

הגדה של פסח

PASSOVER HAGGADAH

הגדת יעקבון

HAGGADAT YACAVONE

made of excerpts from

A NIGHT OF QUESTIONS

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with additional inspiration from The Really Fun Family Haggadah by Larry Stein

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CANDLELIGHTING

Like every holy day on the Jewish calendar – from the weekly observance of Shabbat to the holiest day of Yom Kippur – we cannot begin before first lighting candles. Tonight, which marks the beginning of the week-long festival of Passover, we also say the Shehecheyanu, a prayer expressing gratitude for having made it to experience this festival once again.

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] festival lights.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Baruch atah Adonai, Eloheinu, Melech Ha'olam,</i>
שֶׁהַחַיָּנוּ 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 moment.

Every blessing we recite throughout the day, whether before we eat, during prayers or when we fulfill a commandment, starts off with the words: *Baruch atah Adonai...* ("Blessed are You, Adonai.") This begs the question, what exactly are we saying? Does God really need our blessing?

Rabbi Menachem of Recanati, Rabenu Bachya ben Asher, and others explain that the word "*baruch*" is related to the word "*b'reicha*" found in Isaiah, which means a reservoir of water, in which water (blessings) can be collected and then used as needed. In this sense, when we refer to God as "blessed," we mean to praise God as the source of all blessing. Similarly, when we say God is "good," "wise" or "strong," we don't mean to use limiting, anthropomorphic descriptions for God. God, after all, cannot be defined in any way, by any attribute. Rather, we mean to praise God as the source of goodness, wisdom and strength.

Yehuda Shurpin, Chabad

STEPS OF THE SEDER

Seder means “order.” For thousands of years Jews celebrated Passover and observed its customs in many different ways, but after the destruction of the Second Temple in Jerusalem, a fixed order of events for the Passover service began to be created. By the middle ages, a rhyming poem was written, whose fifteen names for the steps of the seder we still use today:

א 1

קִדְּשׁ *Kadesh*
Blessing over Wine

We begin with the Kiddush, the blessing which sanctifies the day over a cup of wine. (Or grape juice!)

ב 2

וּרְחַץ *Urchatz*
First Handwashing

We wash our hands for the first time, silently in anticipation of what's to come.

ג 3

כַּרְפָּס *Karpas*
Dipping the Vegetable

We eat a green vegetable dipped in salt water, combining symbols of joy and sadness.

ד 4

יַחַץ *Yachatz*
Breaking the Middle Matzah

We break the middle matzah, hiding away the larger half as the Afikoman, to be eaten at the end of the night.

ה 5

מַגִּיד *Magid*
Telling the Story

We tell the story of Passover through questions, analogy, and narrative. This is the longest step, made up of six parts.

ו 6

רְחִיצָה *Rochtzah*
Second Handwashing

We wash our hands for the second time, this time with a blessing which sanctifies ourselves for what's to come.

ז 7

מוֹצִיא *Motzi*
First Blessing over Matzah

We recite a blessing over matzah for the first time with the usual blessing over bread, the Motzi.

ח 8

מַצָּה *Matzah*
Second Blessing over Matzah

We recite a blessing over matzah for the second time with a blessing specifically about eating this joyous Passover food.

STEPS OF THE SEDER (CONT'D)

ט	9	מרור <i>Maror</i> The Bitter Herb	We recite a blessing over the bitter herbs, a symbol of the bitterness of oppression.
י	10	פירך <i>Korech</i> The Matzah-Maror Sandwich	We eat the matzah and maror together, once again combining our joy and our sadness.
יא	11	שלחן עורך <i>Shulchan Orech</i> The Meal	We eat a bountiful festival meal at our set table, a grand expression of our freedom.
יב	12	צפון <i>Tzafun</i> The Afikoman	We retrieve and eat the hidden half of our middle matzah – hope that we can mend our brokenness.
יג	13	ברך <i>Barech</i> Blessings after the Meal	We recite a blessing of gratitude over our meal.
יד	14	הלל <i>Halel</i> Songs of Praise	We sing the songs of praise that we sing on every festival.
טו	15	נרצה <i>Nirtzah</i> Conclusion	We conclude with the hope that next year the whole world will know peace.

