

הגדה של פסח

The Passover Haggadah

A new translation with
commentary for the Seder

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לזכר רחל בת נחום והינדא לאה

Dedicated to the memory of my mother,
Lora Rachel Barry Speiser Goldberg

*Thank you to my wife, Ashira,
for everything and everything;
and to my children,
who bring me joy*

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 בָּקָר יוֹם
הַשְׁבֵת:

וַיָּכֹל הָשָׁמִים וְהָאָרֶץ וְכָל
צְבָאָם. וַיָּכֹל אֱלֹהִים בַּיּוֹם
הַשְׁבֵיעִי מְלָאכָתוֹ אֲשֶׁר
עָשָׂה וַיָּשִׁבַּת בַּיּוֹם הַשְׁבֵיעִי
מִכָּל מְלָאכָתוֹ אֲשֶׁר עָשָׂה.
וַיָּבֹךְ אֱלֹהִים אֶת יוֹם
הַשְׁבֵיעִי וַיִּקְדֹּשׁ אֹתוֹ כִּי בָז
שְׁבָת מִכָּל מְלָאכָתוֹ אֲשֶׁר
בְּרָא אֱלֹהִים לְעֵשֹׂות.

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

"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."

סְבִּרִי מְרַנּוּ וְרַבְנָנוּ וְרַבּוֹתֵינוּ:
בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בָּרוּךְ פָּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחר בָּנוּ מִכָּל
עַם וּרְזֻמָּנוּ מִכָּל לְשׂוֹן

Attention all:

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

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

וְקָדְשֵׁנוּ בְמְצֻוֹתֶיךָ. וַתִּתְּפַנֵּן לְנוּ
 יי אֱלֹהֵינוּ בְאַהֲבָה (שְׁבָתוֹת
 לְמִנְחָה וּמַעֲדִים לְשִׁמְחָה,
 חָגִים וּזְמִינִים לְשִׁלְשָׁוֹן, אֶת
 יוֹם הַשְׁבָּת הַזֶּה וְאֶת) יוֹם חֶגֶג
 הַמְצֻוֹת הַזֶּה, זֶמֶן חַרְותֵנוּ
 (בְאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר
 לִיצְיאָת מִצְרָיִם. בַּי בָּנוּ
 בְּחֶרֶף וְאוֹתֵנוּ קָדְשָׁת מִכְלָל
 הָעוּמִים, (וַיְשָׁבַת וּמַעֲדִי קָדְשָׁךְ
 בְּאַהֲבָה וּבְרָצָנוּ) בְשִׁמְחָה
 וּבְשִׁלְשָׁוֹן הַנְּחַלְתֵנוּ. בָּרוּךְ
 אַתָּה יי, מִקְדָּשׁ (הַשְׁבָּת
 וּיְשָׂרָאֵל וְהַזְּמִינִים).

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.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, בּוֹרֵא מָאוֹרֵי הָאָשָׁר.
 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם הַמְבָדֵל בּוּין קָדֵשׁ
 לְחַלָּל, בּוּין אֹור לְחַטָּאת, בּוּין
 יִשְׂרָאֵל לְעָמִים, בּוּין יוֹם
 הַשְׁבִּיעִי לְשִׁשָּׁת יְמִי
 הַמְעַשָּׂה. בּוּין קָדְשָׁת שְׁבָת
 לְקָדְשָׁת יוֹם טוֹב הַבְּדִילָה,

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

וְאַתָּה יוֹם הַשְׁבִּיעִי מְשֻׁבֶּת
יְמֵי הַמְעָשָׂה קָדְשָׁתְךָ.
הַבְּדִילָת וְקָדְשָׁת אֶת עַמְּךָ
יִשְׂרָאֵל בְּקָדְשָׁתְךָ. בָּרוּךְ
אַתָּה ייָהּוָה הַמְבָדֵיל בֵּין קָדְשׁ
לַקָּדְשׁ.

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 sanctitites.

בָּרוּךְ אַתָּה ייָהּוָה מֶלֶךְ
הָעוֹלָם, שֶׁהָחִינָנוּ וְקִימָנָנוּ
וְהִגִּיעָנוּ לַזָּמֵן 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.

כְּרָפֵס

Karpas

*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 parsley, 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:

ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בָּרוּךְ פַּרְעֹה הַאֲדָמָה.

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. While the Jews were enslaved in Egypt, their national character and spirit was cracked, broken, shattered, and split. 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 include 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 individual 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 is not always a precise translation 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 לְחַמָּא עֲנֵיא דִי אַכְלֹו
 אֶבֶה תְּנָא בְּאֶרְעָא דְמִצְרָיִם.
 כָּל דְּכַפֵּין יִתְּהִי וַיִּכְלֶל, כָּל
 דְּצַרְיךָ יִתְּהִי וַיְפִסְחָה. הַשְׁתָּא
 הַכָּא, לְשָׁנָה הַבָּא
 בְּאֶרְעָא דִיְשְׁرָאֵל. הַשְׁתָּא

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.

עֲבָדִי, לְשֹׁנָה הַבָּאָה בְּנֵי
חוֹרִין.

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 נִשְׁתַּבְעָה הַלְּילָה הַזֶּה
מִכָּל הַלְּילוֹת?

Why is this night different from all other nights?

שֶׁבֶל הַלְּילוֹת אָנוּ אָוְבָּלִין
חַמֵץ וְמַצָּה, הַלְּילָה הַזֶּה -
כָּלּוּ מַצָּה!

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

שֶׁבֶל הַלְּילוֹת אָנוּ אָוְבָּלִין
שְׁאָר יְרֻקּוֹת, הַלְּילָה הַזֶּה -
מְרוֹרִי!

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

שֶׁבֶל הַלְּילוֹת אֵין אָנוּ
מְטֻבְּלִין אֲפִילוּ פָעַם אַחַת,
הַלְּילָה הַזֶּה - שְׂתִי פָעָמִים!

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

שֶׁבֶל הַלְּילוֹת אָנוּ אָוְבָּלִין
בֵּין יוֹשְׁבִין וּבֵין מַסְבִּין,
הַלְּילָה הַזֶּה - כָּלָנוּ מַסְבִּין!

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

The matzah is partially uncovered.

If the Seder plate was removed from the table, it should be returned.

עֲבָדִים חַיָּנוּ לְפִרְעָה
 בְּמִצְרָיִם, וַיּוֹצִיאָנוּ יְהוָה חַיָּינוּ
 מֵשֶׁם בַּיָּד חֶזְקָה וּבְזָרוּעָן
 נָטוּיה. וְאֵלּוּ לֹא הָזִיא
 הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת
 אֲבוֹתֵינוּ מִמִּצְרָיִם, הָרִי אָנוּ
 וּבָנֵינוּ וּבָנֵי בָנֵינוּ מַשְׁעָבָדִים
 חַיָּנוּ לְפִרְעָה בְּמִצְרָיִם.
 וְאַפְּילוּ כָּלָנוּ חֶכְמִים, כָּלָנוּ
 בָּבוּגִים, כָּלָנוּ זְקִנִּים, כָּלָנוּ
 יוֹדָעִים אֶת הַתּוֹרָה, מַצּוּה
 עָלֵינוּ לְסִפְר בִּיצְיאָת
 מִצְרָיִם. וְכֹל הַמְּרֹבֶה לְסִפְר
 בִּיצְיאָת מִצְרָיִם הָרִי זֶה
 מַשְׁבָּחָה.

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 Azaryah, 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.

מְעַשָּׂה בֶּרְבִּי אֲלֵיעֶזֶר וְרַבִּי
יְהוֹשֻׁעַ וְרַבִּי אֲלֵיעֶזֶר בֶּן
עֲזִירִיה וְרַבִּי עֲקִיבָא וְרַבִּי
טְרַפּוֹן שֶׁהָיָה מִסְבֵּין בְּבִגְיִ
בָּרָק, וְהִיא מִסְפְּרִים בִּיצְיאָת
מִצְרָיִם כֹּל אֶזְתוֹ הַלִּילָה עַד
שֶׁבָּאוּ תַּלְמִידֵיכֶם וְאָמַרְוּ
לָהֶם: רְבֹתֵינוּ, הָגַע זָמָן
קְרִיאָת שְׁמָע נְשָׁל שְׁחָרִית.

אָמַר רַבִּי אֲלֵיעֶזֶר בֶּן עֲזִירִיה:
הִרְיָה אָנִי בֶּן שְׁבעִים שָׁנָה,
וְלֹא זָכִיתִי שְׁתַّאֲמֵר יִצְיאָת
מִצְרָיִם בְּלִילּוֹת עַד שְׁדָרְשָׁה
בֶּן זֹמָא: שְׁנָאָמֵר, לִמְעֵן
תִּזְכֵּר אֶת יוֹם צִאתְךָ מִמִּצְרָיאָ
מִצְרָיִם כֹּל יְמִינִיךָ, יְמִינִיךָ -
הַיּוֹם, כֹּל יְמִינִיךָ - הַלִּילּוֹת.
וְתַּבְמִים אָוּמָרִים:
יְמִינִיךָ - הַעוֹלָם הַזֶּה, כֹּל
יְמִינִיךָ - לְהַבְיאָ לִימוֹת
הַמֶּשִׁיחָה.

Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, 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."

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.

**בָּרוּךְ הַמֶּקוֹם, בָּרוּךְ הוּא.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל, בָּרוּךְ הוּא.**

**כִּנְגַּד אִרְבָּעָה בָּנִים דָּבָרָה
תוֹרָה. אֶחָד חֲכָם, וַאֲחָד
רָשָׁע, וַאֲחָד פָּם, וַאֲחָד
שָׁאַיּוֹן יֹדַע לְשָׁאוֹל.**

**חֲכָם - מָה הוּא אָמֵר? מָה
הַעֲדּוֹת וְהַחֲקִים וְהַמְשֻׁפְטִים
אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ
אַתֶּכָם? וְאֵת אַתָּה אָמַר לוֹ
בְּהַלְכֹת הַפֵּסֶח: אֵין
מְפֻטִּירִין אַחֲרֵי הַפֵּסֶח
אֲפִיקוֹמָן.**

**רָשָׁע - מָה הוּא אָמֵר? מָה
הַעֲבָדָה הָזֶאת לְכֶם? לְכֶם -
וְלֹא לוֹ. וְלֹפִי שְׁהוֹצִיא אֶת
עָצָמוֹ מִן הַכְּלֵל כְּפֶר בַּעֲקָר.
וְאֵת אַתָּה הַקְהָה אֶת שְׁנָיו
וְאָמַר לוֹ: בַּעֲבוּר זֶה עָשָׂה יְיָ
לִי בְּצָאתִי מִמִּצְרַיִם. לִי -**

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

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.

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 as the Afikoman.

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

וְלֹא לֹז אִילוּ הָיָה שֶׁם, לֹא
הָיָה נְגַאל.

תְּפִם - מָה הַוָּא אָוּמָר? מָה
זָאת? וְאָמְרָתָ אֲלֵינוּ: בְּחַזְקָ
יָד הַוְצִיאָנוּ יְיָ מִמִּצְרַיִם,
מִבֵּית עֲבָדִים.

וְשַׁאֲינָנוּ יוֹדַע לְשַׁאֲול - אָתָּ
פְּתַח לוּ, שְׁנָאָמָר: וְהַגְּדָתָ
לְבָנֶךָ בַּיּוֹם הַהּוּא לְאָמָר,
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי
בְּצִאתִי מִמִּצְרַיִם.

there, he would not have been saved.

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?

יִכְלֶל מִרְאֵשׁ חֶדְשׁ, תַּלְמִיד
לוֹמֵר בַּיּוֹם הַהּוּא, אֵי בַּיּוֹם
הַהּוּא יִכְלֶל מִבָּעוֹד יוֹם,
תַּלְמִיד לוֹמֵר בַּעֲבוּר זֶה -
בַּעֲבוּר זֶה לֹא אָמְרָתִי אֶלָּא
בְּשַׁעַת שְׁיִישׁ מַצָּה וּמַרוֹר
מְנֻחִים לְפָנֶיךָ.

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.

THE RETELLING OF THE EXODUS BEGINS

מִתְחַלָּה עֹבֶדִי עֲבוֹדָה זָרָה
הִיּוּ אֲבוֹתֵינוּ, וְעַכְשֵׁיו קָרְבָּנוּ
הַמָּקוֹם לְעַבְדָּתוֹ, שֶׁנֶּאָמָר:
וַיֹּאמֶר יְהוָשֻׁעַ אֱלֹהֵי כָּל הָעָם,
בָּהּ אָמַר יְהִי אֱלֹהֵי יִשְׂרָאֵל:
בְּעֵבֶר הַנָּהָר יַשְׁבָּוּ
אֲבוֹתֵיכֶם מַעוֹלָם, תְּרֵחָ אָבִי
אֶבְרָהָם וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ
אֱלֹהִים אֶחָדים. וַיַּאֲקַח אֶת
אֲבֵיכֶם אֶת אֶבְרָהָם מִעֵבֶר
הַנָּהָר וְאַולֵּךְ אֶתоֹתָו בְּכָל
אֶרֶץ כְּנָעָן, וְאֶרֶבֶה אֶת זָרָעוֹ
וְאֶתְנָן לוּ אֶת יִצְחָק, וְאֶתְנָן
לִיִּצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו.
וְאֶתְנָן לְעֵשָׂו אֶת הַר שְׁעִיר
לְרֶשֶׁת אֶתְוֹ, וַיַּעֲקֹב וּבְנָיו
יָרֹדוּ מִצְרָיִם.

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.

בָּרוּךְ שֹׁמֶר הַבְּטָחָת
 לִיְשָׂרָאֵל, בָּרוּךְ הוּא.
 שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא חָשַׁב
 אֶת הַקָּז, לְעֲשֹׂת בָּמָה
 שֶׁאָמַר לְאַבְרָהָם אָבִינוּ
 בְּבָרִית בֵּין הַבָּתָרִים,
 שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָהָם,
 יְדֻעַ תִּדְעַ כִּי גָּר יְהִי זָרַעַ
 בָּאָרֶץ לֹא לָהֶם, וְעַבְדּוּם
 וְעַבְדוּ אֶתְכֶם אֶרְבּוּ מֵאוֹת
 שָׁנָה. וְגַם אֶת הַגּוֹי אָשֶׁר
 יַעֲבֹדוּ הָןָן אָנֹכִי וְאַחֲרַי כֵּן
 יֵצְאָו בְּרַכְשׁ גָּדוֹל.

