

The הגדה של Passover פסח Haggadah

*A new translation with
commentary for the seder*

ברוך אליעזר בן אברהם
Baruch Speiser



הגדה לפסח

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Cover design by Tziona Speiser

לזכר רחל בת נחום והינדא לאה

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

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

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

Include on Friday night:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם
הַשִּׁשִּׁי: "It was evening and then morning on
the sixth day:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צִבְאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מִכָּל
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת.

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

סַבְּרִי מֶרְנָן וְרַבָּנָן וְרַבּוֹתֵי: Attention all:

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָה
וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים
וְזִמְנִים לְשִׂשׁוֹן, אֶת (יוֹם הַשַּׁבָּת
הַזֶּה וְאֶת) יוֹם חַג הַמִּצּוֹת הַזֶּה,
זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה) מִקְרָא
קֹדֶשׁ, זֵכֶר לִיציאת מִצְרַיִם. כִּי
בָנוּ בַּחֲרִית וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים, (וְשַׁבָּת וּמוֹעֲדֵי קֹדֶשׁ
בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנַּחֲלָתָנוּ. בָּרוּךְ אַתָּה יי,
מִקְדֵּשׁ (הַשַּׁבָּת וּ) יִשְׂרָאֵל
וְהַזִּמְנִים.

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.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם
טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי
מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.
הַבְּדִלָּה וְקֹדֶשֶׁת אֶת עַמְּךָ
יִשְׂרָאֵל בְּקֹדֶשְׁךָ, בָּרוּךְ אַתָּה
יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

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, שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

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

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

The Seder continues with a ceremonious washing of the hands.

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

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

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

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

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

(Some have the custom to pour three times.)

Then dry your hands.

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

²The obscure law of Urchatz is related to washing one's hands before dipping edibles into a liquid. This is because edibles can only contract *Tumah* after they have been exposed to one of seven liquids (called *machshirin*): dew, water, wine, oil, blood, milk, and honey. When any of these liquids touch food, the food is then susceptible to *Tumah* contamination. In

ancient times, it was commonplace to not wash vegetables until immediately prior to eating, so that they would remain incapable of contracting *Tumah*. Because most meals start with the traditional breaking of bread – which is preceded by a ritual washing of the hands – there is no special concern that *Tumah* will be transmitted to the vegetables that are washed immediately prior to consumption.

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

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

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

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

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

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

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

<p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.</p>	<p>Blessed are You, The Eternal our God, King of the Universe; Who creates the fruit of the earth.</p>
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Eat the vegetable.

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

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

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

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

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

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

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

INTRODUCING THE PASSOVER STORY

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

הָאֵל לַחֲמַת עֲנִיָּא דִּי אֲכָלוּ
אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יִיתִי וְיִיכֹל, כָּל
דְּצָרִיד יִיתִי וְיִפְסֹחַ. הַשְׁתָּא
הָכָא, 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.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת? Why is this night different from all
other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
חֶמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה - כָּלוּ
מֶצֶה! On all other nights we eat chametz or
matzah, but tonight we only eat
matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
שָׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה -
מָרוֹר! On all other nights we eat other
vegetables, but tonight we only eat
bitter ones.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ
מִטְבִּילִין אֶפִּילוֹ פַּעַם אַחַת,
הַלַּיְלָה הַזֶּה - שְׁתֵּי פְעָמִים! On all other nights we don't dip our
food even once, but tonight we do it
twice.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלַּיְלָה
הַזֶּה - כָּלָנוּ מְסֻבִּין! On all other nights we eat in any
position, but tonight we eat only
while reclining.

The matzah is partially uncovered.

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

עֲבָדִים הָיינוּ לְפַרְעֹה בְּמִצְרַיִם,
וַיֹּצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיָד
חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאֵלּוּ לֹא
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מְשֻׁעָבְדִים
הָיינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאִפְּלוּ
כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים,
כָּלֵנוּ זִקְנִים, כָּלֵנוּ יוֹדְעִים אֶת
הַתּוֹרָה, מַצֹּחַ עָלֵינוּ לְסַפֵּר
בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה
מְשֻׁבָּח.

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

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

מַעֲשֵׂה בְּרַבִּי אֶלְעָזָר וְרַבִּי
יְהוֹשֻעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה
וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ
מְסַבִּין בְּבֵנֵי בֵּרַק, וְהָיוּ
מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל
אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ
תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם:
רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת
שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה:
הֲרִי אֲנִי כְּבֹן שִׁבְעִים שָׁנָה,
וְלֹא זָכִיתִי שֶׁתֹּאמַר יִצְיָאָה
מִצְרַיִם בַּלַּיְלוֹת עַד שֶׁדִּרְשָׁהּ
בֶּן זֹמָא: שֶׁנֶּאֱמַר, לִמְעַן תִּזְכֹּר
אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם
כָּל יְמֵי חַיֶּיךָ, יְמֵי חַיֶּיךָ -
הַיָּמִים, כָּל יְמֵי חַיֶּיךָ - הַלַּיְלוֹת.
וְחֻכָּמִים אוֹמְרִים: יְמֵי חַיֶּיךָ -
הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ -
לְהַבִּיא לִימּוֹת הַמָּשִׁיחַ.

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

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

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ
שָׁנַתן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל,
בְּרוּךְ הוּא.

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

כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְרָה
תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע,
וְאֶחָד תָּם, וְאֶחָד שֹׁאֵינוֹ יוֹדֵעַ
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 וְהַחֲקִים וְהַמִּשְׁפָּטִים
אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם?
וְאֵף אֶתָּה אָמַר לוֹ כְּהִלְכוֹת
הַפֶּסַח: אֵין מִפְּטִירִין אַחֵר
הַפֶּסַח אֶפִּיקוֹמָן.

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

רָשָׁע - מָה הוּא אוֹמֵר? מָה
הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם -
וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיא אֶת
עַצְמוֹ מִן הַכָּלל כִּפָּר בְּעֶקֶר.
וְאֵף אֶתָּה הִקְהֵה אֶת שְׁנֵי
וְאָמַר לוֹ: בַּעֲבוּר זֶה עָשָׂה יְיָ
לִי בִצְאתִי מִמִּצְרָיִם. לִי - וְלֹא
לוֹ. אֵילוֹ הָיָה שָׁם, לֹא הָיָה
נִגָּאֵל.

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

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

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."

וְשִׂיאֵינוּ יוֹדֵעַ לִשְׂאוֹל - אֶת
פֶּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בִצְאוֹתַי
מִמִּצְרַיִם.

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, תִּלְמֹד
לֹמֵר בַּיּוֹם הַהוּא, אִי בַיּוֹם
הַהוּא יָכוֹל מִבְּעוֹד יוֹם, תִּלְמֹד
לֹמֵר בַּעֲבוּר זֶה - בַּעֲבוּר זֶה
לֹא אִמְרָתִי אֲלֵא בְּשַׁעַה שֵׁשׁ
מִצָּה וּמָרוֹר מִנְּחִים לִפְנֵיךָ.

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

the Seder when the matzah and marror are present; for that is the time when those commandments can be fulfilled.

THE RETELLING OF THE EXODUS BEGINS

מִתְחִלָּה עֹבְדֵי עֲבֹדָה זָרָה הָיוּ
אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ
הַמָּקוֹם לַעֲבֹדָתוֹ, שֶׁנֶּאֱמַר:
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם,
כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל:
בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם
מֵעוֹלָם, תֶּרַח אֲבִי אַבְרָהָם
וְאֲבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים
אֲחֵרִים. וְאַקַּח אֶת אֲבִיכֶם
אֶת אַבְרָהָם מֵעֶבֶר הַנָּהָר
וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן,
וְאַרְבֶּה אֶת זֶרְעוֹ וְאֶתָּן לוֹ אֶת
יִצְחָק, וְאֶתָּן לְיִצְחָק אֶת יַעֲקֹב
וְאֶת עֵשָׂו. וְאֶתָּן לְעֵשָׂו אֶת הָר
שְׁעִיר לְרִשְׁתָּהוּ, וַיַּעֲקֹב וּבָנָיו
יָרְדוּ מִצְרָיִם.

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

בְּרוּךְ שׁוֹמֵר הַבְּטָחוֹתוֹ
 לְיִשְׂרָאֵל, בְּרוּךְ הוּא.
 שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא חָשַׁב
 אֶת הַקֶּץ, לַעֲשׂוֹת כְּמָה
 שֶׁאָמַר לְאַבְרָהָם אָבִינוּ
 בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמָר:
 וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי
 גֵר יִהְיֶה זֶרַעַךְ בְּאֶרֶץ לֹא לָהֶם,
 וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע
 מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי
 אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי וְאַחֲרָי
 כֵּן יֵצְאוּ בִּרְכָשׁ גָּדוֹל.

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

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

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

וְהִיא שְׁעִמָּדָה לְאַבוֹתֵינוּ וְלָנוּ!
 שֶׁלֹּא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
 לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכָל דּוֹר
 וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,
 וְהַקְדוֹשׁ בְּרוּךְ הוּא מַצִּילֵנוּ
 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 praises after the splitting of the Red Sea?

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

צֵא וְלִמַּד מֶה בִּקֵּשׁ לָבוֹן
הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ.
שִׁפְרָעָה לֹא גָזַר אֱלֹא עַל
הַזְכָּרִים וְלָבוֹן בִּקֵּשׁ לַעֲקוֹר אֶת
הַכֹּל, שֶׁנֶּאֱמַר: אֲרָמִי אֲבִד
אָבִי, וַיֵּרֶד מִצְרַיִם וַיִּגַּר שָׁם
בְּמִתִּי מְעֵט, וַיְהִי שָׁם לְגוֹי
גָּדוֹל, עָצוּם וָרֹב.