Sing together:

קַדֵּשׁ וּרְחֹץ, כַּרְפָּס יַחַץ	<i>Kadesh, Urchatz; Karpas, Yachatz</i>
מַגִּיד רְחֹצָה, מוֹצִיא מַצָּה	<i>Magid, Rochtzah; Motzi, Matzah</i>
מֶרֶר פִּירֵךְ, שְׁלַחַן עוֹרֵךְ	<i>Maror, Korech; Shulchan Orech</i>
צֶפֶן בֶּרֶךְ, הַלֵּל נִרְצָה	<i>Tzafun, Barech; Hallel, Nirtzah</i>

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

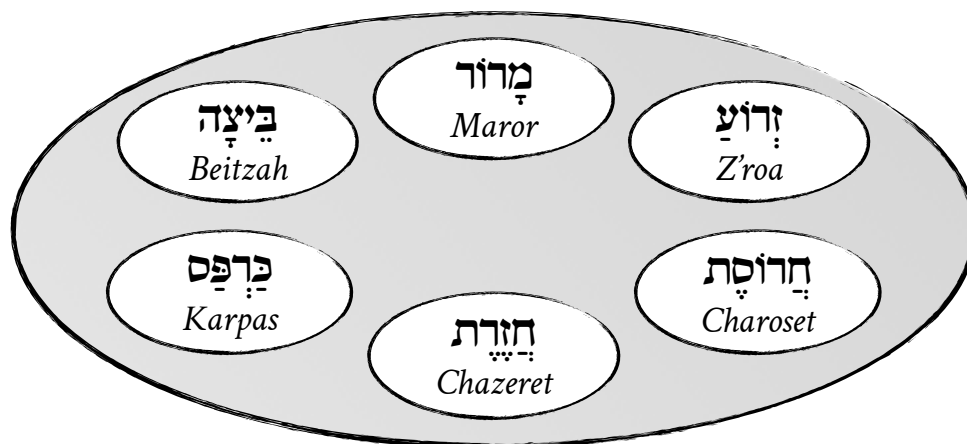
The second bitter herb, usually a bitter lettuce such as romaine, is included to fulfill the commandment in the Torah that we eat bitter *herbs* (plural).

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.





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, at the conclusion of Shabbat, we recite Havdalah – the prayer for marking the end of a holy day. But tonight the prayer is changed, since although we are leaving the holiness of Shabbat, we are also entering the holiness of a festival. The final line, which normally reads “the one who separates holy from ordinary” now reads “the one who separates holy from holy.”

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, *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
הַמְבַדִּיל בֵּין יוֹם הַשְּׁבִיעִי *hamavdil ben yom ha'sh'vi'i,*
לְשֶׁשֶׁת יָמֵי הַמַּעֲשֶׂה *l'sheshet y'mei hama'aseh.*

בֵּין קִדְשַׁת שַׁבָּת *Ben k'dushat Shabbat,*
לְקִדְשַׁת יוֹם טוֹב הַבְּדִלְתָּ. *likdushat yom tov hivdalta.*

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

Blessed are you *Adonai*, our God, Ruler of the Universe,
the one who separates the seventh day
from the six days of work.

You separated the holiness of Shabbat
from the holiness of this festival.

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.

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.

Wash your hands without saying a blessing.

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.