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 שְׁעַמְדָה לְאַבּוֹתֵינוּ
 וְלָנוּ שֶׁלֹּא אַחֲד בַּלְבָד עַמְדָה
 עֲלֵינוּ לְכִלּוֹתֵנוּ, אַלֲא שְׁבָכֶל
 דָּוָר וְדָוָר עַמְדִים עֲלֵינוּ
 לְכִלּוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ
 הוּא מַצְילֵנוּ מִידָּם.

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

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.'"

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!

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 praises 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.

צָא וְלִמֶּד מַה בְּקֹשׁ לְבָנָן
הָאֲרָמִי לְעֵשׂוֹת לִיעַקְבָּן
אָבִינוּ. שֶׁפָּרָעָה לֹא גַּזֵּר
אֶלָּא עַל הַזָּכְרִים וְלְבָנָן בְּקֹשׁ
לְעֻקָּר אֶת הַבָּל, שֶׁנְּאָמְרָה:
אֲרָמִי אָבֵד אָבִי, וַיַּרְדֵּךְ
מִצְרִים וַיִּגְּרַב שָׁם בְּמִתְּאַיִלְתִּי
מַעַט, וַיְהִי שָׁם לְגוּי גָּדוֹל,
עָצָום וּרְבָּן.

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."

"וַיָּרֶד מִצְרַיִם" - אָנוֹס עַל
פִּי הַדָּבָר.

"וַיֵּגֶר שָׁם" - מַלְמֵד שֶׁלֹּא
יָרֶד יַעֲקֹב אָבִינוּ לְהַשְׁתַּקְעַ
בְּמִצְרַיִם אֶלָּא לְגֹר שָׁם,
שֶׁנֶּאֱמָר: וַיּَאֹמַר אֶל פְּרָעָה,
לְגֹר בָּאָרֶץ בָּאָנוּ, כִּי אֵין
מִרְעָה לְצַאן אֲשֶׁר לְעַבְדִּיכָּן,
כִּי כִּבְד הַרְעָב בָּאָרֶץ בְּנֵעַן.
וְעַתָּה יִשְׁבּוּ נָא עַבְדִּיכָּן
בָּאָרֶץ גְּשֻׁן.

"בְּמַתִּי מַעַט" - בָּמִה
שֶׁנֶּאֱמָר: בְּשְׁבָעִים נִפְשָׁ
יָרְדוּ אֲבוֹתֵיכָם מִצְרַיִם,
וְעַתָּה שְׁמָך יְיָ אֱלֹהֵיכָם
בְּכָבוֹדֵיכָם הַשְׁמִינִים לְרַב.
וַיָּהִי שָׁם לְגוֹי" - מַלְמֵד
שֶׁהָיוּ יִשְׂרָאֵל מִצְּנִינִים שָׁם.

"גָּדוֹל, עָצֹם" - בָּמִה
שֶׁנֶּאֱמָר: וּבְנֵי יִשְׂרָאֵל פָּרוּ

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

"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 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

וַיָּשִׁרְצּוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בָּמָאֵד
מָאֵד, וַתִּמְלֹא הָאָרֶץ אֶתְּם.
שֶׁנֶּאֱמָר:
וּרְבָה בָּמָה הַשְׁפֵּחָה
רַבָּה בְּצָמָה נִתְתִּיק,
וְתָרַבִּי וְתָגַדְלִי
וְתָבָאִי בְּעָדִי עָדִים, שְׂדִים
נְכֻנוּ וְשָׁעַרְךָ צְמָח, וְאַתָּ
עָרָם וְעָרִיה. וְאַעֲבָר עַלְיךָ
וְאָרָאךְ מִתְבּוֹסָסָת בְּדָמִיךָ,
וְאָמָר לְךָ בְּדָמִיךָ חַי, וְאָמָר
לְךָ בְּדָמִיךָ חַי.

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.

וַיִּרְעָו אֶתְּנוּ הַמִּצְרִים
וַיַּעֲפְנוּ, וַיִּתְנַנוּ עַלְינוּ עֲבָדָה
קָשָׁה.
- אֶתְּנוּ הַמִּצְרִים" -
שֶׁנֶּאֱמָר:
הַבָּה בָּמָה

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

"The Egyptians treated us badly," as the story indicates: "Come, let us outwit the people lest they

**נַתְחַכֵּמָה לֹא פָנִי רֶבֶה, וְהִיא
בַּי תִּקְרָא אֲנָה מְלֻחָּמָה וְנוֹסֶף
גַּם הוּא עַל שְׁנָאִינוּ וְגַלְעָם
בָּנוּ, וְעַלְהָ מִן הָאָרֶץ.**

**"וַיַּעֲנִינוּ" - בָּמָה שְׁנָאָמָר:
וַיִּשְׂרִימוּ עַלְיוֹ שְׂרִי מִסִּים
לְמַעַן עֲנָתוֹ בְּסִבְלָתָם. וַיַּבְנִוּ
עָרִי מִסְכָּנוֹת לִפְרָעה. אַת
פָּתַחַם וְאַת רְעַמִּסָּס.**

**"וַיִּתְנִנוּ עַלְינוּ עֲבָדָה קָשָׁה" -
בָּמָה שְׁנָאָמָר: וַיַּעֲבֹדוּ
מִצְרָיִם אַת בְּנֵי יִשְׂרָאֵל
בְּפָרָךְ.**

**וְנִצְעַק אֶל יְיָ אֱלֹהֵי אֲבֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קְلָנוּ, וַיַּרְא
אֶת עֲנֵינוּ וְאֶת עַמְלֵנוּ וְאֶת
לְחֶצְנוּ.**

**"וְנִצְעַק אֶל יְיָ אֱלֹהֵי
אֲבֹתֵינוּ" - בָּמָה שְׁנָאָמָר:
וַיְהִי בִּימִים הָרַבִּים הָהִם
רִימָת מֶלֶךְ מִצְרָיִם, וַיַּאֲגַחֵז
בְּנֵי יִשְׂרָאֵל מִן הַעֲבֹדָה**

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.

"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."

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

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."

"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."

וַיַּעֲקֹב, וַיַּעֲלֶל שׁוֹעָתָם אֶל
הָאֱלֹהִים מִן הַעֲבָדָה.

"וַיִּשְׁמַע יְהוָה קָלֵנוּ" - בָּמָה
שֶׁנֶּאָמַר: וַיִּשְׁמַע אֱלֹהִים
אֶת נְאֻקְתָּם, וַיִּפְרֹאֵר אֱלֹהִים
אֶת בְּרִיתֵנוּ אֶת אֶבְרָהָם,
אֶת יַצְחָק וְאֶת יַעֲקֹב.

"וַיַּרְא אֶת עֲנֵינוּ" - זוּ
פְּרִישָׁת דָּرְךָ אֶרְץ, בָּמָה
שֶׁנֶּאָמַר: וַיַּרְא אֱלֹהִים אֶת
בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

"וַיַּאֲתַע מְלִינוּ" - אֶל הַבָּנִים.
בָּמָה שֶׁנֶּאָמַר: כֹּל הַבָּן
הַיּוֹד הַיָּרָה תַּשְׁלִיכְהוּ
וְכֹל הַבָּת תִּמְיוֹן.

"וַיַּאֲתַח לְחַצְנָנוּ" - זה הַדְּמָקָם,
בָּמָה שֶׁנֶּאָמַר: וְגַם רְאִיתִי
אֶת הַלְּחֵץ אֲשֶׁר מִצְרִים
לְחַצִּים אָתָם.

וַיַּצְאָנוּ יְהוָה מִמִּצְרַיִם בְּ יַד
מִזְקָה וּבְזָרָע בְּטוּיה, וּבְמָרָא

"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."

"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.

"And our labor" – the labor was overwhelming because Pharoah 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."

"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."

The passage continues: "The Eternal took us out of Egypt with a strong hand and an outstretched

גדל, ובאותות ובמִפְתָּחִים.

arm, and with a great manifestation, signs, and wonders."

"וַיֹּצֵא אֱלֹהִים מִמִּצְרַיִם" - לא על ידי מלאך, ולא על ידי שֶׁרֶף, ולא על ידי שְׁלֵיחַ, אלא הקדוש ברוך הוא ב כבודו וב עצמו, ש נא אמר: ו עברתי ב ארץ מצרים בלילה זהה, והכיתי כל בכור ב ארץ מצרים מאדים ועד בהמה, ובבל אלハイ מצרים אענשה שפטים. אני יי...".

"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:

"וַעֲבָרָתִי בָּאָרֶץ מִצְרַיִם בְּלִילָה הַזָּה" - אני ולא מלאך.

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

"וְהִכִּיתִי כָּל בָּכֹר בָּאָרֶץ מִצְרַיִם" - אני ולא שֶׁרֶף.

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

"וּבְכָל אֲלֹהִים מִצְרַיִם אָעַנְשָׂה שְׁפָטִים" - אני ולא השליח.

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

"אָנִי יי" - אני הוא ולא אחר.

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

"בָּיִד תְּזֻקָּה" - זו הדבר, بما ש נא אמר: הגה יד יי

Returning to the original passage, we shall continue expounding the

הוּא בְּמִקְנֵךְ אָשֶׁר בַּשְׁזֹה,
בְּסֻסִים, בְּחַמְרִים, בְּגַמְלִים,
בְּבָקָר וּבְצָאן, ذָבָר כְּבָד
מַאֲד.

וּבְזָרָע גַּטְיוֹת - זו הַחֲרֵב,
כִּמְהָ שְׂנָאָמָר: וּמְרָבוֹ
שְׁלוֹפָה בִּזְדּוֹן, גַּטְיוֹת עַל
רוּשָׁלִים.

"וּבְמִרְאָה גָּדוֹלָה" - זו גָּלוֹי
שְׁכִינָה, כִּמְהָ שְׂנָאָמָר: אוֹ
הַנֶּסֶת אֱלֹהִים לְבָא לְקַחַת
לו גּוֹי מִקְרָב גּוֹי בִּמְסֹתָה
בְּאַתָּה וּבְמוֹפְתִים,
וּבְמִלְחָמָה וּבִיד חִזְקָה
וּבְזָרָע גַּטְיוֹת, וּבְמִרְאָה
גָּדוֹלִים, בְּכָל אָשֶׁר עָשָׂה
לְכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרָיִם
לְעֵינֶיךָ.

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.

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

"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?"

"וּבְאֶתְוֹת" - זה המטה, במאה שגא אמר: ואות המטה ה'זה תקח בידך, אשר תעש בזאת.

"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 that 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 idea that 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.

"וּבָמִפְתָּחִים" - זה הדם, במאה שגא אמר: ונתני מופתים בשמיים ובארץ:

"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:

דָם, **וְאַשׁ** blood,
and fire,
וְתִמְרֹות עֶשֶׂן. and pillars of smoke."

- **דָבָר אֶחָר:** **בִּיד חִזְקָה**
- **שְׁתִים,** **וּבִלְעָד נִטְנִיה**
- **שְׁתִים,** **וּבִמְרָא גָּדֵל**
- **שְׁתִים,** **וּבְאַתּוֹת - שְׁתִים,**
- **וּבִמְפָתִים - שְׁתִים.**

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.

**אֱלֹהִים עֶשֶׂר מִבּוֹת שְׁהַבִּיא
הַקָּדוֹש בָּרוּךְ הוּא עַל
הַמִּצְרָיִם בְּמִצְרָיִם, וְאֱלֹהִים הָןָ:**

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

דָם, blood,
צְפְרִידָע, frogs,
כָּנִים, lice,
עֲרוֹב, wild animals,
דָבָר, pestilence,
שְׁחִין, boils,

בָּרְדָּ, meteors,¹

אַרְבָּהּ, locusts,

חֹשֶׁךְ, darkness,

מֵתָה בְּכֹרֹות. slaying of the first-born.

¹The seventh plague is frequently mistranslated as 'hail', but the verses in Exodus 9:18-25 indicate that it was a singularly unique phenomenon: that it had never happened before and never will again; that it was fire raining from the sky, that it broke the trees and killed animals and people that were struck. In context, it seems that the simplest explanation is that it was a plague of meteors.

רַבִּי יְהוּדָה חִיה נוֹתֵן בְּהַם
סְמִינִים:

דְּצַח, *detzach*,

עֲדַשׁ, *adash*,

בְּאַחֲבָה.

רַבִּי יוֹסֵי הַגָּלִילִי אָמֵר: מִנֵּין
אַתָּה אָמֵר שֶׁלְקוּ הַמְּצָרִים
בְּמְצָרִים עַשְׂרֵה מִבּוֹת וְעַל
הַיּוֹם לְקַיְם תְּמִשִּׁים מִבּוֹת?
בְּמְצָרִים מַה הוּא אָמֵר?
וַיֹּאמֶר: הַחֲרַטְמִים אֶל
פְּרֻעָה: אַצְבָּע אֱלֹהִים הוּא,
וְעַל הַיּוֹם מַה הוּא אָמֵר?
וַיַּרְא יִשְׂרָאֵל אֶת הַיּוֹם

The last verse we recited hinted to the fact that there were ten plagues. Rabbi Yossi from the Galilee 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

הָגָדַת הָאֲשֶׁר עָשָׂה ייְהוָה בְּמִצְרָיִם, וַיַּרְא אֹהֶן אֶת ייְהוָה וַיַּאמְינֵנוּ בָּיו וַיַּמְלִא תְּעֻבָּנוּ. בַּמָּה לְקֹדֶשׁ בְּאַצְבָּעָה? עַשְׂרֵה מִפְוָתָה. אָמָר מִעְתָּה: עַשְׂרֵה מִפְוָתָה בְּמִצְרָיִם לְקֹדֶשׁ עַשְׂרֵה מִפְוָתָה וְעַל הַיּוֹם לְקֹדֶשׁ חַמְשִׁים מִפְוָתָה.

רַבִּי אֱלִיעֶזֶר אָמָר: מִנְיָן שְׁבָל מִבָּה וּמִבָּה שְׁהַבִּיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרָיִם בְּמִצְרָיִם הִתְהַלֵּל שֶׁל אֶרְבָּעָה מִפְוָתָה? שֶׁנֶּאֱמָר: יְשַׁלֵּחַ בְּםַרְנוֹ אֶפְוזׁ, עַבְרָה זָעַם וַצְרָה, מְשֻלָּחת מְלָאָכִי רָעִים. עַבְרָה - אַחַת, זָעַם - שְׁתִּים, וַצְרָה - שְׁלֹשׁ, מְשֻלָּחת מְלָאָכִי רָעִים - אֶרְבָּעָה. אָמָר מִעְתָּה: בְּמִצְרָיִם לְקֹדֶשׁ אֶרְבָּעִים מִפְוָתָה וְעַל הַיּוֹם לְקֹדֶשׁ מֶאֱתִים מִפְוָתָה.

saw the great hand that The Eternal excercised 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.

