaron: His kindness is neverending!

Proclaim, those who are awed by God: His kindness is neverending!

I called out to God from my confines, and He provided me with a limitless answer. When God is with me, I have no fear - what could flesh and blood possibly do to me? God supports me through my companions and assistants, so that I may face my foes. It is better to seek protection in God than the promises of man. It is better to seek protection in The Eternal than the wealthy and prestigious. All other nations surround

בָּשֵׁם יְיָ כִּי אֲמִילֵם. סְבוּנֵי גַם
 סְבוּנֵי, בָּשֵׁם יְיָ כִּי אֲמִילֵם. סְבוּנֵי
 כְּדַבְרִים, דִּעְכוּ כְּאֵשׁ קוֹצִים, בָּשֵׁם
 יְיָ כִּי אֲמִילֵם. דָּחָה דְחִיתָנִי לְנֶפֶל,
 וַיִּי עֲזָרָנִי. עֲזֵי וְזָמַרְתָּ יְהוָה וַיְהִי לִי
 לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאַהֲלֵי
 צְדִיקִים, יָמִין יְיָ עֲשֵׂה חֵיל. יָמִין יְיָ
 רוֹמְמָה, יָמִין יְיָ עֲשֵׂה חֵיל. לֹא
 אָמוּת כִּי אֶחָיָה, וְאַסְפֵּר מַעֲשֵׂי
 יְהוָה. יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא
 נִתְּנָנִי. פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא
 בָם, אֲוֹדָה יְהוָה. זֶה הַשַּׁעַר לִי,
 צְדִיקִים יָבֹאוּ בוֹ. אֲוֹדֶךָ כִּי עֲנִיתָנִי
 וַתְּהִי לִי לִישׁוּעָה. אֲוֹדֶךָ כִּי עֲנִיתָנִי
 וַתְּהִי לִי לִישׁוּעָה. אָבֹן מֵאֲסוֹ
 הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. אָבֹן
 מֵאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
 מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאוֹת
 בְּעֵינֵינוּ. מֵאֵת יְיָ הָיְתָה זֹאת הִיא
 נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְיָ
 נִגִּילָה וְנִשְׁמְחָה בוֹ. זֶה הַיּוֹם
 עָשָׂה יְיָ נִגִּילָה וְנִשְׁמְחָה בוֹ:

The following four verses should be recited responsively.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא:	Please, Eternal, save us!
אָנָּה יְיָ, הוֹשִׁיעָה נָּא:	Please, Eternal, save us!
אָנָּה יְיָ, הַצְלִיחָה נָּא:	Please, Eternal, help us succeed!
אָנָּה יְיָ, הַצְלִיחָה נָּא:	Please, Eternal, help us succeed!

me, but in the name of God, I cleave them. They encompass me as they surround me, but in the name of God, I cleave them. They envelop me like bees, but they will shrivel as a bush of thorns cast in fire; in the name of God, I cleave them. I was shoved hard to make me fall, but The Eternal has assisted me. The sound of joy and salvation can be found in the tents of the righteous, The Eternal's right hand is indomitable. The Eternal's right hand is His Eminence, The Eternal's right hand is valiant. I cannot die, for I must live; so that I may proclaim the deeds of God. God has made me suffer, but he has not handed me death. Open up the gates of righteousness for me, and I will come to them and thank The Lord. For this is The Eternal's gate, the righteous come to it.

I thank You for answering me, Your answer has been my salvation.

I thank You for answering me, Your answer has been my salvation.

The rock that was rejected by the architects has ultimately become the foundation's cornerstone.

The rock that was rejected by the architects has ultimately become the foundation's cornerstone.

All of this has been God's will, and it is a wondrous sight to behold.

All of this has been God's will, and it is a wondrous sight to behold.

This day was made by The Eternal, we shall rejoice and be happy with it.

This day was made by The Eternal, we shall rejoice and be happy with it!

בָּרוּךְ הֵבֵא בְּשֵׁם יי, בִּרְכוּנוֹכֶם
 מִבֵּית יי. בָּרוּךְ הֵבֵא בְּשֵׁם יי,
 בִּרְכוּנוֹכֶם מִבֵּית יי. אֵל יי וַיֵּאָר
 לָנוּ. אֶסְרוּ חַג בַּעֲבֹתֵים עַד קִרְנוֹת
 הַמִּזְבֵּחַ. אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ
 חַג בַּעֲבֹתֵים עַד קִרְנוֹת הַמִּזְבֵּחַ.
 אֱלֹהֵי אֲתָה וְאוֹדֶךָ, אֱלֹהֵי
 אֲרוֹמְךָ. אֱלֹהֵי אֲתָה וְאוֹדֶךָ,
 אֱלֹהֵי אֲרוֹמְךָ. הוֹדוּ לַיי כִּי טוֹב,
 כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לַיי כִּי טוֹב,
 כִּי לְעוֹלָם חֲסִדוֹ:

Blessed is one who comes in the Name of The Eternal; we bless you from The Eternal's House.

Blessed is one who comes in the Name of The Eternal; we bless you from The Eternal's House.

The Eternal is the Almighty, He has illuminated us - prepare for Him a festive offering on the corners of the altar.

The Eternal is the Almighty, He has illuminated us - prepare for Him a festive offering on the corners of the altar.

You are my Almighty God and I will thank You, my God that I exalt.

You are my Almighty God and I will thank You, my God that I exalt.

Thank God, for He is Good: His kindness is neverending!

Thank God, for He is Good: His kindness is neverending!

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ,
 וְחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ,
 וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בִּרְנָה יוֹדוּ
 וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרוֹמְמוּ
 וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת
 שְׁמֶךָ, מִלְּכֵנוּ. כִּי לָךְ טוֹב לְהוֹדוֹת
 וּלְשַׁמֵּךְ נֶאֱמָה לְזִמְרָה, כִּי מֵעוֹלָם
 וְעַד עוֹלָם אֲתָה אֵל:

All of Your handiwork shall praise You, The Eternal our God; the pious saints who do Your will. And the whole house of Israel will gladly thank, bless, praise, glorify, exalt, laud, sanctify, and venerate Your Name, Our King! For it is good to thank You and pleasant to sing in Your Name, because in this world and the next, You will always be the Almighty God.