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."

"וַיֵּרֶד מִצְרַיִם" - אָנוּס עַל פִּי
הַדְּבָר.

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

"וַיָּגֵר שָׁם" - מְלַמֵּד שְׁלֹא יֵרֵד
 יַעֲקֹב אֲבִינוּ לְהִשְׁתַּקֵּעַ
 בְּמִצְרַיִם אֲלָא לָגוּר שָׁם,
 שֶׁנֶּאֱמָר: וַיֹּאמְרוּ אֶל פַּרְעֹה,
 לָגוּר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין
 מְרֻעָה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי
 כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה
 יֵשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

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

"בְּמִתֵּי מְעוֹט" - כְּמָה שֶׁנֶּאֱמָר:
 בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ
 מִצְרָיִמָּה, וְעַתָּה שְׂמִיךָ יי
 אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב.

"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."

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

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

"גָּדוֹל, עָצוֹם" - כְּמָה שֶׁנֶּאֱמָר:
 וּבָנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
 וַיַּעֲצְמוּ בְּמֵאדָּ מְאֹד, וַתִּמָּלֵא
 הָאֶרֶץ אֹתָם.

"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."

"וַיִּרְב" - כְּמָה שֶׁנֶּאֱמָר: רַבָּה
 כְּצֶמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי
 וַתִּגְדְּלִי וַתִּבְאִי בַעֲדֵי עֲדִיִּים,
 שְׂדֵים נִכְנּוּ וּשְׁעָרֶיךָ צִמְחוּ, וְאַתָּה

"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,

עֲרֹם וְעָרִיָּה. וְאָעֱבֹר עָלֶיךָ
וְאֶרְאֶךָ מִתְבּוֹסֶסֶת בְּדַמֶּיךָ,
וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר
לְךָ בְּדַמֶּיךָ חַיִּי.

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.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ,
וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

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

"וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים" - בְּכֹחַ
שִׁנְאָתָם: הָבָה נִתְחַכְמָה לוֹ פֶּן
יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה
מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל
שִׁנְאֵינוּ וְנִלְחַם בָּנוּ, וְעָלָה מִן
הָאָרֶץ.

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

"וַיַּעֲנוּנוּ" - כָּמָּה שָׁנָאָמַר:
וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן
עֲנֹתוֹ בְּסִבְלָתָם. וַיִּבְנוּ עָרֵי
מִסְכְּנוֹת לְפָרְעֹה. אֶת פִּתּוֹם
וְאֶת רַעַמְסֵס.

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

"וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה" -
כָּמָּה שָׁנָאָמַר: וַיַּעֲבֹדוּ מִצְרַיִם
אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

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

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ, וַיֵּרָא אֶת
עֲנֵינוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ.

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

"וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ" -
כָּמָּה שָׁנָאָמַר: וַיְהִי בַיָּמִים
הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ
מִצְרַיִם, וַיֵּאֲנֹחוּ בְנֵי יִשְׂרָאֵל מִן
הָעֲבֹדָה וַיִּזְעֻקוּ, וַתַּעַל שׁוֹעֲתָם
אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

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

"וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ" - כָּמָּה
שָׁנָאָמַר: וַיִּשְׁמַע אֱלֹהִים אֶת
נִאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת
בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק
וְאֶת יַעֲקֹב.

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

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

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

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

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

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

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

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

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

"וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם" - לֹא עַל
יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שֶׁרָף,
וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלָא
הַקָּדוֹשׁ בְּרוּךְ הוּא בְּכְבוֹדוֹ
וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעַבְרָתִי
בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה,

"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

וְהִכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה,
וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים. אֲנִי יְיָ.

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

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

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

"אֲנִי יְיָ" - אֲנִי הוּא וְלֹא אֲחֵר.

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

וּבְזֶרַע נְטוּיָה - זֶה הַחֶרֶב, כָּמָה
שֶׁנֶּאֱמָר: וַחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ,
נְטוּיָה עַל יְרוּשָׁלַיִם.

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.

"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 about King David: "His sword was drawn in his hand, outstretched over

Jerusalem." This is a reference to the slaying of the first-born, who seemed as though they had been slain by the sword.

"וּבְמֶרֶא גָדֹל" - זוֹ גְלוֹי שְׂכִינָה,
כְּמָה שֶׁנֶּאֱמַר: אוֹ הַנִּסָּה
אֱלֹהִים לָבֹא לְקַחַת לוֹ גּוֹי
מִקְרֹב גּוֹי בְּמִסַּת בְּאַתֹּת
וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבִיד
חֲזָקָה וּבְזִרְעֵי נְטוּיָה,
וּבְמוֹרָאִים גְּדֹלִים, כָּכֹל אֲשֶׁר
עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם
בְּמִצְרַיִם לְעֵינֶיךָ.

"וּבְאַתֹּת" - זֶה הַמַּטֶּה, כְּמָה
שֶׁנֶּאֱמַר: וְאֵת הַמַּטֶּה הַזֶּה
תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ
אֵת הָאֲתֹת.

"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 that their deaths are worthy of limiting our celebration somehow, even if it is only represented by us reducing the amount of wine we consume by a few drops.

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

וּבִמְפֹתִים - זֶה הַדָּם, כֶּמֶה
שֶׁנֶּאֱמַר: וְנִתַּתִּי 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,

וְתִמְרוֹת עָשָׁן. and pillars of smoke."

דָּבָר אַחֵר: בֶּיַד חֲזָקָה - שְׁתֵּי יָדַי,
וּבְזְרֹעַ נְטוּיָה - שְׁתֵּי זְרוֹעֵי, וּבִמְרָא
גָּדֹל - שְׁתֵּי רַגְלַי, וּבְאַתּוֹת -
שְׁתֵּי פְתָיִם, וּבִמְפֹתִים - שְׁתֵּי פְתָיִם.

Another explanation is that this verse refers to the total number of plagues, a count of ten: "Strong hand" indicates two plagues, since the human body has two hands; "Outstretched arm" corresponds to another two, for the same reason;

"Great manifestation," another two, since 'manifestation' is singular and therefore a 'great manifestation' implies one more than that; "Signs," another two, because two is the smallest plural; and "Wonders," another two, for the same reason.

אֵלֹהֵי עֲשׂוֹר מִכּוֹת שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
הַמַּצָּרִים בְּמִצְרַיִם, וְאֵלֹהֵי 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, meteors,¹

אַרְבֶּה, locusts,

חֹשֶׁךְ, darkness,

מַכַּת בְּכוֹרוֹת. slaying of the first-born.

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

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם	Rabbi Yehudah gave them a
סִמְנִים:	mnemonic:
דִּצ"ךְ,	<i>detzach,</i>
עַד"שׁ,	<i>adash,</i>
בְּאֵח"ב.	<i>b'echav.</i>

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר: מִנֵּין
 אֵתָּה אוֹמֵר שֶׁלְּקוֹ הַמִּצְרִים
 בַּמִּצְרִים עָשָׂר מַכּוֹת וְעַל הַיָּם
 לְקוֹ חֲמִשִּׁים מַכּוֹת? בַּמִּצְרִים
 מָה הוּא אוֹמֵר? וַיֹּאמְרוּ
 הַחֲרָטִמִּים אֶל פָּרְעֹה: אֲצַבֵּעַ
 אֱלֹהִים הוּא, וְעַל הַיָּם מָה
 הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת
 הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי
 בַּמִּצְרִים, וַיֵּרְאוּ הָעָם אֶת יי,
 וַיֹּאמְרֵם בְּיַי וּבַמֶּשֶׁה עֲבָדוּ.
 כִּמָּה לְקוֹ בְּאֲצַבֵּעַ? עָשָׂר
 מַכּוֹת. אָמֹר מֵעַתָּה: בַּמִּצְרִים
 לְקוֹ עָשָׂר מַכּוֹת וְעַל הַיָּם לְקוֹ
 חֲמִשִּׁים מַכּוֹת.

The last verse we recited hinted to the fact that there were ten plagues. Rabbi Yossi from the Gallilee asked: How do you know that if the Egyptians were stricken by ten plagues in Egypt, then they were struck by fifty plagues at the sea? Because of the following proof:

While in Egypt, the verse states: "The magicians said to Pharaoh: 'This is the finger of God.'" But at the sea, the verse states: "Israel saw the great hand that The Eternal excercised against Egypt; and the people were in awe of The Eternal, and they believed in The Eternal and in His servant Moses."

Based on these verses, how often were they struck by 'the finger'? Ten plagues. From this you must conclude at the sea they were smitten five times more, for a hand has five fingers; in other words, that if in Egypt they were struck by ten plagues, then at the sea they must have been struck with fifty plagues.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׁכָל
מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ
בְּרוּךְ הוּא עַל הַמִּצְרִים
בְּמִצְרִים הִיְתָה שֶׁל אַרְבַּע
מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח בָּם
חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה,
מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֲבָרָה
- אַחַת, וְזַעַם - שְׁתֵּי, וְצָרָה -
שְׁלֹשׁ, מִשְׁלַחַת מַלְאֲכֵי רָעִים
- אַרְבַּע. אָמור מֵעֵתָה:
בְּמִצְרִים לָקוּ אַרְבַּעִים מִכּוֹת
וְעַל הָיִם לָקוּ מֵאַתֵּיּם מִכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁכָל
מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ
בְּרוּךְ הוּא עַל הַמִּצְרִים
בְּמִצְרִים הִיְתָה שֶׁל חֲמִשׁ
מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח בָּם
חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה,
מִשְׁלַחַת מַלְאֲכֵי רָעִים. חֲרוֹן
אַפּוֹ - אַחַת, עֲבָרָה - שְׁתֵּי,
וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע,

While in the context of discussing how many plagues God brought upon Egypt, Rabbi Eliezer offered the following insight: How do we know that each individual plague which the Holy and Blessed One brought upon the citizens of Egypt consisted of four plagues?