But 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:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch atah Adonai, Eloheinu, Melech Ha'olam,*
בּוֹרֵא 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 hide it somewhere safe. 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:

הָא לַחֲמַת עֲנִיָּא דִּי אֲכָלוּ אֲבֹהֵתָנָא
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 may we 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 – all who fear for their lives or the lives of their children – whether on land or at sea. Save them and take them from 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 חָמֵץ וּמַצָּה, *Sheb'chol haleilot, anu ochlin chametz u'matzah,*
הַלֵּילָה הַזֶּה כָּלוּ מַצָּה. *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?*



THE FOUR QUESTIONS (CONT'D)

5

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 (Passoverim 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. בִּצְאוֹתֵי 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
וּבְזֹרֶעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ
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). If God 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 כָּלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים
כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה,
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיציאת מצרים.
וְכָל הַמְרַבֵּה לְסַפֵּר בִּיציאת מצרים
הָרִי זֶה מְשַׁבֵּחַ.

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 even more admirable are all who expand on recounting the Exodus from Egypt.

עֲבָדִים הָיִינוּ, עַתָּה בְּנֵי חוֹרִין

Avadim hayinu, atah b'nei chorin

We were slaves, but 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 it is written:

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר יי
אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יֹשְׁבוּ
אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אֲבִי אַבְרָהָם
וְאֲבִי נָחוֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:
וָאֶקַּח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֶבֶר
הַנָּהָר וְאוֹלָךְ אֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן
וְאַרְבֵּה אֶת-זַרְעוֹ 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 mentions a child asking a question about telling the Exodus story, but nothing is said about the character of these children. The rabbinic sages 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
שֹׂאִינוּ יוֹדֵעַ לִשְׁאֹל.

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 אֶתְכֶם.

וְאִם אֵתָּה אָמֹר לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין
מִפְטִירִין אַחֲרֵי הַפֶּסַח אֶפִּיקוֹמָן:

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 הַכָּלָל כְּפָר בְּעֶקֶר. וְאִם אֵתָּה הַקְהִיָּה
אֶת שְׁנֵינוּ וְאָמֹר לוֹ: “בְּעֲבוּר זֶה עָשָׂה יי
לִי בְּצֵאתִי מִמִּצְרַיִם.” לִי וְלֹא-לוֹ. אֱלֹו
הִיָּה שֵׁם, לֹא הִיָּה נִגְאָל:

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.” 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)

וְאָמַרְתָּ 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,

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

you open the conversation for them. As it is written: “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 recount the story, the rabbinic sages take four verses from Deuteronomy and expand 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, and
there he became a great and vast and
multitudinous nation. (Deut. 26:5)

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילֵדוֹת הָעִבְרִיּוֹת
אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה וְשֵׁם הַשֵּׁנִית
פוּעָה: וַיֹּאמֶר בִּילְדֹכָן אֶת־הָעִבְרִיּוֹת
וְרֵאִיתֶן עַל־הָאֲבָנִים אִם־בֶּן הוּא וְהָמַתְן
אֹתוֹ וְאִם־בַּת הוּא וַחְיָה:

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)

וַתִּירָאן הַמִּילְדוֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ
כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם וַתַּחֲיִין
אֶת־הַיִּלְדִּים: וַיִּקְרָא מֶלֶךְ־מִצְרַיִם
לְמִילְדוֹת וַיֹּאמֶר לָהֶן מִדּוּעַ עֲשִׂיתֶן הַדָּבָר
הַזֶּה וַתַּחֲיִין אֶת־הַיִּלְדִּים: וַתֹּאמְרֶן
הַמִּילְדוֹת אֶל־פַּרְעֹה כִּי לֹא כַּנָּשִׁים
הַמִּצְרִיּוֹת הָעִבְרִיּוֹת כִּי־חֲזוּת הֵנָּה בְּטָרִם
תָּבוּא אֱלֹהֵן הַמִּילְדוֹת וַיִּלְדוּ: וַיֵּיטֵב
אֱלֹהִים לְמִילְדוֹת 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
get to them, they give birth!” And God made it
go well with the midwives, so 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־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי
מַכֵּה אִישׁ־עִבְרִי מֵאֶחָיו: 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 עֹבְרִים
נֹצִים וַיֹּאמֶר לְרָשָׁע לָמָּה תִּכֶּה רֵעֲךָ:
וַיֹּאמֶר מִי שְׂמֶךָ 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 what
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 וַיֵּדָא אֶת־עֲוֲנוֹ 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 יָדָא מִהִבִּיט
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־עַנִּי עַמִּי אֲשֶׁר
בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי
נַגְשָׁיו כִּי יַדְעֹתִי אֶת־מַכָּאֲבֵיו: וְעַתָּה הִנֵּה
צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־דֹּאִיתִי
אֶת־הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:
וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא
אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם:

