

הגדה של פסח

PASSOVER HAGGADAH

הגדת יעקבון

HAGGADAT YACAVONE

made of excerpts from

A NIGHT OF QUESTIONS

edited by RABBI JOY LEVITT

and RABBI MICHAEL STRASSFELD

Compiled by Matthew Yacavone, 2023-2025

CANDLELIGHTING

We welcome the festival of Passover as the day's light begins to fade. As we kindle these lights of our own, we remember that our ancestors discovered freedom in the midst of the dark final night in Egypt. May these lights remind us to keep alive the hope of freedom amidst the darkness of oppression.

Light the candles and recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Baruch atah Adonai, Eloheinu, Melech Ha'olam,</i>
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>asher ki'd'shanu b'mitzvotav</i>
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב	<i>v'tzivanu l'hadlik ner shel [Shabbat v'shel] Yom Tov</i>

Blessed are you, *Adonai*, our God, ruler of the universe,
who made us holy with your commandments,
and commanded us to kindle the [Shabbat and] holiday lights.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Baruch atah Adonai, Eloheinu, Melech Ha'olam,</i>
שֶׁהַחַיָּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה	<i>shehecheyanu v'ki'y'manu v'higi'anu la'z'man hazeh</i>

Blessed are you, *Adonai*, our God, ruler of the universe,
who gave us life, sustained us, and brought us to this time.

Jewish women have customarily followed the blessing of the candles with a t'chine, a private prayer, such as the following: May it be your will, my God and God of my ancestors, to be gracious to me and to all my family and to give us, and all Yisrael, a good and long life. Remember us with goodness and blessing, and grant us salvation and mercy. Grant us abundant blessing and fortify the places we call home. May your presence dwell among us as we gather here tonight. May we be blessed with wise and learned disciples and children, lovers of God who stand in awe of you, people who speak truth and spread holiness. May those we nurture light the world with Torah and good deeds. Hear the prayers I utter now in the name of our mothers Sarah, Rebekah, Rachel, and Leah. May your light reflected in these candles surround us always.

The Journey Continues (Ma'yan Haggadah)

THE SYMBOLS OF THE SEDER

The centerpiece of the Seder – the Seder plate – holds foods symbolic of different aspects of this night. The modern Seder plate contains six symbols of Passover.

As each symbol is named, raise it up and show it to the table.

בֵּיצָה *Beitzah*

Roasted Egg

The roasted egg reminds us of the roasted sacrifices which Jews used to bring to the temple in Jerusalem on the festivals of Passover, Shavuot, and Sukkot. It is a hard-boiled egg, a Jewish symbol of mourning, to remind us that we still mourn the temple's destruction.

זְרוֹעַ *Z'roa*

Roasted Bone

The roasted bone reminds us of the Paschal lamb that Jews used to sacrifice for Passover. Until the destruction of the temple in Jerusalem and the end of animal sacrifices, the Passover meal featured the Paschal lamb.

מָרֹר *Maror*

Bitter Herb

The bitter herb, usually horseradish, reminds us of our bitter lives as slaves in Egypt.

חֲזֶרֶת *Chazeret*

Bitter Lettuce

The second bitter herb, usually a bitter lettuce such as romaine, is included to fulfill the commandment in the Torah that we eat bitter *herbs* (plural).

כֶּרֶפֶס *Karpas*

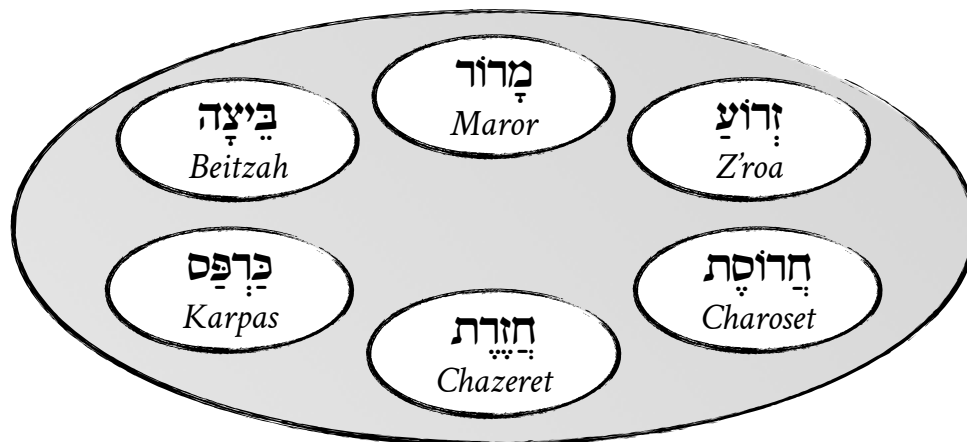
Vegetable

The vegetable, usually something green such as parsley, reminds us that Passover takes place during spring – a time of growth and rebirth.

חֲרוֹסֶת *Charoset*

Mortar

The charoset – a mixture of fruit, nuts, wine, and spices – reminds us of the mortar used by our ancestors to make bricks for Pharaoh's buildings.



THE ORDER

Seder means “order.” The order of the Passover service was set around 2,000 years ago during the compilation of the original Haggadah. Every Haggadah created since has been structured around these same fifteen steps:

- | | | | |
|---|--|---|--|
| א | קַדֵּשׁ <i>Kadesh</i>
“Make holy”
(Blessing over wine) | 1 | We begin with a sense of holiness, not just the holiness in the world but most importantly the holiness found within. |
| ב | וּרְחֹץ <i>Urchatz</i>
“and Wash”
(First handwashing) | 2 | Our first sense of cleansing – of the possibility of moving out of <i>Mitzrayim</i> (Egypt), literally “the narrow places.” This first washing is silent, since we still only silently hope for redemption – we have not yet been redeemed. |
| ג | כַּרְפָּס <i>Karpas</i>
“Vegetable”
(Dipping the vegetable) | 3 | The green of spring to remind us that renewal is always possible. Life is in a constant cycle of change as embodied by the name God gives when speaking to Moses: אֶהְיֶה אֲשֶׁר אֶהְיֶה (<i>ehyeh asher ehyeh</i> ; I will be what I will be). Life is birth, growth, death and then birth again. |
| ד | יַחַץ <i>Yachatz</i>
“Halving”
(Breaking the matzah) | 4 | With the reminders of holiness and renewal, we can now confront that which is broken. We can even break that which seems whole – but yet in truth – needs to first be broken to allow for change and growth. |
| ה | מַגִּיד <i>Magid</i>
“Telling”
(Telling the story) | 5 | Confronting the broken, we tell our story. Even if we have told it so many times before, we still must tell it. This is the longest step, made up of six parts. |
| ו | רְחֹצֵה <i>Rochtzah</i>
“Washing”
(Second handwashing) | 6 | We wash again to cleanse ourselves of the mire of our past. Yet, this second washing is different, for we have added a ה (<i>he</i>) to the end of the word. We can now bless this washing for we have come a long way on our path. |

THE ORDER (CONTD)

- ז** **מוֹצִיָּה / מַצָּה**
Motzi / Matzah
"Maker of matzah"
(Two blessings over the matzah)
- ח**
- ט** **מָרֹר** *Maror*
"Bitter"
(Eating bitter herbs)
- י** **כּוֹרֵךְ** *Korech*
"Wrap"
(The matzah-maror sandwich)
- יא** **שְׁלַחַן עֹרֵךְ**
Shulchan Orech
"Setting the table"
(The meal)
- יב** **צָפוֹן** *Tzafun*
"Hidden"
(Eating the afikoman)
- 7** Then our task is to discover the qualities of our bread of affliction which we think are keeping us in *Mitzrayim* – it is just those qualities which could serve as the way out. They become like our matzah, no longer a burden but a symbol of freedom and redemption.
- 8**
- 9** Having tasted of freedom, we return once again to the bitter herbs of our lives. These bitter herbs are at times the work of our own hands and at times the illnesses and losses of mortal life. For life is an ebb and flow between slavery and freedom. For the reality is we never leave Egypt nor make it to the Promised Land. We are always on the way. Yet by first tasting matzah, we are better equipped to confront the bitterness that is our lot.
- 10** The deeper truth is that there is no slavery and no freedom distinct from each other. Thus we take *matzah* and *maror* and eat them together, no longer imagining that we can separate them. *Korech* means entwined together. It also means to embrace – to embrace it all.
- 11** An expression of our freedom, the meal reminds us of the bounty of blessings that we have and know.
- 12** Before the oneness of the universe, we discover how much we don't know. We discover *tzafun*, that which is hidden. We acknowledge the limitations of our understanding of ourselves and the universe.

THE ORDER (CONTD)

- | | | | |
|----|--|----|---|
| יג | בָּרַךְ <i>Barech</i>
“Bless!” (Blessings) | 13 | And without fear of those limitations, we can experience all the innumerable blessings life has to offer. |
| יד | הַלֵּל <i>Hallel</i>
“Praise!” (Hallel) | 14 | And furthermore express gratitude for those blessings – most of all, gratitude for the blessing of life itself. |
| טו | נִרְצָה <i>Nirtzah</i>
“Acceptance”
(The conclusion) | 15 | Then our lives will be lives lived closer to our will and closer to the will of God. As we ourselves accept the holiness, change, brokenness, truth, redemption, bitterness, limitation, blessing, and gratitude of which we were reminded, we hope that God accepts the service we made tonight. |

These names for these steps come from a rhyming poem composed roughly 1,000 years ago to help with memorization. Some believe that the traditional melody for this poem was composed around the same time.

Sing together:

קִדֵּשׁ וּרְחַץ, כָּרְפַס יַחֵץ	<i>Kadesh, Urchatz; Karpas, Yachatz</i>
מַגִּיד רְחִיצָה, מוֹצֵיא מַצָּה	<i>Magid, Rochtzah; Motzi Matzah</i>
מָרֹר כּוֹרֵךְ, שְׁלֵחַן עֹרֵךְ	<i>Maror, Korech; Shulchan Orech</i>
צִפּוֹן בָּרַךְ, הַלֵּל נִרְצָה	<i>Tzafun, Barech; Hallel, Nirtzah</i>



קדש KADESH

FIRST CUP OF WINE

1

Tonight we will drink not one cup but four, as we recount the journey from exodus to liberation, a journey that stops in many places along the way. We come first to the recognition of slavery, of degradation, of narrowness. Until we know the ways in which we are enslaved, we can never be free. We drink this first cup in honor of awareness.