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 אֹמֵר: מִנִּין
 שֶׁכְלָמֶה וּמֶה שֶׁהָבִיא
 הַקָּדוֹשׁ בָּרוּךְ הוּא עַל
 הַמִּצְרִים בְּמִצְרִים הִתְהַ
 נַלְחַת חִמְשׁ מִפּוֹת? שֶׁנֶּאֱמָר:
 יְשַׁלֵּחַ בָּם תְּרוֹן אַפּוֹ, עֲבָרָה
 וְעַם וַצָּרָה, מְשֻלָּחַת
 מְלָאָכִי רָעִים. תְּרוֹן אַפּוֹ -
 אַחֲת, עֲבָרָה - שְׁתִים, וְעַם
 שְׁלַשׁ, וַצָּרָה - אַרְבָּעָה -
 מְשֻלָּחַת מְלָאָכִי רָעִים -
 חִמְשׁ. אַמְוֹר מְעַטָּה:
 בְּמִצְרִים לְקֹדֶם חִמְשִׁים מִפּוֹת
 וְעַל הַיּוֹם לְקֹדֶם חִמְשִׁים
 וּמְאַתִּים מִפּוֹת.

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.

**בַּמָּה מְעֻלֹּות טוֹבּוֹת לְמִקּוֹם
 עַלְיָנוּ!**

How many levels of goodness has the Omnipresent bestowed us!

אֲלֹו הָזִיאָנוּ מִמִּצְרַיִם
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים,
דִּיןָ.

If He had brought us out from Egypt, but had not carried out judgments against them, it would have been enough!

אֲלֹו עָשָׂה בָּהֶם שְׁפָטִים,
וְلֹא עָשָׂה בָּאלֹהֵיכֶם, דִּיןָ.

If He had carried out judgments against them, but not against their idols, it would have been enough!

אֲלֹו עָשָׂה בָּאלֹהֵיכֶם,
וְלֹא הָרַג אֶת בָּכֹרֵיכֶם,
דִּיןָ.

If He had destroyed their idols, but had not slain their first-born, it would have been enough!

אֲלֹו הָרַג אֶת בָּכֹרֵיכֶם
וְלֹא נָתַן לָנוּ אֶת מִמּוֹנָם,
דִּיןָ.

If He had slain their first-born, but had not given us their wealth, it would have been enough!

אֲלֹו נָתַן לָנוּ אֶת מִמּוֹנָם
וְלֹא קָרַע לָנוּ אֶת הַיּוֹם,
דִּיןָ.

If He had given us their wealth, but had not split the sea for us, it would have been enough!

אֲלֹו קָרַע לָנוּ אֶת הַיּוֹם
וְלֹא הָעַבֵּרְנוּ בְּתוֹכוֹ
בְּחֻרְבָּה, דִּיןָ.

If He had split the sea for us, but had not taken us through it on dry land, it would have been enough!

אֲלֹו הָעַבֵּרְנוּ בְּתוֹכוֹ
בְּחֻרְבָּה
וְלֹא שָׁקַע צִרְנוּ בְּתוֹכוֹ,
דִּיןָ.

If He had taken us through the sea on dry land, but had not drowned our oppressors in it, it would have been enough!

אֲלֹו שָׁקַע צִרְנוּ בְּתוֹכוֹ
וְלֹא סִפְקָ צִרְבָּנוּ בְּמִדְבָּר
אֶרְבָּעִים נָשָׂנה, דִּיןָ.

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!

אֲלֹו סְפִק צָרְבָנו בַּמִּדְבָּר
אֶרְבָּעִים נָשָׂנָה
וְלֹא הָאָכִילָנו אֶת הַמָּן,
דִּיְנָה.

If He had supplied our needs in the desert for forty years, but had not fed us the manna, it would have been enough!

אֲלֹו הָאָכִילָנו אֶת הַמָּן
וְלֹא נָתָן לָנוּ אֶת הַשְׁבָתָה,
דִּיְנָה.

If He had fed us the manna, but had not given us the Sabbath, it would have been enough!

אֲלֹו נָתָן לָנוּ אֶת הַשְׁבָתָה,
וְלֹא קָרְבָנו לִפְנֵי הַר סִינֵי,
דִּיְנָה.

If He had given us the Sabbath, but had not brought us before Mount Sinai, it would have been enough!

אֲלֹו קָרְבָנו לִפְנֵי הַר סִינֵי,
וְלֹא נָתָן לָנוּ אֶת הַתּُוֹרָה,
דִּיְנָה.

If He had brought us before Mount Sinai, but had not given us the Torah, it would have been enough!

אֲלֹו נָתָן לָנוּ אֶת הַתּُוֹרָה
וְלֹא הָבִיןָנו לְאָרֶץ יִשְׂרָאֵל
יִשְׂרָאֵל, דִּיְנָה.

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

אֲלֹו הָבִיןָנו לְאָרֶץ יִשְׂרָאֵל
וְלֹא בָנָה לָנוּ אֶת בֵּית
הַבְּחִירָה, דִּיְנָה.

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 אֶתְתָּה, בִּמְה וּבִמְה, טוֹבָה
כְּפֻלָה וּמְכֻפָּלה לְמִקּוּם
עֲלֵינוּ: שֶׁהָזִיאָנו מִמְצָרִים,
וַעֲשָׂה בָּהֶם שְׁפָטִים, וַעֲשָׂה

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

בְּאֲלֹהֵיכֶם, וְהַרְגָּאת
 בְּכָרֵיכֶם, וְנִתְןָ לְנוּ אֶת
 מִמּוֹנֶם, וְקָרְעָתָנוּ אֶת הַיּוֹם,
 וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
 וְשִׁקְעָתָרָנוּ בְּתוֹכוֹ, וְסִפְקָה
 צְרַכָּנוּ בְּמִדְבָּר אֶרְבָּעִים
 שָׁנָה, וְהַאֲכִילָנוּ אֶת הַמּוֹן,
 וְנִתְןָ לְנוּ אֶת הַשְׁבָּת, וְקָרְבָּנוּ
 לִפְנֵי הַר סִינִי, וְנִתְןָ לְנוּ אֶת
 הַתּוֹרָה, וְהַכְּנִיסָנוּ לְאֶרְץ
 יִשְׂרָאֵל, וּבְנָהָתָנוּ אֶת בֵּית
 הַבָּחִירָה לְכִפֵּר עַל כָּל
 עֲוֹנוֹתֵינוּ.

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

רַبָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כִּל
 שְׁלָא אָמֵר שְׁלָשָׁה דָבָרִים
 אֲלֹו בְּפַסְחָה, לֹא יֵצֵא יְדֵי
 חֻזְבָּתוֹ, וְאֲלֹו הַן: פַסְחָה,
 מַצָּה, וְמַרְורָה.

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:

אַבּוֹתֵינוּ פַסְחָה שְׁחִיוֹ
 שְׁבִיתֵנוּ אָבוֹתֵינוּ בְּזָמָן אָבוֹכְלִים

The Paschal Lamb, which our ancestors ate during the time of the Holy Temple, what does it signify? It is because the Holy and

הַמְּקֹדֵשׁ הָיָה קִים, עַל שָׂוִם
 מַה? עַל שָׂוִם שֶׁפֶסֶח
 הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בְּתִי
 אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמָר:
 וְאַמְرָתֶם זְבַח פֶּסֶחֶת הַזָּא
 לִי, אֲשֶׁר פֶּסֶחֶת עַל בְּתִי בְּנֵי
 יִשְׂרָאֵל בְּמִצְרַיִם בְּנֶגֶף אֶת
 מִצְרַיִם, וְאֶת בְּתִינּוֹן הַצִּיל,
 וַיַּקְרֵד הַעַם וַיַּשְׁתַּחַווּ.

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

מַצָּה זוֹ שֶׁאנוּ אָכְלִים, עַל
 שָׂוִם מַה? עַל שָׂוִם שֶׁלֹּא
 הַסְּפִיק בְּצָקָם שֶׁל אֲבוֹתֵינוּ
 לְהַתְמִימֵץ עַד שְׁנָגֵלה עַלְיָהֶם
 מֶלֶךְ מֶלֶכִי הַמֶּלֶכִים,
 הַקָּדוֹשׁ בָּרוּךְ הוּא, וְגַאֲלָם,
 שֶׁנֶּאֱמָר: וַיַּאֲפֵו אֶת הַבָּצָק
 אֲשֶׁר הַזִּיאוּ מִמִּצְרַיִם עֲגוֹת
 מִצּוֹת, כִּי لֹא תְמִימֵץ, כִּי
 גַּרְשֵׁנוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
 לְהַתְמִימֵה, וְגַם צָדָה לֹא
 עָשָׂוּ לָהֶם.

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."

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 they brought out of Egypt into cakes of matzah, that were not leavened, because 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:

מְרֹר זֶה שְׁאָנוּ אֲוֹכְלִים, עַל
שֻׁוּם מָה? עַל שֻׁוּם שְׁמָרָה
הַמְצָרִים אֶת חֵי אֲבוֹתֵינוּ
בְּמְצָרִים, שְׁנָאָמָר: וַיִּמְرָה
אֶת חֵי הָם בַּעֲבָדָה קָשָׁה,
בְּחָמֵר וּבְלִבְנִים וּבְכָל עֲבָדָה
בְּשָׁדָה אֶת כָּל עֲבָדָתֶם
אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרָךְ.

בְּכָל דָּוָר וְדָוָר חִיב אָדָם
לְרֹאָת אֶת עַצְמוֹ בְּאַלְוָן
הַזָּא יָצָא מִמְצָרִים,
שְׁנָאָמָר: וְהַגְּדָת לְבָנֶך בַּיּוֹם
הַהוּא לִאמֶר, בַּעֲבוֹר זֶה
עָשָׂה יְיָ לִי בָּצָאָתִי
מִמְצָרִים. לֹא אֶת אֲבוֹתֵינוּ
בְּלִבְדֵּך גָּאֵל הַקָּדוֹש בָּרוּךְ
הֽוּא, אֶלָּא אֶפְרַע אֲוֹתָנוּ גָּאֵל
עַמָּהֶם, שְׁנָאָמָר: וְאֲוֹתָנוּ
הַזָּרִיא מְלַשֵּׁם, לְמַעַן הַבִּיא
אֲוֹתָנוּ לְתֹתֵת לְנוּ אֶת הָאָרֶץ
אֲשֶׁר נִשְׁבַּע לְאַבְתָּנוּ.

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."

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."

Raise the cup of wine while reciting the following paragraph:

חַיִּים אֲנָחָנוּ לְפִיכֶךָ
 לְשָׁבֵח, לְהַלֵּל, לְהַזְדֹּת,
 לְפָאָר, לְרוֹמָם, לְהַזָּר,
 לְבָרָךְ, לְעַלְלה וּלְקָלֵס לְמַיִּם
 שְׁעַשָּׂה לְאָבוֹתֵינוּ וּלְנוּ אֶת
 כָּל הַנְּסִים הָאֱלֹהִים: הַזָּכִיאָנוּ
 מִעֲבָדּוֹת לְחַרְוֹת, מִגְּזֹון
 לְשָׁמָחָה, וּמִאָבֶל לַיּוֹם טוֹב,
 וּמִאָפְלָה לְאֹור גָּדוֹל,
 וּמִשְׁעָבֹד לְגַאֲלָה. וַיְאִמֵּר
 חֲדָשָׁה: שִׁירָה לְפָנָיו הַלְלוּיָה.

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 יְהָה הַלְלוּ עַבְדֵי יְהָה
 הַלְלוּ אֶת שְׁם יְהָה. יְהָיָה
 שְׁם יְהָה מְבָרֵךְ מְעַטָּה וְעַד
 עַולְם. מִמְּזֹרֶחֶת שְׁמַט עַד
 מִבּוֹאוֹ מִהָּלֵל שְׁם יְהָה. רַם
 עַל כָּל גּוֹיִם יְהָה עַל
 הַשְּׁמִימִים בָּבּוֹדוֹן. מֵי כִּיהָה
 אֱלֹהֵינוּ הַמְּגֻבֵּיהָי לְשָׁבֶת.
 הַמְּשֻׁפֵּילִי לְרָאוֹת בְּשָׁמִים

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 Essence to descend upon heaven and earth! He raises the poor from the dust,

וּבָאָרֶץ. מִקְיָמֵי מַעֲפָר דָל
מִאָשְׁפָת יְרִים אֶבְיוֹן.
לְהוֹשִׁיבִי עִם נְדִיבִים עִם
נְדִיבִי עַמּוֹ. מַוְשִׁיבִי עַקְרָת
הַבַּיִת אֶם הַבָּנִים שְׁמָחָה
הַלְלוּ יְהָ.

בְּצָאת יִשְׂרָאֵל מִמּצְרִים
בֵּית יַעֲקֹב מִעַם לֵעֵז. הִתֵּה
יְהוּדָה לְקָדְשָׁו יִשְׂרָאֵל
מִמְשָׁלוֹתָיו. הַיּוֹם רָאָה וַיַּנִּסֶּה
הַיְרָדוֹן יָסֶב לְאַחֲרָו. הַחֲרִים
רַקְדוּ בָּאַיִלִים גְּבוּזָת בְּבִנֵּי
צָאן. מָה לְךָ הַיּוֹם כִּי תָנוּס
הַיְרָדוֹן תָּסֶב לְאַחֲרָו. הַחֲרִים
תַּרְקְדוּ בָּאַיִלִים גְּבוּזָת בְּבִנֵּי
צָאן. מִלְפָנֵי אֲדוֹן חֻגְלִי אָרֶץ
מִלְפָנֵי אֱלֹהָה יַעֲקֹב. הַהֲפָכִי
הַצּוֹר אֲגָם מִים חַלְמִישׁ
לְמַעַינֵּנוּ מִים.

Raise the cup of wine and recite the following blessing:

בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אָשָׁר גַּאֲלָנוּ וּגְאַל
אֶת אָבוֹתֵינוּ מִמּצְרִים,
וְהִגִּיעֵנוּ לְלִילָה הַזָּה לְאָכֵל

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.

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,

בָּזְמַצֵּחַ וּמִרְוֶרֶת. כֹּן יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יִגְיַעַנוּ לְמוֹעָדִים וּלְרִגְלִים
 אַחֲרִים הַבָּאִים לְקֻרָאָתֵנוּ
 לְשָׁלוֹם, שְׁמָחִים בְּבָנֵינוּ עִירָךְ
 וּשְׁשִׁים בְּעִבּוֹדְתְךָ. וּנְאַכְלֶנּוּ
 שֶׁם מִן הַזְּבָחִים וּמִן
 הַפְּסָחִים אֲשֶׁר יִגְיַע דָמָם
 עַל קִיר מִזְבֵּחַ לְרָצֹן,
 וְנוֹדֵה לְךָ שִׁיר חֶדֶשׁ עַל
 אֱלֹתֵינוּ וְעַל פְּדוּת נְפִיטֵנוּ.
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ יָשָׁרָאֵל.
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם בּוֹרֶא פְּרִי הַגֶּפֶן.

