

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

Include on Friday night:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי:

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

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכָל
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת.

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

סִבְרֵי מִרְנָן וּרְבִנָן וְרַבּוֹתֵי:

Attention all:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
עַם וְרוֹמָמָנוּ מִכָּל לְשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי

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

אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָהּ

מוֹעֲדִים לְשִׂמְחָה, חֲגִים

וְזִמְנִים לְשִׂשׁוֹן, אֶת (יוֹם הַשְּׁבֻת הַזֶּה

וְאֶת) יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן

חֲרוּתָנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,

זֶכֶר לִיצִיאת מִצְרַיִם. כִּי בָנוּ
בַּחֲרָת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים, (וְשַׁבַּת וּ) מוֹעֲדֵי קִדְּשָׁךְ
(בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנַּחֲלָתָנוּ. בָּרוּךְ אַתָּה יי,
מִקְדֵּשׁ (הַשַּׁבָּת וּ) יִשְׂרָאֵל וְהַזְמָנִים.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמְבַדִּיל בֵּין קִדְּשׁ
לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשִׁשָּׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְּשָׁת שַׁבָּת לְקִדְּשָׁת יוֹם
טוֹב הַבְּדִלָּתָהּ, וְאַתָּה יוֹם הַשְּׁבִיעִי
מִשִּׁשָּׁת יְמֵי הַמַּעֲשֶׂה קִדְּשָׁתָהּ.
הַבְּדִלָּתָהּ וְקִדְּשָׁתָהּ אֶת עַמְּךָ
יִשְׂרָאֵל בְּקִדְּשָׁתְךָ. בָּרוּךְ אַתָּה
יי הַמְבַדִּיל בֵּין קִדְּשׁ לְקִדְּשׁ.

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

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

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

The Seder continues with a ceremonious washing of the hands.

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

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

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

*Wash your hands in the traditional manner, without reciting any blessings:
Fill a cup with water, and then pour it over each hand twice.
(Some have the custom to pour three times.)
Then dry your hands.*

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

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

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

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

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

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

The ritual of Karpas involves eating a vegetable dipped in saltwater, representing the many tears shed by our ancestors during their slavery in Egypt. While all vegetables are acceptable for use in Karpas, it is recommended that one use a green vegetable, to additionally symbolize

Passover as Chag HaAviv, the Festival of Spring, and the new growth and new life that the season brings. For this reason, many customarily use parsely, celery, or other green vegetables that may be growing at this time of the year.

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

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

Eat the vegetable.

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

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

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

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

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

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

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

INTRODUCING THE PASSOVER STORY

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

הָא לַחֲמַא עֲנִיָּא דִּי אָכְלוּ
אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין יִיתִי וְיִיכֹל, כָּל
דְּצָרִיף יִיתִי וְיִפְסֹח. הַשְׁתָּא
הֵכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה
הַבָּאָה בְּנֵי חוֹרִין.

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

The matzah is again covered, and the second cup of wine is poured but will be drunk later. Many have the custom to remove the Seder plate from the table, if only to have children ask why it is removed.

An individual is designated to read or recite the four questions, usually the youngest child capable of doing so. Many have the custom that each child should recite the four questions; and participants should be encouraged to supplement with their own inquiries as well.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

Why is this night different from all other nights?

שָׁבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
חֶמֶץ וּמָצָה, הַלַּיְלָה הַזֶּה - כָּלוּ
מָצָה!

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

שָׁבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
שְׂאֵר יִרְקוֹת, - הַלַּיְלָה הַזֶּה

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

מרור!

שְׁכָּכְל הַלֵּילוֹת אֵין אָנוּ
מְטַבִּילִין אֶפִּילוֹ פַּעַם אַחַת, -
הַלֵּילָה הַזֶּה נִשְׁתִּי פַּעַמִּים!
שְׁכָּכְל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבִין וּבֵין מְסַבִּין, - הַלֵּילָה
הַזֶּה כָּלָנוּ מְסַבִּין!

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

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

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

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

עֲבָדִים הָיינוּ לְפָרְעָה בְּמִצְרַיִם,
וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד
חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאִלּוּ לֹא
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים
הָיינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפִּילוּ
כָּלָנוּ חֲכָמִים, כָּלָנוּ גְבוּרִים,
כָּלָנוּ זִקְנִים, כָּלָנוּ יוֹדְעִים אֶת
הַתּוֹרָה, מַצּוּהָ עָלֵינוּ לְסַפֵּר
בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֶּה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה
מְשַׁבֵּחַ.

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.

מַעֲשֵׂה בְּרַבִּי אֶלְיעֶזֶר וּרְבִי
יְהוֹשֻׁעַ וּרְבִי אֶלְעָזָר בֶּן עֲזַרְיָה

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

וְרַבֵּי עֲקִיבָא וְרַבֵּי טַרְפוֹן שֶׁהָיוּ
מְסַבִּין בְּבֵנֵי בְרַק, וְהָיוּ
מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל
אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ
תְּלַמִּידֵיהֶם וְאָמְרוּ לָהֶם:
רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת
שְׁמַע נָשֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה:
הֲרִי אֲנִי כֶּבֶן שִׁבְעִים שָׁנָה,
וְלֹא זָכִיתִי שֶׁתֹּאמַר יִצִּיאַת
מִצְרַיִם בְּלֵילוֹת עַד שֶׁדִּרְשָׁה
בֶּן זֹמָא: שְׁנֹאמַר, לְמַעַן תִּזְכֹּר
אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם
כָּל יְמֵי חַיֶּיךָ, יְמֵי חַיֶּיךָ -
הַיָּמִים, כָּל יְמֵי חַיֶּיךָ - הַלֵּילוֹת.
וְחֻכָּמִים אֹמְרִים: יְמֵי חַיֶּיךָ -
הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ -
לְהַבִּיא לִימּוֹת הַמְּשִׁיחַ.

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.

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

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

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

כְּנֻגַּד אַרְבַּעַה בָּנִים דִּבְרָה
תּוֹרָה. אֶחָד חָכָם, וְאֶחָד
רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֹׂאִינוֹ
יֹדֵעַ לִשְׁאֹל.

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

חָכָם - מָה הוּא אוֹמֵר? מָה
הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים

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

אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם?
וְאֵף אֶתָּה אָמַר לוֹ כְּהִלְכוֹת
הַפֶּסַח: אֵין מִפְטִירִין אַחֵר
הַפֶּסַח אֶפִיקוֹמֵן.

רָשָׁע - מָה הוּא אוֹמֵר? מָה
הַעֲבָדָה הַזֹּאת לָכֶם? לָכֶם -
וְלֹא לוֹ. וְלִפִּי שְׁהוֹצִיא אֶת
עַצְמוֹ מִן הַכָּלל כִּפְּר בְּעֶקֶר.
וְאֵף אֶתָּה הִקְהֵה אֶת שְׁנֵי
וְאָמַר לוֹ: בְּעֶבְרִית זֶה עָשָׂה יְיָ לִי
בְּצֵאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ.
אֵילוּ הָיָה שָׁם, לֹא הָיָה נִגָּאֵל.

תָּם - מָה הוּא אוֹמֵר? מָה
זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד
הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם, מִבֵּית
עֲבָדִים.

וְשֹׂאֵינוּ יוֹדְעֵי לְשֵׁאוֹל - אֶת
פֶּתַח לוֹ, שְׁנֹאֲמַר: וְהִגַּדְתָּ לְבִנְךָ
בְּיוֹם הַהוּא לֵאמֹר, בְּעֶבְרִית זֶה
עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.

the way up to the rule that one should not eat
after he or she has partaken of the Paschal lamb
for Afikomen.

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

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

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

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

יָכוֹל מֵרֵאשׁ חֹדֶשׁ, תִּלְמוּד
לֹאמֹר בְּיוֹם הַהוּא, אֵי בְּיוֹם
הַהוּא יָכוֹל מִבְּעוֹד יוֹם, תִּלְמוּד
לֹאמֹר בְּעֶבְרִית זֶה - בְּעֶבְרִית זֶה
לֹא אָמַרְתִּי אֶלָּא בְּשָׁעָה שְׁשִׁישׁ
מִצָּה וּמִרְוֹר מִנְחִים 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 maror are present; for that is the time when those commandments can be fulfilled.

THE RETELLING OF THE EXODUS BEGINS

מִתְחִלָּה עֹבְדֵי עֲבוּדָה זָרָה הָיוּ
אֲבוֹתֵינוּ, וְעַכְשָׁיו קִרְבָּנוּ
הַמָּקוֹם לְעַבְדָּתוֹ, שֶׁנֶּאֱמַר:
וַיֹּאמֶר יְהוָה אֶל כָּל הָעָם,
כֹּה אָמַר יי אֱלֹהֵי יִשְׂרָאֵל:
בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם
מֵעוֹלָם, תֶּרַח אָבִי אַבְרָהָם
וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים
אַחֲרִים. וְאַקְחָה אֶת אֲבִיכֶם אֶת
אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ
אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבָּה
אֶת זָרְעוֹ וְאֶתָּן לוֹ אֶת יִצְחָק,
וְאֶתָּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת
עֵשָׂו. וְאֶתָּן לְעֵשָׂו אֶת הָר
שְׁעִיר לְרֵשֶׁת אֹתוֹ, וַיַּעֲקֹב וּבְנָיו
יָרְדוּ מִצְרָיִם.

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ
לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהִקְדֹּשׁ
בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ,
לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם
אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים,
שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע
תֵּדַע כִּי גֵר יִהְיֶה זָרְעֲךָ בְּאֶרֶץ
לֹא לָהֶם, וְעַבְדּוּם וְעַנּוּ אֹתָם
אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת

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

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

הַגּוֹי אֲשֶׁר יַעֲבֹדוּ בְּדָן אֲנֹכִי
וְאַחֲרָי כֵּן יֵצְאוּ בִּרְכָּשׁ 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:

וְהָיָא שְׁעֻמָּדָה לְאַבוֹתֵינוּ וְלָנוּ!
שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ, אֲלָא שְׁבָכַל דּוֹר וְדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,
וְהַקְדוּשׁ בְּרוּךְ הוּא מַצִּילָנוּ
מִיָּדָם.