We can infer it from this verse: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": 'Fury' is one, 'Indignation' is two, 'Trouble' is three, 'Discharge of messengers of evil' is four.

Therefore you must now say that in Egypt they were actually struck by forty plagues; so at the sea they must have been stricken by two hundred plagues.

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

מְשַׁלַּחַת מִלֵּאכֵי רָעִים -
 חָמֵשׁ. אָמֹר מֵעַתָּה: בְּמִצְרַיִם
 לָקוּ חַמְשִׁים מַכּוֹת וְעַל הַיָּם
 לָקוּ חַמְשִׁים וּמֵאֵתִים מַכּוֹת.

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 מַעֲלֹת טוֹבוֹת לַמָּקוֹם
 עָלֵינוּ!

How many levels of goodness has the Omnipresent bestowed us!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם
 וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּיּוּנוֹ.

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

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים,
 וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּיּוּנוֹ.

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

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם,
 וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דִּיּוּנוֹ.

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

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

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

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

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

אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,
דִּיּינוּ.

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

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה
וְלֹא שָׁקַע צָרָנוּ בְּתוֹכוֹ, דִּיּינוּ.

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

אֱלֹהֵינוּ שָׁקַע צָרָנוּ בְּתוֹכוֹ
וְלֹא סִפֵּק צָרָכָנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה, דִּיּינוּ.

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 צָרָכָנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה
וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, דִּיּינוּ.

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

אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת הַמָּן
וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דִּיּינוּ.

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 הָרִי סִינַי,
דִּיּינוּ.

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

אֱלֹהֵינוּ קָרַבָנוּ לְפָנֵי הָרִי סִינַי,
וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה,
דִּיּינוּ.

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

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

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

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

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

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!

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.

רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר: כָּל
שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים
אֵלוֹ בַּפֶּסַח, לֹא יֵצֵא יְדֵי
חוּבָתוֹ, וְאֵלוֹ 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
בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה
קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם
שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל
בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם,
שֶׁנֶּאֱמַר: וְאִמְרָתָם זָבַח פֶּסַח
הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי
בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ
אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל,
וַיִּקַּד הָעָם וַיִּשְׁתַּחֲווּ.

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

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

מַצָּה זוֹ שָׂאֵנוּ אוֹכְלִים, עַל
שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא
הִסְפִּיק בָּצֶקָם שֶׁל אֲבוֹתֵינוּ
לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם

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

מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ
בְּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר:
וַיֹּאפֹן אֶת הַבֶּצֶק אֲשֶׁר
הוֹצִיאוּ מִמִּצְרַיִם עֶגֶת מִצּוֹת,
כִּי לֹא חֲמֵץ, כִּי גִרְשׁוֹ
מִמִּצְרַיִם וְלֹא יִכְלוּ
לְהַתְמָהֳמָה, וְגַם צִדָּה לֹא עָשׂוּ
לָהֶם.

that the brought out of Egypt into cakes of matzah, that were not leavened, because they had been expelled out of Egypt and could not hesitate, and they had also not prepared any other provisions."

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

מָרֹר זֶה שָׂאֲנוּ אוֹכְלִים, עַל
שׁוֹם מָה? עַל שׁוֹם שֶׁמָּרְרוּ
הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ
בַּמִּצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמָּרְרוּ אֶת
חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר
וּבִלְבָנִים וּבְכָל עֲבֹדָה בְּשִׁדָּה
אֶת כָּל עַבְדָּתָם אֲשֶׁר עָבְדוּ
בָּהֶם בַּפָּרֶךְ.

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

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם
לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא
יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יְיָ לִי
בְּצִאתִי מִמִּצְרַיִם. לֹא אֶת

In every generation, a person is obligated to see himself as if he had left Egypt, because the commandment states: "And you shall tell your son on that day, saying: 'it is because of this that The Eternal did for me when I left Egypt.'" Not only did the Blessed and Holy One redeem our ancestors from Egypt, but He even

אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקָּדוֹשׁ
 בְּרוּךְ הוּא, אֵלֶּא אֲף אוֹתָנוּ
 גָּאֵל עַמָּהֶם, שְׁנֵאָמַר: וְאוֹתָנוּ
 הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא
 אֹתָנוּ לָתֵת לָנוּ אֶת הָאָרֶץ
 אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

redeemed us along with them, because the verse says: "And it was us that He brought out from there, in order to bring us to the land that will give us, as He swore to our ancestors."

THE BRIDGE FROM MAGGID TO HALLEL

Raise the cup of wine while reciting the following paragraph:

לְפִיכָךְ אֲנַחֲנוּ חַיִּיִּים לְהוֹדוֹת,
 לְהַלֵּל, לְשַׁבַּח, לְפַאֵר, לְרוֹמֵם,
 לְהַדִּיר, לְבָרֵךְ, לְעֲלֹה וּלְקַלֵּם
 לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ
 אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ
 מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן
 לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב,
 וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
 וּמִשְׁעָבוֹד לְגָאֻלָּה. 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 מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
 מִמֶּזְרַח שֶׁשֶׁם עַד מְבוֹאוֹ

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

מְהִלֵּל שֵׁם יְהוָה. רָם עַל כָּל
 גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדּוֹ.
 מִי כִיהוָה אֱלֹהֵינוּ הַמַּגְבִּיהַי
 לְשֹׁכֶת. הַמְשִׁפִּילִי לָרְאוֹת
 בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעֲפָר
 דָּל מֵאֲשֻׁפֹּת יָרִים אֲבִיוֹן.
 לְהוֹשִׁיבֵי עִם נְדִיבִים עִם נְדִיבֵי
 עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם
 הַבָּנִים שְׂמִיחָה הִלְלוּ יְהוָה.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית
 יַעֲקֹב מֵעַם לֵעָז. הִיָּתָה יְהוּדָה
 לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְשָׁלוֹתָיו.
 הַיָּם רָאָה וַיִּנָּס הַיַּרְדֵּן יָסֹב
 לְאַחֹר. הַהָרִים רָקְדּוּ כְּאַיִלִּים
 גְּבַעוֹת כְּבָנֵי צֹאן. מַה לָּךְ הַיָּם
 כִּי תִנּוֹס הַיַּרְדֵּן תִּסֹּב לְאַחֹר.
 הַהָרִים תִּרְקְדּוּ כְּאַיִלִּים גְּבַעוֹת
 כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוֹלֵי
 אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
 הַהֹפְכֵי הַצּוֹר אֶגֶם מִיָּם
 חֲלָמִישׁ לְמַעַיְנו מִיָּם.

glory is over the heavens. Who is like
 The Eternal, our God, Who dwells on
 high, yet allows His Essence to
 descend upon heaven and earth! He
 raises the poor from the dust, He lifts
 the destitute from the dung; to seat
 them with nobles, with the nobles of
 His people. He returns the barren
 woman to the house to become a
 joyful mother of children. Halleluyah!

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

Raise the cup of wine and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ
לַלֵּילָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה
וּמָרוֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים
וְלִרְגָלִים אַחֲרִים הַבָּאִים
לְקִרְאֵתָנוּ לְשָׁלוֹם, שְׂמִיחִים
בְּבִנְיַן עִירְךָ וְשֹׁשֵׁיִם בַּעֲבוּדָתְךָ.
וְנֹאכֵל שֵׁם מִן הַזִּבְחִים וּמִן
הַפִּסְחִים אֲשֶׁר יַגִּיעַ דָּמָם עַל
קִיר מִזְבִּיחֲךָ לְרִצּוֹן, וְנוֹדָה לְךָ
שִׁיר חֹדֶשׁ עַל גְּאֻלָּתָנוּ וְעַל
פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יי
גָּאֵל יִשְׂרָאֵל.

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.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

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 the ritual of Rachtzah, in which participants wash their hands (this time with the recitation of a blessing) as part of the standard process for breaking bread.

Unlike Urchatz, Rachtzah does not deviate from commonplace Jewish rituals.

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

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

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

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

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

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

Raise the plate of matzah and recite the following blessings:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.	Blessed are You, The Eternal our God, King of the Universe; Who brings forth bread from the land.
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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'zeyit* will fulfill one's obligation to eat 'bread' on the holiday (a generic obligation that applies to all festivals), and the second *k'zeyit* to fulfill the biblically-mandated commandment to eat matzah.

Sephardic authorities generally maintain that a singular *k'zeyit* is 27 grams, therefore two *zeitim* would be 54 grams. Ashkenazic authorities base a *k'zeyit* 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'zeyit* 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 not typically the core element of a common salad 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:

<p>בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.</p>	<p>Blessed are You, The Eternal our God, King of the Universe; Who has sanctified us with His commandments and has commanded us regarding the eating of the bitter vegetables.</p>
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Eat the required amount of marror, but do not recline while doing so.