The following verses should either be recited responsively, or together in unison.

הוֹדוּ לַיי כִּי טוֹב

Thank The Eternal, for He is Good:

כִּי לְעוֹלָם חֲסִדוֹ.

His kindness is neverending!

הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים

Thank God of All Powers:

כִּי לְעוֹלָם חֲסִדוֹ.

His kindness is neverending!

הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים

Thank The Master of Masters:

כִּי לְעוֹלָם חֲסִדוֹ.

His kindness is neverending!

לַעֲשֹׂה נִפְלְאוֹת גְּדוֹלוֹת לְבַדּוֹ
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who makes great wonders all by Himself:
His kindness is neverending!

לַעֲשֹׂה הַשָּׁמַיִם בְּתַבּוּנָה
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who makes the heavens with insight:
His kindness is neverending!

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who encases earth on water in an atmosphere:
His kindness is neverending!

לַעֲשֹׂה אוֹרִים גְּדוֹלִים
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who makes the great lights in the sky:
His kindness is neverending!

אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלַת יוֹם
כִּי לְעוֹלָם חֲסִדּוֹ.

Who established the sun that rules by day:
His kindness is neverending!

אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת
כִּי לְעוֹלָם חֲסִדּוֹ.

Who established the moon and stars that rule by night:
His kindness is neverending!

לְמַכָּה מִצְרַיִם בְּבְכוֹרֵיהֶם
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who smote the Egyptians via their firstborn:
His kindness is neverending!

וְיוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
כִּי לְעוֹלָם חֲסִדּוֹ.

And Who brought out Israel from amongst them:
His kindness is neverending!

בְּיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה
כִּי לְעוֹלָם חֲסִדּוֹ.

With a strong hand and an outstretched arm:
His kindness is neverending!

לְגַזֵּר יָם סוּף לְגִזְרִים
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who sliced the Sea of Reeds into channels:
His kindness is neverending!

וְהָעֶבֶר יִשְׂרָאֵל בְּתוֹכוֹ
כִּי לְעוֹלָם חֲסִדּוֹ.

And Who led Israel into the sea:
His kindness is neverending!

וְנָעַר פָּרְעֹה וְחִילוֹ בַּיָּם סוּף
כִּי לְעוֹלָם חֲסִדּוֹ.

And Who shook off Pharaoh and his army into the Sea of Reeds:
His kindness is neverending!

לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר
כִּי לְעוֹלָם חֲסִדּוֹ.

To The One Who led His nation through the wilderness:
His kindness is neverending!

לְמַכָּה מְלָכִים גְּדוֹלִים

To The One Who smote great kings:

כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
וַיַּהַרְג מְלָכִים אֲדִירִים	And The One Who killed mighty kings:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
לְסִיחֹן מֶלֶךְ הָאֶמּוֹרִי	Such as Sichon, King of the Emorites:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
וְלַעֹג מֶלֶךְ הַבָּשָׁן	And such as Og, King of the Bashan:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
וְנָתַן אֲרָצָם לְנַחֲלָה	And Who gave their lands as inheritance:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
נַחֲלָה לְיִשְׂרָאֵל עֶבְדּוֹ	Inheritance to Israel, His servant:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
שָׁבַשְׁפִּילָנוּ זָכַר לָנוּ	That in our humiliation, He remembered us:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
וַיַּפְרֶקֶנוּ מִצָּרֵינוּ	And that He unburdened us from our troubles:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
נָתַן לָחֶם לְכָל בָּשָׂר	Who gives bread to all flesh:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
הוֹדוּ לְאֵל הַשָּׁמַיִם	Thank the Almighty of the Heavens:
כִּי לְעוֹלָם חַסְדּוֹ.	His kindness is neverending!
נְשַׁמֵּת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ יי	The breath of all living things will bless Your Name, The Eternal, our God, and the spirit of all flesh will glorify and exalt Your Memory, our King, always. From universe to universe, You are the Almighty; and without You we have no king nor liberator nor savior - Redeemer, Rescuer, and Who is merciful at our time of trouble and distress, we have no king except You. God of the Beginnings and the Endings, God of all beings, Master of all outcomes, Who is accoladed with a myriad of praises, Who guides His universe with kindness and His creatures with mercy. And
אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֶרֶת	
וּתְרוּמָה זָכָרְךָ מִלְכֵנוּ תָמִיד. מִן	
הָעוֹלָם וְעַד הָעוֹלָם אֲתָה אֵל,	
וּמִבְלָעַדִּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל	
וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּם	
וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין	
לָנוּ מֶלֶךְ אֶלָּא אֲתָה. אֱלֹהֵי	

הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים, אֵלֶּה כָּל
 בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל
 בָּרַב הַתְּשׁוּבָה, הַמְנַהֵג עוֹלָמוֹ
 בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא
 יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשׁוּנִים
 וְהַמְקִיץ נֹרְדָּמִים, וְהַמְשִׁיחַ
 אֱלֹמִים וְהַמְתִּיר אֲסוּרִים,
 וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים,
 לֵךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ
 מִלֹּא שִׁירָה כֵּים, וּלְשׁוֹנֵנוּ רִנָּה
 כְּהַמּוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שֹׁבַח
 כְּמִרְחַבֵי רִקְיעַ, וְעֵינֵינוּ מְאִירוֹת
 כְּשֶׁמֶשׁ וְכִיָּרֶחַ, וְיָדֵינוּ פְּרוּשׁוֹת
 כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת
 כְּאַיִלוֹת, אֵין אֲנַחְנוּ מִסְּפִיקִים
 לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת שִׁמְךָ, עַל
 אַחַת מֵאֲלֶף אֲלֶפֶי אֲלָפִים וְרַבִּי
 רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ
 עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמִּצְרַיִם
 גָּאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עַבָדִים
 פָּדִיתָנוּ, בְּרָעַב זָנַתָּנוּ וּבְשָׁבַע
 כָּל־כִּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר
 מְלִטְתָּנוּ, וּמִחֲלָים רָעִים וְרַבִּים
 וּנְאֻמִּים דָּלִיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ
 רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֶסֶדֶיךָ, וְאַל
 תִּטְשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח. עַל כֵּן
 יִבְרָכֶם שְׁפִלְגָתָ בָּנוּ וְרוּיָ וּנְשָׁמָה