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

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

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

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

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

צֵא וְלִמַּד מֶה בִּקְשׁ לָבָן
הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ.
שְׁפָרְעָה לֹא גָזַר אֲלָא עַל
הַזְּכָרִים וְלָבָן בִּקְשׁ לַעֲקוֹר אֶת
הַכֹּל, שְׁנֵאמַר: אֲרָמִי אֲבִד
אָבִי, וַיֵּרֶד מִצְרַיִם וַיֵּגֶר שָׁם
בְּמַתִּי מְעֻט, וַיְהִי שָׁם לְגוֹי
גָּדוֹל, עָצוּם וָרֹב.

"וַיֵּרֶד מִצְרַיִם" - אָנוּס עַל פִּי
הַדְּבָר.

"וַיֵּגֶר שָׁם" - מְלִמַּד שְׁלֹא יֵרֶד
יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ
בְּמִצְרַיִם אֲלָא לְגוֹר שָׁם,

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

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

"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

שָׁנְאָמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה,
לָגוּר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין
מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי
כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וַעֲתָה
יָשָׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן.

"בְּמִתִּי מְעֹט" - כְּמָה שָׁנְאָמַר:
בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ
מִצְרִימָה, וַעֲתָה שְׁמֶךָ יי
אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.
"וַיְהִי שֵׁם לְגוֹי" - מְלִמַּד שֶׁהָיוּ
יִשְׂרָאֵל מְצִינִים שֵׁם.

"גָּדוֹל, עָצוֹם" - כְּמָה שָׁנְאָמַר:
וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
וַיַּעֲצֻמוּ בְּמֵאד מְאֹד, וַתִּמָּלֵא
הָאֶרֶץ אֹתָם.

"וַרְבִּי" - כְּמָה שָׁנְאָמַר: רַבְּבָה
כָּצַמְח הַשָּׂדֶה נְתַתִּיךָ, וַתִּרְבִּי
וַתִּגְדְּלִי וַתִּבְאִי בַעֲדֵי עַדִּיִם,
שָׂדִים נִכְנוּ וַיִּשְׁעֲרֶךָ צִמְח, וְאַתָּה
עָרַם וַעֲרִיָה. וְאַעֲבֹר עָלֶיךָ
וְאַרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמֶּיךָ,
וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי, וְאֹמַר לָךְ
בְּדַמֶּיךָ חַיִּי.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ,
וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

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 became very, very mighty; and the land became filled with them."

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

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

"וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים" - כָּמָה
שָׁנְאָמַר: הָבָה נִתְחַכְמָה לּוֹ פֶּן
יָרֻבָּה, וְהָיָה כִּי תִקְרָאנָה
מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל
שְׂנְאֵינוּ וְנִלָּחַם בָּנוּ, וְעָלָה מִן
הָאָרֶץ.

"וַיַּעֲנוּנוּ" - כָּמָה שָׁנְאָמַר:
וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן
עֲנֹתוֹ בְּסִבְלָתָם. וַיִּבְנוּ עָרֵי
מִסְכְּנוֹת לְפָרְעֹה. אֶת פֶּתֶם
וְאֶת רַעַמְסֵס.

"וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה" -
כָּמָה שָׁנְאָמַר: וַיַּעֲבֹדוּ מִצְרַיִם
אֶת בְּנֵי יִשְׂרָאֵל בְּפָרָךְ.

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ, וַיֵּרָא אֶת
עֲנִיָּנוּ וְאֶת עֲמָלְנוּ וְאֶת לִחְצֵנוּ.

"וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ" -
כָּמָה שָׁנְאָמַר: וַיְהִי בַיָּמִים
הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ
מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן
הָעֲבֹדָה וַיִּזְעֲקוּ, וַתַּעַל
שׁוֹעַתָם אֶל הָאֱלֹהִים מִן
הָעֲבֹדָה.

"וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ" - כָּמָה
שָׁנְאָמַר: וַיִּשְׁמַע אֱלֹהִים אֶת
נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת
בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק
וְאֶת יַעֲקֹב.

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

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

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

"וְאֵת עֲמָלָנוּ" - אֵלֹהֵי הַבָּנִים.
כְּמָה שֶׁנֶּאֱמָר: כָּל הַבֶּן הַיְּלֻד
הַיָּאֲרָה תִשְׁלִיכֶהוּ וְכָל הַבֵּת
תַּחֲיוֹן.

"וְאֵת לַחֲצֵנוּ" - זֶה הַדָּחֶק,
כְּמָה שֶׁנֶּאֱמָר: וְגַם רָאִיתִי אֶת
הַלָּחֶץ אֲשֶׁר מִצְרִים לַחֲצִים
אֹתָם.

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה
וּבְזֹרֹעַ נְטוּיָה, וּבְמָרָא גָדֹל,
וּבְאֹתוֹת וּבְמִפְתִּים.

"וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם" - לֹא עַל
יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שַׂרְף,
וְלֹא עַל יְדֵי נְשִׁיחַ, אֲלָא
הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ
וּבַעֲצָמוֹ, שֶׁנֶּאֱמָר: וְעַבְרָתִי
בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה,
וְהַכִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם
מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי
יְיָ.

"וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה
הַזֶּה" - אֲנִי וְלֹא מַלְאָךְ.
"וְהַכִּיתִי כָל בְּכוֹר בְּאֶרֶץ
מִצְרַיִם" - אֲנִי וְלֹא שַׂרְף.

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

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

"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:

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

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

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

"אֲנִי יְיָ" - אֲנִי הוּא וּלֹא אֲחֵר.

"בְּיָד חֲזָקָה" - זֶה הַדָּבָר, כָּמָה
שֶׁנֶּאֱמַר: הִנֵּה יָד יְיָ הוֹיָה
בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים,
בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר
וּבְצֹאן, דָּבָר כָּבֵד מְאֹד.

וּבְזֶרַע נְטוּיָה - זֶה הַחֶרֶב, כָּמָה
שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלֹפָה בְּיָדוֹ,
נְטוּיָה עַל יְרוּשָׁלַיִם.

"וּבְמֶרָא גָדֹל" - זֶה גִּלּוֹי נְשִׁינָה,
כָּמָה שֶׁנֶּאֱמַר: אֹה הִנֵּסָה
אֱלֹהִים לָבֹא לְקַחַת לוֹ גּוֹי
מִקֶּרֶב גּוֹי בְּמִסַּת בְּאֶתֶת
וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיָד
חֲזָקָה וּבְזֶרֶע נְטוּיָה,
וּבְמוֹרָאִים גְּדֹלִים, כָּל אֲשֶׁר
עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם
בְּמִצְרַיִם לְעֵינֶיךָ.

"וּבְאִתּוֹת" - זֶה הַמַּטֵּה, כָּמָה
שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה
תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ
אֵת הָאִתּוֹת.

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

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

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

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

"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?"

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

*It is customary to spill a drop of wine from one's cup while reciting each of the following
bolded phrases. One should not drink the wine that is removed; instead it should be discarded
at the conclusion of Maggid. Although some may be accustomed to using one's finger to
remove the wine, this should be avoided. Instead, wine should be spilled directly from the cup,*

preferably onto a designated dish rather than one's plate. Alternatively, one can dip a napkin or cloth to soak up some of the wine from the cup instead.

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

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

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

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

דָּם,

blood,

וָאֵשׁ,

and fire,

וְתִימָרוֹת עָשָׁן.

and pillars of smoke."

דָּבָר אֶחָד: בֶּיַד חֲזָקָה - שְׁתֵּים,
וּבִזְרֹעַ נְטוּיָה - שְׁתֵּים, וּבִמְרָא
גָּדֹל - שְׁתֵּים, וּבְאֵתוֹת -
שְׁתֵּים, וּבַמִּפְתִּים - שְׁתֵּים.

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.

אֵלּוּ עֲשָׂר מַכּוֹת שֶׁהֵבִיא
הַקֹּדֶשׁ בְּרוּךְ הוּא עַל
הַמִּצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן:

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

דָּם,

blood,

צְפַרְדֵּי,

frogs,

כִּנִּים,

lice,

עֲרֹב,

wild animals,

דָּבָר,

pestilence,

שָׁחִין,

boils,

בָּרָד,

hail,

אַרְבֵּה, locusts,

חֹשֶׁךְ, darkness,

מַכַּת בְּכוֹרוֹת. slaying of the first-born.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמְנִים:

דַּצ"ךְ, detzach,

עַד"שׁ, adash,

בַּאֲח"ב. b'echav.

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר: מִנֵּין אֶתָּה אוֹמֵר שְׁלָקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטִמִּים אֶל פָּרְעֹה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּרְאוּ הָעָם אֶת יי, וַיֹּאמְרֵם בְּיַד וּבְמִשְׁחָה עֲבָדוּ. כִּמָּה לָקוּ בְּאֲצַבַּע? עֶשֶׂר מַכּוֹת. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׁכַל מִכָּה וּמִכָּה שְׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שָׁל אַרְבַּע

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

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

מכות? שְׁנָאֵמַר: יִשְׁלַח בָּם
 חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה,
 מִשְׁלַחַת מַלְאָכֵי רָעִים. עֲבָרָה
 - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה -
 שְׁלֹשׁ, מִשְׁלַחַת מַלְאָכֵי רָעִים
 - אַרְבַּע. אָמַר מִעֲתָה:
 בְּמִצְרַיִם לָקוּ אַרְבַּעִים מִכּוֹת
 וְעַל הַיָּם לָקוּ מֵאֲתֵים מִכּוֹת.