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

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

Most halachic authorities indicate that one should make their sandwich from one *k'zeyit* of matzah with one *k'zeyit* 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'zeyit* of matzah and/or marror and suggest more lenient approaches, since Korech is largely symbolic rather than a direct fulfillment of a commandment. If necessary, a qualified halachic authority can be consulted to determine the proper guidelines.

Recite the following passage:

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. בֵּן עֲשֵׂה
הִלֵּל בְּזִמְנֵי שְׂבִית הַמִּקְדָּשׁ הָיָה
קָיָם: הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר
וְאוֹכֵל בְּיַחַד, לְקַיֵּם מֵה
שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמִרְוֵי
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 within the same meal, but at exactly the same time.

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

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

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

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

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

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

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

Similar to the obligation to eat matzah and marror, it is recommended that one eat a *k'zeyit* 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.

<p>שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יי אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אֲזַ יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַ יֵאמְרוּ בְּגוֹיִם הַגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהִים: הַגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ. הָיִינוּ שְׂמֵחִים: שׁוּבָה יי אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב: הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הָלוֹךְ יֵלֵךְ וּבָכָה נִשְׂא מִשָּׁךְ הַזֶּרַע. בָּא יָבֵא בְּרִנָּה. נִשְׂא אֶלְמָתִיו:</p>	<p>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].</p>
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When benching with a zimmun — usually defined as the presence of three males above the age of bar-mitzvah — the following preface to Grace After Meals is recited line by line, beginning with the leader. (If a full minyan is present, then the words in parentheses should also be recited.) The leader should hold his third cup of wine until noted, with the specific intention of reciting Grace over the wine.

רַבּוֹתֵי נְבִירָךְ: Gentlemen, let us recite grace.

יְהִי שֵׁם יי מְבָרַךְ מֵעַתָּה וְעַד
עוֹלָם: May the name of The Eternal be
praised from now until forever.

בְּרִשּׁוֹת מָרְנָן וְרַבָּנָן וְרַבּוֹתֵי
נְבִירָךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ
מִשְׁלֹ: With the permission of all attending,
let us acknowledge Him (our God) for
His food that we have eaten.

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלֹ
וּבְטוּבוֹ חַיֵּינוּ: Blessed is He (our God) of Whose
food we have eaten and that His
goodness sustains us.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ: He is blessed and His name is blessed.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ.
בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר. כִּי
לְעוֹלָם חֶסֶד: וּבְטוּבוֹ הַגָּדוֹל
תָּמִיד לֹא חָסֵר לָנוּ וְאֵל יַחְסֹר
לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בִּעֲבוּר
שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן
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.

בָּרֵךְ

וּמִפְרִיָּס לְכָל וּמִטֵּיב לְכָל
וּמִכֵּין מִזֹּון לְכָל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא: בָּרוּךְ אַתָּה יי. הֵזֵן אֶת
הַכֹּל:

נוֹדָה לָךְ יי אֱלֹהֵינוּ. עַל
שֶׁהִנְחַלְתָּ לְאֲבוֹתֵינוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל
שֶׁהוֹצַאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ
מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עֲבָדִים.
וְעַל בְּרִיתְךָ שְׁחַתְמָתָ בְּבִשְׁרָנוּ.
וְעַל תּוֹרַתְךָ שְׁלַמְדָתָנוּ. וְעַל
חֶקֶךְ שֶׁהוֹדַעְתָנוּ. וְעַל חַיִּים חֵן
וְחֶסֶד שֶׁחֻנְנָתָנוּ. וְעַל אֲכִילַת
מִזֹּון שֶׁאַתָּה זֵן וּמִפְרִיָּס אוֹתָנוּ
תָּמִיד. בְּכָל יוֹם וּבְכָל עֵת וּבְכָל
שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ
מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד
לְעוֹלָם וָעֶד: כִּכְתוּב. וְאָכַלְתָּ

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

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

וְשִׁבְעָתָּ וּבִרְכָּתָּ אֶת יי אֱלֹהֶיךָ
עַל הָאָרֶץ הַטֶּבֶה אֲשֶׁר נָתַן
לָךְ: בָּרוּךְ אַתָּה יי. עַל הָאָרֶץ
וְעַל הַמָּזוֹן:

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

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל
עַמְּךָ. וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל הַבַּיִת
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
עָלָיו: אֱלֹהֵינוּ. אָבִינוּ. רְעֵנוּ
זִנְנוּ פִּרְנִסְנוּ וְכָלכְּלָנוּ
וְהַרְוִיחֵנוּ. וְהַרְוַח לָנוּ יי אֱלֹהֵינוּ
מִהֶרָה מִכָּל צָרוֹתֵינוּ. וְנָא אֵל
תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ לֹא לַיָּד
מִתְּנֵת בָּשָׂר וָדָם וְלֹא לַיָּד
הַלּוֹאֲתָם. כִּי אִם לַיָּד
הַמְּלֵאָה. הַפְּתוּחָה. הַקְּדוֹשָׁה
וְהַרְחֵבָה. שְׂלֹא יִבּוֹשׁ וְלֹא
נִכָּלֵם לַעוֹלָם וָעֶד:

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 on the charity of mankind or loans of others, but rather on Your full, open, holy and generous Hand, so that we may never be embarrassed or humiliated.

On the Sabbath, the following paragraph should be included:

רָצָה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ
בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי
הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה.
כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא
לִפְנֶיךָ לַשַּׁבָּת בּוֹ וְלָנוּחַ בּוֹ
בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ.
וּבְרְצוֹנְךָ הַנִּיחַ לָנוּ יי אֱלֹהֵינוּ
שְׁלָא תְהֵא צָרָה וְיָגוֹן וְאַנְחָה
בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי
אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ
וּבְבִנְיִן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ כִּי
אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת
וּבֹעַל הַנְּחָמוֹת.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה
וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֹנֵנוּ
וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לִפְנֶיךָ לְפָלִיטָה לְטוֹבָה לְחַן

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

וְלִחְסֵד וְלִרְחֲמִים לְחַיִּים
 וְלִשְׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה
 זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ
 לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים
 חוֹס וְחַיֵּנוּ וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵינוּ עֵינֵינוּ כִּי
 אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

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

וּבִנֵּה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
 בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי.
 בּוֹנֵה (בְּרַחֲמָיו) יְרוּשָׁלַיִם: אָמֵן:
 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם. הָאֵל. אָבִינוּ. מַלְכֵנוּ.
 אֲדִירָנוּ. בּוֹרְאָנוּ. גּוֹאֲלֵנוּ.
 יוֹצֵרָנוּ. קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב.
 רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ
 הַטוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל יוֹם
 וַיּוֹם הוּא הַמְּטִיב הוּא מְטִיב
 הוּא יִמְטִיב לָנוּ. הוּא גִמְלָנוּ
 הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד

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.

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

Blessed is The Eternal our God, King of the Universe, Who is our God, our Father, our King, our Exalted, our Creator, our Redeemer, our Maker, the Holy One Who Sanctified Jacob, our Shepherd of Israel, the Good King who does good to all — for every day He has benefitted us, benefits us, and will benefit us. He was, is, and will attend to us forever in grace, kindness, mercy, abundance, deliverance, blessing, salvation, consolation, monetary means,

לַחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ
הַצֵּלָה וְהַצְלָחָה בִּרְכָה וְיִשׁוּעָה
נְחָמָה פִּרְנָסָה וְכֻלָּהּ
וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכָל
טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל
יְחַסְּרֵנוּ:

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 יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד:

May the Merciful One rule over us forever and ever.

הַרְחֵמֵן הוּא יִתְבָּרֵךְ בְּשָׁמַיִם
וּבָאָרֶץ:

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

הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר
דּוֹרִים, וְיִתְפָּאֵר בָּנוּ לְעַד
וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר בָּנוּ
לְעַד וּלְעוֹלָמֵי עוֹלָמִים:

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.

הַרְחֵמֵן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד:
הַרְחֵמֵן הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל
צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת
לְאַרְצֵנוּ:

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

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בִּרְכָה
מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן
זֶה שֶׁאֲכַלְנוּ עָלָיו:

May the Merciful One break the yoke [of burdens] upon us, upon our necks, and may He bring us from the farthest corners of the earth to our homeland. May the Merciful One send us a blessing of abundance to this house and to this table that we dine at.

May the Merciful One send us the Prophet Elijah, who will remember us

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ אֶת
אֱלֹהֵינוּ הַנְּבִיא זָכוֹר לְטוֹב
וַיִּבְשֹׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת
יְשׁוּעוֹת וְנִחְמוֹת:

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.