The Eternal never slumbers nor sleeps, He awakens sleepers and alerts the drowsy, Who grants speech to the mute and releases the imprisoned, and Who supports the fallen and straightens the hunched over - to You, You alone, we acknowledge! For if our mouths were filled with song as vast as the ocean, if our tongues full of joy like the multitude of its waves, our lips full of praise as expansive as the stratosphere, and our eyes shining like the sun and the moon, and our hands spread wide like eagles of the heavens, and our feet as swift as gazelles - even with all this it would never suffice to thank You, The Eternal Our God and God of our forefathers, or to praise Your name for even one of the thousands and millions and billions of many good things You have done with our forefathers and for us. From Egypt you liberated us, The Eternal Our God, and from the house of slaves You redeemed us, in hunger You nourished us and during times of abundance You provided for us. From the sword, You rescued us; and from plague, you gave us sanctuary; from many unremitting dread diseases You spared us. Until here and now Your mercy has assisted us and Your compassion has not departed us, so never abandon us, The Eternal Our God, ever. Therefore with every facet of our bodies that You designed within us, the spirit and soul that you breathed into our nostrils, and the tongue that You placed in our mouths - these very things will thank and bless and praise and glorify and extol and appreciate and sanctify and crown Your Name, our King. For every mouth will thank You, every tongue will swear allegiance to you, every knee bend before You, every spine will bow before you, all hearts will be in awe of You, and every fiber of our kidneys will sing Your Name; as the verse states: "All of my bones will say: 'Eternal, who is like You?' You rescue the poor from those who are stronger and the poor and destitute from thieves." Who is like You, who could be compared to You, who could be

הלל

שֶׁנִּפְחַת בְּאַפִּינוּ וְלִשׁוֹן אֲשֶׁר
 שָׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
 וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ
 מִלְכָּנוּ. כִּי כָל פֶּה לְךָ יוֹדָה, וְכָל
 לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ
 תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ
 תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירְאוּךָ,
 וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ,
 כִּדְבַר שְׁכֵתוֹב, כָּל עַצְמוֹתַי
 תִּאֲמַרְנָה: יי, מִי כָמוֹךָ; מַצִּיל עָנִי
 מִחֶזֶק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגְּזֻלוֹ.
 מִי יִדְמָה לְךָ וּמִי יִשְׁוֶה לְךָ וּמִי
 יַעֲרֶךְ לְךָ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר
 וְהַנּוֹרָא, אֵל עֲלִיוֹן, קֹנֵה שָׁמַיִם
 וָאָרֶץ. נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ
 וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ, בְּאַמּוֹר:
 לְדוֹד, בְּרָכִי נַפְשִׁי אֶת יי וְכָל
 קָרְבִי אֶת שֵׁם קְדוֹשׁוֹ.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל
 בְּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנֶצַח
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ
 הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד מָרוֹם וְקְדוֹשׁ שְׁמוֹ.
 וְכִתּוֹב: רַנְּנוּ צְדִיקִים בִּיהוָה,
 לִישָׁרִים נְאֻה תְּהִלָּה.

בְּפִי יִשָּׁרִים תְּהִלָּל,

valued like You; The Great Almighty, mighty and awesome, The Supreme Being Who established heaven and earth? Let us extol and praise and glorify and bless Your Holy Name, as it is written: "As per David: My soul should bless The Eternal and every part of me should bless His Name."

The Almighty, in the power of Your strength, great is the honor of Your Name, The Forever Mighty and Who is awesome in Your spectacle, The King that sits on the highest throne above.

He Who dwells forever, exalted and holy is His Name. And the verse states: "The righteous rejoice in The Eternal, praise for the honest is fitting."

In the mouths of the honest You will be lauded,

וּבְדַבְרֵי צְדִיקִים תִּתְבָּרֵךְ,

and in the words of the righteous You shall be blessed,

וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם,

In the tounge of the pious You will be exalted,

וּבִקְרֹב קְדוֹשִׁים תִּתְקַדָּשׁ.

and amongst the holy people You shall be sanctified.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית
יִשְׂרָאֵל בִּרְנָה יִתְפָּאֵר שִׁמְךָ,
מִלְכֵנוּ, בְּכָל דּוֹר וָדוֹר, שָׁכֵן חוֹבֵת
כָּל הַיְצוּרִים לְפָנֶיךָ, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל
לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַיָּדָר
לְבָרֵךְ, לְעִלָּה וּלְקַלֵּס עַל כָּל דְּבָרֵי
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי
עַבְדְּךָ, מְשִׁיחְךָ.

And in the gatherings of tens of thousands of Your people, the House of Israel, in joy they will exalt Your Name - Our King! - in every generation. For this is the obligation of all creations: before You, The Eternal our God and the God of our forefathers, to thank and extol and praise and exalt and elevate and glorify and raise and acclaim all of the songs and praises of David, son of Jesse, Your servant; Your annointed one.

יִשְׁתַּבַּח שִׁמְךָ לָעַד - מִלְכֵנוּ, הָאֵל
הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בִּשְׁמַיִם
וּבָאָרֶץ, כִּי לָךְ נָאָה, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה,
הַלֵּל וְזִמְרָה, עֹז וּמִמְשָׁלָה, נִצָּח,
גְּדָלָה וְגִבּוֹרָה, תְּהִלָּה וְתִפְאֶרֶת,
קִדְשָׁה וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת
מִעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יי,
אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבּוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי
הָעוֹלָמִים.

May Your Name be praised forever; Our King - The Almighty Great and Holy King of Heaven and Earth - for You it is fitting, The Eternal our God and the God of our forefathers, song and praise, laud and song, power and sovereignty, timelessness, greatness and strength, praise and glory, holiness and kingship, blessings and gratitude, now and forevermore. Blessed are You, The Eternal, The Almighty Great King of Praises, God of Gratitudes, Master of Wonders, Who chooses melody and song, The Almighty Life-Granting King.