Fill your cup for the first time. Before drinking, recite:

ברוך אתה יי אלהינו מלך העולם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
בורא פרי הגפן *borei p'ri hagafen*

Blessed are you *Adonai*, our God, Ruler of the Universe,
creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם אשר בחר
בנו מכל-עם ורוממנו מכל-לשון וקדשנו
במצותיו. ותתן לנו יי אלהינו באהבה
(שבתות למנוחה ומועדים לשמחה, חגים
וזמנים לששון, (את יום השבת הזה
(את יום חג המצות הזה זמן
חרותנו, (באהבה) מקרא קדש
זכר ליציאת מצרים. פי
בנו בחרת ואותנו
קדש
מכל
העמים,
(ושבת)
ומועדי
קדשך (באהבה וברצון)
בשמחה ובששון הנחלתנו. ברוך
אתה יי מקדש (השבת ו) ישראל והזמנים.



HAVDALAH

1

Only on Saturday night, we recite a special version of Havdalah at the end of Kiddush, distinguishing the sanctity of Shabbat from the sanctity of this festival.

Only if it is a Saturday night, recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
בּוֹרֵא מְאֹרֵי הָאֵשׁ *borei m'orei ha'esh*

Blessed are you *Adonai*, our God, Ruler of the Universe,
creator of the lights of the fire.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלְתָּ, וְאַתָּה יוֹם
הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ.
הַבְּדִלְתָּ וְקִדַּשְׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקֹדֶשְׁתֶּךָ.

Blessed are you, *Adonai*, our God, Ruler of the
Universe, the one who separates holy from
ordinary, light from darkness, Yisrael from the
[other] peoples, [and] the seventh day from the
six days of work. You separated the holiness of
Shabbat from the holiness of the festival, and you
made holy the seventh day out of the six days of
work. You separated and made holy, your people
Yisrael with your holiness.

בָּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ *Baruch atah Adonai, hamavdil ben kodesh l'kodesh*

Blessed are you *Adonai*, the one who separates holy from holy.



Immediately after the death of Miriam, the sister of Moses, the Torah writes that the children of Yisrael found themselves without water. From this, the rabbinic sages conclude that the water must have been provided because of the merit of Miriam – and connect it to the legend of a well of water that miraculously accompanied the children of Yisrael on their journey. According to tradition, Miriam’s well is still with us. Every Saturday night, as Shabbat ends, its waters flow into our wells throughout the world, and anyone who drinks of it will be healed.

Tonight, we will wash our hands twice with water drawn symbolically from Miriam’s well. For this first washing, we are silent – in anticipation of the journey to come.

Two remarkable women met by the water – Pharaoh’s daughter and Miriam, the sister of Moses. The result of this interfaith encounter is the recovery of baby Moses and his royal “adoption.” We do not know the name of Pharaoh’s daughter, but we do know that she defied her father’s evil decree and risked his wrath by taking Moses into her home. She and Miriam together began the cycle of love, hope, and ultimately, redemption.

Naamah Kelman

Wash your hands without saying a blessing.



כרפס KARPAS

DIPPING THE VEGETABLE

3

Karpas represents spring and new growth, rebirth and the beginning of new life. We taste in this fresh vegetable all the potential in nature and in ourselves. Tonight we celebrate our growth, the flowering of our spirit and of our voices.

We do not taste the vegetable alone. We dip it into salt water, recalling the tears our ancestors shed during their long years in slavery. We mix bitterness with sweetness, slavery with freedom, past with future. We live with the contrasts because we know that no moment exists without a multitude of combinations – sorrow and joy, pain and comfort, despair and hope.

Dip a vegetable in salt water and before eating, recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
בוֹרֵא פְּרִי הָאֲדָמָה *borei p'ri ha'adamah*

Blessed are you *Adonai*, our God, Ruler of the Universe,
creator of the fruit of the earth.



יחץ YACHATZ

BREAKING THE MIDDLE MATZAH

4

Take the middle matzah and break it into two pieces.
Wrap the larger piece in a napkin and set it aside. It will be the Afikoman.
Place the smaller piece between the other two matzot.

No prayer is recited before we break the middle matzah on our seder plate. This is a silent act. We realize that, like the broken matzah, we are all incomplete, with prayers yet to be fulfilled, promises still to be redeemed.

We hide part of this broken matzah and hope it will be found by the end of our seder meal, for we recognize that parts of ourselves are yet unknown. We are still discovering what makes us whole.

We hide the larger of the two parts of the middle matzah because we know that more is hidden than is revealed.

We prepared for Passover in the night, searching for the hidden leavened bread; we will end the seder in the night, searching for the unleavened bread.

With the generations that have come before us and with one another, our search begins.

Harold Schulweis

Uncover the matzot, raise them up, and say:

הָאֵל לֶחֶמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִיכֹל,
כָּל דְּצָרִיךְ יִיתִי וְיִפְסֹחַ. הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא
עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנִי חוֹדִין.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. Now we are here – next year in the land of Israel. Now we are slaves – next year we will be free.

May it be your will Adonai, our God and God of our ancestors, that just as you took your people Yisrael from among the Egyptians and led them through the sea, so may you have mercy on those among our family, those among all the House of Yisrael, and those among all who dwell on earth who are distressed and oppressed, whether on land or sea – in particular: _____. Save them and take them from the narrow straits to abundant favor, from darkness to light, and from enslavement to redemption, speedily in our days. And let us say: *Amen*.

Cover the matzot and fill your cup for the second time.

Why do we fill our cups now? Won't we be tempted to drink too early? This full cup is the witness to the story of the Exodus. It will be raised in honor of the greatness of the liberation and it will be spilled in memory of those who suffered in the process. When the time comes to drink it, we will know not only the joy of freedom, but we will know the price of our freedom as well. This cup begins with joy and ends with compassion.

Barbara Penzner

Three times that the Torah commands us to tell the Exodus story, it begins with a child's question. The rabbinic sages took this to mean that our story must also begin with a question. This question could be anything, but since the creation of the Haggadah, the four questions we open with are always the same.

Why do we ask these same questions year after year? Because as we grow and change, our questions take on new meanings, and the answers to them differ. Because as we grow and change, we understand that there is no one right answer. Because as we grow and change, a different one among us may be asking the questions for the first time.

To ask questions is to acknowledge first and foremost that we do not live in isolation, that we need each other. To ask questions is to signal our desire to grow. By admitting what we do not know, we take the first steps toward greater knowledge and learning. To ask questions is to signify our freedom.

The youngest person who knows the words leads in song:

מַה נִּשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת? *Mah nishtanah, halailah hazeh, mikol haleilot?*

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, *Sheb'chol haleilot, anu ochlin chametz u'matzah,*
הַלֵּילָה הַזֶּה כָּלוּ מִצָּה. *halailah hazeh, kulo matzah?*

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, *Sheb'chol haleilot, anu ochlin sh'ar y'rakot,*
הַלֵּילָה הַזֶּה מָרֹר. *halailah hazeh, maror?*

שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ *Sheb'chol haleilot, ein anu matbilin afilu*
פַּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פַעַמִּים. *pa'am echat, halailah hazeh, shtey f'amim?*

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין *Sheb'chol haleilot, anu ochlin bein yoshvin*
וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין. *u'veyn m'subin, halailah hazeh, kulanu m'subin?*

Why is this night different from all other nights?

On all other nights we eat leavened and unleavened bread. On this night, why is it all unleavened?

On all other nights we eat lots of different vegetables. On this night, why bitter herbs?

On all other nights we don't dip our vegetables even once. On this night, why do we do it twice?

On all other nights we eat either sitting up or reclining. On this night, why do we all recline?

There are many different versions of the Four Questions, which were in fact never meant to be anything more than examples of questions that could be asked. The Talmud tells a story to emphasize this point. A student, Abaye, was at the seder of his teacher, Rabbah. Some time during the early part of the seder, Rabbah had all the dishes, including the seder plate, cleared from the table. "Why are you clearing the seder plate from the table when we haven't even eaten the meal?" Abaye asked. (Some Haggadot instruct us to remove the seder plate here in order to provoke this very question.) According to the Talmud, Rabbah responded that Abaye's question was the equivalent of the Mah Nishtanah, which now did not need to be recited (Pesahim 115b). So we learn that the goal of the evening is to ask questions, particularly new and different questions.

Michael Strassfeld

The rabbinic sage Malbim organized the rest of the Magid step into six parts based on Exodus 13:8. After some tweaks to account for the paragraphs this Haggadah omits or moves, the division goes as follows:

1. וְהִגַּדְתָּ "And you shall tell" – Shmuel's Beginning and Rav's Beginning
2. לְבִנְךָ בַּיּוֹם הַהוּא "your child on that day," – The Four Children
3. לֵאמֹר "saying:" – The story itself, in four parts based on the four verses of Deuteronomy 26:5-8
4. בְּעִבּוֹר זֶה "It is because of this" – Dayenu
5. עָשָׂה יי לִי "which Adonai did for me" – In Every Generation
6. בִּצְאוֹתִי מִמִּצְרַיִם "when I went out of Egypt." – Hallel and the Second Cup of Wine

Matthew Yacavone

Uncover the matzot.

How do we begin the story? The Talmud presents two views. For our first beginning, the rabbinic sage Shmuel starts with physical enslavement:

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם,
וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה
וּבְזֵרַע נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הָרִי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ
מִשְׁעֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם.

We were slaves to Pharaoh in Egypt, and Adonai, our God, brought us out from there with a strong hand and an outstretched arm (Deut. 6:21), and if the Blessed Holy One had not taken our ancestors out of Egypt, then we and our children and our children's children would still be enslaved to Pharaoh in Egypt.

וְאִפְלוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים
כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה,
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיציאת מצרים.
וְכָל הַמְרַבֵּה לְסַפֵּר בִּיציאת מצרים
הָרִי זֶה מְשַׁבַּח.

Even if all of us were wise, all of us were sages, all of us were old, all of us knew the Torah: it's [still] a commandment for us to recount the the Exodus from Egypt – and all who expand on recounting the Exodus from Egypt are even more admirable.

עֲבָדִים הָיִינוּ, עַתָּה בָּנֵי חוֹרִין

Avadim hayinu, atah b'nei chorin

We were slaves, now we're free.

The Talmud's demand that we begin with the story of our degradation is meant to deepen our gratitude. We can appreciate freedom only when we remember what it was like not to be free, and when we consider how amazing it is that we are free.

Robert Goldenberg

For our second beginning, the rabbinic sage Rav begins with spiritual servitude:

מִתְחִלָּה עֹבְדֵי עֲבֹדָה זָרָה הָיוּ
אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ הַמָּקוֹם
לְעֲבֹדָתוֹ, שְׁנֵאמַר:

From the beginning, our ancestors were idol worshippers. But now, we are brought near to the worship of the Omnipresent. As we say:

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר יי
אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יֹשְׁבוּ
אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אֲבִי אַבְרָהָם
וְאֲבִי נָחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:
וָאֶקַּח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֶבֶר
הַנָּהָר וְאוֹלַךְ אֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן
וְאַרְבֵּה אֶת-זֶרְעוֹ וָאֶתַּן-לוֹ אֶת-יִצְחָק:
וָאֶתַּן לְיִצְחָק אֶת-יַעֲקֹב וָאֶת-עֵשָׂו וָאֶתַּן
לְעֵשָׂו אֶת-הַר שֵׁעִיר לְרִשְׁתָּהּ אוֹתוֹ
וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

And Joshua said to all the people: “Thus said Adonai, God of Yisrael: ‘Your ancestors dwelled across the Euphrates long ago – Terah father of Abraham and father of Nahor, and they served other gods. And I took your father Abraham from across the Euphrates and led him to the land of Canaan, and I multiplied his seed and gave him Isaac. And I gave to Isaac Jacob and Esau, and I gave to Esau the high country of Seir to take hold of, but Jacob and his sons went down to Egypt.