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.

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.

רָחְצָה

Rachtzah

The Seder continues with the ritual of Rachtzah, 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:

ברוך אתה יי' אלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אָשֶׁר קִדְשָׁנוּ
בְּמַצּוֹתֵינוּ וְצַוְנוּ עַל נְטִילַת
יָדֵינוּ.

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.

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 a measurement of 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 two blessings:

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן
הָאָרֶץ.

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

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ
בְּמַצּוֹתֵינוּ וְצַוָּנוּ עַל אַכְילַת
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 halachich 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 marmor, 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 marmor, since it is commonly eaten as the main ingredient in salad.

However, other salad greens that are not typically the core element of a common salad make excellent choices for marmor. Both endive and raddichio have strong, bitter flavors that stand out when eaten alone, and can be considered recommended vegetables for marmor.

One should eat a *k'zeiyit*¹ of marmor after dipping it in *charoset*. Note that the intent is to use only a small amount of *charoset* when eating marmor, 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 marmor.

Recite the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ
בְּמַצּוֹתֵינוּ וְצַוָּנוּ עַל אַכְילַת
מַרְוָר.

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 marmor, 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 radicchio than fresh horseradish.

כּוֹרֵךְ

Korech

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 Korech is largely symbolic rather than a direct fulfillment of a commandment. If necessary, a qualified halachic authority can be consulted to determine the proper guidelines.

Recite the following passage:

זָכַר לִמְקָדֵש בְּהַלֵּל. כִּי
עֲשָׂה הַלֵּל בֶּזְמַן שְׁבִית
הַמְּקָדֵש הִיה קִים: הִיה
כּוֹרֵךְ מַצָּה וּמְרוֹר וְאָכְלֵל
בִּיחָד, לְקִים מֵה שְׁנָאָמֵר:
עַל מְצֻות וּמְרָרִים יַאֲכִלוּהוּ.

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

After the meal, it is time to eat the Afikoman; 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 הַמְּעֻלֹת. בָשָׂוב יי אֶת
 שִׁיבַת צִיּוֹן הַיִנּוּ כְחַלְמִים:
 אֵז יָמַלְאָ שְׁחוֹק פִינּוּ
 וְלִשׁוֹגְנוּ רֶפֶה. אֵז יָאַמְרֵנוּ
 בְגּוּים הַגְּדִיל יִלְעַשְׂתָּעָם
 אֱלֹהָה: הַגְּדִיל יִלְעַשְׂתָּעָם
 עַמּוֹנוּ. הַיִנּוּ שְׁמָחִים: שׂוֹבָה
 יִאֶת שְׁבִיתָנוּ בְאַפִיקִים
 בְּגַבְבָה: הַזְרָעִים בְּדָמָעָה
 בְּרֶגֶה יְקַצְרוּ: חָלוֹךְ יַלְךְ
 וּבְכָה נִשְׁאָמַץ הַזְרָע. בָא
 יַבָּא בְּרֶגֶה. נִשְׁאָא אַלְמָתִיוּ:

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.

רְבָוֹתִי נְבָרֶךְ:
יְהִי שֵׁם יְיָ מָבָרֶךְ מַעֲטָתָה
וְעַד עַזְלָמָ:

בְּרִשְׁוֹת מֶרְנָנוּ וְרַבְנָנוּ וְרְבּוֹתִי
נְבָרֶךְ (אֱלֹהֵינוּ) שַׁאכְלָנָנוּ
מִשְׁלָוָ:

בָּרוּךְ (אֱלֹהֵינוּ) שַׁאכְלָנָנוּ
מִשְׁלָוָ יְבָטוּבָו חַיָּנוּ:

בָּרוּךְ הוּא וָבָרוּךְ שְׁמוֹ:

Gentlemen, let us recite grace.

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

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

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

He is blessed and His name is blessed.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הָזֶן אֶת הָעוֹלָם
כָּלּוּ. בְּטוּבָו בְּחִנָּה בְּחִסְדָּ
יְבָרְחָמִים. הַזָּא נוֹתֵן לְחַם
לְכָל בָּשָׂר. כִּי לְעוֹלָם חֶסֶד:
וּבְטוּבָו הַגָּדוֹל תִּמְאִיד לֹא
חִסְר לָנוּ וְאֶל יִחְסַר לָנוּ
מִזְוֹן לְעוֹלָם וְעַד. בְּעַבוּר
שְׁמוֹ הַגָּדוֹל. כִּי הַזָּא אֶל זֶן
וּמִפְרִנֵּס לְכָל וּמְטִיב לְכָל
וּמְבִין מִזְוֹן לְכָל בְּרִיאוֹתָיו
אֶשְׁר בָּרָא: בָּרוּךְ אַתָּה יְיָ.
הָזֶן אֶת הַכְּלָל:

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.

נוֹכַה לְךָ יְיָ אֱלֹהֵינוּ. עַל
שֶׁהָנַחֲלָתْ לְאָבוֹתֵינוּ אֶרֶץ
חִמְדָה טוֹבָה וּרְחָבָה. וּעַל
שֶׁהָזָאתָנוּ יְיָ אֱלֹהֵינוּ
מִאֶרֶץ מִצְרָיִם. וּפְדִיבָתָנוּ
מִבֵּית עָבָדים. וּעַל בְּרִיתְךָ
שֶׁחָתְמָתْ בְּבָשָׂרֵנוּ. וּעַל
טוֹרָתָךְ שֶׁלְמִדְתָּנוּ. וּעַל
חִקְיךָ שֶׁהָזְדַעַתָּנוּ. וּעַל חַיִים
חָן וְחֶסֶד שֶׁחָנוּנָתָנוּ. וּעַל
אֲבִילָת מַזְון שְׁאָתָה זוּ
וּמִפְרָנָס אָוֹתָנוּ תְּמִיד. בְּכָל
יּוֹם וּבְכָל עַת וּבְכָל שְׁעָה:

וּעַל הַכָּל יְיָ אֱלֹהֵינוּ אֲנָחָנוּ
מוֹזִים לְךָ וּמְבָרְכִים אָוֹתָךְ.
יְתָבֵךְ שְׁמַךְ בְּפִי כָּל חַי
תְּמִיד לְעוֹלָם וְעַד: פְּכַתּוֹב.
וּאֲבָלָת וּשְׁבָעָת וּבְרָבָת אֶת
יְיָ אֱלֹהֵיךְ עַל הָאָרֶץ הַטְבָה
אֲשֶׁר נָתַן לְךָ: בָּרוּךְ אַתָּה
יְיָ עַל הָאָרֶץ וּעַל הַמְּזֹון:

רְחֵם נָא יְיָ אֱלֹהֵינוּ עַל
יִשְׂרָאֵל עַמְךָ. וּעַל יְרוּשָׁלַיִם
עִירְךָ. וּעַל צִיּוֹן מֶלֶכְךָ.

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 redeeming 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 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.

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

בָּבוֹדֶךְ. וְעַל מִלְכֹות בֵּית דָוִד
מִשְׁיִחַךְ. וְעַל הַבִּית הַגָּדוֹל
וַהֲקֹדֶשׁ שְׁנִיקָרָא שְׁמֶךְ
עַלְיוֹן: אֱלֹהֵינוּ אָבִינוּ. רְעָנוּ
זְנוּנוּ פְּרִנְסָנוּ וּבְלִפְלָנוּ
וְהַרְוִיחָנוּ. וְהַרְוִיחָה לְנוּ יְיָ
אֱלֹהֵינוּ מִהְרָה מִכֶּל
צְרוֹתֵינוּ. וְנָא אֶל תִּצְרִיכָנוּ
יְיָ אֱלֹהֵינוּ לֹא לִידֵי מִתְנַתָּה
בָּשָׂר וְדָם וְלֹא לִידֵי
הַלְוָאתָם. כִּי אִם לִידְךָ
הַמְּלָאָה.
הַקְדּוֹשָׁה וְהַרְחָבָה. שְׁלָא
נְבוֹשׁ וְלֹא גְּבָלָם לְעוֹלָם וְעַד:

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 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:

רְצָחָה וַהֲמִלְיכָנוּ יְיָ אֱלֹהֵינוּ
בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם
הַשְׁבִּיעִי הַשְׁבָּת הַגָּדוֹל
וַהֲקֹדֶשׁ הַזֶּה. כִּי יוֹם ذֶה
גָּדוֹל וְקֹדֶשׁ הוּא לְפָנֶיךָ
לְשָׁבָת בּוֹ וְלִנְוָתָ בּוֹ בְּאַהֲבָה
בְּמִצּוֹת רְצָוֹנֶךָ. וּבְרְצָוֹנֶךָ
הַנִּיחָ לְנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא
תְּהִא צָרָה וְיִגּוֹן וְאַנְחָה
בַּיּוֹם מְנוֹחָתֵנוּ. וְהִרְאָנוּ יְיָ
אֱלֹהֵינוּ בְּנִיחָמָת צִיּוֹן עִירְכָּךְ
וּבְבָנֵינוּ יְרוּשָׁלָם עִיר קָדְשָׁךְ
כִּי אַתָּה הוּא בַּעַל
הַיִשְׁעָות וּבַעַל הַנְּחָמוֹת.

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 וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלָה וַיָּבוֹא וַיִּגְעַץ וַיַּרְאָה
וַיַּרְאָה וַיִּשְׁמַע וַיִּפְקַד וַיִּזְכַּר
לִכְרֹונֵנוּ וַיִּקְדוּנֵנוּ וַיִּכְרֹן
אֲבוֹתֵינוּ וַיִּכְרֹן מֶשֶׁיחַ בֶּן
יְהֹודָה עַבְדָךְ וַיִּכְרֹן יְרוּשָׁלָם
עִיר קָדְשָׁךְ וַיִּכְרֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלְיטָה
לְטוּבָה לְחֵן וְלִחְסָד

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

וְבָרָחֶםִים לְמַיִם וְלְשָׁלוֹם
 בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה זָכַרְנוּ
 ייְ אֱלֹהֵינוּ בָּזֶה לְטוֹבָה וּפְקִדְנוּ
 בָּזֶה לְבָרְכָה וּהוֹשִׁיעָנוּ בָּזֶה
 לְמַיִם. וּבְדָבָר יְשִׁיעָה
 וְבָרָחֶם חֹסֵן וְחַנְנוּ וְבָרָחֶם
 עֲלֵינוּ וּהוֹשִׁיעָנוּ כִּי אֱלֹהֵיךְ
 עִינֵינוּ כִּי אֵל מֶלֶךְ מִפְנֵינוּ
 וְרָחוֹם אַתָּה:

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.

וּבְנֵה יְרוּשָׁלָם עִיר הַקָּדָשׁ
 בְּמִתְרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה
 ייְ. בָּנוֹה (בְּרָחֶמוֹ) יְרוּשָׁלָם:
 אָמֵן:

בָּרוּךְ אַתָּה ייְ אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם. הָאֱלֹהֵינוּ. אָבִינוּ. מֶלֶבְנוּ.
 אָדִירָנוּ. בָּרוּאָנוּ. גּוֹאָלָנוּ.
 יָצַרָנוּ. קָדוֹשָׁנוּ קָדוֹשׁ יְעַקָּבָר.
 רָועָנוּ רֹועָה יִשְׂרָאֵל. הַמֶּלֶךְ
 הַטּוֹב וְהַמְּטִיב לְפָלָל. שְׁבָכָל
 יוֹם וְיוֹם הוּא הַטּוֹב הוּא
 מְטִיב הוּא יִטְיב לָנוּ. הוּא
 גּוֹמְלָנוּ הוּא גּוֹמְלָנוּ הוּא

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.

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

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,

יגַמְלָנוּ לְעֵד לְחֹן וְלִחְסֹד
וְלִרְחָמִים וְלִרוּחַ הָאֱלֹהִים
וְהָצְלָחוֹת בָּרָכָה וַיְשׁוּעָה
נְחֶםָה פָּרְנָסָה וּבְלִבְלָה
וּרְחָמִים וְחִימָם וּשְׁלוּם וּכְלָל
טוֹב, וּמְכָל טֻוב לְעוֹלָם אֶל
יחָסְדָנוּ:

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

הָרְחָמָן הַזָּא יְמַלֵּךְ עַלְנוּ
לְעוֹלָם וְעַד:
הָרְחָמָן הַזָּא יִתְבָּרֵךְ בְּשָׁמִים
וּבָאָרֶץ:
הָרְחָמָן הַזָּא יִשְׂתַּבֵּחַ לְדוֹר
דוֹרִים, וִיתְפָּאֵר בָּנוּ לְעֵד
וּלְגִנְצָחָנִים, וִיתְהַדֵּר בָּנוּ
לְעֵד וּלְעוֹלָמִי עוֹלָמִים:
הָרְחָמָן הַזָּא יִפְרְנַסֵּנוּ
בְּכָבוֹד:
הָרְחָמָן הַזָּא יִשְׁבַּר עַלְנוּ
מַעַל צְנוּאָרָנוּ וְהַזָּא יוֹלִיכָּנוּ
קוֹמְמִינָת לְאָרְצֵנוּ:
הָרְחָמָן הַזָּא יִשְׁלַח לְנוּ
בָּרָכָה מִרְבָּה בְּבֵית הָזָה וּעַל
שְׁלַחַן זוֹה שְׁאָבָלָנוּ עַלְיוֹ:

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 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

הַרְחִמָּן הַוָּא יְשַׁלֵּחַ לְנוּ אֶת
אֲלֵהוֹ הַנְּבִיא זָכָר לְטוֹב
יִבְשַׂר לְנוּ בְּשׂוֹרוֹת טוֹבוֹת
לְשׁוֹ�וֹת וּגְחַמּוֹת:

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.