Raise your cup of wine and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן. Blessed are You, The Eternal our God, King of
the Universe; Who creates the fruit of the
vine.

Drink the cup of wine. One should lean to the left while drinking.

The Seder ends with Nirtzah, which is an official proclamation that the essential requirements of the Seder have been fulfilled, followed by songs and poems intended to celebrate the themes of the evening and the holiday as a whole. Most importantly, we specifically celebrate our freedom and hope that next year we will celebrate the holiday in a fully rebuilt Jerusalem.

Additionally, for those who live in the Diaspora, on the second night it is the scheduled time to fulfill the last commandment of the evening - to count the Omer.

Much of the nuance and poetic beauty of the songs and praises in Nirtzah are lost in translation. Rather than attempt to recapture this poetry in another language, the translation instead aims to provide clarity to the overall meaning and sentiment of each piece.

חֲסֵל סֵדוֹר פֶּסַח כְּהִלְכָתוֹ,	The Seder has been completed according to its laws,
כָּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.	according to each and every law and rule.
כַּאֲשֶׁר זָכִינוּ לְסִידֵר אוֹתוֹ,	Just as we have merited by reciting and discussing it,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.	so too we should merit the true execution of the Passover rituals in the future.

זֶךְ שׁוֹכֵן מְעוֹנָה,	Purest Being, Who Resides in the Expanse of Heaven,
קוֹמֵם קָהָל עַדֵּת מִי מִנָּה.	raise Your community so that no one can count their number,
בְּקָרוֹב נִהַל נְטִיעֵי כִנָּה,	soon may You lead the preparations you've planted,
פְּדוּיִם לְצִיּוֹן בְּרָנָה.	redeeming all of us to Zion with joy.

לְשָׁנָה	הַבָּאָה	בִּירוּשָׁלַיִם	Next year, in a rebuilt Jerusalem!
הַבְּנוּיָה!			

Outside of Israel, the Seder is performed on both the first and second nights of Passover. On the second night, the mitzvah of Sefirat HaOmer (the Counting of the Omer) begins.

Every evening for 49 days, the day of Sefirah is counted, leading up until the holiday of Shavuot. The first night of counting the Omer always begins on the second night of Passover, and for those outside of Israel who have a Seder on the second night, it is traditional to count the Omer at this point.

The blessing is first recited, and then the evening is counted. Many have the custom to count the Omer in their native language even after they have already counted in Hebrew.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.
הַיּוֹם יוֹם אֶחָד בְּעֹמֶר.

Blessed are You, The Eternal our God, King of the Universe; Who commanded us to count the Omer.

Today is the first day of the Omer.

Strictly speaking, the remainder of Nirtzah is optional; however the widely accepted custom is to sing most, if not all, of the songs that follow. Many families have at least one beloved tune that has been passed down for generations, and it is tradition for guests to share their own family tunes with their hosts.

The selection of songs below are from popular Ashkenazi custom.

VAYEHI B'CHATZI HALAILAH

The Jewish people were ushered out of Egypt in such a rush that they did not have time to let their dough rise, hence the origin of matzah and the prohibition of *chametz* (leavened products) on Passover. Additionally, the tenth plague – the slaying of the first born – happened exactly at midnight. In an alphabetic series, VaYehi B'Chatzi HaLailah recalls the many miracles and turning points in Jewish history that occurred on or because of the dark hours of the night – thus showing that redemption can come even when it feels like hope is lost.

The three-word refrain is inserted to intentionally segment the text into stanzas, but it does not necessarily punctuate distinct or separate thoughts. Stanzas often break mid-thought to be picked up after the refrain.

Some references, many of which are quite obscure, are indicated in brackets for clarity but are not directly cited in the Hebrew.

For those who live in Diaspora, VaYehi B'Chatzi HaLailah is omitted on the second night.

וּבְכֵן וַיְהִי בַּחֲצִי הַלַּיְלָה

And so too, it occurred in the middle of the night.

אֶז רֹב נִסִּים הַפְּלִאָתָ בַּלַּיְלָה,

So many miracles occurred at night,

בְּרֵאשׁ אֲשֶׁמֹרֶת זֶה הַלַּיְלָה,

At the beginning of the darkest hours which is night,

גֵּר צֶדֶק נִצְחָתוֹ כְּנִחָלָק לוֹ לַיְלָה,

The righteous sojourner [Abraham] won that which was apportioned to him at night [his victory in the Five vs. Four Kings War occurred at night];

וַיְהִי בַּחֲצִי הַלַּיְלָה.

And it occurred in the middle of the night.

דָּנַת מֶלֶךְ גֶּרָר בַּחֲלוֹם הַלַּיְלָה,	The King of Gerar [Avimelech] learned of judgement in his dream at night,
הִפְחִדַּת אַרְמִי בְּאֶמֶשׁ לַיְלָה,	The Aramean [Laban] was frightened in a dream [by God] at night,
וַיִּשְׁרַע יִשְׂרָאֵל לְמַלְאָךְ וַיּוֹכֵל לוֹ לַיְלָה,	And Israel [Jacob] fought with an angel and overpowered him that night;
וַיְהִי בַּחֲצִי הַלַּיְלָה.	And it occurred in the middle of the night.
זָרַע בְּכוֹרֵי פַתְרוֹס מַחֲצַת בַּחֲצִי הַלַּיְלָה,	You smote the firstborn offspring of Patros [i.e. Pharoah] in the middle of the night,
חֵילָם לֹא מָצְאוּ בְּקוֹמָם בַּלַּיְלָה,	His army found no purchase [in the sea] at night,
טִיסַת נָגִיד חֲרֹשֶׁת סְלִית בְּכוֹכְבֵי לַיְלָה,	You paved over the prince of Charoshet [Sisera] with the stars of the night;
וַיְהִי בַּחֲצִי הַלַּיְלָה.	And it occurred in the middle of the night.
יַעַן מַחֲרֵף לְנוֹפֵף אֹוִי, הוֹבֵשֶׁת פְּגָרָיו בַּלַּיְלָה,	The blasphemous counselor [Sennacharib] who waved his hands in mockery [at Jerusalem] found his armies became dried corpses at night,
כָּרַע בַּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה,	The Idol of Bale and its foundation were toppled at night,
לְאִישׁ חֲמוּדוֹת נִגְלָה רָז חֲזוֹת לַיְלָה,	And the darling man [Daniel] was revealed the secrets of visions at night;
וַיְהִי בַּחֲצִי הַלַּיְלָה.	And it occurred in the middle of the night.
מִשְׁתַּכֵּר בְּכֵלִי קִדְשׁ נִהְרַג בּוֹ בַּלַּיְלָה,	He who intoxicated himself from The Temple's Holy Vessels [Belshazar] was killed in the night,
נוֹשֵׁעַ מִבּוֹר אֲרִיּוֹת פּוֹתֵר בַּעֲתוֹתַי לַיְלָה,	The one saved from the pit of lions [Daniel] interpreted phobias of night,