(Joshua 24:2-4)

What is the slavery from which Yisrael escaped? Samuel argues that the escape is from physical slavery. Rav believes that it was idolatry and spiritual degradation that we escaped. It is hardly accidental that the Haggadah here gives both answers. There can never be complete spiritual freedom without physical freedom, and we cannot maintain physical freedom without spiritual discipline and clarity of mind. Thus we have not yet Fully gone forth from Egypt when we have attained freedom. Our journey is complete only when we have a community that reinforces our ability to pursue justice and that acts out of concern for what has ultimate importance.

David Teutsch

Four times the Torah speaks about children in connection with the telling of the Exodus story, but nothing is said about the character of these children. Rabbinic midrash viewed these passages not as simple repetitions, but as representing different types of children.

כְּנֵגַד אַרְבַּעַה בָּנִים דְּבָרָה תּוֹרָה: אֶחָד
חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד
שְׂאִינוּ יוֹדַע לְשַׁאוֹל.

The Torah speaks about four children: One wise, one wicked, one simple, and one who does not know to ask.

חָכָם מָה הוּא אוֹמֵר?

מָה הַעֲדוֹת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר
צִוָּה יי אֱלֹהֵינוּ אֵתְכֶם.

וְאִם אַתָּה אָמֹר לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין
מִפְטִירִין אַחֲרֵי הַפֶּסַח אֶפִיקוֹמָן:

What does the wise child ask?

“What are the decrees, laws, and judgements that Adonai, our God, commanded us?”
(Deut. 6:20)

You should tell this child all the laws of Passover down to the last detail, including the law that nothing should be eaten after the afikoman.

רָשָׁע מָה הוּא אוֹמֵר?

מָה הָעֲבוּדָה הַזֹּאת לָכֶם.

לָכֶם - וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ
מִן הַכָּלל כְּפָר בְּעֶקֶר. וְאִם אַתָּה הַקְהִיָּה
אֶת שְׁנֵינוּ וְאָמֹר לוֹ: “בְּעֲבוּר זֶה עָשָׂה יי
לִי בְּצֵאתִי מִמִּצְרַיִם.” לִי וְלֹא-לוֹ. אֲלוֹ
הִיָּה שֵׁם, לֹא הִיָּה נִגָּאֵל:

What does the wicked child ask?

“What is this service to you?” (Ex. 12:26)

“To you” but not to the child! Since this child withdraws from the community and thus denies a principle of Judaism, challenge the child by replying, “This is done because of what Adonai did for me when I went out of Egypt.” (Ex. 13:8). For me, and not for the child – had they been there, they would not have been redeemed.

Why would this person not be redeemed? Could you imagine either God or Moses being so judgmental as to leave someone behind? What sin is so awful that it would cause one to deserve being left in Egypt? No, the point is not that they would have abandoned the “wicked” child. This person who denies the community would have refused redemption! But it is not only freedom from political or religious repression that we refuse. Sometimes liberation from our own inner oppression is offered to us as a gift, and still we refuse to leave Egypt.

Arthur Green

תָּם מָה הוּא אוֹמֵר?

What does the simple child ask?

מָה זֶה.

“What is this?” (Ex. 13:14)

וַאֲמַרְתָּ אֵלָיו “בְּחֹזֶק יָד הוֹצֵאתָנוּ”
מִמִּצְרַיִם מִבֵּית עֲבָדִים.”

You say to that child, “By strength of hand Adonai brought us out of Egypt, from the house of slaves.” (Ex. 13:14)

The word תָּם (*tam*) has many connotations ranging from stupid, to simple, to innocent, to pious. How would you define this child? Is a person who asks a basic question stupid, or just young and curious? Do you ever hold back from asking a question for fear that you ought to know the answer, that the question itself is too simple? In the Torah, Noah, Jacob, and Job are all called תָּם (*tam*). Does this mean they were pious or simple?

Joy Levitt

וְשִׂיאֵינוּ יוֹדֵעַ לִשְׁאוֹל -

And as for the child who
does not know to ask,

אַתָּה פֶּתַח לוֹ, שֶׁנֶּאֱמַר, וְהִגַּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי
לִי בִצְאתִי מִמִּצְרַיִם.

you open the conversation for them. As we say:
“And you shall tell your child on that day: ‘It is
because of what Adonai did for me when I went
out from Egypt.’” (Ex. 13:8)

As a model for how to tell the story, the Haggadah takes four verses from Deuteronomy and expands on them by connecting them phrase-by-phrase to other verses from the Torah. We will expand on the same four verses, but in our own way: by telling the stories of the people who lived through those events.

אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִמָּה וַיֵּגֶר
שָׁם בְּמִתִּי מֵעַט וַיְהִי־שָׁם לְגוֹי גָּדוֹל
עֲצוּם וְרַב:

My father was a wandering Aramean,
and he went down to Egypt and
sojourned there with few people, but
there he became a great and vast and
multitudinous nation. (Deut. 26:5)

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילִדּוֹת הָעִבְרִיּוֹת
אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה וְשֵׁם הַשֵּׁנִית
פוּעָה: וַיֹּאמֶר בִּילְדֹכָן אֶת־הָעִבְרִיּוֹת
וְרֵאִיתֶן עַל־הָאֲבָנִים אֲסִיֵּן הוּא וְהַמֶּתֶן
אֹתוֹ וְאֲסִיֵּבֶת הוּא וְחַיָּה:

And the king of Egypt spoke to the Hebrew
midwives, one of whom was named Shifrah
and the other Puah. And he said, “When you
deliver the Hebrew women and look on the
birthing stone, if it is a boy, kill him, and if it is
a girl, let her live.” (Ex. 1:15-16)

וַתִּירָאֵן הַמִּילִדּוֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ
כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם וַתַּחֲיִין
אֶת־הַיִּלְדִּים: וַיִּקְרָא מֶלֶךְ־מִצְרַיִם
לְמִילִדּוֹת וַיֹּאמֶר לָהֶן מִדּוּעַ עֲשִׂיתֶן הַדָּבָר
הַזֶּה וַתַּחֲיִין אֶת־הַיִּלְדִּים: וַתֹּאמְרֶן
הַמִּילִדּוֹת אֶל־פְּרֹעֹה כִּי לֹא כְנָשִׁים
הַמִּצְרִיּוֹת הָעִבְרִיּוֹת בִּי־חִיּוֹת הֵנָּה בְּטָרִם
תָּבוּא אֲלֵהֶן הַמִּילִדּוֹת וַיִּלְדוּ: וַיֵּיטֵב
אֱלֹהִים לְמִילִדּוֹת וַיִּרְבֶּה הָעָם וַיַּעֲצֻמוּ מְאֹד:

And the midwives feared God and did not do
as the king of Egypt had spoken to them, and
they let the children live. And the king of
Egypt called the midwives and said to them,
“Why did you do this and let the children live?”
And the midwives said to Pharaoh, “Because
the Hebrew women are not like the Egyptian
women: they are hardy. Before the midwife can
come to them, they give birth!” And God made
it go well with the midwives, and the people
multiplied and became very vast. (Ex. 1:17-20)

וַיַּרְעוּ אֶת־נוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ
עָלֵינוּ עֲבֹדָה קָשָׁה:

And the Egyptians did evil to us and
abused us and set upon us hard labor.
(Deut. 26:6)

Pharaoh commanded his entire people – not just the Hebrew midwives, this time – to kill every Hebrew boy born. After she could no longer hide her newly born son, a Hebrew woman named Yocheved placed him in a basket among the reeds by the bank of the Nile. His sister Miriam watched over him as he was discovered by the Pharaoh's daughter and raised in the palace. The Pharaoh's daughter named him Moses.

וַיְהִי ׀ בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא
אֶל־אָחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי
מַכֵּה אִישׁ־עַבְדֵּי מֵאָחָיו: וַיִּפֶּן כָּה וְכָה
וַיֵּרָא כִּי אֵין אִישׁ וַיַּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ
בַּחֹל:

And so it happened that Moses grew up, he
went out after his brothers, and he saw their
burdens – and he saw an Egyptian man hitting a
Hebrew man, a man of his brothers. He looked
this way and that, and saw that there was no
other man, and he struck down the Egyptian,
and buried him in the sand. (Ex. 2:11-12)

וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהָיָה שְׁנֵי־אֲנָשִׁים עֹבְדִים
נֹצִים וַיֹּאמֶר לְרָשָׁע לָמָּה תַכֶּה רֵעֶךָ:
וַיֹּאמֶר מִי שְׁמֶךָ לְאִישׁ שָׂר וְשֹׁפֵט עָלֵינוּ
הֲלֹהֲרִגְנִי אַתָּה אֹמֵר כֹּאֲשֶׁר הָרַגְתָּ
אֶת־הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע
הַדָּבָר: וַיִּשְׁמַע פַּרְעֹה אֶת־הַדְּבָר הַזֶּה
וַיִּבְקֹשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפָּנָיו
פַּרְעֹה וַיָּשָׁב בְּאֶרֶץ־מִדְיָן

And he went out the next day, and – look,
two Hebrew men were fighting! He said to
the guilty one: “Why did you hit your
neighbor?” and he replied: “Who made you a
prince and judge over us? Are you going to
kill me like you killed that Egyptian?” And
Moses was scared and said: “Surely this is
known!” And [indeed] Pharaoh heard of this
thing [Moses did] and he sought to kill
Moses, so Moses ran away from Pharaoh and
settled in the land of Midian. (Ex. 2:13-15)

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ
אֶת־קִלְנוּ וַיֵּרָא אֶת־עֲנִינוּ וְאֶת־עַמְלָנוּ
וְאֶת־לַחֲצָנוּ:

And we cried out to Adonai, God of our ancestors, and Adonai heard our voice and saw our abuse, our misery, and our oppression. (Deut. 26:7)

In Midian, Moses married Tziporah. One day, while he was herding the flock of Jethro, his new father-in-law, he stopped to look at a bush consumed by a blazing fire that would not go out.

וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר
מֹשֶׁה מִשָּׁה וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר
אֶל־תִּקְרַב הֵלֶם שָׁל־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ
כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עומד עָלָיו
אֲדַמַּת־קֹדֶשׁ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי
אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מִהִבֵּיט
אֶל־הָאֱלֹהִים:

And God called to him from inside of the bush, saying: “Moses! Moses!” And he answered: “Here I am!” And God said, “Come no closer here. Take your sandals off from your feet, for the place that you are standing on is holy ground,” and said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. (Ex. 3:4-6)

וַיֹּאמֶר יְיָ רָאֵה רָאִיתִי אֶת־עַנֵּי עַמִּי אֲשֶׁר
בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי
נַגְשָׁיו כִּי יַדְעֹתִי אֶת־מַכָּאֲבָיו: וְעַתָּה הִנֵּה
צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־דָּאִיתִי
אֶת־הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:
וְעַתָּה לֵךְ וְאַשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא
אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם:

And Adonai said, “I have seen – yes – seen the abuse of my people that is in Egypt, and I have heard them cry before their taskmasters, for I know their pain. But now – look, the cry of the children of Yisrael has come to me, and I have also seen the oppression with which the Egyptians oppress them. So go now, I will send you to Pharaoh and you will bring my people, the children of Yisrael, out from Egypt.” (Ex. 3:7, 9-10)

וַיֹּאמֶר מֹשֶׁה אֶל־יְיָ בִּי אֲדֹנָי לֹא אִישׁ
דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֹשׁ גַּם
מֵאָז דִּבַּרְתָּ אֶל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכְבֹד
לְשׁוֹן אֲנִי:

But Moses said to Adonai, "Please, my lord, I am not a man of words – not yesterday, not two days ago, not now as you speak to your servant. I am heavy-mouthed and heavy-tongued." (Ex. 4:10)

וַיֹּאמֶר יְיָ אֵלָיו מִי שֵׁם פֶּה לְאָדָם אוֹ
מִי־יָשׁוּם אֵלִים אוֹ חֵרֶשׁ אוֹ פֶקֶח אוֹ
עוֹר הָלֹא אֲנִי יְיָ: אֵתָה תְּדַבֵּר אֵת
כָּל־אֲשֶׁר אֶצְוֶךָ וְאַהֲרֹן אָחִיךָ יְדַבֵּר
אֶל־פַּרְעֹה וְשִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל
מֵאֲרָצוֹ: וְאֲנִי אֶקְשֶׁה אֶת־לֵב פַּרְעֹה
וְהִרְבֵּיתִי אֶת־אֹתוֹתַי וְאֶת־מוֹפְתֵי בְּאֶרֶץ
מִצְרַיִם:

But Adonai said to him, "Who made the human's mouth? Who makes the mute or the deaf, or the sighted or the blind? Is it not I, Adonai? You yourself will speak all that I command you, but Aaron your brother will speak to Pharaoh, and he will send off the children of Yisrael from his land. And I myself will harden Pharaoh's heart, that I may multiply my signs and my marvels in the land of Egypt." (Ex. 4:11, 7:2-3)

The Torah records the unique and indispensable role of Moses in the drama of redemption and the forging of the children of Yisrael into a nation. Later, the rabbis minimized the role of Moses in the traditional Haggadah because they feared that belief in a human savior might displace faith in the God of salvation. Today we understand that it is not an issue of God or people, but of God working through people, as we become agents of the godliness that makes for freedom.

Richard Hirsh

וַיֹּצֵאֲנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה
וּבְזֹרֶעַ נְטוּיָה וּבִמְדָּא גָדֹל וּבִאֲתוֹת
וּבִמִּפְתִּיּוֹת:

And Adonai brought us out of Egypt with a strong hand and an outstretched arm, and with great terror and with signs and marvels. (Deut. 26:8)

Aaron as instructed by Moses, and Moses as instructed by God, ask Pharaoh again and again to send the Hebrews away – but each time Pharaoh's heart is hardened, and God instructs Moses and Aaron to bring a plague onto the Egyptians.

אלו עשר מכות שהביא הקדוש ברוך
הוא על המצרים במצרים, ואלו הן:

These are the ten plagues that the Blessed Holy One brought on the Egyptians in Egypt, and they are:

As each plague is recited, take a drop of wine from your cup.

דָּם	<i>Dam</i>	Blood
צְפַרְדֵּי	<i>Tz'fardea</i>	Frogs
עֲרֹב	<i>Arov</i>	Wild beasts
כִּנִּים	<i>Kinim</i>	Lice
דֶּבֶר	<i>Dever</i>	Pestilence
שָׁחִין	<i>Sh'chin</i>	Boils
בָּרָד	<i>Barad</i>	Hail
אַרְבֶּה	<i>Arbeh</i>	Locusts
חֹשֶׁךְ	<i>Chosech</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>Makat b'chorot</i>	Striking down of the firstborn

We spill the wine from our cup because our salvation came at the expense of the suffering of others. A midrash says that at the crossing of the sea, the ministering angels wanted to sing praises to God. But God silenced them, saying, "My children are drowning in the sea and you want to sing before me?"

In what ways does our liberation come at the expense of others, and in what ways can we alleviate injustice done? At whose expense have we as a community achieved a remarkable level of economic prosperity? How can each of us, as individuals, come into our full selves without diminishing the selfhood of others?

Toba Spitzer

If we only pour ten drops of wine from our cups and do nothing more, we do not understand the significance of the act. Our joy cannot be complete when there is harshness, cruelty, or suffering in the world. We cannot wait for others to tackle the injustices of our time. What will you do this year?

David Teutsch

וַיְהִי ׀ בַּחֲצֵי הַלַּיְלָה וַיִּזְ הָכָה כָּל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב
עַל־כִּסֵּאוֹ עַד בְּכוֹר הַשָּׂבִי אֲשֶׁר בְּבֵית
הַפֹּד וְכָל בְּכוֹר בְּהֵמָה: וַיָּקָם פַּרְעֹה
לַיְלָה הוּא וְכָל־עַבְדָּיו וְכָל־מִצְרַיִם
וַתְּהִי צַעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי־אֵין בֵּית
אֲשֶׁר אֵין־שָׁם מָת:

So it happened in the middle of the night that Adonai struck down all the firstborn in the land of Egypt – from the firstborn of Pharaoh on sitting his throne to the firstborn of the captives in the dungeon, and every firstborn of the beasts. And Pharaoh got up in the night – him and his all his servants and all of Egypt – and there was a great cry in Egypt, for there was no house in which there was no dead. (Ex. 12:29-30)

וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר
קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי
יִשְׂרָאֵל וּלְכוּ עַבְדוּ אֶת־יְיָ כַּדְבַּרְכֶּם:
גַּם־צֹאנְכֶם גַּם־בְּקָרְכֶם קָחוּ כֹּהֵן כֹּהֵן
דְּבַרְתֶּם וּלְכוּ וּבְרַכְתֶּם גַּם־אֹתִי: וַיִּסְעוּ
בְּנֵי־יִשְׂרָאֵל

And he called to Moses and to Aaron in the night and said: "Get up! Get out of my people – both you and the children of Yisrael – and go worship Adonai as you have spoken. Take your sheep and your cattle too, as you have spoken, and go! And may you bless me too." And so the children of Yisrael departed. (Ex. 12:31-32, 37)

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם דַּיְנוּ *Ilu hotzianu mimitzrayim, Dayenu*

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת דַּיְנוּ *Ilu natan lanu et hashabbat, Dayenu*

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה דַּיְנוּ *Ilu natan lanu et hatorah, Dayenu*

If God had brought us out of Egypt, it would have been enough for us!

If God had given us the Shabbat, it would have been enough for us!

If God had given us the Torah, it would have been enough for us!

בְּמָה מַעֲלֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ! *God has performed so many acts of kindness for us!*

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיְנוּ. *If God had brought us out from Egypt, but not punished the Egyptians, it would have been enough for us – dayenu!*

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיְנוּ. *If God had punished the Egyptians, but not destroyed their gods, it would have been enough for us – dayenu!*

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, קָרַע לָנוּ אֶת־הַיָּם, דַּיְנוּ. *If God had destroyed their gods, but not divided the sea for us, it would have been enough for us – dayenu!*

אֱלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דַּיְנוּ. *If God had divided the sea for us, but not brought us across on dry land, it would have been enough for us – dayenu!*

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה וְלֹא סִפֵּק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה דַּיְנוּ. *If God had brought us across on dry land, but not taken care of us for forty years in the desert, it would have been enough for us – dayenu!*

אֱלֹהֵינוּ סִפֵּק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֵאָכִילָנוּ אֶת־הַמָּן דַּיְנוּ. *If God had taken care of us for forty years in the desert, but not fed us Mana, it would have been enough for us – dayenu!*

אלו האכילנו את־המֶן וְלֹא נָתַן לָנוּ
את־הַשַּׁבָּת, דַּיְנוּ.

If God had fed us Mana, but not give us the Shabbat, it would have been enough for us – *dayenu!*

אלו נָתַן לָנוּ את־הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי
הַר סִינִי, דַּיְנוּ.

If God had given us the Shabbat, but not brought us to Mount Sinai, it would have been enough for us – *dayenu!*

אלו קָרַבְנוּ לְפָנֵי הַר סִינִי, וְלֹא נָתַן לָנוּ
את־הַתּוֹרָה, דַּיְנוּ.

If God had brought us to Mount Sinai, but not given us the Torah, it would have been enough for us – *dayenu!*

אלו נָתַן לָנוּ את־הַתּוֹרָה וְלֹא הִבְנִיסְנוּ
לָאָרֶץ יִשְׂרָאֵל, דַּיְנוּ.

If God had given us the Torah, but not lead us into the land of Israel, it would have been enough for us – *dayenu!*

אלו הִבְנִיסְנוּ לָאָרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ
את־בֵּית הַבְּחִירָה, דַּיְנוּ.

If God had lead us into the land of Israel, but not built the temple for us, it would have been enough for us – *dayenu!*

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה כְּפוּלָה
וּמִכְפּוּלַת לַמָּקוֹם עָלֵינוּ: שְׁהוּצִיאָנוּ
מִמִּצְרַיִם, וַעֲשֵׂה בָהֶם שְׁפָטִים, וַעֲשֵׂה
בְּאַלֹהֵיהֶם, וְקָרַע לָנוּ אֶת־הַיָּם, וַהֲעֵבִירָנוּ
בְּתוֹכוֹ בַּחֲרָבָה, וְסִפֵּק צָרָכֵנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה, וַהֲאֵכִילָנוּ אֶת־הַמֶּן, וְנָתַן
לָנוּ אֶת־הַשַּׁבָּת, וְקָרַבְנוּ לְפָנֵי הַר סִינִי,
וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וַהֲבִיטָנוּ לָאָרֶץ
יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה
לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

We are so thankful for the many great deeds that God has performed for us, having: brought us out from Egypt, punished the Egyptians, destroyed their gods, divided the sea for us, brought us across on dry land, taken care of us for forty years in the desert, fed us Mana, given us the Shabbat, brought us to Mount Sinai, given us the Torah, lead us into the land of Israel, and built the Temple for us to atone for all of our sins.