And Adonai said, “I have seen – yes – I have 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 seen the oppression with which the Egyptians oppress them too. 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 כְבֹּד־פֶּה וְכְבֹד־
לִשׁוֹן 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
וְהִרְבִּיתִי 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? As for you, you 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 as for me, I 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

When Israel was in Egypt's land, ("Let my people go!")
Oppressed so hard they could not stand, ("Let my people go!")

Go down, Moses! Way down in Egypt's land, tell old Pharaoh to: "Let my people go!"

"Thus said the Lord," bold Moses said, "Let my people go!"
"If not I'll smite your firstborn dead! Let my people go!"

African American spiritual

וַיֹּצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה
וּבְזֹרֶעַ נְטוּיָה וּבִמְדָּא גָדֹל וּבִאֲתוֹת
וּבִמִּפְתִּים:

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 ׀ בַּחֲצִי הַלַּיְלָה וַיִּזְ הָכָה כָּל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב
עַל־כִּסְאוֹ עַד בְּכוֹר הַשָּׂבִי אֲשֶׁר בְּבֵית
הַבּוֹר 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 וַיֹּאמְרוּ
קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי
יִשְׂרָאֵל וּלְכוּ עֲבַדוּ אֶת־יְיָ כַּדְבַּרְכֶּם:
גַּם־צֹאנְכֶם גַּם־בְּקָרְכֶם קָחוּ כֹאֲשֶׁר
דִּבַּרְתֶּם וּלְכוּ וּבִרְכַּתֶּם 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!

כַּמָּה מַעֲלֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ! *God has done so many acts of kindness for us!*

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָהֶם
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 בָהֶם 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
צָרָנוּ 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 צָרָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה
וְלֹא הֶאֱכִילָנוּ 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 קָרְבָנוּ 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 קָרְבָנוּ 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 הִכְנִיסָנוּ
לְאֶרֶץ 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 הִכְנִיסָנוּ לְאֶרֶץ 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 לְמָקוֹם עָלֵינוּ: שְׁהוּצִיאָנוּ
מִמִּצְרַיִם, וַעֲשֵׂה בָהֶם שְׁפָטִים, וַעֲשֵׂה
בְּאַלֹהֵיהֶם, וְקָרַע לָנוּ אֶת־הַיָּם, וַהֲעֵבִירָנוּ
בְּתוֹכוֹ בַּחֲרָבָה, וְסִפֵּק צָרָנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה, וַהֲאֵכִילָנוּ אֶת־הַמֶּן, וְנָתַן
לָנוּ אֶת־הַשַּׁבָּת, וְקָרְבָנוּ לְפָנֵי הַר סִינִי,
וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וַהֲכִנִּיסָנוּ לְאֶרֶץ
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.

דַּיְנוּ! *Dayenu!*

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

לֹא אֶת־אֲבוֹתֵינוּ בְּלִבְדָּה גָּאֵל הַקָּדוֹשׁ
בְּרוּךְ הוּא, אֲלָא אַף אֹתָנוּ גָּאֵל עָמָהֶם,
שְׁנֵאֲמַר: וְאֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן
הָבִיא אֹתָנוּ, לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר
נִשְׁבַּע לְאֲבוֹתֵינוּ.

In every generation, each individual should see themselves as if they personally went out from Egypt, as it is written: “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 God, but each one of us was redeemed with them, as it is written: “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

Therefore we must fight for the redemption of all people, as it is written:

וְגַר לֹא תִלְחָץ וְאֹתָם יִדְעוּתָם אֶת־נַפְשׁ
הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

“Do not oppress a stranger, for you knew the soul of the stranger when you yourselves were strangers in the land of Egypt.” (Ex. 23:9).