שִׁנְאָה נָטַר אֲגָגִי וְכָתַב סְפָרִים
בַּלַּיְלָה,

Hatred that permeated the Agagite [Haman]
and who wrote his writs of decree at night,

וַיְהִי בַּחֲצִי הַלַּיְלָה.

And it occurred in the middle of the night.

עוֹרָרְתָּ נִצְחָךְ עָלָיו בְּנִדְד שְׁנֵת
לַיְלָה,

You awakened Your victory over him
[Haman] in the tossing and turning of a
sleepless night,

פִּינָה תִּדְרוֹךְ לְשׁוֹמֵר מָה מְלִילָה,

We stomped them like grapes in a wine vat;
we ask the Watchman [God] "What
happened overnight?"

צָרַח כְּשׁוֹמֵר וְשָׁח "אֶתָּא בִּקְרָ
וְגַם לַיְלָה",

The Watchman bellows, "The morning has
come - and so has the night!"

וַיְהִי בַּחֲצִי הַלַּיְלָה.

And it occurred in the middle of the night.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא
לַיְלָה,

"Here comes the day that is neither truly day
nor truly night!" [i.e. the End of Days]

רַם הוֹדַע כִּי לְךָ הַיּוֹם אַף לְךָ
הַלַּיְלָה,

Most High, announce that all is Yours, both
day and even night!

This next line is often sung all by itself as its own song, not only on Passover but throughout the year.

שׁוֹמְרִים הִפְקֵד לְעֵירְךָ כָּל הַיּוֹם
וְכָל הַלַּיְלָה,

Appoint watchmen to guard over your city
[Jerusalem] every day and every night!

תִּאֲרֵר כְּאוֹר יוֹם חֹשֶׁכֶת לַיְלָה,

Illuminate, with daylight, the darkest part of
night!

וַיְהִי בַּחֲצִי הַלַּיְלָה.

And it occurred in the middle of the night.

V'AMARTEM ZEVACH PESACH

This song focuses on how Passover seems to be a constant time of redemption throughout Jewish history, and this redemption is a fundamental component of what the Paschal Lamb symbolizes. It follows a similar structure and refrain to VaYehi B'Chatzi HaLailah above.

V'Amartem Zevach Pesach is filled with many obscure references and allusions. The bracketed phrases do not appear in the original Hebrew but are instead provided for clarity.

For those who live in Diaspora, V'Amartem Zevach Pesach is omitted on the first night.

וּבְכֵן וַאֲמַרְתֶּם זֶבַח פֶּסַח
And so too, you shall refer to the Passover sacrifice.

אִמְךָ גְבוּרוֹתֶיךָ הַפְּלֵאתָ בַּפֶּסַח,
The might of Your strength you demonstrated on Passover,

בְּרֵאשִׁי כָּל מוֹעֲדוֹת נִשְׂאֵת פֶּסַח,
The first of all holidays, You uplifted Passover,

גָּלִיתָ לְאַזְרָחִי חֲצוֹת לַיִל פֶּסַח,
You revealed Yourself to Your citizen [Abraham] on the night of Passover,

וַאֲמַרְתֶּם זֶבַח פֶּסַח.
And you shall refer to the Passover sacrifice.

דִּלְתִּיו דְּפַקְתָּ כָּחַם הַיּוֹם בַּפֶּסַח,
On his [Abraham's] door You knocked in the heat of the day on Passover,

הִסְעִיד נּוֹצְצִים עֲגוֹת מַצּוֹת
He lavished Sparkling Ones [angels] a feast of matzot on Passover,
בַּפֶּסַח,

וְאַל הַבָּקָר רָץ זָכָר לְשׁוֹר עֶרֶךְ
And he ran to [slaughter] the cattle, which recalls the ox [in the Torah reading for the morning of the second day] of Passover,
פֶּסַח,

וַאֲמַרְתֶּם זֶבַח פֶּסַח.
And you shall refer to the Passover sacrifice.

זֹעַמּוֹ סְדוֹמִים וְלוֹהֵטוֹ בְּאֵשׁ
Your fury blazingly scorched the people of Sodom on Passover,
בַּפֶּסַח,

חֶלֶץ לוֹט מֵהֶם וּמַצּוֹת אָפָה בְּקֶץ
Lot extricated himself from them and baked matzot at the end of Passover,
פֶּסַח,

טַאטַאטַּת אֲדַמַּת מֶף וְנוֹף בְּעֶבְרֶךָ
בַּפֶּסַח,

You swept up the land of Mof & Nof [Egypt]
as You passed by on Passover,

וְאַמְרַתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

יְהוָה רָאשׁ כָּל אוֹן מַחֲצֶת בְּלִיל
שְׁמוֹר פֶּסַח,

God, You smote the first of their strength
[the Egyptian firstborn] on the Night of
Watching - Passover,

כְּבִיר, עַל בֶּן בְּכוֹר פֶּסַחָהּ בְּדָם
פֶּסַח,

Grandest, on the firstborn sons You passed
over [whose houses] had the blood [on the
doorposts which came from the lamb that
was sacrificed] for Passover,

לְבַלְתִּי תֵּת מַשְׁחִית לָבֹא בַּפֶּתַח־
בַּפֶּסַח,

So as not to give out destruction by coming
into the doorways of [those celebrating]
Passover,

וְאַמְרַתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

מִסְגָּרַת סְגֻרָה בְּעֵתוֹתֵי פֶסַח,

And the enclosed [Jericho, the walled city]
was closed at the time of Passover [during
the conquest of Joshua],

נִשְׁמְדָה מִדִּין בְּצִלְלִי שְׁעוֹרֵי עֹמֶר
פֶּסַח,

Midian was decimated from an Omer barley
cake [which, during Gideon's war against
them in the Book of Judges, this giant barley
cake appeared to them in a dream and
steamrolled their armies, instilling fear and
chaos in their camp before their battle] on
Passover,

שׁוֹרְפוֹ מִשְׁמֵי פוּל וְלוּד בִּיקַד
יְקוֹד פֶּסַח,

The fat [of the Paschal Lambs] of Pul and Lud
[Assyria, where some Jewish tribes had been
exiled during the reign of King Hezekiah; these
tribes managed to return to Jerusalem to
offer the Paschal Lambs despite their
Assyrian captivity] was burned on the
bonfire that had been kindled on Passover,

וְאַמְרַתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

עוֹד הַיּוֹם בְּנוֹב לַעֲמוּד עַד גָּעָה
עוֹנֶת פֶּסַח,

"Yet today, he [Sennacherib] will stand in Nob" [the first verse of the Haftarah of the eighth day of Passover], until the arrival of the season of Passover,

פֶּסֶח יָד כְּתִיבָה לְקַעֲקַע צוּל בַּפֶּסַח,

The palmed hand wrote to engrave across [the writing on the wall in the time of Belshazar] on Passover,

צִפָּה הַצִּפִּית עָרוֹךְ הַשְּׁלֶחַן
בַּפֶּסַח,

Light the candles, set the table [a reference to Isaiah 21:5, which our Sages teach us was an allusional prophecy to the feast that Belshazar had prepared when the writing on the wall would occur] on Passover,

וְאַמְרָתֶם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

קָהַל בְּנֵי הַדָּסָה לְשִׁלֵּשׁ צוֹם
בַּפֶּסַח,

The community entered Hadassah's [Queen Esther's] three-day fast on Passover,

רָאשׁ מִבֵּית רָשָׁע מַחֲצֵת בָּעֵץ
חֲמִשִּׁים בַּפֶּסַח,

You smote the head of the wicked house [Haman] on a fifty [cubit] tree on Passover,

שְׁתֵּי אֵלֶּה רָגַע תָּבִיא לְעוֹצִית
בַּפֶּסַח,

Cause these two things [bereavement and widowhood, a reference to Isaiah 47:9] to come to the Uzzite [i.e. Edom, the children of Esau who settled in the land of Uz] on Passover,

תַּעֲזֵז יָדְךָ וְתָרוּם יְמִינְךָ כְּלִיל
הַתְּקַדֵּשׁ חַג פֶּסַח,

Make a show of force with Your hand and raise Your right hand, as the night You [first] sanctified our festival of Passover,

וְאַמְרָתֶם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

KI LO NAEH

A king must have citizens, armies, scribes, advisors, supporters, and many others who comprise his kingdom. A powerful king who has the support of his people not only rules over them, but is also praised and extolled by all of his subjects. Ki Lo NaeH is an alphabetic series of praises proclaiming how God is King Over All and how He is deserving of all praises, ascribing these praises to metaphorical members of His kingdom.

Some customs omit the words in brackets.

כִּי לֹו נֶאֱדָה, כִּי לֹו יֶאֱדָה [כֶּתֶר
מְלוּכָה].

Because it is proper, Because it is fitting [the
Crown of Kingship].

אֲדִיר בְּמְלוּכָה, בְּחֹר בְּהִלְכָה,
גְּדוּדָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמֻלָּךְ,
כִּי לֹו נֶאֱדָה, כִּי לֹו יֶאֱדָה [כֶּתֶר
מְלוּכָה].

Noble in Kingship, Choicest in all ways, His
forces say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

דָּגוּל בְּמְלוּכָה, הָדוּר בְּהִלְכָה,
וְתִיקָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמֻלָּךְ,
כִּי לֹו נֶאֱדָה, כִּי לֹו יֶאֱדָה [כֶּתֶר
מְלוּכָה].

Paraded in Kingship, Glorious in all ways, His
most senior advisors say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

זָכָאִי בְּמְלוּכָה, חֲסִין בְּהִלְכָה
טַפְסָרָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמֻלָּךְ,
כִּי לֹו נֶאֱדָה, כִּי לֹו יֶאֱדָה [כֶּתֶר
מְלוּכָה].

Meritorious in Kingship, Sturdy in all ways,
His scribes say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

יְחִיד בְּמְלוּכָה, כְּבִיר בְּהִלְכָה
לְמוֹדָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמֻלָּךְ,
כִּי לֹו נֶאֱדָה, כִּי לֹו יֶאֱדָה [כֶּתֶר
מְלוּכָה].

Unique in Kingship, Grandest in all ways, His
disciples say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

מְלוּכָה].

מוֹשֵׁל בְּמִלְּוּכָה, נוֹרָא בְּהִלְכָה
סְבִיבּוֹ יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמַלְכָה,
כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה [כְּתָר
מְלוּכָה].

Sovereign in Kingship, Awesome in all ways,
His entourages say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

עֲנִיּוֹ בְּמִלְּוּכָה, פּוֹדֶה בְּהִלְכָה,
צְדִיקוֹ יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמַלְכָה,
כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה [כְּתָר
מְלוּכָה].

Humble in Kingship, Redeemer in all ways,
His righteous say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

קְדוֹשׁ בְּמִלְּוּכָה, רַחוּם בְּהִלְכָה
שְׂנֵאֲנָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמַלְכָה,
כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה [כְּתָר
מְלוּכָה].

Holy in Kingship, Merciful in all ways, His
proclaimers say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

תְּקִיף בְּמִלְּוּכָה, תּוֹמֵךְ בְּהִלְכָה
תְּמִימֵיּוֹ יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ כִּי
לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמְּמַלְכָה,
כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה [כְּתָר
מְלוּכָה].