רַבִּי עֲקִיבָא אוֹמַר: מִזֵּין שְׁכַל
 מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ
 בְּרוּךְ הוּא עַל הַמִּצְרַיִם
 בְּמִצְרַיִם הִיָּתָה שְׁלֹשׁ חֲמִשׁ
 מִכּוֹת? שְׁנָאֵמַר: יִשְׁלַח בָּם
 חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה,
 מִשְׁלַחַת מַלְאָכֵי רָעִים. חֲרוֹן
 אַפּוֹ - אַחַת, עֲבָרָה - שְׁתֵּים,
 וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע,
 מִשְׁלַחַת מַלְאָכֵי רָעִים -
 חֲמִשׁ. אָמַר מִעֲתָה: בְּמִצְרַיִם
 לָקוּ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם
 לָקוּ חֲמִשִּׁים וּמֵאֲתֵים מִכּוֹת.

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.

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

DAYENU

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

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם
 עָלֵינוּ!

אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא
 עָשָׂה בָּהֶם שְׁפָטִים, דִּיֵּינוּ.

How many levels of goodness has the Omnipresent bestowed us!

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

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא
עָשָׂה בֵּאלֹהֵיהֶם, וַיֵּינוּ.

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

אֱלֹהֵינוּ עָשָׂה בֵּאלֹהֵיהֶם, וְלֹא הָרַג
אֶת בְּכוֹרֵיהֶם, וַיֵּינוּ.

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

אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא
נָתַן לָנוּ אֶת מָמוֹנָם, וַיֵּינוּ.

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

אֱלֹהֵינוּ נָתַן לָנוּ אֶת מָמוֹנָם וְלֹא
קָרַע לָנוּ אֶת הַיָּם, וַיֵּינוּ.

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

אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא
הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה, וַיֵּינוּ.

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

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה
וְלֹא שָׁקַע צֵרָנוּ בְּתוֹכוֹ, וַיֵּינוּ.

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

אֱלֹהֵינוּ שָׁקַע צֵרָנוּ בְּתוֹכוֹ וְלֹא
סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים
שָׁנָה, וַיֵּינוּ.

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

אֱלֹהֵינוּ סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ
אֶת הַמֶּן, וַיֵּינוּ.

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

אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת הַמֶּן וְלֹא נָתַן
לָנוּ אֶת הַשַּׁבָּת, וַיֵּינוּ.

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

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא
קָרַבָנוּ לְפָנֵי הַר סִינַי, וַיֵּינוּ.

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

אֱלֹהֵינוּ קָרַבָנוּ לְפָנֵי הַר סִינַי, וְלֹא
נָתַן לָנוּ אֶת הַתּוֹרָה, וַיֵּינוּ.

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

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא
הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וַיֵּינוּ.

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

אֱלֹהֵינוּ הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל
וְלֹא בָנָה לָנוּ אֶת בֵּית

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!

הַבְּחִירָה, דִּיֵּינוּ.

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה
כְּפוּלָה וּמִכְפֻּלָּת לְמָקוֹם עָלֵינוּ:
שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וַעֲשָׂה
בָּהֶם נִשְׁפָּטִים, וַעֲשָׂה
בְּאֱלֹהֵיהֶם, וְהָרַג אֶת
בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת
מַמּוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם,
וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה,
וְשָׁקַע צָרָנוּ בְּתוֹכוֹ, וְסָפַק
צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְהֶאֱכִילָנוּ אֶת הַמָּן, וְנָתַן לָנוּ
אֶת הַשַּׁבָּת, וְקָרַבָנוּ לְפָנֵי הָרֹאשׁ
סִינַי, וְנָתַן לָנוּ אֶת הַתּוֹרָה,
וְהַכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וּבָנָה
לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר
עַל כָּל עֲוֹנוֹתֵינוּ.

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

THE CORE COMMANDMENT TO RETELL THE EXODUS

רַבֵּן גַּמְלִיֵּאל הֵיזָה אוֹמֵר: כָּל
שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ
בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ,
וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרוֹר.

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

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

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים
בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הֵיזָה קָיָם,
עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח
הַקֹּדֶשׁ בָּרוּךְ הוּא עַל בֵּיתֵי
אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:

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

וַאֲמַרְתֶּם זָבַח פֶּסַח הוּא לִי,
אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל
בְּמִצְרַיִם בְּנִגְפּוֹ אֶת מִצְרַיִם,
וְאֵת בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעָם
וַיִּשְׁתַּחֲוּוּ.

houses, He saved them.' And the people bowed and prostrated themselves."

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

מַצָּה זוֹ נֶאֱמָנוּ אוֹכְלִים, עַל
שׁוּם מָה? עַל שׁוּם נֶשְׁלָא
הַסִּפִּיק בְּצֶקֶם נֶשְׁלָא אֲבוֹתֵינוּ
לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדּוֹשׁ
בְּרוּךְ הוּא, וַיֹּאמֶר, נֶשְׁאָמַר:
וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא
חֲמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא
יָכְלוּ לְהַתְמַהֲמַה, וְגַם צִדָּה לֹא
עָשׂוּ לָהֶם.

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

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

מְרוֹר זֶה נֶאֱמָנוּ אוֹכְלִים, עַל
שׁוּם מָה? עַל שׁוּם נֶשְׁמָרוּ
הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ
בְּמִצְרַיִם, נֶשְׁאָמַר: וַיִּמְרְרוּ אֶת
חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֶמֶר
וּבִלְבָּנִים וּבְכָל עֲבֹדָה בַּשָּׂדֶה
אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ
בָהֶם בְּפָרֶךְ.

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

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם
לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא
יֵצֵא מִמִּצְרַיִם, נֶשְׁאָמַר: וְהִגַּדְתָּ

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

לְבַנּוֹ בַּיּוֹם הַהוּא לֵאמֹר,
 בְּעֶבֶד זֶה עָשָׂה יְיָ לִי בְּצֵאתִי
 מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ
 בְּלָבָד גָּאֵל הַקְדּוֹשׁ בְּרוּךְ הוּא,
 אֲלֵא אֵף אוֹתֵנוּ גָאֵל עַמָּהֶם,
 שְׁנֵאמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם,
 לְמַעַן הֵבִיא אֹתֵנוּ לְתֵת לָנוּ
 אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע
 לְאֲבוֹתֵנוּ.

only did the Blessed and Holy One redeem our ancestors from Egypt, but He even redeemed us along with them, because the verse says: "And it was us that He brought out from there, in order to bring us to the land that will give us, as He swore to our ancestors."

THE BRIDGE FROM MAGGID TO HALLEL

Raise the cup of wine while reciting the following paragraph:

לְפִיכָךְ אֲנַחֲנוּ חַיִּיִּם לְהוֹדוֹת,
 לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם,
 לְהַדָּר, לְבָרֵךְ, לְעֲלֹה וּלְקַלֵּס
 לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת
 כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ
 מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן
 לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב,
 וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד
 לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה
 חֲדָשָׁה: הַלְלוּיָהּ.

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

הַלְלוּ יְיָ הַלְלוּ עַבְדֵי יְהוָה
 הַלְלוּ אֶת שֵׁם יְהוָה. יְהִי שֵׁם
 יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
 מִמְּזֶרֶח שָׁמֶשׁ עַד מְבוֹאוֹ
 מְהַלֵּל שֵׁם יְהוָה. רָם עַל כָּל
 גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ.
 מִי כִּיהוָה אֱלֹהֵינוּ הַמְגַבִּיֵּה

Halleluyah! Offer praise, servants of The Eternal; praise The Eternal Name. May The Eternal's Name be a source of blessings from now until forever. From the sun's rising to its setting, The Eternal's Name is praised. The Eternal is high above all nations; His glory is over the heavens. Who is like The Eternal, our God, Who dwells on high, yet allows his His Essence to descend upon heaven and earth! He raises the poor from the dust, He lifts the destitute from the dung; to seat them with nobles, with the nobles of His people. He returns

לְשֶׁבֶת. הַמִּשְׁפִּילִי לְרֹאוֹת
בְּשָׂמִים וּבְאַרְץ. מְקִימֵי מַעֲפָר
דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹ.
לְהוֹשִׁיבֵי עַם נְדִיבִים עַם נְדִיבֵי
עַמּוֹ. מוֹשִׁיבֵי עֶקְרֶת הַבֵּית אִם
הַבָּנִים שְׂמִיחָה הִלְלוּ יְהוָה.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית
יַעֲקֹב מֵעַם לֵעָז. הִיְתָה יְהוּדָה
לְקַדְשׁוֹ יִשְׂרָאֵל מִמִּשְׁלוֹתָיו.
הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסֹב
לְאַחֹר. הַהָרִים רָקְדּוּ כְּאֵילִים
גִּבְעוֹת כְּבָנֵי צֹאן. מָה לָּךְ הַיָּם
כִּי תִנוֹס הַיַּרְדֵּן תִּסֹּב לְאַחֹר.
הַהָרִים הִתְרַקְדּוּ כְּאֵילִים גִּבְעוֹת
כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדֹנָי חוּלֵי
אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הַהֶפְכִי הַצּוֹר אֲגָם מֵיִם
חֲלֹמִישׁ לְמַעַיְנו מֵיִם.

the barren woman to the house to become a joyful mother of children. Halleluyah!

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

Raise the cup of wine and recite the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ
לְלֵילָה הַזֶּה לֶאֱכֹל בֹּו מִצָּה
וּמִרֹר. כֵּן יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ יִגִּיעָנוּ לְמוֹעֲדִים
וְלִרְגָלִים אַחֲרִים הַבָּאִים
לְקִרְאָתָנוּ לְשָׁלוֹם, שְׂמִיחָה
כְּבִנְיָן עִירָךְ וְשָׂשׂוֹן בְּעִבּוּדְךָ.
וְנֹאכַל נָשִׂים מִן הַזִּבְחִים וּמִן

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

הַפֶּסַחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל
קִיר מִזְבֵּחַךְ לְרָצוֹן, וְנוֹדָה לְךָ
שִׁיר חֲדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל
פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יי
גֹאֲלֵי יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

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

Drink the cup of wine while reclining to the left.