הַרְחֵמֶן הוּא יְבָרֶךְ אֶת (אָבִי
מוֹרִי) בֶּעַל הַבֵּית הַזֶּה וְאֶת
(אִמִּי מוֹרְתִי) בֶּעֻלַת הַבֵּית
הַזֶּה. אוֹתָם וְאֶת בֵּיתָם וְאֶת
זָרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם.
(הַרְחֵמֶן הוּא יְבָרֶךְ אוֹתִי וְאֶת
אֲשֶׁתִּי וְאֶת זָרְעִי וְאֶת כָּל
אֲשֶׁר לִי/לָנוּ), אוֹתָנוּ וְאֶת כָּל
אֲשֶׁר לָנוּ. כִּמוֹ שֶׁנִּתְבָּרְכוּ
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
בְּכָל. מְכָל. כָּל. כֵּן יְבָרֶךְ אוֹתָנוּ
כָּלָנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה.
וְנֹאמַר אָמֵן:

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

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ
זְכוֹת שְׁתֵּהֵא לְמִשְׁמֶרֶת
שָׁלוֹם. וְנִשָּׂא בִּרְכָּה מֵאֵת יי.
וְצִדְקָה מֵאֱלֹהֵי יִשְׁעֵנוּ. וְנִמְצָא
חַן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים
וְאָדָם:

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

On the Sabbath, include the following:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ לְיוֹם
שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים:

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

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ
טוֹב:

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

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימֹת
הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא:

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

מִגְדוֹל יְשׁוּעוֹת מַלְכוּ וְעִשָּׂה
חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד
עוֹלָם: עִשָּׂה שָׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

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

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

יִרְאוּ אֶת יי קְדוֹשׁוֹ כִּי אֵין
מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ
וְרַעְבוּ וְדוֹרְשֵׁי יי לֹא יַחְסְרוּ כָּל
טוֹב: הוֹדוּ לֵיי כִּי טוֹב כִּי
לְעוֹלָם חֲסִדּוֹ: פּוֹתֵחַ אֶת יָדָךְ
וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן: בָּרוּךְ
הַגָּבֵר אֲשֶׁר יִבְטַח בֵּיי וְהָיָה יי
מִבְטָחוֹ: נַעַר הָיִיתִי גַם זָקֵנְתִי
וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב וְזָרְעוֹ
מִבֶּקֶשׁ לֶחֶם: יי עֹז לְעַמּוֹ יִתֵּן יי
יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

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

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

סִבְרִי מָרְנָן וְרַבָּנָן וְרַבּוֹתֵי: Attention all:

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

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.

<p>שִׁפֹּךְ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בִּשְׁמֶךָ לֹא קָרְאוּ: כִּי אָכַל אֶת יַעֲקֹב וְאֶת נְוֹהוּ הַשָּׁמַיִם: שִׁפֹּךְ עֲלֵיהֶם זַעֲמֶךָ וַחֲרוֹן אַפֶּךָ יִשְׁיִגֵּם: תִּרְדֹּף בְּאַף וְתִשְׁמִידם מִתַּחַת שָׁמַיִי יי:</p>	<p>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.</p>
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¹The paragraph recited over the Cup of Elijah is of a drastically different sentiment than previous points in the Seder. Many may even feel uncomfortable by this seemingly vengeful and spiteful inclusion, or be confused as to why this particular passage is chosen to be recited in reference to Elijah's Cup.

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

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

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

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

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

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

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

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

This version of Hallel follows popular Ashkenazi custom.

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

לֹא לָנוּ יְיָ לֹא לָנוּ, כִּי לְשִׁמְךָ
תֵּן כְּבוֹד, עַל חֲסִידֶיךָ, עַל
אֲמֹתֶיךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם
אֵיחָ נָא אֱלֹהֵיהֶם, וְאֵלֵהֵינוּ
בִּשְׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבֵּיהֶם כָּסֶף וְזָהָב מַעֲשֵׂה יָדֵי
אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ,
עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזִנַּיִם
לָהֶם וְלֹא יִשְׁמָעוּ, אֶף לָהֶם
וְלֹא יִרְיחוּן. יָדֵיהֶם וְלֹא

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

יְמִישׁוֹן, רַגְלֵיהֶם וְלֹא יִהְיוּ לֹא יִהְיוּ בְּגֵרוֹנָם. כְּמוֹתָם יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם. יִשְׂרָאֵל בְּטַח בְּיְיָ, עֶזְרָם וּמִגְנָם הוּא. בֵּית אֶהֱרֹן בְּטַחוּ בְּיְיָ, עֶזְרָם וּמִגְנָם הוּא. יִרְאִי יְיָ בְּטַחוּ בְּיְיָ, עֶזְרָם וּמִגְנָם הוּא:

יְיָ זְכָרְנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֶהֱרֹן. יְבָרֵךְ יִרְאִי יְיָ, הַקְטָנִים עִם הַגְּדֹלִים. יִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֶׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הַמֵּתִים יִהְיוּ לֹא וְלֹא כָּל יְרֵדֵי דוֹמָה. וְאַנְחָנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּהָ:

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי, תַּחֲנוּנֵי. כִּי הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא. אֶפְפוּנִי חֲבָלֵי מָוֶת וּמִצָּרֵי שְׂאוֹל מִצָּאוּנִי, צָרָה

The Eternal, for He is our Assistance and our Shield. The house of Aaron should trust in The Eternal, our Assistance and our Shield. All who revere God should trust in The Eternal, our Assistance and our Shield.

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

I love God, because He listens to me; my voice and prayers reach Him. He turns His ear to hear my cry, each and every day that I call out to Him. The ropes of death wish to encase me, the narrows of the grave find me, where I

וַיִּגֹן אֶמְצָא. וּבָשָׁם יְיָ אֶקְרָא,
 אֲנִי יְיָ מִלְטָה נַפְשִׁי. חֲנוּן יְיָ
 וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם. שׁוּמַר
 פְּתָאִים יְיָ, דְלוֹתַי וְלִי יְהוֹשִׁיעַ.
 שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִי, כִּי יְיָ
 גָמַל עָלֶיכִי. כִּי חָלַצְתָּ נַפְשִׁי
 מִמָּוֶת, אֶת עֵינַי מִן דִּמְעָה, אֶת
 רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ
 בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי
 אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי
 אָמַרְתִּי בְחָפְזִי, כָּל הָאָדָם
 כֹּזֵב:

מָה אֶשִׁיב לַיְיָ כָּל תַּגְמוּלוֹהִי
 עָלַי. כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבָשָׁם
 יְיָ אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם
 נִגְדָה נָא לְכָל עַמּוֹ. יָקָר בְּעֵינַי
 יְיָ הַמּוֹתָה לַחֲסִידָיו. אֲנִי יְיָ כִּי
 אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן
 אֲמִתְךָ, פִּתְחָה לְמוֹסְרִי. לְךָ

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

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

אֶזְכֹּר זֶכֶךְ תּוֹדָה וּבְשֵׁם יי
אֶקְרָא. נְדָרֵי ליי אֲשֵׁלֵם נִגְדָה
נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יי,
בְּתוֹכֵכִי יְרוּשָׁלַיִם, הִלְלוּיָהּ:

הִלְלוּ אֶת יי כָּל גּוֹיִם, שִׁבְחוּהוּ
כָּל הָאֻמִּים. כִּי גָבַר עָלֵינוּ
חֶסֶדּוֹ, וְאַמֶּת יי לְעוֹלָם,
הִלְלוּיָהּ:

Eternal, for all our nation to see —
there, in the courtyards of The Lord's
House, the heart of Jerusalem —
Hallelujah!

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

The following four verses should be recited responsively.

הוֹדוּ ליי כִּי טוֹב כִּי לְעוֹלָם
חֶסֶדּוֹ:

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

יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם
חֶסֶדּוֹ:

Proclaim, Israel: His kindness is
neverending!

יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי
לְעוֹלָם חֶסֶדּוֹ:

Proclaim, House of Aaron: His
kindness is neverending!

יֹאמְרוּ נָא יִרְאֵי יי כִּי לְעוֹלָם
חֶסֶדּוֹ:

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

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי
בְּמִרְחֵב יְהוָה. יי לִי לֹא אִירָא,
מִה יַעֲשֶׂה לִי אָדָם. יי לִי
בְּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשֹׁנְאֵי.
טוֹב לַחֲסוֹת בַּיי מִבֶּטֶחַ בְּאָדָם.

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

טוֹב לַחֲסוֹת בְּיְיָ מִבְּטַח
 בְּגִדִּיבִים. כָּל גּוֹיִם סָבְבוּנִי,
 בְּשֵׁם יְיָ כִּי אֲמִילֵם. סָבְבוּנִי גַם
 סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.
 סָבְבוּנִי כְּדַבָּרִים, דַּעְכוּ כְּאֵשׁ
 קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילֵם.
 דַּחֲהֵ דַחֲתִתָּנִי לִנְפֹל, וַיִּי עֲזָרָנִי.
 עָזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וִישׁוּעָה בְּאַהֲלֵי
 צַדִּיקִים, יָמִין יְיָ עֲשֵׂה חֵיל.
 יָמִין יְיָ רוֹמְמָה, יָמִין יְיָ עֲשֵׂה
 חֵיל. לֹא אָמוֹת כִּי אֶחָיָה,
 וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרָנִי
 יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ לִי
 שַׁעֲרֵי צֶדֶק, אָבֹא בָם, אֲוֹדָה
 יְהוָה. זֶה הַשַּׁעַר לַיְיָ, צַדִּיקִים
 יִבְּאוּ בוֹ. אֲוֹדֶךָ כִּי עֲנִיתָנִי וַתִּהְיֶה
 לִי לִישׁוּעָה. אֲוֹדֶךָ כִּי עֲנִיתָנִי
 וַתִּהְיֶה לִי לִישׁוּעָה. אָבֹן מֵאֲסוֹ
 הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנָּה.
 אָבֹן מֵאֲסוֹ הַבּוֹנִים הִיְתָה
 לְרֹאשׁ פִּנָּה. מֵאֵת יְיָ הִיְתָה

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 cornestone.

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

זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.
מֵאֵת יי הִיְתָה זֹאת הִיא
נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה
יי נְגִילָה וְנִשְׂמָחָה בּוֹ. זֶה הַיּוֹם
עָשָׂה יי נְגִילָה וְנִשְׂמָחָה בּוֹ:

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!

The following four verses should be recited responsively.

אָנָּה יי, הוֹשִׁיעָה נָּא:

Please, Eternal, save us!

אָנָּה יי, הוֹשִׁיעָה נָּא:

Please, Eternal, save us!