וְכִתְּתוּ חֲרִבּוֹתָם לְאֹתִים וַחֲנִיתוֹתֵיהֶם
לְמִזְמוֹרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

“And they shall beat their swords into plows, and their spears into shears. Nation shall not lift up sword against nation, and they shall not learn war anymore.” (Isa. 2:4)

Cover the matzot and lift your cup.

לְפִיכֶן אֲנַחְנוּ חַיִּים Therefore we must:

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

וְלִקְלֹם לְמִי שֶׁעָשָׂה לְאַבֹּתֵינוּ וְלָנוּ
אֶת־כָּל־הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ
and shout out in praise to the one who made
all these miracles for our ancestors and for
us! God brought us:

מֵעֲבָדוֹת לַחֲרוּת,	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:

הַלְלוּ יְהִי! Hallelu Yah!

Yah is a poetic name for God, used most recognizably in the phrase *Hallelu Yah*, “sing out in praise to Yah!”

Matthew Yacavone

הַלְלוּ-יָהּ (הַלְלוּ-יָהּ)	<i>Hallelu Yah (Hallelu Yah),</i>	Sing out in praise to Yah!
הַלְלוּ עַבְדֵי יי	<i>Hallelu avdei Adonai,</i>	Sing out in praise, servants of Adonai!
(הַלְלוּ-יָהּ הַלְלוּ-יָהּ)	<i>(Hallelu Yah Hallelu Yah),</i>	(Sing out in praise to Yah!)
הַלְלוּ אֶת-שֵׁם יי:	<i>Hallelu et shem Adonai.</i>	Sing out in praise to Adonai's name!
יְהִי שֵׁם יי מְבֹרָךְ	<i>Y'hi shem Adonai m'vorach,</i>	May Adonai's name be blessed,
מֵעַתָּה וְעַד-עוֹלָם:	<i>meatah v'ad olam.</i>	from now to forever.
מִמִּזְרַח-שֶׁמֶשׁ	<i>Mimizrach shemesh</i>	From where the sun rises
עַד-מְבֹאוֹ	<i>ad m'vo'o,</i>	to where it sets,
(הַלְלוּ-יָהּ הַלְלוּ-יָהּ)	<i>(Hallelu Yah Hallelu Yah)</i>	(sing out in praise to Yah!)
רַם עַל-כָּל-גּוֹיִם יי	<i>Ram al kol goyim Adonai,</i>	Adonai is high above all nations,
עַל הַשָּׁמַיִם כְּבוֹדוֹ:	<i>al hashamayim k'vodo.</i>	God's glory is above the heavens.
מִי כַי אֱלֹהֵינוּ	<i>Mi kAdonai Eloheinu,</i>	Who is like Adonai, our God,
הַמִּגְבִּיהִי לַשָּׁבֶת:	<i>hamagbihi lashavet.</i>	the one who dwells up high?
הַמִּשְׁפִּילִי לְדָאוֹת	<i>Hamashpili lir'ot,</i>	The one who looks down low
בַּשָּׁמַיִם וּבָאָרֶץ:	<i>bashamayim u'va'aretz</i>	on the heavens and the earth?
מִמִּזְרַח-	<i>Mimizrach...</i>	From...
מִקִּימֵי מַעַפָּר דָּל	<i>M'kimei m'afar dal,</i>	The one who lifts the poor up from ashes,
מֵאֲשָׁפוֹת יָרִים אֲבִיוֹן:	<i>meashpot yarim evyon.</i>	raises the needy up from the refuse,
לְהוֹשִׁיבֵי עִם-נְדִיבִים	<i>L'hoshivi im n'divim,</i>	to seat them with the nobles,
עִם נְדִיבֵי עַמּוֹ:	<i>im n'divei amo.</i>	with the nobles of God's people?
מוֹשִׁיבֵי עֵקֶרֶת הַבֵּית	<i>Moshivi akeret habayit,</i>	The one who seats the childless housewife,
אִם-הַבָּנִים שְׂמֵחָה	<i>em habanim s'mecha</i>	as a happy mother of children?
מִמִּזְרַח-	<i>Mimizrach...</i>	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 מִמְּשֻׁלֹּתָיו:	<i>Haitah Y'udah 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.
מַה-לָּךְ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאַחֹר:	<i>Mah l'cha hayam ki tanus, haYardein tisov l'achor.</i>	For what, 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 אֲדֹן 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 שיבת 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 שביטנו כאפיקים בנגב. הזרעים בדמעה,
 ברנה יקצרו. הלוח ילך ובכה נשא משך-הזרע, באיבא ברנה
 נשא אלמתי. 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 and maror, symbols of our 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 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 **matzah**, the **maror**, and the **Passover offering**."