Dayenu!

בְּכָל־דּוֹר וְדּוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־
עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנֵאֲמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר
זֶה עָשָׂה יי' לִי בִּצְאוֹתִי מִמִּצְרַיִם.

לֹא אֶת־אֲבוֹתֵינוּ בְּלִבְדָּה גָּאֵל הַקָּדוֹשׁ
בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם,
שְׁנֵאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן
הָבִיא אוֹתָנוּ, לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר
נִשְׁבַּע לֵאבוֹתֵינוּ.

In every generation, each individual should see themselves as if they personally went out from Egypt, as we say: “And you shall tell to your child on that day, saying: ‘It is because of what Adonai did for me when I went out from Egypt.’” (Ex. 13:8).

Not only were our ancestors redeemed by the Blessed Holy One, but we were redeemed with them, as we say: “And God brought us out from there, so that God might bring us and give to us the land that God promised to our ancestors.” (Deut. 6:23)

The paragraph – “In every generation” – is the heart of the seder, and, to my mind, the heart of Judaism. We are commanded to find ourselves within this story and to make this story our own. Slavery happened to each of us; redemption happened to each of us. The message of hope at the core of the story – the reality of the possibility of liberation in the midst of slavery – is the gift we bring to a world broken by the continual oppressions that human beings inflict upon one another.

Toba Spitzer

Cover the matzot and lift your cup.

לְפִיכֶן אֲנַחְנוּ חַיִּים Therefore we should:

		לְהַלֵּל, praise,	לְהוֹדוֹת, thank,
לְשַׁבַּח, magnify,			
לְפָאֵר, honor,		לְהִידָר, adore,	לְרוֹמֵם, exalt,
	לְבָרֵךְ, bless,		
לְעֵלָה, raise high,			

וְלִקְלֹם לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ
אֶת־כָּל־הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ
מֵעֲבָדוֹת לְחֵירוֹת,

and shout out in praise to the one who made
all these miracles for our ancestors and for
us! God brought us:

מֵעֲבָדוֹת לְחֵירוֹת,	from slavery to freedom,
מִצָּגוֹן לְשִׂמְחָה,	from sorrow to happiness,
וּמֵאֵבֶל לְיוֹם טוֹב,	from mourning to celebration,
וּמֵאֲפֶלֶה לְאוֹר גָּדוֹל,	from darkness to great light,
וּמִשְׁעָבוֹד לְגְאֻלָּה.	and from oppression to redemption!

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: So let us sing before God a new song:

הַלְּלוּ יְהוָה! *Hallelu Yah!*

הַלְלוּ-יָהּ (הַלְלוּ-יָהּ)	Ha'l'u Yah (Ha'l'u Yah),	Sing out in praise to Yah!
הַלְלוּ עַבְדֵי יי	Ha'l'lu avdei Adonai,	Sing out in praise, servants of Adonai!
(הַלְלוּ-יָהּ הַלְלוּ-יָהּ)	(Ha'l'lu Yah Ha'l'lu Yah),	(Sing out in praise to Yah!)
הַלְלוּ אֶת-שֵׁם יי:	Ha'l'lu et shem Adonai.	Sing out in praise to Adonai's name!
יְהִי שֵׁם יי מְבֹרָךְ	Y'hi shem Adonai m'vorach,	May Adonai's name be blessed,
מֵעַתָּה וְעַד-עוֹלָם:	meatah v'ad olam.	from now to forever.
מִמִּזְרַח-שֶׁמֶשׁ	Mimizrach shemesh	From where the sun rises
עַד-מִבּוֹאֵו	ad m'vo'o,	to where it sets,
(הַלְלוּ-יָהּ הַלְלוּ-יָהּ)	(Ha'l'u Yah, Ha'l'u Yah)	(sing out in praise to Yah!)
רָם עַל-כָּל-גּוֹיִם יי	Ram al kol goyim Adonai,	Adonai is high above all nations,
עַל הַשָּׁמַיִם כְּבוֹדוֹ:	al hashamayim k'vodo.	God's glory is above the heavens.
מִי כַיֵּיאוֹלֵהֵינוּ	Mi kAdonai Eloheinu,	Who is like Adonai, our God,
הַמִּגְבִּיחִי לַשָּׁבֶת:	hamagbihi lashavet.	the one who dwells up high?
הַמִּשְׁפִּילִי לָדָאוֹת	Hamashpili lir'ot,	The one who looks down low
בַּשָּׁמַיִם וּבָאָרֶץ:	bashamayim u'va'aretz	on the heavens and the earth?
מִמִּזְרַח-	Mimizrach...	From...
מִקִּימֵי מַעַפָּר דָּל	M'kimei m'afar dal,	The one who lifts the poor up from ashes,
מֵאֲשַׁפֹּת יָרִים אֲבִיּוֹן:	meashpot yarim evyon.	raises the needy up from the refuse,
לְהוֹשִׁיבֵי עִם-נְדִיבִים	L'hoshivi im n'divim,	to seat them with the nobles,
עִם נְדִיבֵי עַמּוֹ:	im n'divei amo.	with the nobles of God's people?
מוֹשִׁיבֵי עֵקֶרֶת הַבֵּית	Moshivi akeret habayit,	The one who seats the childless housewife,
אִם-הַבָּנִים שְׂמִיחָה	em habanim s'mecha	as a happy mother of children?
מִמִּזְרַח-	Mimizrach...	From...

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעֹז:	<i>B'tzeit Yisrael mimitzrayim, beit Ya'akov me'am lo'ez.</i>	When Yisrael went out of Egypt, the house of Jacob from foreigners,
הִיְתָה יְהוּדָה לְקֹדֶשׁ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:	<i>Haitah Y'hudah l'kodsho, Yisrael mam'sh'lotav.</i>	Judah became God's holy ones, God's domain, Yisrael.
הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסַב לְאַחֹר:	<i>Hayam ra'a vayanos, haYarden yisov l'achor</i>	The sea saw and fled, the Jordan turned back,
הַהָרִים רָקְדוּ כְּאֵילִים גְּבְעוֹת כְּבָנִי-צֹאן:	<i>Heharim rakdu ch'eilim, g'va'ot kivnei tzon.</i>	Mountains skipped like rams, hills like young lambs.
מִה־לֶּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאַחֹר:	<i>Mah l'cha hayam ki tanus, haYardein tisov l'achor.</i>	For who, sea, do you flee? Jordan, do you turn back?
הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבְעוֹת כְּבָנִי-צֹאן:	<i>Heharim tir'k'du ch'elim, g'va'ot kivnei tzon.</i>	Mountains, do you skip like rams? Hills, are you like young lambs?
מִלִּפְנֵי אֲדֹנָי חוּלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:	<i>Milifnei Adon chuli aretz, milifnei Eloah Ya'akov.</i>	Tremble, earth, before the Lord, before the God of Jacob,
הַהֹפְכִי הַצּוּר אֶגַם-מַיִם חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם:	<i>Hahofchi hatzur agam mayim, chalamish l'ma'y'no mayim.</i>	who turns rock into a pool of water, flint into a spring of water.

Why start Hallel before dinner? It alerts us to the fact that the celebration must begin here, at the time of our first redemption. But it does not end here – Hallel continues after the meal. It extends to the part of the Seder where the Passover of the future is discussed. So we leave a bit of the celebration for the future, in the hope that we will live to see a world fully redeemed.

David Teutsch

At last we have been brought out of Egypt, but the journey of liberation is far from over. We drink this second cup in honor of redemption, even as we acknowledge the suffering and the unknown road in the wilderness ahead of us.

Raise a full cup and before drinking, recite:

ברוך אתה יי אלהינו מלך העולם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
 בורא פרי הגפן *borei p'ri hagafen*

Blessed are you *Adonai*, our God, Ruler of the Universe,
 creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו
 ממצרים, והגיענו הלילה הזה לאכל-בו מצה ומרור. פן יי אלהינו ואלהי
 אבותינו יגיענו למועדים ולדגלים אחרים הבאים לקראתנו לשלום,
 שמחים בבנין עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן
 הפסחים אשר יגיע דמם על קיר מזבחך לרצון, ונודה לך שיר
 חדש על גאלתנו ועל פדות נפשנו. ברוך אתה יי, גאל
 ישראל. (ברכת המזון): שיר המעלות, בשוב יי
 את שביבת ציון היינו כחלמים. אז ימלא שחוק פינו
 ולשוננו רנה, אז יאמרו בגוים,
 הגדיל יי לעשות
 עס - יא לה.
 הגדיל יי לעשות
 עמנו, ה'ינו
 שמחים. שובה יי
 את שביבתנו כאפיקים בנגב. הזרעים בדמעה,
 ברנה יקצרו. הלוח ילך ובכה נשא משך-הזרע, באיבא ברנה
 נשא אלמתינו. רבותי נברך: יהי שם יי מברך מעתה ועד-עולם.

Once again we wash our hands, but much has changed since the seder began. We have passed through the long night of Egypt, and we stand on the far side of the Sea of Reeds. We now wash our hands to celebrate our crossing the sea, our rebirth as a free people. Now we recite a blessing, for our hands are now free to perform acts of holiness – to eat matzah, the symbol of liberation.

In this moment of celebration, may this water, symbolically drawn from Miriam's well, cleanse us of all the wounds and pain of Egypt. For even as we remember the past, we are called to strive for a healing future.

Before washing your hands, recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Baruch atah Adonai, Eloheinu, Melech Ha'olam,</i>
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>asher ki'd'shanu b'mitzvotav</i>
וְצִוָּנוּ עַל נְטִילַת יָדַיִם	<i>v'tzivanu l'hadlik ner al n'tilat yadayim</i>

Blessed are you, *Adonai*, our God, ruler of the universe,
who made us holy with your commandments,
and commanded us regarding the washing of hands.

FIRST BLESSING OVER MATZAH

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

Rabban Gamliel used to say: "Anyone who does not explain these three things during Passover has not fulfilled their obligation, and they are: the Passover offering, the matzah, and the maror."

Raise up all three matzot and explain:

מַצָּה זוֹ שָׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל
שׁוּם שֶׁלֹּא הִסְפִּיק בִּצְקָם שֶׁל אֲבוֹתֵינוּ
לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וְגֵאֻלָּם,
שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם עֲגֹת מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי
גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֵה,
וְגַם־יֵצְדָה לֹא־עָשׂוּ לָהֶם.