Resolute in Kingship, Supporter in all ways,
His perfections say of Him:

To You, to You - to You because it is You, to
You and only You - to You, The Eternal, is
Kingship - because it is proper, because it is
fitting [the Crown of Kingship]!

ADIR HU

Adir Hu is a song with a single, simple theme: a request that God speedily rebuild the Holy Temple in Jerusalem. The request is repeated, with each refrain prefixed with a set of praises following the Hebrew alphabet.

אֲדִיר הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ
בְּקֶרֶב.

He is noble!

He will build His house soon. Speedily, speedily, soon in our days. Almighty, build! Almighty, build! Build Your house soon!

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה,
בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה,
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

He is choicest, He is greatest, He is most paraded!

He will build His house soon. Speedily, speedily, soon in our days. Almighty, build! Almighty, build! Build Your house soon!

הַדּוֹר הוּא, וְתֵיק הוּא, זָכַאי הוּא,
חֲסִיד הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ
בְּקֶרֶב.

He is glorious, He is timeless, He is meritorious, He is pious!

He will build His house soon. Speedily, speedily, soon in our days. Almighty, build! Almighty, build! Build Your house soon!

טָהוֹר הוּא, יָחִיד הוּא, כָּבִיר הוּא,
לְמוֹד הוּא, מְלֶכֶּךְ הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה
בֵּיתְךָ בְּקֶרֶב.

He is pure, He is unique, He is grand, He is versed in all, He is King!

He will build His house soon. Speedily, speedily, soon in our days. Almighty, build! Almighty, build! Build Your house soon!

נוֹרָא הוּא, סַגִּיב הוּא, עֲזוּז הוּא,
פּוֹדֶה הוּא, צַדִּיק הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה
בֵּיתְךָ בְּקֶרֶב.

He is awesome, He is mighty, He grants all strength, He is The Redeemer, He is righteous!

He will build His house soon. Speedily, speedily, soon in our days. Almighty, build! Almighty, build! Build Your house soon!

קָדוֹשׁ הוּא, רַחוּם הוּא, שֵׂדִי
הוּא, תִּקְיָף הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה
בֵּיתְךָ בְּקֶרֶב.

He is holy, He is merciful, He is The Nurturer,
He is resolute!

He will build His house soon. Speedily,
speedily, soon in our days. Almighty, build!
Almighty, build! Build Your house soon!

WHO KNOWS ONE?

The main purpose of the Seder is to educate children about Jewish history and our collective experience. To this end, Who Knows One is a simple nursery-like repetitive counting song, a format perfectly designed for even the smallest of children to learn, digest, and sing along.

אֶחָד מִי יוֹדֵעַ, אֶחָד אֲנִי יוֹדֵעַ.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:
שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי יוֹדֵעַ.
שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ:
שְׁלֹשָׁה מִי יוֹדֵעַ, שְׁלֹשָׁה אֲנִי
יוֹדֵעַ.

Who knows one? I know one!

One is our God in heaven and in earth.

Who knows two? I know two!

Two are the Tablets of the Ten
Commandments; One is our God in heaven
and in earth.

Who knows three? I know three!

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:
אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ.
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ:
חֲמִשָּׁה מִי יוֹדֵעַ, חֲמִשָּׁה אֲנִי
יוֹדֵעַ.

Three are the patriarchs; Two are the Tablets
of the Ten Commandments; One is our God
in heaven and in earth.

Who knows four? I know four!

Four are the matriarchs; Three are the
patriarchs; Two are the Tablets of the Ten
Commandments; One is our God in heaven
and in earth.

Who knows five? I know five!

נִרְצָה

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ:

Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

שֵׁשָׁה מִי יוֹדֵעַ, שֵׁשָׁה אֲנִי יוֹדֵעַ.
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ:

Who knows six? I know six!

שִׁבְעָה מִי יוֹדֵעַ, שִׁבְעָה אֲנִי יוֹדֵעַ.
שִׁבְעָה יָמֵי שִׁבְתָּא, שֵׁשָׁה סְדְרֵי
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ:

Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

Who knows seven? I know seven!

שְׁמוֹנָה מִי יוֹדֵעַ, שְׁמוֹנָה אֲנִי
יוֹדֵעַ.

Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

Who knows eight? I know eight!

שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי
שִׁבְתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ:

Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

תְּשַׁעָּה מִי יוֹדֵעַ, תְּשַׁעָּה אֲנִי יוֹדֵעַ.

Who knows nine? I know nine!

נִרְצָה

תִּשְׁעָה יָרַח לֵדָה, שְׁמוֹנָה יָמֵי
מִלָּה, שִׁבְעָה יָמֵי שְׁבִטָּא, שֵׁשׁ
סְדְרֵי מִשְׁנָה, חֲמֵשׁ חוּמְשֵׁי
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ:

עֲשָׂרָה מִי יוֹדֵעַ, עֲשָׂרָה אֲנִי יוֹדֵעַ.
עֲשָׂרָה דְּבָרִיא, תִּשְׁעָה יָרַח לֵדָה,
שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי
שְׁבִטָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמֵשׁ חוּמְשֵׁי תּוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ:
אֶחָד עָשָׂר מִי יוֹדֵעַ, אֶחָד עָשָׂר
אֲנִי יוֹדֵעַ.

אֶחָד עָשָׂר כּוֹכָבִיא, עֲשָׂרָה
דְּבָרִיא, תִּשְׁעָה יָרַח לֵדָה,
שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי
שְׁבִטָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמֵשׁ חוּמְשֵׁי תּוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ:

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ, שְׁנַיִם עָשָׂר
אֲנִי יוֹדֵעַ.

Nine are the months of pregnancy; Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

Who knows ten? I know ten!

Ten are the Ten Commandments; Nine are the months of pregnancy; Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

Who knows eleven? I know eleven!

Eleven are the stars in Joseph's dream; Ten are the Ten Commandments; Nine are the months of pregnancy; Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

Who knows twelve? I know twelve!

שְׁנַיִם עָשָׂר שְׁבֻטֵּי־אֶחָד עָשָׂר
 כּוֹכְבֵּי־אֵל, עֲשָׂרָה דְּבָרֵי־אֵל, תְּשׁוּעָה
 יְרַחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִלָּה,
 שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי
 מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַּשְׁמַיִם וּבָאָרֶץ:

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ, שְׁלֹשָׁה
 עָשָׂר אֲנִי יוֹדֵעַ.