הַרְחִמָּן הַוָּא יִבְרֹךְ אֶת (אָבִי
מוֹרִי) בֶּעֱלָה הַבִּית הַזֶּה וְאֶת
(אָמִי מוֹרָתִי) בֶּעֱלָת הַבִּית
הַזֶּה. אָוֹתָם וְאֶת בָּיִתָּם וְאֶת
זָרָעָם וְאֶת כָּל אֲשֶׁר לָהֶם.
(הַרְחִמָּן הַוָּא יִבְרֹךְ אֹתָי
וְאֶת אֲשֶׁתִּי וְאֶת זָרְעֵי וְאֶת
כָּל אֲשֶׁר לִי/לְנוּ), אָוֹתָנוּ
וְאֶת כָּל אֲשֶׁר לְנוּ. כְּמוֹ
שֶׁנְתַּבְרְכּוּ אָבוֹתֵינוּ אֶבְרָהָם
צָחָק וַיַּעֲקֹב, בְּפָל. מַפָּל. פָל.
כְּנוּ יִבְרֹךְ אֹתָנוּ כָּלָנוּ יִתְהַדֵּד
בְּבָרְכָה שְׁלָמָה. וּנְאָמֵר
אָמֵן:

בְּמָרוֹם יְלִמְדוּ עַלְיהֶם וּעַלְינָנוּ
לְכֹות שְׁתַּהְאָ לְמַשְׁמַרְתָּ
שְׁלוּם. וּנְשַׁא בָּרְכָה מִאַת

proclamations of salvation and consolation [i.e. the arrival of the Messiah].

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
comprehensive blessing – and we
shall say Amen.

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

י. וְצִדְקָה מֵאֱלֹהִים יִשְׁעַנוּ.
וְנִמְצָא חָן וְשֶׁבֶל טוֹב בְּעִינֵינוּ
אֱלֹהִים וְאָדָם:

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:

הַרְחִמָּן הֽוּא יִנְחִילֵנוּ לַיּוֹם
שֶׁבֶלּוּ שְׁבָת וְמִנְחָה לְחַיִּים:
הָעוֹלָמִים:

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

הַרְחִמָּן הֽוּא יִנְחִילֵנוּ יוֹם
שֶׁבֶלּוּ טוֹבָן.

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

הַרְחִמָּן הֽוּא יִצְכְּנוּ לִימוֹת
הַמֶּשֶׁיחַ וּלְחַיִּים הָעוֹלָם הַבָּא:

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

מְגֹדָל יְשׁוּעָת מֶלֶבֶן וְעַשָּׂה
חֶסֶד לְמֶשֶׁיחּוּ לְדוֹד וְלְזָרְעוֹ
עַד עַולְם: עֲשָׂה שְׁלוֹם
בְּמַרְומָיו הֽוּא יִעָשֶׂה שְׁלוֹם
עַלְינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

The King's salutations 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.

יראו אֲתֶךָ ייְהוָה קָדוֹשָׁיו בַּי אַיִן
מִחְסּוֹר לִירְאֵי: כְּפִירִים
רְשֻׁוֹת וְרָעָבוֹ וְדֹרְשֵׁי ייְהוָה
יִחְסְרוּ כָל טוֹב: הַזֹּנו לִי בַי
טוֹב בַי לְעוֹלָם חֲסִדוֹ: פָּתַח

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

אַתְּ יָדֵךְ וִמְשֻׁבֵּעַ לְכָל חַי
 רְצוֹן: בָּרוּךְ הָגָבָר אֲשֶׁר
 יְבָטֵח בַּיִם וְהִיה יְיָ מַבְטָחוֹ:
 נָעַר הַיִתִי גַם זָקַנְתִּי וְלֹא
 רָאִיתִי צָדִיק נִגְזַב וְנִרְעָז
 מַבְקֵשׁ לְחֵם: יְיָ עַז לְעַמּוֹ
 יַתֵּן יְיָ יְבָרֵךְ אַתְּ עַמּוֹ
בְּשִׁלּוּם:

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, the leader of the zimmun should lead the recitation of the blessing for the third cup of wine.

סְבָרִי מְרַנּוּ וְרַבְנּוּ וְרַבּוֹתִי:
**בָּרוּךְ אֱתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, בּוֹרֵא פְּרִי הַגַּפֵּן.**

Attention all:

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.

שְׁפָךْ חַמְתָּךְ אֶל הָגּוּם
אַנְשָׁר לֹא יִדְעָךְ וַיַּעַל
מִמְּלֻכּוֹת אֲשֶׁר בְּשֵׁמֶךְ לֹא
קָרָאוּ: בַּי אֶכְל אֶת יַעֲקֹב
וְאֶת נֹהָה הַשְׁמָנוֹ: שְׁפָךْ
עַלְיָהָם זָעַמְךָ וַחֲרוֹן אַפְּךָ
בְּאַף יְשִׁיגָם: תַּרְדַּף
וַתְּשַׁמְּדִים מִתְּחַת שְׁמֵמי יְיָ:

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 be 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, Hamas, Hezbollah, and the Ayatollah. Yet even during our darkest times, 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 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 hope 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 that even while we celebrate our freedom, we are not yet done fighting for it. True peace can only come after 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 יֵי לֹא לָנוּ, כִּי לְשָׁמֶךָ
תָּן בְּבוֹד, עַל חֲסִידָךְ, עַל
אַמְתָּךְ. לְמַה יֹאמְרוּ הָגּוּם
אֵיה נָא אֱלֹהֵיכֶם, וְאֱלֹהֵינוּ
בְּשָׁמִים, פְּלִיאָה אֲשֶׁר חָפֵץ
עָשָׂה. עַצְבֵיכֶם כְּסִף וְזָהָב
מְעֵשָׂה יְדֵי אָדָם. פֶּה לְהָם
וְלֹא יִדְבְּרוּ, עִינֵיכֶם לְהָם וְלֹא
יִרְאָו. אַזְנֵיכֶם לְהָם וְלֹא
יִשְׁמְעוּ, אַף לְהָם

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

יריחון. יְדֵיכֶם וְלֹא יִמְישׁוּן,
רְגָלֵיכֶם וְלֹא יַהֲלֹבּוּ, לֹא
יַהֲגּוּ בְגִרְנוֹנִים. כְמוֹתֶם יְהִיוּ
עַטְיֵיכֶם, בְלַ אֲשֶׁר בְּטַח
בָּהֶם. יִשְׂרָאֵל בְּטַח בֵּין,
עַזְרָם וּמְגַנָּם הוּא. בֵּית
אַהֲרֹן בְּטַח בֵּין, עַזְרָם
וּמְגַנָּם הוּא. יַרְאֵי יְיָ בְּטַח
בֵּין, עַזְרָם וּמְגַנָּם הוּא:

יְיָ זָכָרָנוּ יִבְרָךְ, יִבְרָךְ אֶת
בֵּית יִשְׂרָאֵל, יִבְרָךְ אֶת בֵּית
אַהֲרֹן. יִבְרָךְ יַרְאֵי יְיָ,
הַקָּטָנים עִם הַגָּדוֹלִים. יִסְף יְיָ
עַלְיכֶם, עַלְיכֶם וּעַל בְּנֵיכֶם.
בְּרוּכִים אַפְתָּם לִי, עֲשֵׂה
שָׁמִים וּאָרֶץ. הַשְׁמִים
שָׁמִים לִי וְהָאָרֶץ נְתַנֵּן לְבָנֵי
אָדָם. לֹא הַמְתִים יַהֲלִלוּ יְהָ
וְלֹא בָּל יַרְדִּי דָוָמָה. וְאַנְחָנוּ
בְּרָךְ יְהָ מְעַתָּה וְעַד עוֹלָם.
הַלְלוּיָה:

אַהֲבָתִי כִּי יַשְׁמַע יְיָ אֶת
קוֹלִי, תְּחִנּוּנִי. כִּי הַטָּה אָלְנוּ
לִי וּבִימִי אָקְרָא. אַפְפּוּנִי

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.

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

חֶבְלִי מָות וּמַצְרֵי שָׁאוֹל
 מַצְאָנוֹנִי, צָרָה וִיגּוֹן אֲמַצֵּא.
 וּבְשָׂם יְיָ אֱקָרָא, אָנָּא יְיָ
 מַלְטָה נַפְשִׁי. חַנּוֹן יְיָ וְצָדִיק,
 וְאֱלֹהֵינוּ מַרְחָם. שָׁמֵר
 פְּתָאִים יְיָ, דְּלוֹתִי וְלִי
 הַוּשְׁיעַת. שׂוֹבֵי נַפְשִׁי
 לְמִנְחִיבִי, בַּיְיָ גָמֵל עַלְיבִי.
 בַּיְיָ חַלְצָתִ נַפְשִׁי מִמְּוֹת, אֶת
 עֵינִי מִן דְּמֻעה, אֶת רָגְלִי
 מִדְחִי. אֶת הַלְּךָ לְפָנִי יְיָ
 בָּאָרֶץָת הַחַיִם. הַאֲמָנָתִי
 בַּיְיָ אָדָבָר, אָנִי עֲגִיתִי מָאָד.
 אָנִי אָמְרָתִי בְּחַפְזִי, כָּל
 הָאָדָם פָּזֶב:

מָה אָשִׁיב לִי כָל תְּגִמּוֹלָה
 עַלִי. כָּס יְשׁוּעָת אָשָׁא
 וּבְשָׂם יְיָ אֱקָרָא. נַדְרִי לִי
 אָשְׁלָם נְגַדָּה נָא לְכָל עַמּוֹן.
 יִקְרֵר בְּעֵינִי יְיָ הַמְּוֹתָה
 לְחַסִּידָיו. אָנָּא יְיָ בַּי אָנִי
 עַבְדָּךְ, אָנִי עַבְדָּךְ בָּנוּ אַמְתָּךְ,
 פְּתַחְתָּ לְמוֹסְרִי. לְךָ אַזְבָּח
 לְבָחָתָה וּבְשָׂם יְיָ אֱקָרָא.

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.

How can I repay The Eternal for all the kindness that 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

נָדְרִי לֵי אַשְׁלִימַן גָּדוֹה נָא
לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְהִי,
בְּתוֹכְכִי יְרוּשָׁלָם, הַלְלוּיָה:

הַלְלוּ אֶת יְהִי כָּל גּוֹים,
שְׁבָחוּהוּ כָּל הָאָמִים. כִּי
גָּבָר עֲלֵינוּ חָסְדוֹ, וְאֶמְתָה יְהִי
לְעוֹלָם, הַלְלוּיָה:

The following four verses should be recited responsively.

הַזּוֹד לֵי בַי טוֹב,
בַי לְעוֹלָם חָסְדוֹ:

יֹאמְרָנוּ יִשְׂרָאֵל,
בַי לְעוֹלָם חָסְדוֹ:

יֹאמְרָנוּ בֵית אַהֲרֹן,
בַי לְעוֹלָם חָסְדוֹ:

יֹאמְרָנוּ נָא יְרָאֵי יְהִי,
בַי לְעוֹלָם חָסְדוֹ:

מִן הַמִּצְרָיִם קָרָא תִּי יְהִי, עֲבָנִי
בְּפֶרֶץ בְּיְהִי. יְהִי לֹא אִירָא,
מַה יַעֲשֶׂה לִי אָדָם. יְהִי לִי
בְעֹזֶר וְאַנִי אַרְאָה בְשַׁנָּאִי.
טוֹב לְחִסּוֹת בְּיִי מִבְטָח
בָּאָדָם. טֻוב לְחִסּוֹת בְּיִי

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 awe The Eternal:
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 mere man 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

מִבְטָח בְּנִידִיבִים. כֹּל גּוֹים
 סַבּוֹנִי, בְּשֵׁם יְיָ כִּי אֲמִילִם.
 סַבּוֹנִי גַּם סַבּוֹנִי, בְּשֵׁם יְיָ
 כִּי אֲמִילִם. סַבּוֹנִי בְּדָבָרִים,
 דַעֲבוּ בְּאַשׁ קֹצִים, בְּשֵׁם יְיָ
 כִּי אֲמִילִם. דָחָה דְחִיתָנִי
 לְגַפֵּל, וַיְיָ עֹזֶרֶנִי. עָזִי וְלִמְרָתָ
 יְהָ וַיְהִי לִי לִישׁוּעָה. קֹול
 רָבָה וִישׁוּעָה בָּאַחֲלִי
 צְדִיקִים, יְמִין יְיָ עָשָׂה חִילָן.
 יְמִין יְיָ רֹומֶםָה, יְמִין יְיָ עָשָׂה
 חִילָן. לֹא אֲמוֹת כִּי אָחִיה,
 וְאַסְפֵר מַעֲשֵׂי יְהָ. יִסְרָאֵל
 יִסְרָאֵל יְהָ, וְלֹמְדוֹת לֹא נִתְגַּנְנִי.
 פִתְחוּ לִי שַׁעֲרֵי צִדְקָה, אָבָא
 בָם, אָזְדָה יְהָ. זֶה הַשְׁעָר
 לִי, צְדִיקִים יִבָּאוּ בָוּ. אָזְדָה
 כִּי עֲנִיתָנִי וְתַהַי לִי לִישׁוּעָה.
 אָזְדָה כִּי עֲנִיתָנִי וְתַהַי לִי
 לִישׁוּעָה. אָבָן מַאֲסָה הַבּוֹנִים
 הִיְתָה לְרָאשׁ פָנָה. אָבָן
 מַאֲסָה הַבּוֹנִים הִיְתָה לְרָאשׁ
 פָנָה. מַאֲתָה יְיָ הִיְתָה ذָאת
 הִיא נִפְלָאת בְּעִינֵינוּ. מַאֲתָה

promises of man. It is better to seek protection in The Eternal than the wealthy and prestigious. All other nations surround 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

יְהִי הַיּוֹם זֶאת הֵיא נִפְלָאת
בָּעִינֵינוּ. זֶה הַיּוֹם עֲשָׂה יְהִי
נְגִילָה וּנְשִׁמְחָה בָו. זֶה הַיּוֹם
עֲשָׂה יְהִי נְגִילָה וּנְשִׁמְחָה בָו:

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!

The following four verses should be recited responsively.

אָנוּ יְהִי, הַושְׁפִיעָה נָא:

Please, Eternal, save us!

אָנוּ יְהִי, הַושְׁפִיעָה נָא:

Please, Eternal, save us!

אָנוּ יְהִי, הַצְלִיכָה נָא:

Please, Eternal, help us succeed!

אָנוּ יְהִי, הַצְלִיכָה נָא:

Please, Eternal, help us succeed!

בָּרוּךְ הַבָּא בְּשָׁם יְהִי

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

בָּרְכָנֹכֶם מִבֵּית יְהִי. בָּרוּךְ

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

הַבָּא בְּשָׁם יְהִי, בָּרְכָנֹכֶם

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

מִבֵּית יְהִי. אֶל יְהִי וַיָּאֶר לְנוּ.