This matzah we eat – what is it for? It is to remind us that the dough of our ancestors did not have time to rise before the King, the King of Kings, the Blessed Holy One was revealed to them and redeemed them, as we say: "And they baked the dough that they had brought out of Egypt in cakes of flatbread, for it had not leavened, since they had been driven out of Egypt and they could not delay; nor had they prepared any provisions for themselves." (Ex. 12:39)

With all three matzot still held high, recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

*Baruch atah Adonai, Eloheinu, Melech Ha'olam,
hamotzi lechem min ha'aretz*

Blessed are you *Adonai*, our God, Ruler of the Universe,
the one who bring out bread from the earth.



מַצָּה MATZAH

SECOND BLESSING OVER MATZAH

8

Raise up only the top two matzot, and before eating from them, recite:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו *asher ki'd'shanu b'mitzvotav*
וְצִוָּנוּ עַל אֲכִילַת מַצָּה *v'tzivanu l'hadlik ner al achilat matzah*

Blessed are you, *Adonai*, our God, ruler of the universe,
who made us holy with your commandments,
and commanded us regarding the eating of matzah.

Ordinarily we recite only one blessing over bread, Here there are two. The one said every day is in appreciation for the creation of the bread itself. The other is a recognition that at the seder we are required to eat matzah. Whereas all during the rest of Pesah we can simply forego all leavened breads, we are required to eat matzah at the seder because it is a stand-in for the first Pesah meal that signifies redemption. This shows itself in our tradition in many ways. Perhaps the most obvious is that the name for the blessing over bread is motzi, which is from the same root as yitziah, bringing forth or going forth. Bread is the symbol of the redemption embodied by food in our daily lives. Additionally, matzah symbolizes Pesah redemption.

David Teutsch



מרור MAROR

THE BITTER HERBS

9

Raise up the maror and explain:

מרור זה שאנו אוכלים, על שום מה? על
שום שמררו המצרים את־חיי אבותינו
במצרים, שנאמר: וימררו את־חיייהם
בעבדה קשה, בחמר ובלבנים ובכל־
עבדה בשדה את כל עבדתם אשר־
עבדו בהם בפרך.

This maror we eat – what is it for? It is to remind us that the Egyptians made the lives of our ancestors bitter in Egypt, as we say: “And they made their lives bitter with hard labor on mortar and bricks and every labor of the field – all the crushing labor that they performed.” (Ex. 1:14)

Using the bitter vegetable, dip the maror into the charoset.

Before eating, recite:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו
וצונו על אכילת מרור

*Baruch atah Adonai, Eloheinu, Melech Ha'olam,
asher ki'd'shanu b'mitzvotav
v'tzivanu l'hadlik ner al achilat maror*

Blessed are you, *Adonai*, our God, ruler of the universe,
who made us holy with your commandments,
and commanded us regarding the eating of maror.



כֹּרֶךְ KORECH

THE MATZAH-MAROR SANDWICH

10

Explain:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן שְׁבִית
הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם
שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בֵּיתִי
אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתָּם
זִבְח־פֶּסַח הוּא לִי, אֲשֶׁר פָּסַח עַל-בֵּיתִי
בְּנִי-יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם,
וְאֶת-בֵּיתֵנוּ הִצִּיל.

The Passover offering that our ancestors used to eat in the days that the temple was standing – what was it for? It was to remind us that the Blessed Holy One passed over the homes of our ancestors in Egypt, as we say: “And you shall say to them, ‘It is the Passover sacrifice to Adonai, who passed over the homes of the children of Yisrael in Egypt – when God struck the Egyptians but saved our homes.’” (Ex. 12:27)

The original korech combined the three basic symbols of Passover into a wrap, made using soft matzah. When the Temple was destroyed and the Passover offering was no longer given, a second piece of matzah was substituted, turning the wrap into a sandwich.

Using pieces of the bottom matzah, make a sandwich with maror in the middle.

Before eating, recite:

זָכַר לַמִּקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הִלֵּל בְּזִמְנָן
שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם: הָיָה כּוֹרֵךְ מִצָּה
וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מַה שֶׁנֶּאֱמַר:
עַל מִצּוֹת וּמְדוּרִים יֹאכְלֶהוּ.

In memory of the temple, we act like Hillel – thus did Hillel do during the time the temple was standing: he would wrap the Passover offering with matzah and maror and eat it together, to fulfill that which we say: “They shall eat it with matzot and maror.” (Num. 9:11)



שלחן עורך SHULCHAN ORECH THE MEAL

11

בְּתֵאֲבוֹן! *B'te'avon!*

Bon appetit!



צפון TZAFUN THE AFIKOMAN

12

After the meal, when everyone is ready to return to the seder, eat the afikoman.

Everyone present must eat a piece, and must not eat anything else for the rest of the night.

Fill your cup for the third time.

ברוך אתה יי אלהינו מלך העולם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
הזן את העולם כולו בטובו *hazan et ha'olam kulo b'tuvo,*
בחן בחסד וברחמים *b'chen b'chesed uv'rachamim*

Blessed are you, Adonai, our God, ruler of the universe,
the one who nourishes the whole world with goodness,
with kindness, with grace, and with mercy.

ברוך אתה יי הזן את הכל. *Baruch atah Adonai, hazan et hakol*

Blessed are you, Adonai, the one who nourishes all.

הוא נותן

לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא
חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס
לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הזן את הכל. נודה לך יי
אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים, ופדיתנו
מבית עבדים, ועל ברייתך שחתמת בבשרנו, ועל תורתך שלמדתנו, ועל חקיך שהודעתנו, ועל חיים חן וחסד
שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה: ועל הכל יי אלהינו, אנחנו מודים
לך ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד. כפתוב: ואכלת ושבעת וברכת את יי אלהיך על הארץ הטובה
אשר נתן לך. ברוך אתה יי, על הארץ ועל המזון: רחם נא יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל
מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו: אלהינו אבינו, רענו וזינו פרנסנו וכלכלנו והרוחנו, והרוח לנו יי
אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם ולא לידי הלוואתם, כי אם לידי המלאה הפתוחה
הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד. (רצה והחליצנו יי אלהינו במצותך ובמצות יום השביעי השבת הגדול והקדוש
הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. וברצונך הנח לנו יי אלהינו שלא תהא צרה וגזון
ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל
הנחמות.) אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן
ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה
והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחננו ורחם עלינו והושיענו, כי אליך עינינו.
כי אל מלך חנון ורחום אתה. ובנה ירושלים עיר הקדש במהרה בימינו.
ברוך אתה יי, בונה ברחמי ירושלים. אמן.



THIRD CUP OF WINE

13

We dedicated the first cup of wine to awareness – the first step taken in the journey toward liberation. We drank the second cup in celebration of the redemption from Egypt. We now drink this third cup in gratitude for all the gifts we have been given. The seder reminds us of the gifts of relationships – of friends and family; and of our material possessions – good food and drink. Yet most of all we offer thanks for the greatest gift – the ability to challenge, to question, to choose, and therefore to strive for freedom.

Raise a full cup and before drinking, recite:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
בּוֹרֵא פְּרִי הַגָּפֶן *borei p'ri hagafen*

Blessed are you *Adonai*, our God, Ruler of the Universe,
 creator of the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלִּפְנֵי אֲדִירָנוּ בּוֹרֵאנוּ גּוֹאֲלֵנוּ יוֹצֵרָנוּ קְדוֹשָׁנוּ קְדוֹשׁ
 יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לָכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא הַטֵּיב, הוּא
 יֵיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לָעֵד, לֶחֶן וְלַחֶסֶד וְלִרְחֻמִּים וְלִרְוַח הַצֶּלֶה וְהַצֶּלָּחָה,
 בְּרָכָה וַיְשׁוּעָה נַחֲמָה פְּרָנְסָה וְכִלְכִּלָּה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל
 יִחְסְרָנוּ. הִרְחֵמֵן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הִרְחֵמֵן הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ. הִרְחֵמֵן
 הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לָעֵד וּלְנֶצַח נֶצְחִים, וַיִּתְהַדָּר בְּנוֹ לָעֵד וּלְעוֹלָמֵי
 עוֹלָמִים. הִרְחֵמֵן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד. הִרְחֵמֵן הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צָוָרָנוּ, וְהוּא
 יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. הִרְחֵמֵן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הָהָא, וְעַל
 שְׁלַחַן זֶה שְׂאֵבְלָנוּ עָלֵינוּ. הִרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר
 לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת. הִרְחֵמֵן.

בְּמִרְוֵם	יְלִמְדוּ	עֲלֵי הָאֵל
וְעַלֵּינוּ	זְכוֹת	שְׁתֵּהא
לְמִשְׁמֶרֶת	שְׁלוֹם	וְגִשָּׂא
בְּרָכָה	מֵאֵת יי,	וְצִדִּיקָה
מֵאֵלֵינוּ	יְשֻׁעָנוּ,	וְנִמְצָא חֵן

וְשִׁכַּל טוֹב בְּעֵינֵינוּ אֱלֹהִים וְאָדָם. בִּשְׁבֹת: הִרְחֵמֵן הוּא יְנַחֵלָנוּ יוֹם
 שְׂבָלוֹ שְׁבֹת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. הִרְחֵמֵן הוּא יְנַחֵלָנוּ יוֹם שְׂבָלוֹ טוֹב. הִרְחֵמֵן
 הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלָכּוֹ וְעֵשָׂה חֶסֶד לְמַשִּׁיחַ
 לְדוֹד וּלְזֵרַעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמִדּוּמִיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ, אָמֵן.



We open our doors and our hearts to welcome Elijah to our homes. Elijah, the eternal wanderer, is given a momentary respite and a drink from his cup before continuing his endless quest for the end of days. Elijah, the eternal companion of the Jewish people, will herald the messianic age. In the meantime, he reminds us of the hope he carries. He reappears at moments when that hope is tangible – at the seder and at the birth of children.

Fill up your cup for the fourth time, but this time everyone pours a little from their cups into Elijah's Cup. It will require all our efforts to bring about redemption.

The door is opened for Elijah, and we sing:

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,	<i>Eliyahu hanavi, Eliyahu hatishbi,</i>
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי:	<i>Eliyahu, Eliyahu, Eliyahu hagil'adi.</i>
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ,	<i>Bimherah v'yameinu, yavo eleinu,</i>
עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד	<i>im mashiach ben David, im mashiach ben David</i>

Elijah the prophet, Elijah the Tishbite, Elijah the Giladite:
Quickly, in our days, come to us with the messiah, child of David.