אָנָּה יי, הַצְלִיחָה נָּא:

Please, Eternal, help us succeed!

אָנָּה יי, הַצְלִיחָה נָּא:

Please, Eternal, help us succeed!

בָּרוּךְ הַבָּא בְּשֵׁם יי, בִּרְכָנוּכֶם
מִבֵּית יי. בָּרוּךְ הַבָּא בְּשֵׁם יי,
בִּרְכָנוּכֶם מִבֵּית יי. אֵל יי וַיֵּאָר
לָנוּ. אֶסְרוּ חַג בַּעֲבֹתֵים עַד
קִרְנוֹת הַמִּזְבֵּחַ. אֵל יי וַיֵּאָר
לָנוּ. אֶסְרוּ חַג בַּעֲבֹתֵים עַד
קִרְנוֹת הַמִּזְבֵּחַ. אֵלִי אֲתָה
וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ. אֵלִי
אֲתָה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ.
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם
חֲסִדוֹ. הוֹדוּ לַיי כִּי טוֹב, כִּי
לְעוֹלָם חֲסִדוֹ:

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

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

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

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

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

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

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

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

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ,
וְחַסִּידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ,
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרָנָה
יִודוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ,
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ
וַיְמַלִּיכוּ אֶת שִׁמְךָ, מְלַכְנוּ. כִּי
לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָה
לְזַמֵּר, כִּי מֵעוֹלָם וְעַד עוֹלָם
אַתָּה אֵל:

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

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

הוֹדוּ לַיי כִּי טוֹב Thank The Eternal, for He is Good:

כִּי לְעוֹלָם חֲסִדוֹ His kindness is neverending!

הוֹדוּ לְאֱלֹהֵי הָאֲלֵהִים Thank God of All Powers:

כִּי לְעוֹלָם חֲסִדוֹ His kindness is neverending!

הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים Thank The Master of Masters:

כִּי לְעוֹלָם חֲסִדוֹ His kindness is neverending!

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלּוֹת לְבַדּוֹ To The One Who makes great wonders all by Himself:

כִּי לְעוֹלָם חֲסִדוֹ His kindness is neverending!

לַעֲשֹׂהַ הַשָּׁמַיִם בְּתַבּוּנָה	To The One Who makes the heavens with insight:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	To The One Who encases earth on water in an atmosphere:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
לַעֲשֹׂהַ אוֹרִים גְּדֹלִים	To The One Who makes the great lights in the sky:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלַת בַּיּוֹם	Who established the sun that rules by day:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	Who established the moon and stars that rule by night:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
לְמַכֶּה מִצְרַיִם בְּבְכוֹרֵיהֶם	To The One Who smote the Egyptians via their firstborn:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	And Who brought out Israel from amongst them:
כִּי לְעוֹלָם חֶסֶדּוֹ	His kindness is neverending!
בְּיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה	With a strong hand and an outstretched arm:

כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
לְגִזֹּר יָם סוּף לְגִזְרִים	To The One Who sliced the Sea of Reeds into channels:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
וְהָעֶבֶר יִשְׂרָאֵל בְּתוֹכוֹ	And Who led Israel into the sea:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
וַנֵּעַר פַּרְעֹה וְחִילוֹ בַּיָּם סוּף	And Who shook off Pharoah and his army into the Sea of Reeds:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר	To The One Who led His nation through the wilderness:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
לְמַכֶּה מְלָכִים גְּדֹלִים	To The One Who smote great kings:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
וַיַּהַרֵג מְלָכִים אַדִּירִים	And The One Who killed mighty kings:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
לְסִיחֹן מֶלֶךְ הָעַמּוֹרִי	Such as Sichon, King of the Emorites:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!
וְלַעֹג מֶלֶךְ הַבָּשָׁן	And such as Og, King of the Bashan:
כִּי לְעוֹלָם חַסְדּוֹ	His kindness is neverending!

וַנִּתֵּן אֶרְצָם לְנַחֲלָה
And Who gave their lands as inheritance:

כִּי לְעוֹלָם חֶסֶדוֹ
His kindness is neverending!

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
Inheritance to Israel, His servant:

כִּי לְעוֹלָם חֶסֶדוֹ
His kindness is neverending!

שָׁבַשְׁפָּלְנוּ זָכַר לָנוּ
That in our humiliation, He remembered us:

כִּי לְעוֹלָם חֶסֶדוֹ
His kindness is neverending!

וַיַּפְּרֵקֵנוּ מִצָּרֵינוּ
And that He unburdened us from our troubles:

כִּי לְעוֹלָם חֶסֶדוֹ
His kindness is neverending!

נָתַן לָחֶם לְכָל בָּשָׂר
Who gives bread to all flesh:

כִּי לְעוֹלָם חֶסֶדוֹ
His kindness is neverending!

הוֹדוּ לְאֵל הַשָּׁמַיִם
Thank the Almighty of the Heavens:

כִּי לְעוֹלָם חֶסֶדוֹ
His kindness is neverending!

נְשַׁמַּת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ
יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תְּפַאֵר וְתִרְוָמִים זְכָרְךָ מִלְּכֵנוּ
תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם
אַתָּה אֵל, וּמַבְלִעַדִּיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה
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

וּמִצִּיל וּמִפְרִיֵּס וּמִרְחֵם בְּכָל
 עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ
 אֶלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים
 וְהָאַחֲרוֹנִים, אֱלֹהֶּ כָּל בְּרִיּוֹת,
 אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב
 הַתְּשַׁבְּחוֹת, הַמְנַהֵּג עוֹלָמוֹ
 בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי
 לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר
 יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים,
 וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר
 אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים
 וְהַזּוֹקֵף כְּפוּפִים, לָךְ לְבַדְךָ
 אֲנַחְנוּ מוֹדִים. אֱלוֹ פִינוּ מִלֹּא
 שִׁירָה כִּים, וְלִשׁוֹנֵנוּ רִנָּה
 כְּהֶמוֹן גִּלְיוֹ, וְשִׁפְתוֹתֵינוּ שִׁבַּח
 כְּמִרְחֲבֵי רִקִּיעַ, וְעֵינֵינוּ
 מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ, וְיָדֵינוּ
 פְּרוֹשׁוֹת כְּנִשְׂרַי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין
 אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ,
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 וּלְבָרְךָ אֶת שְׁמֶךָ, עַל אַחַת

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.

מֵאֶלֶף אֶלְפֵי אֱלֹפִים וְרַבִּי
רַבּוֹת פְּעָמִים הַטּוֹבוֹת
שָׁעֲשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.
מִמַּצָּרִים גָּאֲלָתָנוּ, יי אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בְּרָעַב
זָנָתָנוּ וּבִשְׂבַע כָּלִכְלָתָנוּ, מִחָרֵב
הִצַּלְתָּנוּ וּמִדָּבָר מִלִּטְתָּנוּ,
וּמִחֲלָיִם רָעִים וְרַבִּים וְנֶאֱמָנִים
דָּלִיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ
וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ, וְאֵל
תִּטְשֵׁנוּ יי אֱלֹהֵינוּ לְנֶצַח. עַל
כֵּן אֲבָרִים שִׁפְלָגְתָּ בָנוּ וְרוּחַ
וְנִשְׁמָה שִׁנַּפַּחְתָּ בְּאַפֵּינוּ וְלִשׁוֹן
אֲשֶׁר שִׁמַּתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ
וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ
וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְכָּנוּ. כִּי
כָּל פֶּה לְךָ יוֹדָה, וְכָל לִשׁוֹן לְךָ
תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע,
וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קָרֵב
וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדָּבָר

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 unrelenting dread diseases You
spared us. Until here and now Your
mercy has assisted us and Your
compassion has not departed us, so
never abandon us, The Eternal Our
God, ever. Therefore with every facet
of our bodies that You designed
within us, the spirit and soul that you
breathed into our nostrils, and the
tongue that You placed in our mouths
— these very things will thank and
bless and praise and glorify and extol
and appreciate and sanctify and
crown Your Name, our King.

For every mouth will thank You, every
tongue will swear allegiance to You,
every knee bend before You, every
spine will bow before You, all hearts
will be in awe of You, and every fiber
of our kidneys will sing Your Name; as
the verse states: "All of my bones will
say: 'Eternal, who is like You?' You
rescue the poor from those who are
stronger and the poor and destitute
from thieves." Who is like You, who
could be compared to You, who could
be valued like You; The Great

שְׁכֶתוֹב, כָּל עֲצֻמְתֵּי תֵּאֲמַרְנָה:
 יי, מִי כְמוֹךָ; מַצִּיל עָנִי מִחֶזֶק
 מִמָּנוּ וְעָנִי וְאֶבְיוֹן מִגְּזֻלוֹ. מִי
 יְדָמָה לָּךְ וּמִי יִשְׁוֶה לָּךְ וּמִי
 יַעֲרֶךְ לָּךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר
 וְהַנּוֹרָא, אֵל עֲלִיוֹן, קֹנֵה שָׁמַיִם
 וָאָרֶץ. נְהַלֵּלְךָ וְנִשְׁבַּחְךָ
 וְנִפְאָרְךָ וְנִבְרַךְ אֶת שֵׁם
 קְדוֹשְׁךָ, בָּאֱמוּנָה: לְדָוִד, בָּרְכִי
 נַפְשִׁי אֶת יי וְכָל קֶרְבִּי אֶת
 שֵׁם קְדוֹשׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֶזְךָ, הַגָּדוֹל
 בְּכְבוֹד שִׁמְךָ, הַגִּבּוֹר לְנֶצַח
 וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ, הַמֶּלֶךְ
 הַיוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָ.