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

אָסְרוּ חַג בְּעֻבְתִּים עַד

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

קְרָנוֹת הַמִּזְבֵּחַ. אֶל יְהִי וַיָּאֶר

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

לְנוּ. אָסְרוּ חַג בְּעֻבְתִּים עַד

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

קְרָנוֹת הַמִּזְבֵּחַ. אֶלְي אַתָּה

וְאַזְךָ, אֱלֹהִי אַרְומָמָךְ. אֶלְי

אַתָּה וְאַזְךָ, אֱלֹהִי

אַרְומָמָךְ. הַזְדוֹן לֵי כִּי טוֹב,

כִּי לְעוֹלָם חַסְדוֹן. הַזְדוֹן לֵי כִּי

טוֹב, כִּי לְעוֹלָם חַסְדוֹן:

יְהָלוֹךְ יְיָ אֱלֹהֵינוּ כָּל
מַעֲשֵׂיךְ וְחִסְדֵּיךְ צְדִיקִים
עוֹשֵׂי רָצֶונֶךְ וּכְלָעֵמֶךְ בֵּית
יִשְׂרָאֵל בְּרָנָה יוֹדוֹ וִיבְרָכוּ
וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיִּרְומְמוּ
וַיִּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ
אֶת שָׁמֶן מִלְכָנוּ כִּי לְךָ
טוֹב לְהֻזֹּות וְלִשְׁמַךְ נֹאָה
לִזְמָר, כִּי מַעוֹלָם וַעֲד עֲוָלָם
אַתָּה אֵל:

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

הָזֶה לֵי כִּי טוֹב,
כִּי לְעוֹלָם חַסְדָוּן Thank The Eternal, for He is Good:
His kindness is neverending!

הָדוֹ לְאֱלֹהִים הַאֲלֹהִים,
תְּהִנֵּן לְעוֹלָם חֶסֶד:
Thank God of All Powers:
His kindness is neverending!

הָדוֹ לְאָדָנִי הָאָדָנִים,
כִּי לְעוֹלָם חֶסֶד!

**לעֲשָׂה נִפְלָאות גָּדוֹלָות
לְבָדוֹן** To The One Who makes great wonders all by Himself:

כִּי לְעוֹלָם חֶסֶד: His kindness is neverending!
לעֲשֵׂה הַשְׁמִימִים בְּתַבּוֹנָה, To The One Who makes the
heavens with insight:

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

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.

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

לְרוֹקֵעַ הָאָרֶץ עַל הַמֵּימִים,

To The One Who encases earth on water in an atmosphere:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

לְעֵשֶׂה אֲזָרִים גָּדוֹלִים,

To The One Who makes the great lights in the sky:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

**אֶת הַשְׁמֵן לְמַמְשֵׁלָת
בַּיּוֹם,**

Who established the sun that rules by day:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

**אֶת הַיְּרֵחַ וּכְבָבִים
לְמַמְשֵׁלָת בְּלִילָה,**

Who established the moon and stars that rule by night:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

לְמַבָּה מִצְרִים בְּבָכֹרֵיהֶם,

To The One Who smote the Egyptians via their firstborn:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

וַיּוֹצֵא יִשְׂרָאֵל מִתֹּובָם,

And Who brought out Israel from amongst them:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

בְּיַד מְזֻקָּה וּבְזַרְעוֹנָה נָטוּיָה,

With a strong hand and an outstretched arm:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

לְגִזְרֵי מִם סֹוף לְגִזְרִים,

To The One Who sliced the Sea of Reeds into channels:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

- וְהַעֲבֵיר יִשְׂרָאֵל בְּתוֹכוֹ
כִּי לְעוֹלָם חֶסֶד:
And Who led Israel into the sea:
His kindness is neverending!
- וְנִגְעַר פְּרָעָה וְחִילּוּ בַּים סֻף,
כִּי לְעוֹלָם חֶסֶד:
And Who shook off Pharaoh and
his army into the Sea of Reeds:
His kindness is neverending!
- לְמַולְיךְ עַמּוֹ בַּמִּדְבָּר,
כִּי לְעוֹלָם חֶסֶד:
To The One Who led His nation
through the wilderness:
His kindness is neverending!
- לְמַבָּה מַלְכִים גָּדְלִים,
כִּי לְעוֹלָם חֶסֶד:
To The One Who smote great
kings:
His kindness is neverending!
- וַיִּהְרֹג מַלְכִים אֲדִירִים,
כִּי לְעוֹלָם חֶסֶד:
And The One Who killed mighty
kings:
His kindness is neverending!
- לְסִיחוֹן מֶלֶךְ הָאָמָרִי,
כִּי לְעוֹלָם חֶסֶד:
Such as Sichon, King of the
Emorites:
His kindness is neverending!
- וְלִעְזֹג מֶלֶךְ הַבְּשָׁן,
כִּי לְעוֹלָם חֶסֶד:
And such as Og, King of the
Bashan:
His kindness is neverending!
- וְנִתְּנוּ אָרְצָם לְנִחְלָה,
כִּי לְעוֹלָם חֶסֶד:
And Who gave their lands as
inheritance:
His kindness is neverending!
- נִחְלָה לִיְשָׂרָאֵל עָבֹד,
כִּי לְעוֹלָם חֶסֶד:
Inheritance to Israel, His servant:
His kindness is neverending!

שְׁבַטְפְּלֵנוּ זָכַר לְנוּ,

That in our humiliation, He remembered us:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

וַיִּפְרַקֵּנוּ מִצְרַיִנָּה,

And that He unburdened us from our troubles:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

נָתַן לְחַם לְבָل בָּשָׂר,

Who gives bread to all flesh:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

הָדוֹד לְאֱלֹהִים הַשְׁמִימִים,

Thank the Almighty of the Heavens:

כִּי לְעוֹלָם חֶסֶד:

His kindness is neverending!

נְשָׁמַת כָּל חַי תָּבִרְךְ אֶת
שְׁמֶךָ יְיָ אֱלֹהֵינוּ וְרוּחַ כָּל
בָּשָׂר תִּפְאַר וְתִרְוֹמֶם זָכַרְךָ
מַלְכֵנוּ תִּמְיוֹד. מִן הָעוֹלָם
וְעַד הָעוֹלָם אַתָּה אֱלֹהִים
וּמִבְּלָעְדֶיךָ אֵין לְנוּ מֶלֶךְ
גּוֹיִל וּמוֹשִׁיעַ, פּוֹדֵה וּמַצִּיל
וּמִפְּרִנֵּס וּמִרְחָם בָּבָל עַת
צָרָה וּצְוֹקָה. אֵין לְנוּ מֶלֶךְ
אֲלֹהִים אֶלָּא אַתָּה. אַתָּה
הָרָאשׁוֹנִים וְהָאַחֲרׁוֹנִים,
אֱלֹהָה כָּל בְּרִיות, אָדוֹן כָּל
תּוֹלְדוֹת, הַמְּהֻלָּל בְּרַב

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 The Eternal never slumbers nor sleeps, He awakens sleepers and alerts the drowsy, Who grants

הַתְשִׁבָּחוֹת, הַמְנַגָּג עַזְלָמוֹ
 בְּחֶסֶד וּבְרִיוֹתָיו בְּרַחֲמִים. וַיְיִ
 לֹא יִנּוּם וְלֹא יִשְׁן, הַמְעוּרָר
 יְשֻׁנִים וְהַמְקִיעִין גְּרַדְמִים,
 וְהַמְשִׁיחַ אֱלֹמִים וְהַמְתִיר
 אָסּוּרִים, וְהַסּוֹמֵךְ נַפְלִים
 וְהַזּוֹקֵף כְּפֻופִים, לְכָךְ לְבִדְךָ
 אָנוּחָנוּ מַזְדִּים. אָלוּ פִינּוּ
 מַלְאָ שִׁירָה כִּים, וְלַשׁוֹגָגָנוּ
 רָנָה בְּהַמּוֹן גָּלוּוּ, וְשִׁפְטוֹתֵינוּ
 שְׁבָח בְּמִרְתָּבֵינוּ רְקִיעַ, וְעִינֵינוּ
 מְאִירֹות בְּשִׁמְשׁ וּבְיִרְחָ,
 יְדֵינוּ בְּגִשְׁרֵי
 קָלוֹת שְׁמִים, וְרָגְלֵינוּ
 בָּאִילּוֹת, אֵין אָנוּחָנוּ
 מְסִפְיקִים לְהַזּוֹת לְכָךְ, יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 וּלְבָרֵךְ אֶת שְׁמֵךְ, עַל אַחֲת
 מְאַלְךָ אֶלְפִי אֶלְפִים וּרְבִי
 רְבָבוֹת פְּעָמִים הַטּוּבּוֹת
 שְׁעִשִּׁית עִם אֲבוֹתֵינוּ וְעַמְנוּ.
 מִמְצָרִים גַּאֲלַתְנוּ, יְיָ
 אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים
 פְּדִיתֵנוּ, בְּרַעַב זְנַתֵּנוּ וּבְשִׁבְעָ

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

בְּלֹבֶלְתָנוּ, מִתְּחַרֵב הַצְלָתָנוּ
 וּמִדָּבָר מַלְטָתָנוּ, וּמִחְלָים
 רָעִים וּרְבִים וּנְאָמְנִים
 דְלִיתָנוּ. עַד הַבָּה עֲזַרְנוּ
 רְחַמֵּיךְ וְלֹא עֲזַבְנוּ תְּסִדֵּיךְ,
 וְאֶל תִּטְשִׂינוּ ייְהוָה אֱלֹהֵינוּ
 לְנֶצֶח. עַל כֵּן
 שְׁפָלָגָת בָּנוּ וּרוּחָה
 שְׁנָפְחָת בָּאַפְּינָנוּ וּלְשׁוֹן
 אֲשֶׁר שְׁמַת בְּפִינָנוּ, הֵן הַם
 יוֹדֵז וַיְבָרְבוּ וַיְשַׁבְּחוּ וַיְפָאַרְוּ
 וַיְרֹומְמוּ וַיְעַרְיוּ וַיְקִדְישׁוּ
 וַיְמַלְיכוּ אֶת שְׁמַד מַלְכָנוּ.
 כִּי כָל פָּה לְךָ יוֹדֵה, וּכָל
 לְשׁוֹן לְךָ תְּשַׁבֵּע, וּכָל בָּרְךָ
 לְךָ תְּכַרְעָ, וּכָל קֻמָה לְפָנֵיךְ
 תְּשַׁתְּחֹווּ, וּכָל לְבָבּוֹת
 יְרָאֹךְ, וּכָל קָרְבָּן וּכָלּוֹת
 יְזִמְרוּ, לְשִׁמְךָ, פְּדָבָר
 שְׁבָתוֹב, כָּל עַצְמָתִי
 תְּאַמְרָנָה: ייְהוָה, מֵי בָּמוֹן;
 מַצִּיל עֲנֵי מַחְזָק מִפְּנֵנוּ וְעֲנֵי
 וְאָבִיוֹן מַגְזָלוֹ. מֵי יְדָמָה לְךָ
 וּמֵי יְשֹׁוָה לְךָ וּמֵי יְעַרְךָ לְךָ,

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 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."

הָאֱלֹהִים הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא,
 אֵל עֶלְיוֹן, קְנֵה שְׁמִים וְאֶרְץ.
 נְהַלֵּךְ וּנְשַׁבְּחָךְ וּנְפַאֲרֵךְ,
 וּנְבָרֵךְ אֶת שְׁם קָדְשָׁךְ,
 כִּאֵמֶר: לְדוֹד, בָּרְכֵי נְפָשִׁי
 אֶת יְיָ וּכְלֵ קָרְבֵּי אֶת שְׁם
 קָדְשָׁו.

הָאֱלֹהִים בְּתַעֲצָמוֹת אֵצֶן, הַגָּדוֹל
 בְּכָבוֹד שְׁמָךְ, הַגָּבוֹר לְנִצְחָה
 וְהַנּוֹרָא בְּנֹרְאוֹתֶיךָ, הַמֶּלֶךְ
 הַיֹּשֵׁב עַל בֵּסָא רַם וּנְשָׂא.

שׁוֹכֵן עד מָרוֹם וּקְדוֹשׁ
 שְׁמוֹ. וּכְתוֹב: רְגָנָנוּ צְדִיקִים
 בְּיְהוָה, לִישְׁרִים נְאֹוֹה
 תְּהִלָּה.

בְּפִי יְשָׁרִים תִּתְהַלֵּל,
 וּבְדִבָּרֵי צְדִיקִים תִּתְפָּרֵךְ,
 וּבְלֹשׁוֹן מַסִּידִים תִּתְרוֹמֶם,
 וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבִמְקֹהַלּוֹת רַבּוֹת עַמְּךָ בֵּית
 יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמָךְ,
 מַלְכָנוּ, בְּכָל דָּוָר וְדָוָר, שְׁבָנוּ

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,

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

In the tongue of the pious You will be exalted,

and amongst the holy people You shall be sanctified.

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

חוֹבֶת כָּל הַיְצָרִים לְפָנֶיךָ, ייְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהִזְדֹות לְהַלֵּל לְשִׁבְחָת,
לְפָאָר לְרוּםָם לְהַדֵּר לְבָרֶךָ,
לְעַלְה וְלְקָלֵס עַל כָּל דָּבְרֵי
שִׁירֹת וּתְשִׁיבָהוֹת זָהָד בָּן

יְשִׁי עֲבָדֶךָ, מֶשִׁיחָךְ.

יְשִׁתְבָח שֶׁמֶךָ לְעֵד - מֶלֶבֶנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בְּשִׁמְיִם וּבְאָרֶץ, כִּי לְךָ נָאָה,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שִׁיר וּתְשִׁיבָה, הַלֵּל וְזָמְרָה,
עַז וּמִמְשִׁילָה, נִצְחָה, גָּדְלָה
וְגִבּוֹרָה, תִּהְלָה וּתְפִאָרָת,
קָדְשָׁה וּמֶלֶבֶת, בָּרְכּוֹת
וְהַזְדֹאות מִעְתָה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה ייְהוָה, אֱלֹהֵינוּ מֶלֶךְ
גָדוֹל בְּתְשִׁיבָהוֹת, אֱלֹהֵינוּ
הַהֲזֹאות, אֲדוֹן הַגְּפָלָאות,
הַבּוֹחר בְּשִׁירִי זָמְרָה, מֶלֶךְ
אֱלֹהֵינוּ הַעוֹלָמים.

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 appointed one.

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 Gratuities, 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 יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בָּרוּךְ פַּרְעִי הַגֶּפֹן.**

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 Seder 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.