יֵרָאוּ אֶת יְיָ קִדְשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאוֹ.
כְּפִידִים רָשׁוּ וְרַעְבוּ, וְדָרְשׁוּ יְיָ לֹא יַחְסְרוּ כָּל
טוֹב. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֲסִדוֹ.
פּוֹתִיחַ אֶת יָדְךָ, וּמַשְׁבִּיעַ לְכָל חַי
רְצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח
בִּי, וְהָיָה יְיָ מְבֹטָחוֹ. נֶעֱד
הָיִיתִי גַם זִקְנָתִי,
וְ לֹא
רָאִיתִי
צָדִיק
נֶעֱזָב,
וְדָעוּ מִבְּקֶשׁ לָחֶם. יְיָ עֲזֹ
לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

(קט"ו): לא
לנו יי לא־לנו
כי־ לשמך תן כבוד
עֲלִי חֶסֶדךָ
עַל־אֲמִתְךָ:

לְמַה
יִאֲמְרוּ

הַגּוֹיִם

אֵי־הֵנָּה

אֱלֹהֵיהֶם:

וְאֱלֹהֵינוּ

בְּשִׁמְיֵם כָּל

אֲשֶׁר־חָפֵץ

עָשָׂה :

עַצְבֵיהֶם

בְּסֶף וְזָהָב מַעֲשֵׂה יָדֵי אָדָם:

פֶּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינֵי לָהֶם וְלֹא

יִרְאוּ: אֲזִינִים לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא

יִדְיוּ: יָדֵיהֶם וְלֹא יִמְשִׁיחוּ רַגְלֵיהֶם וְלֹא יִהְיוּ

לֹא־יִהְיוּ בְּגִדֵיהֶם: כִּמּוֹהֶם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר־בִּטָּח בָּהֶם:

יִשְׂרָאֵל בְּטָח בִּיַּעֲזָרֶם וּמִגָּנֶם הוּא: בֵּית אֱהֲרֹן בְּטָחוּ בִּיַּעֲזָרֶם וּמִגָּנֶם הוּא: יִרְאִי

יְיָ בְּטָחוּ בִּיַּעֲזָרֶם וּמִגָּנֶם הוּא: יְיָ זָכְרֵנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית

אֱהֲרֹן: יְבָרֵךְ יִרְאִי יְיָ הַקְטָנִים עַם־הַגְּדֹלִים: יִסֵּף יְיָ עֲלֵיכֶם וְעַל־בְּנֵיכֶם: בְּרוּכִים

אַתֶּם לִיַּעֲשֵׂה שְׁמִים וְאָרֶץ: הַשָּׁמַיִם שְׁמִים לִיְיֹהֵאֲרָץ נָתַן לִבְנֵי־אָדָם: לֹא הִמָּתִים

יִהְלֹל־יָהּ וְלֹא כֹל־יִרְדֵּי דוּמָה: וְאַנְחֵנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָהּ: (קט"ו):

אֶהְבְּתִי כִי־יִשְׁמַע יְיָ אֶת־קוֹלִי תַחֲנוּנִי: כִּי־הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא:

אֶפְפוּנִי חֲבִל־מָוֶת וּמִצָּרִי שְׂאוֹל מִצָּאוּנִי צָרָה וּגְזוֹן אִמְצָא: וּבִשְׁם־יְיָ אֶקְרָא

אָנָּה יְיָ מִלְטָה נַפְשִׁי: חֲנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מִרְחָם: שְׁמֹר פְּתָאִים יְיָ דַּלְתִּי

וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחֶיכִי כִי־יְיָ גָּמַל עֲלֵיכִי: כִּי חֲלַצְתָּ נַפְשִׁי

מִמָּוֶת אֶת־עֵינִי מִן־דְּמָעָה אֶת־רַגְלִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת

הַחַיִּים: הֵאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד: אֲנִי אֲמַדְתִּי בַּחֲפוּז

כֹּל־הָאָדָם כֹּזֵב: מִדֶּ־אֲשִׁיב לִי־כֹל־תַּגְמוּלוֹהִי עָלַי: כּוֹס־יִשׁוּעוֹת אֲשָׂא

וּבִשְׁם יְיָ אֶקְרָא: נִדְרֵי לִי־אֲשַׁלֵּם נִגְדֶ־הֵנָּה לְכֹל־עַמּוֹ: יָקָר בְּעֵינֵי יְיָ

הַמּוֹתָה לַחֲסִידָיו: אָנָּה יְיָ כִּי־אֲנִי עֹבֵדךָ אֲנִי־עֹבֵדךָ בְּנֶאֱמַתְךָ פִּתְחָתָהּ

לְמוֹסְרִי: לֶךְ־אֲזַכֵּחַ זִכַּח תּוֹדָה וּבִשְׁם יְיָ אֶקְרָא: נִדְרֵי לִי־אֲשַׁלֵּם

נִגְדֶ־הֵנָּה לְכֹל־עַמּוֹ: בַּחֲצֹדוֹת בֵּית יְיָ בְּתוֹכִי יְהוֹשִׁלֵּם הַלְלוּ־יָהּ:

(קי"ו): הַלְלוּ אֶת־יְיָ כֹּל־גּוֹיִם שִׁבְחוּהוּ כֹל־הָאֲמִים: כִּי־גָבַר

עָלֵינוּ חֶסֶדוֹ וְאֲמִתּוֹ לְעוֹלָם הַלְלוּ־יָהּ:

הודו לַיְי כִּי־טוֹב	<i>Hodu l'Adonai ki tov,</i>	Thank Adonai, who is good,
כִּי לְעוֹלָם חַסְדּוֹ:	<i>ki l'olam chasdo</i>	because God's kindness is forever!
יֹאמְרוּ־נָא יִשְׂרָאֵל	<i>Yomar na Yisrael,</i>	May Yisrael please say:
כִּי לְעוֹלָם חַסְדּוֹ:	<i>ki l'olam chasdo</i>	"Because God's kindness is forever!"
יֹאמְרוּ־נָא בֵּית־אַהֲרֹן	<i>Yomru na beit Aharon,</i>	May the house of Aaron please say:
כִּי לְעוֹלָם חַסְדּוֹ:	<i>ki l'olam chasdo</i>	"Because God's kindness is forever!"
יֹאמְרוּ־נָא יִרְאֵי יְיָ	<i>Yomru na yir'ei Adonai,</i>	May those who fear Adonai please say:
כִּי לְעוֹלָם חַסְדּוֹ:	<i>Ki l'olam chasdo</i>	"Because God's kindness is forever!"
מִן־הַמִּצָּר קָרָאתִי יְהָ	<i>Min hametzar, karati Yah,</i>	From the narrows, to Yah I cried,
עֲנֵנִי בַמֶּרְחָב יְהָ:	<i>anani, vamerchav Yah</i>	Yah answered, in places wide.

This verse perfectly captures the metaphor at the heart of the seder. From one perspective, it describes the physical journey from Egypt – מִצְרַיִם (*Mitzrayim*) in Hebrew, the plural of מִצָּר (*metzar*, lit. “narrow place”) – into the wide-open wilderness – מֶרְחָב (*merchav*, lit. “wide place”) in Hebrew. But from another perspective, it describes the spiritual journey from the narrowness of dire straits to the expansiveness of redemption. The former is grounded in a particular place and time, but the latter can occur anywhere, anytime.

Matthew Yacavone

יי לי לא אִידָא מַה־יַּעֲשֶׂה לי אָדָם: יי לי בְּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי:
 טוֹב לַחֲסוֹת בַּיַּמְבֹּטֵחַ בְּאָדָם: טוֹב לַחֲסוֹת בַּיַּמְבֹּטֵחַ בַּנְּדִיבִים:
 כָּל־גּוֹיִם סָבְבוּנִי בְשֵׁם יי כִּי אֲמִילֵם: סָבְבוּנִי גַם־סָבְבוּנִי בְשֵׁם יי כִּי אֲמִילֵם:
 סָבְבוּנִי כְּדַבּוּרִים דַּעֲבוּ כִּי־אֵשׁ קוֹצִים בְּשֵׁם יי כִּי אֲמִילֵם: דַּחָה דַּחִיתַנִּי לִנְפֹל וַיַּעֲזָרֵנִי:

עֲזִי וְזִמְרַת יְהוָה Ozi v'zimrat Yah,
 וַיְהִי־לִי לִישׁוּעָה: va'y'hi li lishu'ah

My strength and song are Yah,
 and God has become my salvation.

This verse is a quote from the Song of the Sea, the poem sung by Moses, Miriam, and the children of Yisrael after they cross the Sea of Reeds. Its vocabulary is significantly more archaic than the rest of the book of Exodus, so translation can be difficult. The word זִמְרַת (*zimrat*) is particularly challenging, appearing to mean “song of” but lacking an object to complete the phrase. It may simply be an archaic form of the word “song,” but others translate it as “power” based on a related verb meaning “to cut.”

Matthew Yacavone

קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים יִמִּין יי עֲשֶׂה חֵיל: יִמִּין יי רוֹמְמָה יִמִּין יי עֲשֶׂה חֵיל:
 לֹא־אֲמוֹת כִּי־אֶחָיָה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרֵנִי יְהוָה וְלִמּוֹת לֹא נִתַּנְנִי:

פֶּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק	<i>Pitchu li sha'arei tzedek,</i>	Open for me the gates of righteousness,
אֲבֹאֲבָם אוֹדֶה יְהוָה:	<i>avo vam odeh Yah.</i>	I will enter them, I will thank Yah.
זֶה־הַשַּׁעַר לַיהוָה	<i>Zeh hashar l'Adonai,</i>	This is the gateway to Adonai,
צְדִיקִים יָבֹאוּ בוֹ:	<i>tzadikim yavo'u vo.</i>	the righteous will enter it.
אוֹדֶךָ כִּי עֲנִיתָנִי	<i>Odecha ki anitani,</i>	I thank you, for you answered me,
וַתְּהִי־לִי לִישׁוּעָה:	<i>va'thi li lishu'ah.</i>	and you have become my salvation.
אֶבֶן מַאֲסוֹ הַבּוֹנִים	<i>Even ma'asu habonim,</i>	The stone the builders rejected,
הֵיטָה לְרֹאשׁ פִּנָּה:	<i>haitah l'rosh pinah!</i>	has become the cornerstone!
מֵאֵת יְיָ הֵיטָה זֹאת	<i>Me'et Adonai haitah zot,</i>	From Adonai comes this,
הִיא נִפְלְאוֹת בְּעֵינֵינוּ:	<i>hi niflat b'eineinu.</i>	it is marvelous in our eyes.
זֶה־הַיּוֹם עָשָׂה יְיָ	<i>Zeh hayom asah Adonai,</i>	This is the day Adonai made,
נִגִּילָה וְנִשְׂמְחָה בוֹ:	<i>nagilah v'nis'm'cha vo!</i>	let us be happy and joyful on it!