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

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 two *zeitim*¹ in a timespan of *k'dei achilat pras*², in order to satisfy all opinions. However, the precise definition of these Talmudic measurements is unclear; and thus there is further debate in which opinions are equally conservative in their estimates.

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

Raise the plate of matzah and recite the following blessings:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצִיא לָחֶם מִן
הָאָרֶץ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Recite the following blessing:

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

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

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

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

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

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

Recite the following passage:

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה
הֵלֵל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה
קָיָם: הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר
וְאוֹכֵל בְּיַחַד, לְקַיֵּם מֵה
שֶׁנֶּאֱמַר: עַל מַצּוֹת וּמָרֹרִים
יֹאכְלֶהוּ.

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

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

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

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

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

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

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

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

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

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

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

This version of Grace After Meals follows popular Ashkenazi custom.

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יי אֶת
שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים: אֲזַ
יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.
אֲזַ יֵאמְרוּ בְּגוֹיִם הַגְדִּיל יי
לַעֲשׂוֹת עִם אֱלֹהִים: הַגְדִּיל יי
לַעֲשׂוֹת עִמָּנוּ. הָיִינוּ שְׂמֵחִים:
שׁוֹבָה יי אֶת שְׁבִיתֵנוּ כְּאֶפְיקִים
בְּנֶגֶב: הַזֵּרְעִים בְּדִמְעָה בְּרִנָּה
יִקְצְרוּ: הַלֹּחַד יִלֵּךְ וּבָכָה נִשָּׂא
מִשְׁךְ הַזֵּרַע. בָּא יָבֵא בְּרִנָּה.
נִשָּׂא אֶלְמִתָּיו:

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.

רְבוֹתֵי נְבִירְךְ:

Gentleman, let us recite grace.

יְהִי שֵׁם יי מְבֹרָךְ מִעַתָּה וְעַד
עוֹלָם:

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

בְּרִשּׁוֹת מְרִנָּה וְרִבּוֹן וְרְבוֹתֵי
נְבִירְךְ (אֱלֹהֵינוּ) שְׂאֵכְלֵנוּ
מִשְׁלוֹ:

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

ברוך (אלהינו) שאכלנו משלו
ובטובו חיינו:

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

ברוך הוא וברוך שמו:

He is blessed and His name is blessed.

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

ברוך אתה יי אלהינו מלך
העולם. הֵן את העולם כלו.
בטובו בָּחַן בְּחֶסֶד וּבְרַחֲמִים.
הוא נותן לָחֶם לְכָל בָּשָׂר. כִּי
לְעוֹלָם חֶסֶדוֹ: וּבְטוֹבוֹ הַגָּדוֹל
תָּמִיד לא חָסַר לָנוּ וְאֵל יִחְסַר
לָנוּ מִזּוֹן לְעוֹלָם וָעֶד. בְּעֶבֶר
שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן
וּמַפְרִיֵּס לְכָל וּמַטִּיב לְכָל וּמַכִּין
מִזּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:
ברוך אתה יי. הֵן את הַכֹּל:

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.

נוֹדָה לָךְ יי אלהינו. עַל
שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל
שֶׁהוֹצֵאתָנוּ יי אלהינו מֵאֶרֶץ
מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית
עֲבָדִים. וְעַל בְּרִיתְךָ שְׁחַתְמָתָהּ
בְּבָשָׂרֵנוּ. וְעַל תּוֹרָתְךָ
שֶׁלְּמִדְתָּנוּ. וְעַל חֻקֶּיךָ
שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן
וְחֶסֶד שֶׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת
מִזּוֹן שֶׁאַתָּה זֶן וּמַפְרִיֵּס אוֹתָנוּ

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

תמיד. בכל יום ובכל עת ובכל
שעה:

ועל הכל יי אלהינו אנחנו
מודים לך ומברכים אותך.
יתברך שמך בפני כל חי תמיד
לעולם ועד: ככתוב. ואכלת
ושבעת וברכת את יי אלהיך
על הארץ הטבה אשר נתן
לך: ברוך אתה יי. על הארץ
ועל המזון:

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

On the Sabbath, the following paragraph should be included:

רצה והחליצנו יי אלהינו
במצותיך ובמצות יום השביעי

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

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

הַשְׁכֵּת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי
יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ
לְשִׁכַּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה
כְּמִצּוֹת רְצוֹנָךְ. וּבִרְצוֹנְךָ הַנִּיחַ
לָנוּ יי אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה
וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ.
וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן
עִירָךְ וּבְבִנְיָן יְרוּשָׁלַיִם עִיר
קֹדֶשְׁךָ כִּי אַתָּה הוּא בֹעֵל
הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה
וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיִּזְכֹּר וַיִּשְׁמַע
וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכֹּר זְכוֹרֹנוּ
וּפְקֻדוֹנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן
מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ וְזִכְרוֹן כָּל
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ
לְפָלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם
חַג הַמִּצּוֹת הַזֶּה זְכָרְנוּ יי
אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ
לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדָבָר יִשׁוּעָה וְרַחֲמִים חוּס
וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אַתָּה:

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.

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

Many Ashkenazi Jews have the custom to recite the parenthesized word in the following paragraph,

even though it does not appear in the original text of Grace After Meals that is found in the Talmud.

וּבִנֵּה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יי.
בוֹנֵה (בְּרַחֲמָיו) יְרוּשָׁלַיִם:
אָמֵן:

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הָאֵל. אָבִינוּ. מִלְכֵנוּ.
אֲדִירֵנוּ. בּוֹרְאֵנוּ. גּוֹאֲלֵנוּ.
יוֹצֵרֵנוּ. קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב.
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ
הַטּוֹב וְהַמְטִיב לְכָל. שְׂפָכָל יוֹם
וְיוֹם הוּא הַטֵּיב הוּא מְטִיב
הוּא יֵטִיב לָנוּ. הוּא גִמְלָנוּ הוּא
גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לְחַן
וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה
וְהַצֵּלָה בְּרַכָּה וַיִּשְׁוֶעַ נְחֻמָּה
פְּרִנָּסָה וְכֻלְכָּלָה וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל
טוֹב לְעוֹלָם אֵל יַחֲסִינּוּ:

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

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

הַרְחֵמֵן הוּא יְמֹלֵךְ עָלֵינוּ
לְעוֹלָם וָעֶד:

May the Merciful One rule over us forever and ever.

הַרְחֵמֵן הוּא יִתְבָּרַךְ בְּשָׂמִים
וּבְאָרֶץ:

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

הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר
דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד
וּלְנֵצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ

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

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

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

לַעַד וּלְעוֹלָמֵי עוֹלָמִים:
הַרְחֵמֵן הוּא יִפְרֹגֵנוּ בְּכָבוֹד:
הַרְחֵמֵן הוּא יִשְׁבֵּר עֲלֵנוּ מֵעַל
צָוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת
לְאַרְצֵנוּ:
הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בִּרְכָה
מְרֻבָּה בְּבֵית הָזֶה וְעַל שְׁלַחַן
זֶה שְׂאֻכֵּנוּ עֲלֵיו:
הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת
אֱלֹהֵינוּ הַנָּבִיא זְכוֹר לְטוֹב
וַיִּבְשָׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת
יְשׁוּעוֹת וְנִחְמוֹת:

our homeland.

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

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

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.

הַרְחֵמֵן הוּא יְבָרֶךְ אֶת (אָבִי
מוֹרִי) בְּעַל הַבֵּית הַזֶּה וְאֶת
(אִמִּי מוֹרְתִי) בְּעֵלַת הַבֵּית
הַזֶּה. אוֹתָם וְאֶת בְּיָתָם וְאֶת
זֵרָעָם וְאֶת כָּל אֲשֶׁר לָהֶם.
(הַרְחֵמֵן הוּא יְבָרֶךְ אוֹתִי וְאֶת
אִשְׁתִּי וְאֶת זֵרָעִי וְאֶת כָּל אֲשֶׁר
לִי/לָנוּ), אוֹתָנוּ וְאֶת כָּל אֲשֶׁר
לָנוּ. כָּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ
אֲבֹרָהִם יִצְחָק וַיַּעֲקֹב, בְּכָל.
מְכָל. כָּל. כֵּן יְבָרֶךְ אוֹתָנוּ כָּלָנוּ

May the Merciful One bless

(my father / my mother / my grandfather / my grandmother / my rabbi / my teacher),

(me / my wife / my husband / our children / our grandchildren / our guests),

(the host / his wife / her husband / their children / their grandchildren),

us and everything that is ours; just as our ancestors Abraham, Isaac, and Jacob have been blessed with everything, from everything, and in every way. In this vein, may He bless us all together with a perfect blessing - and we shall say Amen.

יחד בברכה שלמה. ונאמר
אמן:

במרום ילמדו עליהם ועלינו
זכות שתהא למשמרת שלום.
ונשא ברכה מאת יי. וצדקה
מאלהי ישענו. ונמצא חן
ושכל טוב בעיני אלהים
ואדם:

On the Sabbath, include the following:

הרחמן הוא ינחילנו ליום
שכלו שבת ומנוחה לחיי
העולמים:

הרחמן הוא ינחילנו יום שכלו
טוב:

הרחמן הוא יזכנו לימות
המשیح ולחיי העולם הבא:

מגדול ישועות מלכו ועשה
חסד למשיחו לדוד ולזרעו עד
עולם: עשה שלום במרומו
הוא יעשה שלום עלינו ועל
כל ישראל ואמרו אמן:

יראו את יי קדושו כי אין
מחסור ליראיו: כפירים רשו
ורעבו ודורשי יי לא יחסרו כל
טוב: הודו ליי כי טוב כי
לעולם חסדו: פותח את ידך
ומשביע לכל חי רצון: ברוך

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

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

May the Merciful One hand down to us a day that is entirely good.
May the Merciful One merit us [to see] the days of the Messiah and to live in the World to Come.

The King's Salvations are a tower [that watches over us]; and he does kindness for his annointed 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.