- חַסְלָ סְדֹור פֶּסְחָ בְּהַלְבָתָו,** The Seder has been completed according to its laws,
- בְּכָל מְשֻׁפְטוֹ וְחֲקָתוֹ.** according to each and every law and rule.
- כַּאֲשֶׁר זָכִינוּ לְסִדְרָ אֶזְתָּו,** Just as we have merited by reciting and discussing it,
- כִּי נְזָפָה לְעַשְׂוֹתָו.** so too we should merit the true execution of the Passover rituals in the future.
- דָּק שָׁוֹקֵן מַעֲוָנָה,** Purest Being, Who Resides in the Expanse of Heaven,
- קוֹמָם קְהֵל עֲדָת מֵמָנָה.** raise Your community so that no one can count their number,
- בָּקָרָוב נְהַל נְטָעֵי כְּבָנָה,** soon may You lead the preparations You've planted,
- פָּדוּים לְצִיוֹן בְּרָבָה.** redeeming all of us to Zion with joy.

לְשָׁבָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנָוִיה!

Outside of Israel, the Seder is performed on both the first and second nights of Passover. On the second night of Passover, 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.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אָשֶׁר קִדְשָׁנוּ
בְמְצֻוֹתֶיךָ וַצְוָנוּ עַל סִפְירַת
הַעֲמָר.

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

הַיּוֹם יוֹם אֶחָד בְעָמָר. 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 that follow are from popular Ashkenazi custom.

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.

וְבָכֹן וַיְהִי בַּחֲצֵי הַלִּילָה And so too, it occurred in the middle of the night.

אֶזְרָח נְסִים הַפְּלַאת בְּלִילָה, So many miracles occurred at night,

בְּרָאשׁ אַשְׁמָוֹרָת הַלִּילָה, At the beginning of the darkest hours which is night,

גַּר צִדְקָה בְּצִחְנוֹן בְּנַחַלָּק לוּ לִילָה, 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 בַּחֲצֵי הַלִּילָה. And it occurred in the middle of the night.

בְּחִלּוֹם גָּרֶר מֶלֶךְ דָּנֵת הַלְּילָה,

The King of Gerar [Avimelech] learned of judgement in his dream at night,

בְּאַמְשָׁה אֲרָמִי הַפְּחַדְתָּ לְילָה,

The Aramean [Laban] was frightened in a dream [by God] at night,

וַיִּשְׁרַׁאֵל לְמִלְאָךְ וַיַּכְבַּל לֹן לְילָה,

And Israel [Jacob] fought with an angel and overpowered him that night;

וַיְהִי בָּחָצֵי הַלְּילָה.

And it occurred in the middle of the night.

קָרְעָת בְּכֹרֵי פָתָרֹס מִחְצָת בָּחָצֵי הַלְּילָה,

You smote the firstborn offspring of Patros [i.e. Pharaoh] in the middle of the night,

חִילָם לֹא מִצָּאוּ בְקוּמָם בְּלִילָה,

His army found no purchase [in the sea] at night,

טִיסְתָּת נְגִיד חַרְשָׁת סְלִית בְּכֹבֶבִי לְילָה,

You paved over the prince of Charoshet [Sisera] with the stars of the night;

וַיְהִי בָּחָצֵי הַלְּילָה.

And it occurred in the middle of the night.

יְעֵץ מִחְרָף לְנוֹפָךְ אֹנוֹי הַזּוּבְשָׁת פְּגָרִיו בְּלִילָה,

The blasphemous counselor [Sennacharib] who waved his hands in mockery [at Jerusalem] found his armies became dried corpses at night,

בְּרַע בֶּל וּמַצְבוֹ בָּאִישָׁוֹן לְילָה,

The Idol of Bale and its foundation were toppled at night,

לְאִישׁ חַמּוֹדָת נֶגֶּלָה רַז
חַזּוֹת לִילָה,
וַיְהִי בַּחֲצֵי הַלְּילָה.

And the darling man [Daniel] was revealed the secrets of visions at night;
And it occurred in the middle of the night.

מִשְׁתְּפֵר בְּכָלי קָדֵשׁ נִהְרָג
בּוֹ בַּלְּילָה,
נוֹשֵׁעַ מִבּוֹר אֲרִיוֹת פּוֹתָר
בְּעַתּוֹתִי לִילָה,
שְׁנָאָה נִטְרָא אֲגָגִי וְכַתֵּב
סְפָרִים בַּלְּילָה,
וַיְהִי בַּחֲצֵי הַלְּילָה.

He who intoxicated himself from The Temple's Holy Vessels [Belshazar] was killed in the night,
The one saved from the pit of lions [Daniel] interpreted phobias of night,
Hatred that permeated the Agagite [Haman] and who wrote his writs of decree at night,
And it occurred in the middle of the night.

עָוָרְךָ נִצְחָן עַלְיוֹ בְּנִידָד
שְׁבִית לִילָה,
פּוֹרָה תְּדֻרָן לְשׁוֹמֵר מָה
מַלְילָה,
צְרָח בְּשׁוֹמֵר וַיֹּחֶ "אַתָּא
בְּקָר וְגַם לִילָה",
וַיְהִי בַּחֲצֵי הַלְּילָה.

You awakened Your victory over him [Haman] in the tossing and turning of a sleepless night,
We stomped them like grapes in a wine vat; we ask the Watchman [God] "What happened overnight?"
The Watchman bellows, "The morning has come – and so has the night!"
And it occurred in the middle of the night.

כִּירב יֹם אַשְׁר הוּא לֹא יוֹם
וְלֹא לֵילָה,

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

רַם הַזְׁדָע בַּי לְךָ הַיּוֹם אֲךָ
לְךָ הַלְּילָה

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 הַפְּקַד לְעִירָךְ כָּל
הַיּוֹם וּכָל הַלְּילָה,

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

תְּאִיר בָּאוֹר יּוֹם חִשְׁבָת
לֵילָה,

Illuminate, with daylight, the darkest part of night!

וַיְהִי בַּחֲצִי הַלְּילָה.

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.

נִבְכּוּ נִאַמְרָתָם זֶבַח פֶּסַח

And so too, you shall refer to the Passover sacrifice.

אָמֵץ גָּבוֹרֹתִיךְ הַפְּלַאתָךְ
 בְּפֶסֶחּ,
 בְּרָאשׁ כָּל מוֹעֲדֹת נִשְׁאָתָךְ
 פֶּסֶחּ,
 גָּלִית לְאַזְרָחִי חִצּוֹת לִיל
 פֶּסֶחּ,
 וְאַמְرָתֶם זְבַח פֶּסֶחּ.

The might of Your strength you demonstrated on Passover,
 The first of all holidays, You uplifted Passover,
 You revealed Yourself to Your citizen [Abraham] on the night of Passover,
 And you shall refer to the Passover sacrifice.

דָּלְתֵיו דְּפִקְעָתָךְ בְּחָם הַיּוֹם
 בְּפֶסֶחּ,
 הַסְעִיד נוֹצָצִים עֲגֹת מַצּוֹת
 בְּפֶסֶחּ,
 וְאֶל הַבָּקָר רַץ זָכָר לְשֹׁׂרֶד
 עֲרָךְ פֶּסֶחּ,
 וְאַמְרָתֶם זְבַח פֶּסֶחּ.

On his [Abraham's] door You knocked in the heat of the day on Passover,
 He lavished Sparkling Ones [angels] a feast of matzot on Passover,
 And he ran to [slaughter] the cattle, which recalls the ox [in the Torah reading for the morning of the second day] of Passover,
 And you shall refer to the Passover sacrifice.

דֹעַמְךָ סְדוּמִים וְלוֹהָטוּ בְּאַשְׁר
 בְּפֶסֶחּ,
 חָלֵץ לוֹט מֵהֶם וּמַצּוֹת אַפָּה
 בְּקָצְבֶּסֶחּ,
 טָאַטָּאָת אַדְמָת מִף וּנְרָה
 בְּעַבְרָךְ בְּפֶסֶחּ,

Your fury blazingly scorched the people of Sodom on Passover,
 Lot extricated himself from them and baked matzot at the end of Passover,
 You swept up the land of Mof & Nof [Egypt] as You passed by on Passover,

וְאִמְרָתֶם זֹבֵחַ פֶּסֶחַ.

And you shall refer to the Passover sacrifice.

יְהָ רָאשׁ כָּל אֹן מְחֻצָּה
בְּלִיל שְׁמֹור פֶּסֶחַ,

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

כְּבֵיר, עַל בֶּן בָּכֹר פֶּסֶחַ
בְּדִם פֶּסֶחַ,

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,

לְבָלָטִי תֵּת מִנְחָה לְבָא
בְּפִתְחֵי בְּפֶסֶחַ,

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

וְאִמְרָתֶם זֹבֵחַ פֶּסֶחַ.

And you shall refer to the Passover sacrifice.

סָגָרָה מִסְגָּרָת
פֶּסֶחַ,

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

נִשְׁמַדָּה מִדֵּין בָּצְלִיל שְׁעוּרִי
עַמָּר פֶּסֶחַ,

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,

שׂוֹרְפָּיו מִשְׁמַנִּי פּוֹל וּלְוד
בִּיקְדָּן יְקֹדֵן פֶּסֶחַ,

The fat [of the Paschal Lambs] of Pul and Lud [Assyria, where some Jewish tribes had been exiled

during the reign of King Hezekia; 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,

וְאִמְרָתֶם זֹבֵחַ פֶּסֶחַ.

And you shall refer to the Passover sacrifice.

עֲזֹב הַיּוֹם בָּנֶב לְעַמּוֹד עַד
גַּעַת עֲוֹנֶת פֶּסֶחַ,

"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,

פָּס יָד בְּתִבְהָה לְקַעַקְעַ צָוֵל
בְּפֶסֶחַ,
צְפָה הַצְפִּית עֲרוֹךְ הַשְׁלָחָן
בְּפֶסֶחַ,

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

צְפָה הַצְפִּית עֲרוֹךְ הַשְׁלָחָן
בְּפֶסֶחַ,

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,

וְאִמְרָתֶם זֹבֵחַ פֶּסֶחַ.

And you shall refer to the Passover sacrifice.

קְהֻל בְּגַסְהָ מִדְסָה לְשִׁלְשָׁל
צָוֵם בְּפֶסֶחַ,

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

רָאשׁ מִבֵּית רַשְׁעַ מִחְצָצָת
בְּעֵץ חֲמֵשִׁים בְּפֶסֶחַ

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

שְׁתִי אֱלֹה רְגֻע תְּבִיא
לְעֵזֶית בַּפָּסָח,

צָעֵז יְדֵךְ וַתְּרֹום יְמִינְךָ כָּלִיל
הַתְּקִדְשָׁת חַג פָּסָח,

וְאָמַרְתָם זְבַח פָּסָח.

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,

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

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 לוּ נָאָה, כִּי לוּ יָאָה [כִּתְרָ]
מְלוּכָה].

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

אֲדִיר בְּמְלוּכָה, בְּחוֹר
בְּהַלְכָה, גִּדּוֹדִיו יָאָמְרוּ לוּ:
לְךָ וְלְךָ, לְךָ כִּי לְךָ, לְךָ אֲפָ
לְךָ, לְךָ יְיָ הַמְּמַלְכָה, כִּי לוּ
נָאָה, כִּי לוּ יָאָה [כִּתְרָ]
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]!

דָגֹל בְמַלּוּכָה, הָדוֹר
בְמַלּוּכָה, וְתִקְיוֹ יֹאמְרוּ לוֹ:
לְךָ וְלָךְ, לְךָ כִּי לְךָ, לְךָ אֲךָ
לְךָ, לְךָ יְיָ הַמֶּמְלָכָה, כִּי לוֹ
נָאָה, כִּי לוֹ יָאָה [כַּפֵּר
מַלּוּכָה].

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]!

צָבָאי בְמַלּוּכָה, חָסִין
בְמַלּוּכָה טְפֵסְרִיו יֹאמְרוּ לוֹ:
לְךָ וְלָךְ, לְךָ כִּי לְךָ, לְךָ אֲךָ
לְךָ, לְךָ יְיָ הַמֶּמְלָכָה, כִּי לוֹ
נָאָה, כִּי לוֹ יָאָה [כַּפֵּר
מַלּוּכָה].

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 בְמַלּוּכָה, כְבֵיר בְמַלּוּכָה
לְמוֹדִיעַ יֹאמְרוּ לוֹ: לְךָ וְלָךְ,
לְךָ כִּי לְךָ, לְךָ אֲךָ לְךָ, לְךָ יְיָ
הַמֶּמְלָכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יָאָה [כַּפֵּר מַלּוּכָה].

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]!

מוֹשֵׁל בְמַלּוּכָה, נֹרָא
בְמַלּוּכָה סְבִיבָיו יֹאמְרוּ לוֹ:
לְךָ וְלָךְ, לְךָ כִּי לְךָ, לְךָ אֲךָ
לְךָ, לְךָ יְיָ הַמֶּמְלָכָה, כִּי לוֹ
נָאָה, כִּי לוֹ יָאָה [כַּפֵּר
מַלּוּכָה].

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]!

עַנְיוֹ בֶּמְלֹכָה, פָּרוֹדָה
בַּהֲלָכָה, צִדְיקָיו יֹאמְרוּ לוּ:
לְךָ וְלְךָ, לְךָ כִּי לְךָ, לְךָ אַף
לְךָ, לְךָ יְיָ הַמֶּלֶךְ, כִּי לוּ
נָאָה, כִּי לוּ יְאָה [כִּתְרָם]
מֶלֶוכָה].

קָדוֹשׁ בֶּמְלֹכָה, רָחוֹם
בַּהֲלָכָה שְׁגָנָנוּ יֹאמְרוּ לוּ:
לְךָ וְלְךָ, לְךָ כִּי לְךָ, לְךָ אַף
לְךָ, לְךָ יְיָ הַמֶּלֶךְ, כִּי לוּ
נָאָה, כִּי לוּ יְאָה [כִּתְרָם]
מֶלֶוכָה].

תָּקִיף בֶּמְלֹכָה, תָּמֵדָה
בַּהֲלָכָה תָּמִימָיו יֹאמְרוּ לוּ:
לְךָ וְלְךָ, לְךָ כִּי לְךָ, לְךָ אַף
לְךָ, לְךָ יְיָ הַמֶּלֶךְ, כִּי לוּ
נָאָה, כִּי לוּ יְאָה [כִּתְרָם]
מֶלֶוכָה].

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]!

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]!

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 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.