בְּרוּךְ הוּא בְּשֵׁם יְיָ בִּרְכָנוּכֶם מִבֵּית יְיָ:	אֲנֵנּוּ יְיָ הוֹשִׁיעָה נָא אֲנֵנּוּ יְיָ הַצְלִיחָה נָא:
אֶסְרוּ־חַג בַּעֲבָתִים עַד־קָרְנוֹת הַמִּזְבֵּחַ:	אֵל יְיָ וַיָּאֵר לָנוּ
הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ:	אֵלֵינוּ אֲתָה וְאוֹדֶךָ אֱלֹהֵי אֲרָמֹמֶךָ:

אלו פיננו מלא שירה בים, *Ilu finu male shirah kayam*

If our mouths were as full of song as the sea,

ולשוננו רנה כהמון גליו, our tongues full of shouts like the ceaseless waves,
 ושפתותינו שבח כמרחבי רקיע, our lips full of praise like the heavens wide,
 ועינינו מאירות כשמש וכירח, our eyes full of light like the sun and moon,
 וידינו פרושות כנשרי שמים, our hands full of breadth like the eagles of the sky,
 ורגלינו קלות כאילות, and our feet full of swiftness like the deer,

אין אנחנו מספיקים להודות לך, it would not be enough for us to thank you,
 יי אלהינו ואלהי אבותינו, Adonai, our God, and God of our ancestors.

נשמת כל חי

תברך את שמך, יי

אלהינו, ורוח כל בשר תפאד

ותרומם זכרך, מלכנו, תמיד. מן

העולם ועד העולם אתה אל,

ומבליעדיך אין לנו מלך גואל ומושיע,

פודה ומציל ומפרגם ומרחם בכל עת צרה

וצוקה. אין לנו מלך אלא אתה. אלהי הראשונים

והאחרונים, אלוה כל בריות, אדון כל תולדות,

המהלל ברב התשבחות, המנהיג עולמו בחסד ובריותיו

ויי לא ינום ולא ישן - המעורר ישנים והמקיץ נרדמים, והמשח

ברחמים.

אלמים והמתיר

אסורים והסומך נופלים והזקף כפופים. לך לבדך אנחנו מודים. (ראה

למעלה) ולברך את שמך על אחת מאלף אלפי אלפים ורבי רבבות פעמים הטובות שעשית עם אבותינו ועמנו.

ממצרים גאלתנו, יי אלהינו, ומבית עבדים פדיתנו, ברעב זנתנו ובשבע פללתנו, מחרב הצלתנו ומדבר מלטתנו, ומחלים רעים

ונאמנים דליתנו. עד הנה עזרנו רחמיך ולא עזבונו חסדיך, ואל תטשנו, יי אלהינו, לנצח. על פן אברים שפלגת בנו ורוח ונשמה

שנפחת באפינו ולשון אשר שמת בפינו - הן הם יודו ויברכו וישבחו ויפאדו וידוממו ויעדיצו ויקדישו וימליכו את שמך מלכנו. כי כל

פה לך יודה, וכל לשון לך תשבע, וכל בך לך תכרע, וכל קומה לפניך תשתחוה, וכל לבבות יראוך, וכל קרב וכליות יזמרו לשמך.

FOURTH CUP OF WINE

Awareness, redemption, and gratitude accompanied our first three cups. This fourth cup is the cup of hope: Hope that next year we will all be free, that next year children and parents, neighbors and nations will turn their hearts to one another. Hope that next year Jerusalem will be a city of peace.

Raise a full cup and before drinking, recite:

ברוך אתה יי אלהינו מלך העולם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
בורא פרי הגפן *borei p'ri hagafen*

Blessed are you *Adonai*, our God, Ruler of the Universe,
creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, על הגפן ועל פרי הגפן, על תנובת השדה ועל ארץ חמדה
טובה ורחבה שרצית והנחת לאבותינו לאכול מפריה ולשבע מטובה. רחם נא יי אלהינו על
ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך ובנה ירושלים
עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה
ונברכך עליה בקדשה ובטהרה (ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג
המצות הזה, כי אתה יי טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הגפן. ברוך
אתה יי, על הארץ ועל פרי הגפן. ובכן ויהי ברחמי הלילה. אז רוב נסים הפלאת
בלילה, בראש אשמודת זה הלילה. גר צדק נצחתו כנחלק לו לילה,

ויהי ברחמי הלילה. דגת מלך גדר בחלום

הלילה, הפחדת ארמי באמש

לילה. ושר ישראל למלאך

ויכל לו לילה, ויהי ברחמי

הלילה. זרע בכורי פתרום

מחצת ברחמי הלילה, חילם לא מצאו בקומם בלילה, טיסת נגיד חדשת

סלית בכוכבי לילה, ויהי ברחמי הלילה. יעץ מחרף לנופף אוויר, הובשת פגיו בלילה,

פרע בל ומצבו באישון לילה, לאיש חמודות נגלה רו חזות לילה, ויהי ברחמי הלילה.

חַד גְּדִיָּא, חַד גְּדִיָּא דְזִבִּין אָבִא בְּתָרֵי
זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

One little goat! One little goat that my father bought
for two zuzim. One little goat, one little goat!

וְאַתָּא שׁוֹנֵרָא וְאָכְלָה לְגְדִיָּא, דְזִבִּין
אָבִא בְּתָרֵי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Now a cat came and ate the goat that my father
bought for two zuzim. One little goat, one little goat!

וְאַתָּא כִּלְבָּא וְנָשַׁךְ לְשׁוֹנֵרָא, דְאָכְלָה
לְגְדִיָּא, דְזִבִּין אָבִא בְּתָרֵי זוּזִי, חַד
גְּדִיָּא, חַד גְּדִיָּא.

Now a dog came and bit the cat that ate the goat
that my father bought for two zuzim. One little
goat, one little goat!

וְאַתָּא חוּטְרָא וְהִכָּה לְכִלְבָּא, דְנָשַׁךְ
לְשׁוֹנֵרָא, דְאָכְלָה לְגְדִיָּא, דְזִבִּין אָבִא
בְּתָרֵי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Now a stick came and hit the dog that bit the cat
that ate the goat that my father bought for two
zuzim. One little goat, one little goat!

וְאַתָּא נוֹרָא וְשָׂרַף לְחוּטְרָא, דְהִכָּה
לְכִלְבָּא, דְנָשַׁךְ לְשׁוֹנֵרָא, דְאָכְלָה
לְגְדִיָּא, דְזִבִּין אָבִא בְּתָרֵי זוּזִי, חַד
גְּדִיָּא, חַד גְּדִיָּא.

Now a fire came and burned the stick that bit the
dog that bit the cat that ate the goat that my father
bought for two zuzim. One little goat, one little
goat!

וְאַתָּא מַיָּא וְכָבֵה לְנוֹרָא, דְשָׂרַף
לְחוּטְרָא, דְהִכָּה לְכִלְבָּא, דְנָשַׁךְ
לְשׁוֹנֵרָא, דְאָכְלָה לְגְדִיָּא, דְזִבִּין אָבִא
בְּתָרֵי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Now water came and put out the fire that burned
the stick that bit the dog that bit the cat that ate the
goat that my father bought for two zuzim. One little
goat, one little goat!

וְאַתָּא תוֹרָא וְשָׁתָה לְמַיָּא, דְכָבֵה
לְנוֹרָא, דְשָׂרַף לְחוּטְרָא, דְהִכָּה לְכִלְבָּא,
דְנָשַׁךְ לְשׁוֹנֵרָא, דְאָכְלָה לְגְדִיָּא, דְזִבִּין
אָבִא בְּתָרֵי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Now an ox came and drank the water that put out
the fire that burned the stick that bit the dog that bit
the cat that ate the goat that my father bought for
two zuzim. One little goat, one little goat!

וְאַתָּא הַשּׁוֹחֵט וְשָׁחַט לְתוֹרָא, דְּשָׁתָה
 לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא,
 דְּהִכָּה לְכִלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא,
 דְּאָכְלָה לְגִדְיָא, דְּזִבִּין אָבִא בְּתָרֵי זְוִי,
 חַד גִּדְיָא, חַד גִּדְיָא.

A butcher came and slaughtered the ox that drank
 the water that put out the fire that burned the stick
 that bit the dog that bit the cat that ate the goat that
 my father bought for two zuzim. One little goat,
 one little goat!

וְאַתָּא מְלַאךְ הַמָּוֶת וְשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבָה
 לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה
 לְכִלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה
 לְגִדְיָא, דְּזִבִּין אָבִא בְּתָרֵי זְוִי, חַד
 גִּדְיָא, חַד גִּדְיָא.

The angel of death came and slaughtered the
 butcher who slaughtered the ox that drank the
 water that put out the fire that burned the stick that
 bit the dog that bit the cat that ate the goat that my
 father bought for two zuzim. One little goat, one
 little goat!

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשָׁחַט
 לְמְלַאךְ הַמָּוֶת, דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט
 לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבָה לְנוֹרָא,
 דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשַׁךְ
 לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזִבִּין אָבִא
 בְּתָרֵי זְוִי, חַד גִּדְיָא, חַד גִּדְיָא.

Then the Blessed Holy One came and slaughtered
 the angel of death who slaughtered the butcher who
 slaughtered the ox that drank the water that put out
 the fire that burned the stick that bit the dog that bit
 the cat that ate the goat that my father bought for
 two zuzim. One little goat, one little goat!

We recited the customary blessings, the Psalms, and to finish we sang Chad Gadya, that terrifying song in which, in the name of justice, evil catches evil, death calls death, until the angel of destruction, in his turn, has his throat cut by the Eternal. I loved this naive little song in which everything seemed so simple, so primitive: the cat and the dog, the water and the fire, executioners and victims turn and turn about, all undergoing the same punishment inside the same scheme. But that evening the song upset me. I rebelled against the resignation it implied. Why does God always act too late? Why didn't God get rid of the Angel of Death before he even committed his first murder?

Elie Wiesel

חֲסַל סֵדוֹר פֶּסַח כְּהִלְכָתוֹ, Now our seder is completed
 כָּבֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ. Every requirement fulfilled.
 כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, Just as we have been privileged to observe it this year
 בֵּן גִּזְכָּה לַעֲשׂוֹתוֹ. may we continue to do so in years to come.

יְךָ שׁוֹבֵן מְעוֹנָה, You who are pure, dwelling on high,
 קוֹמִים קְהֵל עֲדַת מִי מָנָה. raise up your countless people.
 בְּקֶרֶב גִּיּוֹל גִּטְעֵי כִנָּה, Soon bring your offshoots strong
 פְּדוּיִם לְצִיּוֹן בְּרָנָה. Redeemed to Zion in joyous song.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם! *L'shanah hab'ah bi'rushalayim!*

Next year in Jerusalem!

The Passover seder and Yom Kippur end on the same triumphant declaration: Next year in Jerusalem! On one side of the year, we are ending a day of fasting and introspection; on the other side, a feast and celebration. The spiritual cleansing of Yom Kippur makes us ready to listen, to care as individuals, to bring the messianic era closer. The physical cleansing and reenactment of our enslavement remind us of our responsibility to make the world more ready for the messianic vision of justice and compassion. This credo represents the simple message that our job is not done – with freedom comes responsibility.

Naamah Kelman