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

הַגָּבֵר אֲשֶׁר יִבְטַח בִּי וְהָיָה יי
מִבְטָחוֹ: נֵעַר הָיִיתִי גַם זְקֵנָתִי
וְלֹא רָאִיתִי צָדִיק נִעְזָב וְזָרְעוֹ
מִבֶּקֶשׁ לֶחֶם: יי עֲזֹ לְעַמּוֹ יִתֵּן יי
יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם:

for bread." May The Eternal give strength to our people; may The Eternal bless our people with peace.

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

סְבְּרֵי מֶרְנָן וְרַבָּנָן וְרַבּוֹתֵי:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

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.

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר
לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר
בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל אֶת
יַעֲקֹב וְאֶת נְוֵהוּ הִשְׁמָו: שִׁפְךָ
עָלֵיהֶם זַעַמְךָ וְחֲרוֹן אַפֶּךָ
יִשְׁיִגֵּם: תִּדְרֹךְ בָּאֶף וְתִשְׁמִידֵם
מִתַּחַת שָׁמַיִי יי:

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

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

One must understand that the holiday of Passover, first and foremost, is a holiday about Jewish identity. This identity is not merely spiritual, but also national. Passover does not merely reflect that Jews share the same religion, but that we are members of a single nation, no matter

how scattered we are across the world. We take this time to reflect on how we have a unique mission, how we are supposed to lead other nations to enlightenment rather than assume we are no different than the rest of the world.

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

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

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

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

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

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

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

This version of Hallel follows popular Ashkenazi custom.

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

לֹא לָנוּ יְיָ לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן
כְּבוֹד, עַל חֲסִדֶּךָ, עַל אֲמָתֶךָ.
לְמַה יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא
אֱלֹהֵיהֶם, וְאֱלֹהֵינוּ בְּשִׁמְכֵם, כֹּל
אֲשֶׁר חָפֵץ עָשָׂה. נַעֲצִיבֵיהֶם
כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם
לָהֶם וְלֹא יֵרְאוּ. אֲזִנִּים לָהֶם
וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא
יִרְיֹחוּ. יְדֵיהֶם וְלֹא יַמְיִשּׁוּן,
רַגְלֵיהֶם וְלֹא יִהְיוּ כְּגִבּוֹרִים.
כְּמוֹתָם יִהְיוּ עֲשִׂיֵּיהֶם,
כֹּל אֲשֶׁר בָּטַח בָּהֶם. יִשְׂרָאֵל
בָּטַח בְּיְיָ, עֲזָרָם וּמִגְדָּם הוּא.
בֵּית אֶהְרֹן בָּטְחוּ בְּיְיָ, עֲזָרָם
וּמִגְדָּם הוּא. יֵרָאֵי יְיָ בָּטְחוּ בְּיְיָ,
עֲזָרָם וּמִגְדָּם הוּא:

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

יְיָ זְכֹרֵנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית
 יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֶהֱרֹן.
 יְבָרֵךְ יִרְאֵי יְיָ, הַקְטָנִים עַם
 הַגְּדֹלִים. יִסָּף יְיָ עֲלֵיכֶם,
 עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים
 אַתֶּם לַיְי, עוֹשֵׂה שְׁמַיִם וָאָרֶץ.
 הַשְׁמַיִם שְׁמַיִם לַיְי וְהָאָרֶץ נָתַן
 לְבְנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּ
 יְהוָה וְלֹא כָל יָרֵדֵי דוֹמָה. וְאַנְחֵנוּ
 נְבָרֵךְ יְהוָה מִעַתָּה וְעַד עוֹלָם.
 הַלְלוּיָהּ:

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי,
 תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִימִי
 אֶקְרָא. אֶפְפוּנִי חֲבָלֵי מָוֶת
 וּמִצָּרֵי שָׂאוֹל מִצְאוּנִי, צָרָה
 וְיָגוֹן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא,
 אֲנֹא יְיָ מִלְּטָה נַפְשִׁי. חֲנוּן יְיָ
 וְצַדִּיק, וְאַלֹהֵינוּ מְרַחֵם. שֹׁמֵר
 פְּתָאִים יְיָ, דְלוּתִי וְלִי יְהוֹשִׁיעַ.
 שׁוּבִי נַפְשִׁי לְמִנוּחַיְכִי, כִּי יְיָ
 גָמַל עֲלֵיכִי. כִּי חָלַצְתָּ נַפְשִׁי
 מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה, אֶת
 רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ
 בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי
 אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי
 אִמְרַתִּי בַחֲפֹזִי, כָּל הָאָדָם כֹּזֵב:

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

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

מָה אֲשִׁיב לַיְי כֹּל תַּגְּמוּלוֹהִי
עָלַי. כּוֹס יִשׁוּעוֹת אֲשָׂא וּבְשֵׁם
יְי אֶקְרָא. נִדְרֵי לַיְי אֲשַׁלֵּם
נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי
יְי הַמּוֹתֶה לַחֲסִידָיו. אֲנֵא יְי כִּי
אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶּן
אֲמֹתְךָ, פֶּתַחַת לְמוֹסְרִי. לְךָ
אֲזַבֵּחַ זֶבַח תּוֹדָה וּבְשֵׁם יְי
אֶקְרָא. נִדְרֵי לַיְי אֲשַׁלֵּם נִגְדָה
נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְי,
בְּתוֹכֵכִי יְרוּשָׁלַיִם, הִלְלוּהָ:

הִלְלוּ אֶת יְי כָּל גּוֹיִם, שִׁבְחוּהוּ
כָּל הָאֲמִיּוֹת. כִּי גִבּוֹר עָלֵינוּ
חֲסִדּוֹ, וְאֲמִתּוֹ יְי לְעוֹלָם,
הִלְלוּהָ:

The following four verses should be recited responsively.

הוֹדוּ לַיְי כִּי טוֹב כִּי לְעוֹלָם
חֲסִדּוֹ:

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

יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם
חֲסִדּוֹ:

Proclaim, Israel: His kindness is neverending!

יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי
לְעוֹלָם חֲסִדּוֹ:

Proclaim, House of Aaron: His kindness is neverending!

יֹאמְרוּ נָא יִרְאֵי יְי כִּי לְעוֹלָם
חֲסִדּוֹ:

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

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי
בְּמִרְחַב יְהוָה. יְי לִי לֹא אֵירָא,
מָה יַעֲשֶׂה לִּי אָדָם. יְי לִי

I called out to God from my confines, and He provided me with a limitless answer. When God is with me, I have no fear - what could flesh and blood possibly do to me? God supports me through my companions and assistants, so that I may face my foes. It is better to seek protection

בְּעֶזְרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי.
 טוֹב לַחֲסוֹת בְּיָי מִבֶּטֶחַ בְּאָדָם.
 טוֹב לַחֲסוֹת בְּיָי מִבֶּטֶחַ
 בְּנָדִיבִים. כָּל גּוֹיִם סִבְבוּנִי,
 בְּשֵׁם יְיָ כִּי אֲמִילָם. סִבְבוּנִי גַם
 סִבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
 סִבְבוּנִי כְּדַבָּרִים, דַּעְכוּ כְּאֵשׁ
 קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם.
 דַּחֲזֵה דַחֲיָתָנִי לְנִפְלֹל, וַיְיָ עֲזָרָנִי.
 עֲזֵי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי
 צִדִּיקִים, יָמִין יְיָ עֲשֵׂה חֵיל.
 יָמִין יְיָ רוֹמְמָה, יָמִין יְיָ עֲשֵׂה
 חֵיל. לֹא אֲמוֹת כִּי אֶחָיָה,
 וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרָנִי
 יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ לִי
 שַׁעְרֵי צֶדֶק, אֲבֹא בָם, אֲוֹדָה
 יְהוָה. זֶה הַשַּׁעַר לִי, צִדִּיקִים
 יִבְאוּ בוֹ. אֲוֹדֶה כִּי עֲנִיתָנִי וַתִּהְיֶה
 לִי לִישׁוּעָה. אֲוֹדֶה כִּי עֲנִיתָנִי
 וַתִּהְיֶה לִי לִישׁוּעָה. אָבֵן מֵאֶסוּ
 הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנָּה.
 אָבֵן מֵאֶסוּ הַבּוֹנִים הִיְתָה
 לְרֹאשׁ פִּנָּה. מֵאֵת יְיָ הִיְתָה
 זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ.
 מֵאֵת יְיָ הִיְתָה זֹאת הִיא
 נִפְלְאָת בְּעֵינֵינוּ. זֶה הַיּוֹם עֲשֵׂה

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

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

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

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

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

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

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

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

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

יְיָ נְגִילָה וְנִשְׁמָחָה בּוֹ. זֶה הַיּוֹם
עֲשֵׂה יְיָ נְגִילָה וְנִשְׁמָחָה בּוֹ:

The following four verses should be recited responsively.

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

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בִּרְכָנוּכֶם
מִבֵּית יְיָ. בָּרוּךְ הַבָּא בְּשֵׁם יְיָ,
בִּרְכָנוּכֶם מִבֵּית יְיָ. אֵל יְיָ וַיֹּאֲרֵךְ
לָנוּ. אֶסְרוּ חַג בַּעֲבֹתֵים עַד
קַרְנוֹת הַמִּזְבֵּחַ. אֵל יְיָ וַיֹּאֲרֵךְ לָנוּ.
אֶסְרוּ חַג בַּעֲבֹתֵים עַד קַרְנוֹת
הַמִּזְבֵּחַ. אֵלֵי אַתָּה וְאוֹדְךָ,
אֱלֹהֵי אֲרוֹמָמְךָ. אֵלֵי אַתָּה
וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמָמְךָ. הוֹדוּ
לְיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.
הוֹדוּ לְיְיָ כִּי טוֹב, כִּי לְעוֹלָם
חֶסֶדּוֹ:

Blessed is one who comes in the Name of The
Eternal; we bless you from The Eternal's House.
Blessed is one who comes in the Name of The
Eternal; we bless you from The Eternal's House.
The Eternal is the Almighty, He has illuminated
us - prepare for Him a festive offering on the
corners of the altar.
The Eternal is the Almighty, He has illuminated
us - prepare for Him a festive offering on the
corners of the altar.
You are my Almighty God and I will thank You,
my God that I exalt.
You are my Almighty God and I will thank You,
my God that I exalt.
Thank God, for He is Good: His kindness is
neverending!
Thank God, for He is Good: His kindness is
neverending!