שׁוֹכֵן עַד מָרוֹם וְקְדוֹשׁ שְׁמוֹ.
 וְכֹתוֹב: רַנְּנוּ צַדִּיקִים בִּיהוָה,
 לִישָׁרִים נְאֻמָּה תְּהִלָּה.

בְּפִי יִשְׁרִים תְּהִלָּל,

וּבִדְבָרֵי צַדִּיקִים תְּתַבָּרַךְ,

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

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

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

In the mouths of the honest You will be lauded,

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

וּבִלְשׁוֹן חַסִּידִים תִּתְרוֹמֵם,

In the tounge of the pious You will be exalted,

וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ.

and amongst the holy people You shall be sanctified.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית
יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמְךָ,
מִלְכֵנוּ, בְּכָל דּוֹר וָדוֹר, שְׁפֹן
חוֹבֶת כָּל הַיְצוּרִים לְפָנֶיךָ, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר
לְרוֹמֵם לְהַדִּיר לְבָרֵךְ, לְעִלָּה
וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירֹת
וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִּׁי עַבְדְּךָ,
מְשִׁיחְךָ.

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

יִשְׁתַּבַּח שְׁמְךָ לְעַד - מִלְכֵנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נִאֲה, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֹז
וּמְמִשְׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֶרֶת, קְדוּשָׁה
וּמְלָכוּת, בְּרָכוֹת וְהוֹדָאוֹת
מִעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה

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.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

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

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

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

חֲסֵל סֵדוֹר פֶּסַח כְּהִלְכָתוֹ,	The Seder has been completed according to its laws,
כָּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.	according to each and every law and rule.
כַּאֲשֶׁר זָכִינוּ לְסִדֵּר 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.

זָךְ שׁוֹכֵן מְעוֹנָה, Purest Being, Who Resides in the
 Expanse of Heaven,
 קוֹמִים קָהַל עֵדֶת מִי מִנָּה. raise Your community so that no one
 can count their number,
 בְּקֶרֶב נִהַל נִטְעֵי כַּנָּה, soon may You lead the preparations
 You've planted,
 פְּדוּיִם לְצִיּוֹן בְּרִנָּה. redeeming all of us to Zion with joy.

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

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

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ Blessed are You, The Eternal our God,
 הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ King of the Universe; Who
 בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת commanded us to count the Omer.
 הָעֹמֶר.

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 הַפְּלִאָתָּ בַּלַּיְלָה, So many miracles occurred at night,

בְּרֹאשׁ אֲשֶׁמוֹרֶת זֶה הַלַּיְלָה, At the beginning of the darkest hours which is night,

גֵּר צֶדֶק נִצְחָתוֹ כְּנֻחַלֵּק 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 בִּחְצֵי הַלַּיְלָה.

And it occurred in the middle of the night.

דִּנְתָּ מֶלֶךְ גֶּרָר בַּחֲלוֹם הַלַּיְלָה,

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

הַפְּחַדָּתָ אַרְמִי בְּאֶמֶשׁ לַיְלָה,

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

וַיִּשְׂרַח יִשְׂרָאֵל לְמַלְאָךְ וַיּוֹכֵל לוֹ
לַיְלָה,

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

וַיְהִי בִּחְצֵי הַלַּיְלָה.

And it occurred in the middle of the night.

זָרַע בְּכוֹרֵי פַתְרוֹס מְחַצֶּת
בִּחְצֵי הַלַּיְלָה,

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

חֵילָם לֹא מָצְאוּ בַּקּוֹמָם
בַּלַּיְלָה,

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

טִיסַת נָגִיד חַרְשֶׁת סְלִית
בְּכוֹכְבֵי לַיְלָה,

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

וַיְהִי בִּחְצֵי הַלַּיְלָה.

And it occurred in the middle of the night.

נִרְצָה

יַעַץ מְחַרֵּף לְנוֹפֵף אֹוִי, הוֹבִשְׁתָּ פְגָרָיו בַּלַּיְלָה,	The blasphemous counselor [Sennacharib] who waved his hands in mockery [at Jerusalem] found his armies became dried corpses at night,
כָּרַע בַּל וּמִצְבוֹ בְּאִישׁוֹן לַיְלָה,	The Idol of Bale and its foundation were toppled at night,
לְאִישׁ חֲמוּדוֹת נִגְלָה רַז חֲזוֹת לַיְלָה,	And the darling man [Daniel] was revealed the secrets of visions at night;
וַיְהִי בַּחֲצִי הַלַּיְלָה.	And it occurred in the middle of the night.
מִשְׁתַּכֵּר בְּכֵלֵי קֹדֶשׁ נִהָרַג בּוֹ בַּלַּיְלָה,	He who intoxicated himself from The Temple's Holy Vessels [Belshazar] was killed in the night,
נוֹשָׁע מִבּוֹר אֲרִיּוֹת פּוֹתֵר בְּעִתּוֹתַי לַיְלָה,	The one saved from the pit of lions [Daniel] interpreted phobias of night,
שֹׂנְאָה נָטַר אֶגְגִּי וְכָתַב סְפָרִים בַּלַּיְלָה,	Hatred that permeated the Agagite [Haman] and who wrote his writs of decree at night,
וַיְהִי בַּחֲצִי הַלַּיְלָה.	And it occurred in the middle of the night.
עוֹרְרָהּ נִצָּחַךְ עָלָיו בְּנָדָד שְׁנֵת לַיְלָה,	You awakened Your victory over him [Haman] in the tossing and turning of a sleepless night,
פּוֹרָה תִּדְרוֹךְ לְשׁוֹמֵר מָה מִלַּיְלָה,	We stomped them like grapes in a wine vat; we ask the Watchman [God] "What happened overnight?"

צֶרַח כְּשׁוֹמֵר וְשָׁח "אַתָּה בֹּקֵר
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 נְשִׂאתָ
פֶּסַח, The first of all holidays, You uplifted
Passover,

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

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

דָּלַתְיוֹ דַּפְּקָתָּ כָּחַם 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,

וַיֵּלֶךְ הַבָּקָר רֶץ זֶכֶר לְשׁוֹר עֶרֶךְ
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,

וַאֲמַרְתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover
sacrifice.

זוֹעַמּוֹ סְדוֹמִים וְלוֹהֵטוֹ בְּאֵשׁ
בַּפֶּסַח,

Your fury blazingly scorched the
people of Sodom on Passover,

חֵלֶץ לוֹט מֵהֶם וּמִצּוֹת אָפָה
בִּקְצֵן פֶּסַח,

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

טֹאטְאָתְךָ אֶדְמַת מֹף וְנוֹף
בְּעֶבְרֶךָ בַּפֶּסַח,

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

וַאֲמַרְתֶּם זִבַּח פֶּסַח.

And you shall refer to the Passover
sacrifice.

יְהִי רָאשׁ כָּל אוֹן מַחְצָתָּ בְּלִיל
שְׁמוֹר פֶּסַח,

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

כְּבִיר, עַל בְּנוֹ בְּכוֹר פֶּסַחָתָּ בְּדָם
פֶּסַח,

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

לְבַלְתִּי תֵּת מְשִׁחִית לָבֹא
בַּפֶּתָּחִי בַּפֶּסַח,

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

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

מִסְגֵּרֶת סְגֻרָה בְּעִתּוֹתַי פֶּסַח, *And the enclosed [Jericho, the walled city] was closed at the time of Passover [during the conquest of Joshua],*

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

שׁוֹרְפוֹ מִשְׁמֵי פוּל וְלוּד בִּיקַד
יְקוּד 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,*

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

עוֹד הַיּוֹם בְּנֵב לַעֲמוּד עַד גָּעָה
עוֹנֵת 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,*

פֶּסַח יָד כְּתֹבָה לְקַעֲקֹעַ צוּל
בַּפֶּסַח,

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

צִפֹּה הַצִּפִּית עָרוּךְ הַשְּׁלֶחַן
בַּפֶּסַח,

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

וְאַמְרָתֶם זֶבַח פֶּסַח.

*And you shall refer to the Passover
sacrifice.*

קָהַל בְּנֵי הַדָּסָה לְשֵׁלֶשׁ צוּם
בַּפֶּסַח,

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

רָאשׁ מִבֵּית רָשָׁע מִחֲצָתָּ בָּעֵץ
חֲמִשִּׁים בַּפֶּסַח,

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

שְׁתֵּי אֵלֶּה רָגַע תָּבִיא לְעוֹצִית
בַּפֶּסַח,

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

תַּעֲזֵז יָדְךָ וְתָרוּם יְמִינְךָ כְּלִיל
הַתְּקִדֵּשׁ 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 זֶבַח פֶּסַח.

*And you shall refer to the Passover
sacrifice.*

KI LO NAEH

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

Some customs omit the words in brackets.

כִּי לֹו נֶאֱה, כִּי לֹו יֶאֱה [כֶּתֶר
מְלוּכָה].

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

אֲדִיר בְּמְלוּכָה, בְּחֹור כְּהִלָּכָה,
גְּדוּדָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יִי
הַמְּמֹלָכָה, כִּי לֹו נֶאֱה, כִּי לֹו
יֶאֱה [כֶּתֶר מְלוּכָה].

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

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

דָּגוּל בְּמְלוּכָה, הָדוּר כְּהִלָּכָה,
וְתִיקּוּ יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יִי
הַמְּמֹלָכָה, כִּי לֹו נֶאֱה, כִּי לֹו
יֶאֱה [כֶּתֶר מְלוּכָה].