Raise up all three matzot and explain:

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

(1) This **matzah** that 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 it is written: "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:

בָּרוּךְ 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:

בְּרוּךְ 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 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 Passover 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 Passover 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 *yitzhah*, bringing forth or going forth. Bread is the symbol of the redemption embodied by food in our daily lives. Additionally, matzah symbolizes Passover 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: ומררו את־חיהם
בעבדה קשה, בחמר ובלבנים ובכל־
עבדה בשדה את כל עבדתם אשר־
עבדו בהם בפרך.

(2) This **maror** that we eat – what is it for? It is to remind us that the Egyptians made the lives of our ancestors bitter in Egypt, as it is written: “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 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

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

(3) 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 God passed over the homes of our ancestors in Egypt, as it is written: “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 these three 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. בֵּן עֹשֶׂה הֵלֵל בְּזִמְנָן
שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם: הָיָה כּוֹרֵךְ מִצָּה
וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מַה שֶׁנֶּאֱמַר:
עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהּ.

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



שלחן עורך SHULCHAN ORECH THE MEAL

11

בְּתֵאֵבוֹן! *B'te'avon!*

Bon appetit!



צפון TZAFUN THE AFIKOMAN

12

When everyone is ready to return to the seder, retrieve the hidden afikoman and eat it.

Everyone must eat a piece, and cannot 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 כלו 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 שְׂכָכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא הַטֵּיב, הוּא
 יֵיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לָעֵד, לַחַן וְלַחֶסֶד וְלִרְחֻמִּים וְלִרְוַח הַצֶּלֶה וְהַצֶּלָּחָה,
 בְּרָכָה וַיְשׁוּעָה נַחֲמָה פְּרִנְסָה וְכִלְכִּלָּה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל
 יַחֲסִרָנוּ. 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 שְׂאֵכְלֵנוּ עָלֵינוּ. הִרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנִּבְיָא זְכוֹר
 לְטוֹב, וַיְבָשֶׁר לָנוּ בְּשׂוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת. הִרְחֵמֵן.

בְּמִרּוֹם	יְלִמְדוּ	עַל יְהוָה
וְעַל יְנוֹ	זְכוֹת	שְׁתֵּהא
לְמִשְׁמֶרֶת	שְׁלוֹם	וְגִשָׁא
בְּרָכָה	מֵאֵת יי,	וְצִדִּיקָה
מֵאֵלֵי	יְשֻׁעָנוּ,	וְנִמְצָא חַן

וְשָׂכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. בִּשְׁבֹת: הִרְחֵמֵן הוּא יְנַחֵלֵנוּ יוֹם
 שְׂכָלוֹ שְׁבֹת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. הִרְחֵמֵן הוּא יְנַחֵלֵנוּ יוֹם שְׂכָלוֹ טוֹב. הִרְחֵמֵן
 הוּא יִזְכֵּנוּ לִימּוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלָכּוֹ וְעֵשָׂה חֶסֶד לְמַשִּׁיחַ
 לְדוֹד וּלְזֵרְעוֹ 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, and fill Elijah's Cup too.