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ,
וְחַסִּידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ,
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בִּרְנָה
יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ,
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ
וַיְמַלִּיכוּ אֶת שִׁמְךָ, מִלְכָּנוּ. כִּי
לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נִאֲמָה

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.

לְזַמֵּר, כִּי מַעֲוֹלָם וְעַד עוֹלָם
אֶתָּה אֵל:

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

הוֹדוּ לַיְי כִּי טוֹב	Thank The Eternal, for He is Good:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	Thank God of All Powers:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים	Thank The Master of Masters:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבַדּוֹ	To The One Who makes great wonders all by Himself:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה	To The One Who makes the heavens with insight:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	To The One Who encases earth on water in an atmosphere:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לַעֲשֵׂה אוֹרִים גְּדִלִים	To The One Who makes the great lights in the sky:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	Who established the sun that rules by day:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת בַּלַּיְלָה	Who established the moon and stars that rule by night:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לְמַכֵּה מִצְרַיִם בְּבְכוֹרֵיהֶם	To The One Who smote the Egyptians via their firstborn:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם	And Who brought out Israel from amongst them:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
בְּיָד חֲזָקָה וּבְזְרוֹעַ גְּטוּיָה	With a strong hand and an outstretched arm:

כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לְגַזֵּר יָם סוּף לְגִזְרִים	To The One Who sliced the Sea of Reeds into channels:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ	And Who led Israel into the sea:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וַנֵּעַר פַּרְעֹה וְחִילוֹ בַּיָּם סוּף	And Who shook off Pharaoh and his army into the Sea of Reeds:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר	To The One Who led His nation through the wilderness:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לְמַכֵּה מְלָכִים גְּדֹלִים	To The One Who smote great kings:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וַיַּהַרְג מְלָכִים אַדִּירִים	And The One Who killed mighty kings:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
לְסִיחֹן מֶלֶךְ הָעַמּוֹרִי	Such as Sichon, King of the Emorites:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וְלַעֲוֹג מֶלֶךְ הַבָּשָׁן	And such as Og, King of the Bashan:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וַנֹּתֵן אֲרָצָם לְנַחֲלָה	And Who gave their lands as inheritance:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	Inheritance to Israel, His servant:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ	That in our humiliation, He remembered us:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!
וַיִּפְרֹקֵנוּ מֵאֲרִיָּנוּ	And that He unburdened us from our troubles:
כִּי לְעוֹלָם חֲסִדּוֹ.	His kindness is neverending!

נָתַן לָחֶם לְכָל בָּשָׂר
כִּי לְעוֹלָם חֶסֶדּוֹ.

הוֹדוּ לְאֵל הַשָּׁמַיִם
כִּי לְעוֹלָם חֶסֶדּוֹ.

נְשַׁמַּת כָּל חַי הַבְּרִיָּה אֶת שְׁמֶךָ
יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תִּפְאֶרֶת וְתַרְוָמָם זְכָרְךָ מְלַכְנוּ
תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם
אֶתָּה אֵל, וּמַבְלִעַדֶּיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה
וּמַצִּיל וּמַפְרִיֵּס וּמַרְחֵם בְּכָל
עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ
אֶלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת,
אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בָּרַב
הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי
לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר
יֹשְׁנִים וְהַמְקִיץ נֹרְדָּמִים,
וְהַמְשִׁיחַ אֱלֹמִים וְהַמְתִּיר
אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים, לָךְ לְבָדֶךָ
אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ מִלֵּא
שִׁירָה בָּיָם, וּלְשׁוֹנֵנוּ רִנָּה
כְּהֶמוֹן גִּלְיוֹ, וּשְׁפָתוֹתֵינוּ שִׁבְח
כְּמִרְסֵי רִקְיעַ, וְעֵינֵינוּ
מְאִירוֹת כְּשֶׁמֶשׁ וְכִיּוֹר, וַיִּדְּנוּ

Who gives bread to all flesh:

His kindness is neverending!

Thank the Almighty of the Heavens:

His kindness is neverending!

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 speech to the mute and releases the imprisoned, and Who supports the fallen and straightens the hunched over - to You, You alone, we acknowledge! For if our mouths were filled with song as vast as the ocean, if our tongues full of joy like the multitude of its waves, our lips full of praise as expansive as the stratosphere, and our eyes shining like the sun and the moon, and our hands spread wide like eagles of the heavens, and our feet as swift as gazelles - even with all this it would never suffice to thank You, The Eternal Our God and God of our forefathers, or to praise Your name for even one of the thousands and millions and billions of many good things You have done with our forefathers and for us. From Egypt you liberated us, The Eternal Our God, and from the house of slaves You redeemed us, in hunger You nourished us and during times of abundance You provided for us. From the sword, You rescued us; and from plague, you gave us sanctuary; from many unremitting dread diseases You spared us. Until here and now Your mercy has assisted us and Your compassion has not departed us, so never abandon us, The Eternal Our God, ever. Therefore with every facet of our bodies that You designed within us, the spirit and soul that

פְּרוֹשׁוֹת כְּנִשְׁרֵי שָׁמַיִם, וְרָגְלֵינוּ
 קָלוֹת כְּאֵילוֹת, אֵין אֲנַחְנוּ
 מְסַפִּיקִים לְהוֹדוֹת לָךְ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרֶךְ
 אֶת שְׁמֶךָ, עַל אַחַת מֵאֵלֶּף
 אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת
 פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם
 אֲבוֹתֵינוּ וְעִמָּנוּ. מִמַּצָּרִים
 גָּאֵלְתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית
 עֲבָדִים פָּדִיתָנוּ, בָּרַעַב וְזָנְתָנוּ
 וּבְשֹׁבַע כָּלְכַלְתָּנוּ, מִחֶרֶב
 הִצַּלְתָּנוּ וּמִדֶּבֶר מִלְטָתָנוּ,
 וּמִחֲלָיִם רָעִים וְרַבִּים וְנֶאֱמָנִים
 דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ
 רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ,
 וְאַל תִּטְשֵׁנוּ יי אֱלֹהֵינוּ לְנֶצַח.
 עַל כֵּן אֲבָרִים שְׁפִלְגָתָ בָּנוּ
 וְרוּחַ וּנְשָׁמָה שְׁנִפְחָתָ בְּאַפֵּינוּ
 וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן
 הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפָּאֲרוּ
 וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ
 וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ. כִּי
 כָּל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ
 תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע,
 וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,
 וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב
 וְכָלִיוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדְּבַר

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."

שְׁכָתוֹב, כָּל עֲצָמָתִי תִאמְרָנָה:
 יי, מִי כְמוֹךָ; מִצִּיל עֲנִי מִחֲזֹק
 מִמָּוֶה וְעֲנִי וְאֲבִיוֹן מִגְּזֵלוֹ. מִי
 יִדְמָה לָּךְ וּמִי יִשְׁוֶה לָּךְ וּמִי
 יַעֲרֶךְ לָּךְ, הָאֵל הַגָּדוֹל, הַגָּבוֹר
 וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָה שָׁמַיִם
 וְאָרֶץ. נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ
 וְנִבְרַךְ אֶת שֵׁם קִדְשְׁךָ,
 כְּאִמּוֹר: לְדוֹד, בְּרַכִּי נִפְשִׁי אֶת
 יי וְכָל קָרְבִי אֶת שֵׁם קִדְשׁוֹ.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל
 בְּכְבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצָּח
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ
 הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָ.

שׁוֹכֵן עַד מָרוֹם וְקִדּוּשׁ שְׁמוֹ.
 וְכַתּוּב: רַנְּנוּ צְדִיקִים בִּיהוָה,
 לַיִּשְׂרָאֵל נְאֻמָּה תְהִלָּה.
 בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,

וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ,

וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם,

וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהָלוֹת רַבּוֹת עַמֶּךָ בֵּית
 יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ,
 מִלְּכֵנוּ, בְּכָל דּוֹר וָדוֹר, שָׁכֵן
 חֹבֶת כָּל הַיְּצוּרִים לְפָנֶיךָ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ ,

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 tounge 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 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

לְהוֹדוֹת לְהֵלֵל לְשִׁבְחָהּ, לְפָאֵר
לְרוֹמֵם לְהַיָּדָר לְבָרֵךְ, לְעִלָּה
וּלְקַלֵּס עַל כָּל דְּבָרֵי שְׂדֵרוֹת
וְתַשְׁבְּחוֹת בְּיָד בֶּן יִשְׁי עַבְדְּךָ,
מִשִּׁיחֶךָ.

David, son of Jesse, Your servant; Your
annointed one.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד - מַלְכֵנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשִׁמִּים וּבְאָרֶץ, כִּי לָךְ נִאֲה, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָהּ, הֵלֵל וְזִמְרָה, עַז
וּמְמִשְׁלָה, נִצַּח, גְּדֻלָּה וְגִבּוּרָה,
תְּהִלָּה וְתַפְאֶרֶת, קִדְשָׁה
וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת
מִעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה
יי, אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבּוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל
חַי הָעוֹלָמִים.

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

Raise your cup of wine and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

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

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

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

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

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

יְיָ שׁוֹכֵן מְעוֹנָה,	Purest Being, Who Resides in the Expanse of Heaven,
קוּמִם קָהֵל עַדֹת מִי מִנָּה.	raise Your community so that no one can count their number,
בְּקֶרֶב נִהַל נְטָעֵי כֶּנֶה,	soon may You lead the preparations you've planted,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.	redeeming all of us to Zion with joy.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!	Next year, in a rebuilt Jerusalem!
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Outside of Israel, the Seder is performed on both the first and second nights of Passover. On the second night, the mitzvah of Sefirat HaOmer (the Counting of the Omer) begins.

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת
הָעֹמֶר.

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

הַיּוֹם יוֹם אֶחָד בְּעֹמֶר.