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

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

זָכָאִי בְּמִלּוּכָה, חֲסִין פִּהֲלָכָה
טַפְסָרִיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יי
הַמִּמְלָכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יֵאָה [כֶּתֶר מְלֻכָה].

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

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

יְחִיד בְּמִלּוּכָה, כְּבִיר פִּהֲלָכָה
לְמוֹדָיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יי
הַמִּמְלָכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יֵאָה [כֶּתֶר מְלֻכָה].

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 פִּהֲלָכָה
סְבִיבֵיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יי
הַמִּמְלָכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יֵאָה [כֶּתֶר מְלֻכָה].

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]!

עָנִיו בְּמִלּוּכָה, פּוֹדֶה פִּהֲלָכָה,
צַדִּיקֵיו יֹאמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יי
הַמִּמְלָכָה, כִּי לוֹ נָאָה, כִּי לוֹ
יֵאָה [כֶּתֶר מְלֻכָה].

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 בְּהִלְכָּה
שֶׁנֶּאֱמָרוּ יְאֹמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יי
הַמִּמְלָכָה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ
יֵאָה [כֶּתֶר מְלֻכָּה].

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]!

תִּקְיָה בְּמִלּוּכָה, תוֹמֵךְ בְּהִלְכָּה
תְּמִימֵי יְאֹמְרוּ לוֹ: לְךָ וּלְךָ, לְךָ
כִּי לְךָ, לְךָ אֶף לְךָ, לְךָ יי
הַמִּמְלָכָה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ
יֵאָה [כֶּתֶר מְלֻכָּה].

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

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

ADIR HU

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

אֲדִיר הוּא; יְבִנֶּה בֵּיתוֹ בְּקֶרֶב.	He is noble!
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.	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; יְבִנֶּה בֵּיתוֹ בְּקֶרֶב.	He is choicest, He is greatest, He is most paraded!
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.	He will build His house soon. Speedily, speedily, soon in our days. Almighty, build! Almighty, build! Build Your house soon!
הַדּוֹר הוּא, וְתֵיק הוּא, זָכָאי הוּא, חֲסִיד הוּא; יְבִנֶּה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה 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!

נִרְצָה

טָהוֹר הוּא, יְחִיד הוּא, כָּבִיר
הוּא, לָמוֹד הוּא, מֶלֶךְ הוּא;
יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה,
בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל
בָּנֵה, אֵל בָּנֵה, בָּנֵה 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, סִגִּיב 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, תִּקְיָה 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. | Who knows one? I know one! |
| אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ. | One is our God in heaven and on earth. |
| שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי יוֹדֵעַ. | Who knows two? I know two! |
| שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ. | Two are the Tablets of the Ten Commandments; One is our God in heaven and on earth. |
| שְׁלֹשָׁה מִי יוֹדֵעַ, שְׁלֹשָׁה אֲנִי יוֹדֵעַ. | Who knows three? I know three! |
| שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ. | Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and on earth. |
| אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ. | Who knows four? I know four! |
| אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ. | Four are the matriarchs; Three are the patriarchs; Two are the Tablets of the Ten Commandments; One is our God in heaven and on earth. |
| חֲמִשָּׁה מִי יוֹדֵעַ, חֲמִשָּׁה אֲנִי יוֹדֵעַ. | Who knows five? I know five! |

חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, אַרְבַּע
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ.

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

שֶׁשָּׁה מִי יוֹדֵעַ, שֶׁשָּׁה אֲנִי
יוֹדֵעַ.

Who knows six? I know six!

שֶׁשָּׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוֹמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ.

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

שֶׁבַע מִי יוֹדֵעַ, שֶׁבַע אֲנִי
יוֹדֵעַ.

Who knows seven? I know seven!

שֶׁבַע יְמֵי שַׁבָּתָא, שֶׁשָּׁה
סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוֹמְשֵׁי
תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם
וּבָאָרֶץ.

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

שְׁמוֹנֶה מִי יוֹדֵעַ, שְׁמוֹנֶה אֲנִי
יוֹדֵעַ.

Who knows eight? I know eight!

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

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

תִּשְׁעָה מִי יוֹדֵעַ, תִּשְׁעָה אֲנִי
יוֹדֵעַ.

Who knows nine? I know nine!

תִּשְׁעָה יָרֵחֵי לֵדָה, שְׁמוֹנֶה יָמֵי
מִלָּה, שִׁבְעָה יָמֵי שִׁבְתָּא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבָאָרֶץ.

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

עֲשָׂרָה מִי יוֹדֵעַ, עֲשָׂרָה אֲנִי
יוֹדֵעַ.

Who knows ten? I know ten!

עֲשָׂרָה דְּבָרִיא, תִּשְׁעָה יָרֵחֵי
לֵדָה, שְׁמוֹנֶה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שִׁבְתָּא, שֵׁשָׁה
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי

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

תורה, ארבע אמהות, שלשה
אבות, שני לחות הברית,
אחד אלהינו שבשמים
ובארץ.

אחד עשר מי יודע, אחד
עשר אני יודע.

אחד עשר כוכביא, עשרה
דבריא, תשעה ירחי לדה,
שמונה ימי מילה, שבעה ימי
שבטא, ששה סדרי משנה,
חמשה חומשי תורה, ארבע
אמהות, שלשה אבות, שני
לחות הברית, אחד אלהינו
שבשמים ובארץ.

שנים עשר מי יודע, שנים
עשר אני יודע.

שנים עשר שבטיא, אחד
עשר כוכביא, עשרה דבריא,
תשעה ירחי לדה, שמונה ימי
מילה, שבעה ימי שבטא,
ששה סדרי משנה, חמשה

Who knows eleven? I know eleven!

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

Who knows twelve? I know twelve!

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

חֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֹׁבְשָׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ, שְׁלֹשָׁה
עָשָׂר אֲנִי יוֹדֵעַ.

שְׁלֹשָׁה עָשָׂר מִדֵּיָא. שְׁנַיִם
עָשָׂר שְׁבַטֵיָא, אֶחָד עָשָׂר
בְּכֻבֵּיָא, עֶשְׂרֵה דְּבְרֵיָא,
תְּשַׁעַה יְרַחֵי לֵדָה, שְׁמוֹנָה יָמֵי
מִלָּה, שִׁבְעָה יָמֵי שְׁבִטָא,
שֵׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה
חֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֹׁבְשָׁמַיִם וּבְאָרֶץ.

Who knows thirteen? I know thirteen!

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

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

חַד גַּדְיָא, חַד גַּדְיָא One goat – just one goat.

דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא. One goat, just one goat; that Father bought for two coins.

וְאַתָּא שׁוֹנֵנְרָא וְאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא. And along came a cat that ate the goat – One goat, just one goat; that Father bought for two coins.

וְאַתָּא כֶּלְבָּא וְנָשַׁךְ לְשׁוֹנֵנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא. And along came a dog that bit the cat that ate the goat – One goat, just one goat; that Father bought for two coins.

וְאַתָּא חוּטְרָא וְהִכָּה לְכֶלְבָּא, דְּנָשַׁךְ לְשׁוֹנֵנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא. And along came a stick that hit the dog that bit the cat that ate the goat – One goat, just one goat; that Father bought for two coins.

וְאַתָּא נוֹרָא וְשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכֶלְבָּא, דְּנָשַׁךְ לְשׁוֹנֵנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתָרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא. 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.

גִּדְיָא, חַד גִּדְיָא.

וְאַתָּא מִיָּא וְכִבָּה לְנוֹרָא,
דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה
לְכִלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא,
דְּאֵכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא
בְּתֵרֵי זִוְיָ, חַד גִּדְיָא, חַד 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 תוֹרָא וְשִׁתָּה לְמִיָּא,
דְּכִבָּה לְנוֹרָא, דְּשַׂרְף לְחוּטְרָא,
דְּהִכָּה לְכִלְבָּא, דְּנִשֵּׁךְ
לְשׁוֹנְרָא, דְּאֵכְלָה לְגִדְיָא,
דְּזַבִּין אַבָּא בְּתֵרֵי זִוְיָ, חַד
גִּדְיָא, חַד גִּדְיָא.

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

וְאַתָּא הַשׁוֹחֵט וְשַׁחַט לְתוֹרָא,
דְּשִׁתָּה לְמִיָּא, דְּכִבָּה לְנוֹרָא,
דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה
לְכִלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא,
דְּאֵכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא
בְּתֵרֵי זִוְיָ, חַד גִּדְיָא, חַד גִּדְיָא.

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

וְאַתָּא מַלְאַךְ הַמָּוֶת וְשַׁחַט
לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא,
דְּשִׁתָּה לְמִיָּא, דְּכִבָּה לְנוֹרָא,
דְּשַׂרְף לְחוּטְרָא, דְּהִכָּה

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

לְכַלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא,
 דְּאַכְלָה לְגִדְיָא, דְּזָבִין אַבָּא
 בְּתֵרֵי זִוְיָ, חַד גִּדְיָא, חַד גִּדְיָא.
 וְאַתָּא הַקְדוֹשׁ בְּרוּךְ הוּא
 וְשַׁחַט לְמַלְאַךְ הַמָּוֶת, דְּשַׁחַט
 לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא,
 דְּשַׁתָּה לְמִיָּא, דְּכָבֵה לְנוֹרָא,
 דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה
 לְכַלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא,
 דְּאַכְלָה לְגִדְיָא, דְּזָבִין אַבָּא
 בְּתֵרֵי זִוְיָ, חַד גִּדְיָא, חַד גִּדְיָא.

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

The Seder ends here.

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

”והמים להם חומה

מימינם ומשמאלם“

*“And the water was to them like a wall
from their right
and from their left”*