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| <p>אֲדִיר הוּא; יְבָנָה בֵּיתוֹ
בְּקָרוֹב. בִּמְהֻרָה, בִּמְהֻרָה,
בַּיּוֹם הַזֶּה בְּקָרוֹב. אֶל בְּנָה, אֶל
בְּנָה, בְּנָה בִּיתְךָ בְּקָרוֹב.</p> <p>בָּחוֹר הוּא, גָּדוֹל הוּא, דָּגָל
הוּא; יְבָנָה בֵּיתוֹ בְּקָרוֹב.
בִּמְהֻרָה, בִּמְהֻרָה, בַּיּוֹם הַזֶּה
בְּקָרוֹב. אֶל בְּנָה, אֶל בְּנָה,
בְּנָה בִּיתְךָ בְּקָרוֹב.</p> <p>הָדוֹר הוּא, וְתִיק הוּא, זָפָאי
הוּא, חָסִיד הוּא; יְבָנָה בֵּיתוֹ
בְּקָרוֹב. בִּמְהֻרָה, בִּמְהֻרָה,
בַּיּוֹם הַזֶּה בְּקָרוֹב. אֶל בְּנָה, אֶל
בְּנָה, בְּנָה בִּיתְךָ בְּקָרוֹב.</p> <p>טָהוֹר הוּא, יְחִיד הוּא, כְּבִיר
הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא;
יְבָנָה בֵּיתוֹ בְּקָרוֹב. בִּמְהֻרָה,
בִּמְהֻרָה, בַּיּוֹם הַזֶּה בְּקָרוֹב. אֶל</p> | <p>He is noble!
He will build His house soon.
Speedily, speedily, soon in our
days. Almighty, build! Almighty,
build! Build Your house soon!</p> <p>He is choicest, He is greatest, He is
most paraded!</p> <p>He will build His house soon.
Speedily, speedily, soon in our
days. Almighty, build! Almighty,
build! Build Your house soon!</p> <p>He is glorious, He is timeless, He is
meritorious, He is pious!</p> <p>He will build His house soon.
Speedily, speedily, soon in our
days. Almighty, build! Almighty,
build! Build Your house soon!</p> <p>He is pure, He is unique, He is
grand, He is versed in all, He is
King!</p> <p>He will build His house soon.
Speedily, speedily, soon in our
days. Almighty, build! Almighty,
build! Build Your house soon!</p> |
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**בָּנָה, אֵל בָּנָה, בָּנָה בִּתְךָ
בְּקָרוֹב.**

**נוֹרָא הוּא, סַגִּיב הַוּא, עַזְׁזָעַזְׁ
הַוּא, פֹּדֶה הַוּא, צָדִיק הַוּא;
יָבָנָה בֵּיתוּ בְּקָרוֹב. בִּמְהֻרָה,
בִּמְהֻרָה, בִּימִינֵנוּ בְּקָרוֹב. אֵל
בָּנָה, אֵל בָּנָה, בָּנָה בִּתְךָ
בְּקָרוֹב.**

**קָדוֹשׁ הוּא, רְחוּם הוּא,
שְׁדִי הוּא, תְּקִיף הוּא; יָבָנָה
בֵּיתוּ בְּקָרוֹב. בִּמְהֻרָה,
בִּמְהֻרָה, בִּימִינֵנוּ בְּקָרוֹב. אֵל
בָּנָה, אֵל בָּנָה, בָּנָה בִּתְךָ
בְּקָרוֹב.**

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!

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 מֵי יְהֹוָה, אֶחָד אָנִי
יְהֹוָה.**

**אֶחָד אֱלֹהֵינוּ שֶׁבֶשְׁמִים
וּבָאָרֶץ.**

Who knows one? I know one!
One is our God in heaven and on earth.

שְׁנִים מֵ יָדָע, שְׁנִים אַנְיִי
יָדָע.

שְׁנִי לְחוֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבָשְׂמִים וּבָאָרֶץ.

שְׁלִישָׁה מֵ יָדָע, שְׁלִישָׁה
אַנְיִי יָדָע.

שְׁלִישָׁה אֲבוֹת, שְׁנִי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבָשְׂמִים וּבָאָרֶץ.

אֶרְבֶּעָה מֵ יָדָע, אֶרְבֶּעָה אַנְיִי
יָדָע.

אֶרְבֶּעָה אֶמְהוֹת, שְׁלִישָׁה
אֲבוֹת, שְׁנִי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבָשְׂמִים
וּבָאָרֶץ.

חִמְשָׁה מֵ יָדָע, חִמְשָׁה
אַנְיִי יָדָע.

חִמְשָׁה תּוֹרָה, חִמְשָׁה חִימְשִׁי
אֶרְבֶּעָה אֶמְהוֹת, שְׁלִישָׁה
אֲבוֹת, שְׁנִי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבָשְׂמִים
וּבָאָרֶץ.

שְׁשָׁה מֵ יָדָע, שְׁשָׁה אַנְיִי
יָדָע.

Who knows two? I know two!

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

Who knows three? I know three!

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

Who knows five? I know five!

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 on earth.

Who knows six? I know six!

שְׁשָׁה סִדְרֵי מְשֻנָּה, חַמְשָׁה
חִמְשִׁי תּוֹרָה, אֶרְבָּע
אֶמְהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנִי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהִינוּ
שְׁבָשְׂמִים וּבָאָרֶץ.

שְׁבָעָה מֵי יְדָעָה, שְׁבָעָה אֲנִי
יְדָעָה.

שְׁבָעָה יְמִי שְׁבָתָא, שְׁשָׁה
סִדְרֵי מְשֻנָּה, חַמְשָׁה
חִמְשִׁי תּוֹרָה, אֶרְבָּע
אֶמְהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנִי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהִינוּ
שְׁבָשְׂמִים וּבָאָרֶץ.

שְׁמֹנוֹה מֵי יְדָעָה, שְׁמֹנוֹה
אֲנִי יְדָעָה.

שְׁמֹנוֹה יְמִי מִילָה, שְׁבָעָה
יְמִי שְׁבָתָא, שְׁשָׁה סִדְרֵי
מְשֻנָּה, חַמְשָׁה חִמְשִׁי
תּוֹרָה, אֶרְבָּע אֶמְהוֹת,
שְׁלֹשָׁה אֲבוֹת, שְׁנִי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהִינוּ
שְׁבָשְׂמִים וּבָאָרֶץ.

תְּשִׁעָה מֵי יְדָעָה, תְּשִׁעָה אֲנִי
יְדָעָה.

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 on earth.

Who knows seven? I know seven!

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 on earth.

Who knows eight? I know eight!

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 on earth.

Who knows nine? I know nine!

תְּשׁוּבָה יְרֵחִי לְדֹה, שְׁמוֹנָה
יְמִי מִילָה, שְׁבָעָה יְמִי
שְׁבָתָא, שְׁשָׁה סְדִירִי מְשֻׁנָה,
חֲמֶשָׁה חַוְמְשִׁי תּוֹרָה,
אַרְבָע אַמְהוֹת, שְׁלִשָה
אָבוֹת, שְׁנִי לְחוֹת הַבְּרִית,
אַחַד אֱלֹהִינוּ שְׁבָשְׁמִים
וּבָאָרֶץ.

עֲשָׂרָה מֵי יוֹדֵע, עֲשָׂרָה אֲנִי
יוֹדֵע.

עֲשָׂרָה דְבָרִיא, תְּשׁוּבָה יְרֵחִי
לְדֹה, שְׁמוֹנָה יְמִי מִילָה,
שְׁבָעָה יְמִי שְׁבָתָא, שְׁשָׁה
סְדִירִי מְשֻׁנָה, חֲמֶשָׁה
חַוְמְשִׁי תּוֹרָה, אַרְבָע
אַמְהוֹת, שְׁלִשָה אָבוֹת, שְׁנִי
לְחוֹת הַבְּרִית, אַחַד אֱלֹהִינוּ
שְׁבָשְׁמִים וּבָאָרֶץ.

אַחַד עָשָׂר מֵי יוֹדֵע, אַחַד
עָשָׂר אֲנִי יוֹדֵע.

אַחַד עָשָׂר כּוֹכְבִיא, עֲשָׂרָה
דְבָרִיא, תְּשׁוּבָה יְרֵחִי לְדֹה,
שְׁמוֹנָה יְמִי מִילָה, שְׁבָעָה
יְמִי שְׁבָתָא, שְׁשָׁה סְדִירִי

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 on 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 on 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

חָמֵשִׁי חָמֵשָׁה מְשֻׁנָּה,
אַמְהוֹת אֶרְבָּעָה תּוֹרָה,
אֲבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהִינוּ
שְׁבָשְׂמִים וּבָאָרֶץ.

שְׁנֵים עֶשֶׂר מֵי יוֹדֵעַ, שְׁנֵים
עֶשֶׂר אֲנֵי יוֹדֵעַ.

שְׁנֵים עֶשֶׂר שְׁבָטִיא, אֶחָד
עֶשֶׂר כּוֹכְבִּיא, עֶשֶׂר
דָּבְרִיא, תְּשִׁיעָה יְרֵחִי לְדָה,
שְׁמוֹנָה יָמִי מִילָּה, שְׁבָעָה
יָמִי שְׁבָתָא, שְׁשָׁה סְדָרִי
מְשֻׁנָּה, חָמֵשָׁה חָמֵשִׁי
תּוֹרָה, אֶרְבָּעָה אַמְהוֹת,
שְׁלֵשָׁה אֲבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהִינוּ
שְׁבָשְׂמִים וּבָאָרֶץ.

שְׁלֵשָׁה עֶשֶׂר מֵי יוֹדֵעַ
שְׁלֵשָׁה עֶשֶׂר אֲנֵי יוֹדֵעַ.

שְׁלֵשָׁה עֶשֶׂר מִדיָּא. שְׁנֵים
עֶשֶׂר שְׁבָטִיא, אֶחָד עֶשֶׂר
כּוֹכְבִּיא, עֶשֶׂר דָּבְרִיא,
תְּשִׁיעָה יְרֵחִי לְדָה, שְׁמוֹנָה
יָמִי מִילָּה, שְׁבָעָה יָמִי

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 on earth.

Who knows twelve? I know twelve!

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 on 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

שְׁבָתָא, שְׁנַה סְדֵרִי מִשְׁנַה,
 חִמְלַטִי תּוֹרָה, חִמְשָׁה
 אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה
 אָבוֹת, שְׁנַי לְחוֹת הַבְּרִית,
 אֶחָד אֲלֹהִינוּ שְׁבַשְׁמִים
 וּבָאָרֶץ.

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 on earth.

CHAD GADYA

While at first glance Chad Gadya seems unconnected to the themes expressed in the Seder, it 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 גָּדִיא, חַד גָּדִיא

One goat – just one goat.

לְזַבֵּין אָבָא בְּתָרִי זָוִי, חַד
גָּדִיא, חַד גָּדִיא.

One goat, just one goat; that Father bought for two coins.

וְאַתָּא שׁוֹנְרָא וְאַכְלָה
לָגִיא, לְזַבֵּין אָבָא בְּתָרִי
זָוִי, חַד גָּדִיא, חַד גָּדִיא.

And along came a cat that ate the goat — One goat, just one goat; that Father bought for two coins.

וְאַתָּא בְּלַבָּא וּנְשָׁךְ
לְשׁוֹנְרָא, דְאַכְלָה לָגִיא,
לְזַבֵּין אָבָא בְּתָרִי זָוִי, חַד
גָּדִיא, חַד גָּדִיא.

And along came a dog that bit the cat that ate the goat — One goat, just one goat; that Father bought for two coins.

וְהַבָּה חִוְטָרָא וְהַבָּה
לְשׁוֹנְרָא,
דֶּנֶשֶׂךָ לְכַלְבָּא,
דְּאָכְלָה לְגִדְיאָ,
בְּתִרְיִי הוֹזֵי, חַד גִּדְיאָ,
לְגִדְיאָ.

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.

וְשִׁירָה נֹרָא וְאַתָּא
לְחִוְטָרָא, דְּהַבָּה
דֶּנֶשֶׂךָ לְכַלְבָּא,
לְגִדְיאָ, דְּזַבִּין אָבָא
בְּתִרְיִי
וֹזֵי, חַד גִּדְיאָ, חַד גִּדְיאָ.

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 וְכָבָה לְנוֹרָא,
דְּשִׁירָה לְחִוְטָרָא, דְּהַבָּה
לְכַלְבָּא, דֶּנֶשֶׂךָ לְשׁוֹנְרָא,
דְּאָכְלָה לְגִדְיאָ, דְּזַבִּין אָבָא
בְּתִרְיִי
וֹזֵי, חַד גִּדְיאָ,
חַד גִּדְיאָ.

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.

וְאַתָּא תּוֹרָא וְשִׁתָּה לְמַיָּא,
דְּכָבָה לְנוֹרָא,
לְחִוְטָרָא, דְּהַבָּה
לְכַלְבָּא,
דֶּנֶשֶׂךָ לְשׁוֹנְרָא,
דְּאָכְלָה
לְגִדְיאָ, דְּזַבִּין אָבָא
בְּתִרְיִי
וֹזֵי, חַד גִּדְיאָ, חַד גִּדְיאָ.

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.

וְעַחֲתָה הַשׁוֹחֵט וְעַחֲתָה
לְתּוֹרָא, דְּשִׁתָּה

And along came a butcher that slaughtered the ox that drank the water that doused the fire that

דְּשִׂירָה לְנוֹרָא, לְכַבָּה
 לְחוּטָרָא, דְּהַבָּה לְכַלְבָּא,
 דְּנַשְׁךָ לְשׁוֹנָרָא, דְּאַכְּלָה
 לְגִדְיאָ, דְּזַבִּין אֲבָא בְּתִרִי
 זַוִּי, חַד גִּדְיאָ, חַד גִּדְיאָ.

וְאַתָּא מֶלֶךְ הַמֹּות וְשַׁחַט
 לְשׁוֹחַט, דְּשַׁחַט לְתוֹרָא,
 דְּשַׁתָּה לְמַיָּא, דְּכַבָּה לְנוֹרָא,
 דְּשַׁרְף לְחוּטָרָא, דְּהַבָּה
 לְכַלְבָּא, דְּנַשְׁךָ לְשׁוֹנָרָא,
 דְּאַכְּלָה לְגִדְיאָ, דְּזַבִּין אֲבָא
 בְּתִרִי זַוִּי, חַד גִּדְיאָ, חַד
 גִּדְיאָ.

וְאַתָּא הַקָּדוֹשׁ בָּרוּךְ הוּא
 לְמֶלֶךְ הַמֹּות, רְשַׁחַט
 דְּשַׁחַט לְשׁוֹחַט, דְּשַׁחַט
 לְמַיָּא, דְּשַׁתָּה לְתוֹרָא,
 דְּשִׂירָה לְנוֹרָא, דְּכַבָּה
 לְחוּטָרָא, דְּהַבָּה לְכַלְבָּא,
 דְּנַשְׁךָ לְשׁוֹנָרָא, דְּאַכְּלָה
 לְגִדְיאָ, דְּזַבִּין אֲבָא בְּתִרִי
 זַוִּי, חַד גִּדְיאָ, חַד גִּדְיאָ.

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.

And along came 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.

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.