Today is the first day of the Omer.

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

The selection of songs below are from popular Ashkenazi custom.

VaYehi B'Chatzi HaLailah

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

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

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

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

וּבְכֵן וַיְהִי בַּחֲצִי הַלַּיְלָה

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

אֶז רֹב נִסִּים הִפְלִאת בַּלַּיְלָה,
בְּרֹאשׁ אַשְׁמוּרַת זֶה הַלַּיְלָה,

So many miracles occurred at night,

At the beginning of the darkest hours which is night,

גֵּר צֶדֶק נִצְחָתוּ כְּנֻחֶלֶק לוֹ
לַיְלָה,

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

וַיְהִי בַּחֲצִי הַלַּיְלָה.

And it occurred in the middle of the night.

יָנַת מֶלֶךְ גֵּרָר בְּחִלּוֹם הַלַּיְלָה,

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

הַפְּחַדְתָּ אֲרָמִי בְּאֶמֶשׁ לַיְלָה,
וַיִּשָּׂר יִשְׂרָאֵל לְמַלְאָךְ וַיּוֹכַל לוֹ
לַיְלָה,
וַיְהִי בִּפְחָצִי הַלַּיְלָה.

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

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

And it occurred in the middle of the night.

זָרַע בְּכוֹרֵי פִתְרוֹס מִחֲצֹת
בִּפְחָצִי הַלַּיְלָה,
חֵיָלָם לֹא מָצְאוּ בְּקוֹמָם
בַּלַּיְלָה,
טִיסַת נָגִיד חַרֹּשֶׁת סְלִית
בְּכּוֹכְבֵי לַיְלָה,
וַיְהִי בִּפְחָצִי הַלַּיְלָה.

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

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

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

And it occurred in the middle of the night.

יַעַץ מְחַרֵּף לְנוֹפֵף אֹוִי,
הוֹבִשְׁתָּ פִגְרָיו בַּלַּיְלָה,
כָּרַע בַּל וּמָצְבוֹ בְּאִישׁוֹן לַיְלָה,
לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חֲזוֹת
לַיְלָה,
וַיְהִי בִּפְחָצִי הַלַּיְלָה.

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

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

And the darling man [Daniel] was revealed the
secrets of visions at night;

And it occurred in the middle of the night.

מִשְׁתַּכֵּר בְּכֵלֵי קֹדֶשׁ נִהָרַג בּוֹ
בַּלַּיְלָה,
נוֹשָׁע מִבּוֹר אַרְיֹות פּוֹתָר
בְּעֵתוֹתֵי לַיְלָה,
שִׁנְאָה נָטַר אֲגָגִי וְכָתַב סְפָרִים
בַּלַּיְלָה,
וַיְהִי בִּפְחָצִי הַלַּיְלָה.

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.

עוֹרְרָתָּ נִצְחָךְ עָלָיו בְּנֶדֶד שְׁנֵת
לַיְלָה,

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

פָּוְרָה תִּדְרוּךְ לְשׁוֹמֵר מָה
מִלַּיְלָה,

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

צָרַח כְּשׁוֹמֵר וְשָׁח "אַתָּה בִּקֵּר
וְגַם לַיְלָה",

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

וַיְהִי בִּחְצֵי הַלַּיְלָה.

And it occurred in the middle of the night.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם
וְלֹא לַיְלָה,

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

רַם הוֹדַע כִּי לְךָ הַיּוֹם אֶף לְךָ
הַלַּיְלָה,

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

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

שׁוֹמְרִים הַפִּקֵּד לְעִירְךָ כָּל
הַיּוֹם וְכָל הַלַּיְלָה,

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

תִּאֲרֵךְ כָּאוֹר יוֹם חֹשֶׁכֶת לַיְלָה,

Illuminate, with daylight, the darkest part of
night!

וַיְהִי בִּחְצֵי הַלַּיְלָה.

And it occurred in the middle of the night.

V'AMARTEM ZEVACH PESACH

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

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

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

וּבְכֵן וְאַמַּרְתֶּם זֶבַח פֶּסַח

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

אִמְץ גְּבוּרוֹתֶיךָ הַפְּלֵאתָ
בַּפֶּסַח,

The might of Your strength you demonstrated on
Passover,

בְּרֵאשׁ כָּל מוֹעֲדוֹת נִשְׂאָתָה
פֶּסַח,

The first of all holidays, You uplifted Passover,

גָּלִיתָ לְאַזְרָחֵי חֲצוֹת לַיִל פֶּסַח,

You revealed Yourself to Your citizen [Abraham]
on the night of Passover,

וְאַמְרָתָם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

דִּלְתִּיו דְּפַקְתָּ כָּחֶם הַיּוֹם
בַּפֶּסַח,

On his [Abraham's] door You knocked in the
heat of the day on Passover,

הִסְעִיד נּוֹצְצִים עֲגוֹת מַצּוֹת
בַּפֶּסַח,

He lavished Sparkling Ones [angels] a feast of
matzot on Passover,

וְאַל הַבָּקָר רָץ זָכָר לְשׁוֹר עֶרְךָ
פֶּסַח,

And he ran to [slaughter] the cattle, which
recalls the ox [in the Torah reading for the
morning of the second day] of Passover,

וְאַמְרָתָם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

זוּעַמּוֹ סְדוֹמִים וְלוֹהֵטוֹ בְּאֵשׁ
בַּפֶּסַח,

Your fury blazingly scorched the people of
Sodom on Passover,

חֲלַץ לוֹט מֵהֶם וּמַצּוֹת אָפָה
בְּקֵץ פֶּסַח,

Lot extricated himself from them and baked
matzot at the end of Passover,

טָאטְאָתָה אֶדְמַת מִף וְנֹף
בְּעֶבְרָךְ בַּפֶּסַח,

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

וְאַמְרָתָם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

יְהִי רָאשׁ כָּל אוֹן מַחֲצֵת בְּלֵיל
שְׁמוֹר פֶּסַח,

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

כְּבִיר, עַל בְּנֵי בְכוֹר פֶּסַחָתָה בְּדָם
פֶּסַח,

Grandest, on the firstborn sons You passed over
[whose houses] had the blood [on the doorposts]

לְבַלְתִּי תֵּת מִשְׁחִית לְבֹא
בְּפִתְחֵי בְּפֶסַח,
וְאָמַרְתֶּם זִבַּח פֶּסַח.

which came from the lamb that was sacrificed]
for Passover,

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

And you shall refer to the Passover sacrifice.

מִסְנֶרֶת סִגְרָה בְּעֵתוֹתֵי פֶסַח,
נִשְׁמְדָה מִדֵּין בְּצִלִּיל שְׁעוּרֵי
עֹמֶר פֶּסַח,

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

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

שׁוֹרְפוֹ מִשְׁמִי פוֹל וְלוֹד בִּיקֹד
יְקוֹד פֶּסַח,

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

וְאָמַרְתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

עוֹד הַיּוֹם בְּנֹב לַעֲמוֹד עַד גְּעָה
עוֹנֶת פֶּסַח,

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

פֶּס יָד כְּתָבָה לְקַעֲקַע צוֹל
בְּפֶסַח,

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

צִפָּה הַצִּפִּית עֲרוֹךְ הַשְּׁלֶחֶן
בְּפֶסַח,

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,

וְאָמַרְתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

קָהַל כְּנֶסֶה הַדָּסָה לְשִׁלֵּשׁ צוֹם
בַּפֶּסַח,

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

רָאֵשׁ מִבֵּית רָשָׁע מַחֲצֵת בַּעַץ
חֲמִשִּׁים בַּפֶּסַח,

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

שְׁתֵּי אֵלֶּה רָגַע תָּבִיא לְעוֹצִית
בַּפֶּסַח,

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

תַּעֲזוּ יָדְךָ וְתָרוֹם יְמִינְךָ כָּלִיל
הַתְּקַדֵּשׁ חַג פֶּסַח,

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

וְאַמְרָתֶם זִבַּח פֶּסַח.

And you shall refer to the Passover sacrifice.

KI LO NAEH

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

Some customs omit the words in brackets.

כִּי לוֹ נֶאֱדָה, כִּי לוֹ יֵאָדָה [כְּתָר
מְלוּכָה].

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

אֲדִיר בְּמְלוּכָה, בְּחוּר כְּהִלָּה,
גְּדוּדָיו יֹאמְרוּ לוֹ: לֵךְ וּלֵךְ, לֵךְ
כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי
הַמְּמַלְכָה, כִּי לוֹ נֶאֱדָה, כִּי לוֹ
יֵאָדָה [כְּתָר 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]!

הַגּוֹל בְּמְלוּכָה, הַדּוּר כְּהִלָּה,
וְתִיקּוּ יֹאמְרוּ לוֹ: לֵךְ וּלֵךְ, לֵךְ
כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי
הַמְּמַלְכָה, כִּי לוֹ נֶאֱדָה, כִּי לוֹ
יֵאָדָה [כְּתָר מְלוּכָה].

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

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

זָכָאִי בְּמִלּוּכָה, חֲסִין כְּהִלְכָה
טַפְסָרְיוֹ יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ
כִּי לָךְ, לָךְ אַף לָךְ, לָךְ יי
הַמְּמַלְכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יָאָה [כְּתֹר מִלּוּכָה].

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]!

יִחִיד בְּמִלּוּכָה, כְּבִיר כְּהִלְכָה
לְמוֹדָיו יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ
כִּי לָךְ, לָךְ אַף לָךְ, לָךְ יי
הַמְּמַלְכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יָאָה [כְּתֹר מִלּוּכָה].

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 בְּמִלּוּכָה, נוֹרָא כְּהִלְכָה
סְבִיבֵיו יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ
כִּי לָךְ, לָךְ אַף לָךְ, לָךְ יי
הַמְּמַלְכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יָאָה [כְּתֹר מִלּוּכָה].

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]!

עֲנִין בְּמִלּוּכָה, פּוֹדֶה כְּהִלְכָה,
צַדִּיקֵינוּ יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ
כִּי לָךְ, לָךְ אַף לָךְ, לָךְ יי
הַמְּמַלְכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יָאָה [כְּתֹר מִלּוּכָה].