שְׁלֹשָׁה עָשָׂר מִדֵּי־אֵל. שְׁנַיִם עָשָׂר
 שְׁבֻטֵּי־אֶל, אֶחָד עָשָׂר כּוֹכְבֵּי־אֵל,
 עֲשָׂרָה דְּבָרֵי־אֵל, תְּשׁוּעָה יְרַחֵי לֵדָה,
 שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי
 שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַּשְׁמַיִם וּבָאָרֶץ:

Twelve are the Tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the Ten Commandments; Nine are the months of pregnancy; Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

Who knows thirteen? I know thirteen!

Thirteen are the Divine Attributes of Mercy; Twelve are the Tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the Ten Commandments; Nine are the months of pregnancy; Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the Torah; Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and in earth.

CHAD GADYA

Chad Gadya, while at first glance seems unconnected to the themes expressed in the Seder, is all about how events are interconnected. It begins with a loss but builds towards triumph, and the poor goat never even realizes that he is the beginning of the ultimate redemption. Similarly, the Jewish people can never really completely know *how* God orchestrates their destiny – but we can nonetheless celebrate that destiny, knowing that God is behind everything that happens.

חַד גְּדִיָּא, חַד גְּדִיָּא One goat - just one goat.

דִּזְבִּין אֲבָא בְּתָרִי זִוְיָ, חַד גְּדִיָּא,
חַד גְּדִיָּא. One goat, just one goat; that Father bought for two coins.

וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא,
דִּזְבִּין אֲבָא בְּתָרִי זִוְיָ, חַד גְּדִיָּא,
חַד גְּדִיָּא. And along came a cat that ate the goat - One goat, just one goat; that Father bought for two coins.

וְאַתָּא כֶּלְבָּא וְנָשַׁךְ לְשׁוֹנְרָא,
דִּאֲכָלָה לְגְדִיָּא, דִּזְבִּין אֲבָא בְּתָרִי
זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא. And along came a dog that bit the cat that ate the goat - One goat, just one goat; that Father bought for two coins.

וְאַתָּא חוּטְרָא וְהִכָּה לְכֶלְבָּא,
דִּנְשַׁךְ לְשׁוֹנְרָא, דִּאֲכָלָה לְגְדִיָּא,
דִּזְבִּין אֲבָא בְּתָרִי זִוְיָ, חַד גְּדִיָּא,
חַד גְּדִיָּא. And along came a stick that hit the dog that bit the cat that ate the goat - One goat, just one goat; that Father bought for two coins.

וְאַתָּא נוֹרָא וְשָׂרַף לְחוּטְרָא,
דִּהִכָּה לְכֶלְבָּא, דִּנְשַׁךְ לְשׁוֹנְרָא,
דִּאֲכָלָה לְגְדִיָּא, דִּזְבִּין אֲבָא בְּתָרִי
זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא. And along came a fire that burnt the stick that hit the dog that bit the cat that ate the goat - One goat, just one goat; that Father bought for two coins.

וְאַתָּא מַיָּא וְכָבַה לְנוֹרָא, דִּשְׂרַף
לְחוּטְרָא, דִּהִכָּה לְכֶלְבָּא, דִּנְשַׁךְ
לְשׁוֹנְרָא, דִּאֲכָלָה לְגְדִיָּא, דִּזְבִּין
אֲבָא בְּתָרִי זִוְיָ, חַד גְּדִיָּא,
חַד גְּדִיָּא. And along came water that doused the fire that burnt the stick that hit the dog that bit the cat that ate the goat - One goat, just one goat; that Father bought for two coins.

וְאֵתָא תוֹרָא וְשִׁתָּה לְמִיָּא, דְּכָבָה
 לְנוֹרָא, דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה
 לְכַלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה
 לְגִדְיָא, דְּזָבִין אָבָא בְּתַרִּי זִוְי, חַד
 גִּדְיָא, חַד גִּדְיָא.

And along came an ox that drank the water
 that doused the fire that burnt the stick that
 hit the dog that bit the cat that ate the goat -
 One goat, just one goat; that Father bought
 for two coins.

וְאֵתָא הַשּׁוֹחֵט וְשִׁחַט לְתוֹרָא,
 דְּשִׁתָּה לְמִיָּא, דְּכָבָה לְנוֹרָא,
 דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
 דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא,
 דְּזָבִין אָבָא בְּתַרִּי זִוְי, חַד גִּדְיָא,
 חַד גִּדְיָא.

And along came a butcher that slaughtered
 the ox that drank the water that doused the
 fire that burnt the stick that hit the dog that
 bit the cat that ate the goat - One goat, just
 one goat; that Father bought for two coins.

וְאֵתָא מַלְאָךְ הַמּוֹת וְשִׁחַט
 לְשׁוֹחֵט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה
 לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשַׂרְף
 לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ
 לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבִין
 אָבָא בְּתַרִּי זִוְי, חַד גִּדְיָא, חַד
 גִּדְיָא.

And along came the Angel of Death that slay
 the butcher who slaughtered the ox that
 drank the water that doused the fire that
 burnt the stick that hit the dog that bit the
 cat that ate the goat - One goat, just one
 goat; that Father bought for two coins.

וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשִׁחַט
 לְמַלְאָךְ הַמּוֹת, דְּשִׁחַט לְשׁוֹחֵט,
 דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא,
 דְּכָבָה לְנוֹרָא, דְּשַׂרְף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא,
 דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתַרִּי
 זִוְי, חַד גִּדְיָא, חַד גִּדְיָא.

And along came The Holy One, Blessed Be
 He; Who slayed the Angel of Death that
 slayed the butcher who slaughtered the ox
 that drank the water that doused the fire
 that burnt the stick that hit the dog that bit
 the cat that ate the goat - One goat, just one
 goat; that Father bought for two coins.

The Seder ends here.

Despite this, all participants are encouraged to continue celebrating the Exodus from Egypt, praising God for His kindness and His direction, and studying Jewish law and tradition.