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]!

קָדוֹשׁ בְּמִלּוּכָה, רַחוּם כְּהִלְכָה
שְׂנֵאָנֵינוּ יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ
כִּי לָךְ, לָךְ אַף לָךְ, לָךְ יי
הַמְּמַלְכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יָאָה [כְּתֹר מִלּוּכָה].

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

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

תְּקִיף בְּמִלּוּכָה, תּוֹמֵךְ כְּהִלְכָה
תְּמִימֵיו יֹאמְרוּ לוֹ: לָךְ וּלְךָ, לָךְ

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

כִּי לָךְ, לָךְ אַף לָךְ, לָךְ יי
הַמְּמֹלָכָה, כִּי לֹא נֶאֱדָה, כִּי לֹא
יֵאָדָה [כְּתֹר מְלוּכָה].

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

ADIR HU

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

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

He is noble!

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

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

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

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

הַדּוֹר הוּא, וְתִיק הוּא, זָכָאי
הוּא, חֲסִיד הוּא יְבֻנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

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

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

טָהוֹר הוּא, יָחִיד הוּא, כָּבִיר
הוּא, לְמוֹד הוּא, מְלֹךְ הוּא
יְבֻנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה,
בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ
בְּקֶרֶב.

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

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

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז
הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה,
בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל
בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ
בְּקֶרֶב.

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

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

קָדוֹשׁ הוּא, רַחוּם הוּא, שֶׁדִּי
הוּא, תַּקִּיף הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנֵה, אֵל
בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.

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

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

WHO KNOWS ONE?

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

אֶחָד מִי יוֹדֵעַ, אֶחָד אֲנִי יוֹדֵעַ.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבְאָרֶץ:

Who knows one? I know one!

One is our God in heaven and in earth.

שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי
יוֹדֵעַ.

Who knows two? I know two!

שְׁנַיִם לַחֲוֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

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

שְׁלֹשָׁה מִי יוֹדֵעַ, שְׁלֹשָׁה אֲנִי
יוֹדֵעַ.

Who knows three? I know three!

שְׁלֹשָׁה אֲבוֹת, שְׁנַיִם לַחֲוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ:

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

אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי
יוֹדֵעַ.

Who knows four? I know four!

אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שְׁבַע־מִיָּם וּבְאֶרֶץ:

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

חֲמִשָּׁה מִי יוֹדֵעַ, חֲמִשָּׁה אֲנִי
יוֹדֵעַ.

Who knows five? I know five!

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַע־מִיָּם וּבְאֶרֶץ:

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

שֵׁשׁ מִי יוֹדֵעַ, שֵׁשׁ אֲנִי
יוֹדֵעַ.

Who knows six? I know six!

שֵׁשׁ סִדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַע־מִיָּם וּבְאֶרֶץ:

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

שִׁבְעָה מִי יוֹדֵעַ, שִׁבְעָה אֲנִי
יוֹדֵעַ.

Who knows seven? I know seven!

שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ
סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַע־מִיָּם
וּבְאֶרֶץ:

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

שְׁמוֹנֶה מִי יוֹדֵעַ, שְׁמוֹנֶה אֲנִי
יוֹדֵעַ.

Who knows eight? I know eight!

שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה יָמֵי
שִׁבְתָּא, שְׁשֶׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ:

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

תִּשְׁעָה מִי יוֹדֵעַ, תִּשְׁעָה אֲנִי
יוֹדֵעַ.

Who knows nine? I know nine!

תִּשְׁעָה יָרְחֵי לֵדָה, שְׁמוֹנֶה יָמֵי
מִלָּה, שִׁבְעָה יָמֵי שִׁבְתָּא,
שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ:

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

עֲשָׂרָה מִי יוֹדֵעַ, עֲשָׂרָה אֲנִי
יוֹדֵעַ.

Who knows ten? I know ten!

עֲשָׂרָה דְּבָרִיא, תִּשְׁעָה יָרְחֵי
לֵדָה, שְׁמוֹנֶה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שִׁבְתָּא, שְׁשֶׁה
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם
וּבְאָרֶץ:

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

אֶחָד עָשָׂר מִי יוֹדֵעַ, אֶחָד
עָשָׂר אֲנִי יוֹדֵעַ.

Who knows eleven? I know eleven!

אֶחָד עָשָׂר כּוֹכְבֵּי־אֵל, עֲשָׂרָה
דְּבָרֵי־אֵל, תְּשַׁעַה יְרַחֵי לֵדָה,
שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי
שִׁבְתָּא, שְׁנֵי סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְּשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ:

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

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ, שְׁנַיִם
עָשָׂר אֲנִי יוֹדֵעַ.

Who knows twelve? I know twelve!

שְׁנַיִם עָשָׂר שְׁבֻטֵּי־אֵל, אֶחָד
עָשָׂר כּוֹכְבֵּי־אֵל, עֲשָׂרָה דְּבָרֵי־אֵל,
תְּשַׁעַה יְרַחֵי לֵדָה, שְׁמוֹנֶה יָמֵי
מִילָה, שִׁבְעָה יָמֵי שִׁבְתָּא,
שְׁנֵי סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חֻמְּשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ:

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

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ, שְׁלֹשָׁה
עָשָׂר אֲנִי יוֹדֵעַ.

Who knows thirteen? I know thirteen!

שְׁלֹשָׁה עָשָׂר מִדֵּי־אֵל. שְׁנַיִם
עָשָׂר שְׁבֻטֵּי־אֵל, אֶחָד עָשָׂר
כּוֹכְבֵּי־אֵל, עֲשָׂרָה דְּבָרֵי־אֵל,
תְּשַׁעַה יְרַחֵי לֵדָה, שְׁמוֹנֶה יָמֵי

Thirteen are the Divine Attributes of Mercy; Twelve are the Tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the Ten Commandments; Nine are the months of pregnancy; Eight are the days until circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the Books of the

מִיָּלָה, שְׁבַעַה יְמֵי שְׁבִתָּא,
שְׁנֵה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַע־מֵיִם וּבְאֶרֶץ:

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

CHAD GADYA

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

חַד גָּדִיָּא, חַד גָּדִיָּא
דְּזָבִין אָבָא בְּתָרֵי זַוְיָ, חַד
גָּדִיָּא, חַד גָּדִיָּא.
וְאַתָּא שׁוֹנָרָא וְאַכְלָה לְגָדִיָּא,
דְּזָבִין אָבָא בְּתָרֵי זַוְיָ, חַד
גָּדִיָּא, חַד גָּדִיָּא.
וְאַתָּא כְּלָבָא וְנָשַׁךְ לְשׁוֹנָרָא,
דְּאַכְלָה לְגָדִיָּא, דְּזָבִין אָבָא
בְּתָרֵי זַוְיָ, חַד גָּדִיָּא, חַד גָּדִיָּא.
וְאַתָּא חוּטָרָא וְהִכָּה לְכְּלָבָא,
דְּנָשַׁךְ לְשׁוֹנָרָא, דְּאַכְלָה
לְגָדִיָּא, דְּזָבִין אָבָא בְּתָרֵי זַוְיָ,
חַד גָּדִיָּא, חַד גָּדִיָּא.

One goat - just one goat.

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

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

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

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.

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.

דָּאָכְלָה לְגִדְיָא, דְּזָבִין אָבִא
בְּתֵרֵי זֵזִי, חֵד גִּדְיָא, חֵד גִּדְיָא.

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 מֵיָא וְכָבָה לְנוֹרָא,
דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשַּׁךְ לְשׁוּנְרָא,
דָּאָכְלָה לְגִדְיָא, דְּזָבִין אָבִא
בְּתֵרֵי זֵזִי, חֵד גִּדְיָא, חֵד גִּדְיָא.

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

וְאַתָּא תּוֹרָא וְשָׂתָה לְמֵיָא,
דְּכָבָה לְנוֹרָא, דְּשַׂרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנִשַּׁךְ לְשׁוּנְרָא,
דָּאָכְלָה לְגִדְיָא, דְּזָבִין אָבִא
בְּתֵרֵי זֵזִי, חֵד גִּדְיָא, חֵד גִּדְיָא.

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

וְאַתָּא הַשּׁוֹחֵט וְשָׂחַט לְתוֹרָא,
דְּשָׂתָה לְמֵיָא, דְּכָבָה לְנוֹרָא,
דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשַּׁךְ לְשׁוּנְרָא,
דָּאָכְלָה לְגִדְיָא, דְּזָבִין אָבִא
בְּתֵרֵי זֵזִי, חֵד גִּדְיָא, חֵד גִּדְיָא.

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

וְאַתָּא מַלְאַךְ הַמָּוֶת וְשָׂחַט
לְשׁוֹחֵט, דְּשָׂחַט לְתוֹרָא,
דְּשָׂתָה לְמֵיָא, דְּכָבָה לְנוֹרָא,
דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשַּׁךְ לְשׁוּנְרָא,
דָּאָכְלָה לְגִדְיָא, דְּזָבִין אָבִא
בְּתֵרֵי זֵזִי, חֵד גִּדְיָא, חֵד גִּדְיָא.

And along came The Holy One, Blessed Be He; Who slayed the Angel of Death that slayed the butcher who slaughtered the ox that drank the water that doused the fire that burnt the stick that

וְאַתָּא הַקְדוֹשׁ בְּרוּךְ הוּא
וְשָׂחַט לְמַלְאַךְ הַמָּוֶת, דְּשָׂחַט

לְשׁוֹחֵט, דִּשְׁחַט לְתוֹרָא,
 דִּשְׁחַתָּה לְמִיָּא, דִּכְבָּה לְנוֹרָא,
 דִּשְׁרַף לְחוּטָרָא, דִּהֲכָה
 לְכַלְבָּא, דִּנְשַׁף לְשׁוֹנָרָא,
 דִּאֲכָלָה לְגִדְיָא, דִּזְבִּין אָבָא
 בְּתֵרֵי זֵוַי, חַד גִּדְיָא, חַד גִּדְיָא.

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.