The door is opened for Elijah, and we sing:

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתְּשֻׁבִי,	<i>Eliyahu hanavi, Eliyahu hatishbi,</i>
אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי:	<i>Eliyahu, Eliyahu, Eliyahu hagil'adi.</i>
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ,	<i>Bimherah v'yameinu, yavo eleinu,</i>
עַם מָשִׁיחַ בֶּן דָּוִד, עַם 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.

יִרְאוּ אֶת יְיָ קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאוֹ.
כְּפִידִים רָשׁוּ וְרַעְבוּ, וְדָשִׁי יְיָ לֹא יַחְסְרוּ כָּל
טוֹב. הוֹדוּ לֵי יְיָ כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ.
פּוֹתִיחַ אֶת יָדְךָ, וּמַשְׁבִּיעַ לְכָל חַי
רְצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח
בִּי, וְהָיָה יְיָ מְבֹטָחוֹ. נֶעֱד
הָיִיתִי גַם זָקֵנָתִי,
וְ לֹא
רָאִיתִי
צָדִיק
נֶעֱזָב,
וְרָעוּ מִבְּקֵשׁ 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 יְדֵי 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 בִּיַּעֲזָרֵם וּמִגִּגֵּם הוּא: בֵּית אֱהֲרֹן בְּטָחוּ בִּיַּעֲזָרֵם וּמִגִּגֵּם הוּא: יִרְאִי

יְיָ בְּטָחוּ בִּיַּעֲזָרֵם וּמִגִּגֵּם 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 לִיְיֹהֵאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא הִמָּתִים

יִהְלֹו־יָהּ וְלֹא כֹל־יִרְדֵּי דוּמָה: וְאַנְחֵנוּ נִבְרָךְ 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 מִלִּטָּה נַפְשִׁי: חֲנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מִרְחָם: שְׁמֹר פְּתָאִים יְיָ דַּלְתִּי

וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחֶיכִי כִי־יִגְמַל עֲלֵיכִי: כִּי חָלַצְתָּ 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: יִקָּר בְּעֵינֵי יְיָ

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

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

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

(ק"י): הַלְלוּ אֶת־יְיָ כֹּל־גּוֹיִם שִׁבְחוּהוּ כֹל־הָאֱמִים: כִּי־גָבַר

עָלֵינוּ חֶסֶדוֹ וְאֲמִתּוֹ לְעוֹלָם הַלְלוּ־יָהּ:

הודו לַיְי כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	<i>Hodu l'Adonai ki tov, ki l'olam chasdo</i>	Thank Adonai, who is good, because God's kindness is forever!
יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ:	<i>Yomar na Yisrael, ki l'olam chasdo</i>	May Yisrael please say: "Because God's kindness is forever!"
יֹאמְרוּ־נָא בֵּית־אֶהֱרֹן כִּי לְעוֹלָם חַסְדּוֹ:	<i>Yomru na beit Aharon, ki l'olam chasdo</i>	May the house of Aaron please say: "Because God's kindness is forever!"
יֹאמְרוּ־נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ:	<i>Yomru na yir'ei Adonai, Ki l'olam chasdo</i>	May those who fear Adonai please say: "Because God's kindness is forever!"
מִן־הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בַמֶּרְחָב יְהוָה:	<i>Min hametzar, karati Yah, anani, vamerchav Yah</i>	From the narrows, to Yah I cried, 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 – מצרים *Mitzrayim*, the plural of מצר *metzar* ("narrow place"), in Hebrew – into the wide-open wilderness – מרחב *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 לִי אָדָם: יי לי בְּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי:
 טוֹב לַחֲסוֹת בַּיַּמִּבְטָח בְּאָדָם: טוֹב לַחֲסוֹת בַּיַּמִּבְטָח בַּנְּדִיבִים:
 כָּל־גּוֹיִם סָבְבוּנִי בְשֵׁם יי כִּי אֲמִילֶם: סָבְבוּנִי גַם־סָבְבוּנִי בְשֵׁם יי כִּי אֲמִילֶם:
 סָבְבוּנִי כְדַבְּרוּרִים דַּעְכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יי כִּי אֲמִילֶם: דַּחֲה דַחֲתִתֵּנִי לִנְפֹל וַיַּעֲזָרֵנִי:

עֲזִי וְזִמְרַת יְהוָה Ozi v'zimrat Yah, My strength and song are Yah,
 וַיְהִי־לִי לִישׁוּעָה va'y'hi li lishu'ah 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 רָנָה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים יִמִּין יי עֲשֶׂה חֵיל: יִמִּין יי רוֹמְמָה יִמִּין יי עֲשֶׂה חֵיל:
 לֹא־אֲמוֹת בִּי־אֶחָיָה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרֵנִי יְהוָה וְלִמּוֹת לֹא נִתְּנָנִי:

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 מִאֲסוּ 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 הֵבֵא בְּשֵׁם יְיָ בִּרְכָנוּכֶם מִבֵּית יְיָ:	אֲנֵנּוּ יְיָ הוֹשִׁיעָה נָא אֲנֵנּוּ יְיָ הַצְלִיחָה נָא:
אֲסֻרוּ־חַג בַּעֲבֹתִים עַד־קִרְנוֹת הַמִּזְבֵּחַ:	אֵל יְיָ וַיָּאֵר לָנוּ
הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לַעֲוֹלָם חֲסִדּוֹ:	אֵלֵינוּ אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמָמְךָ:

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 והזוקף כפופים. לך לבדך אנחנו מודים. (ראה

למעלה) ולברך את שמך על אחת מאלהי 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 ולשבוע 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 ונשבוע 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 בחצי הלילה. אז רוב נסים הפלאת
בלילה, בראש אשמודת זה הלילה. גר צדק נצחתו כנחלק לו לילה,

ויהי בחצי הלילה. דגת מלך גדר בחלום

הלילה, הפחדת ארמי באמש

לילה. ושר ישראל למלאך

ויכל לו לילה, ויהי בחצי

הלילה. זרע בכורי פתרום

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

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

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

חַד גְּדִיָּא, חַד גְּדִיָּא דִּזְבֵּן אָבִא בְּתִירִי
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, דִּזְבֵּן
אָבִא בְּתִירִי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

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

וְאַתָּא כִּלְבָּא וְנָשַׁךְ לְשׁוֹנֵרָא, דְּאָכְלָה
לְגְדִיָּא, דִּזְבֵּן אָבִא בְּתִירִי זוּזִי, חַד גְּדִיָּא,
חַד גְּדִיָּא.

Then 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, דְּנָשַׁךְ
לְשׁוֹנֵרָא, דְּאָכְלָה לְגְדִיָּא, דִּזְבֵּן אָבִא
בְּתִירִי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Then 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, דְּהִכָּה
לְכִלְבָּא, דְּנָשַׁךְ לְשׁוֹנֵרָא, דְּאָכְלָה
לְגְדִיָּא, דִּזְבֵּן אָבִא בְּתִירִי זוּזִי, חַד גְּדִיָּא,
חַד גְּדִיָּא.

Then a fire came and burned the stick that 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 מַיָּא וְכָבֵה לְנוֹרָא, דְּשָׂרַף
לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשַׁךְ
לְשׁוֹנֵרָא, דְּאָכְלָה לְגְדִיָּא, דִּזְבֵּן אָבִא
בְּתִירִי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Then water came and put out the fire that burned
the stick that 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 תוֹרָא וְשָׁתָה לְמַיָּא, דְּכָבֵה
לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא,
דְּנָשַׁךְ לְשׁוֹנֵרָא, דְּאָכְלָה לְגְדִיָּא, דִּזְבֵּן
אָבִא בְּתִירִי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

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

וְאַתָּה הַשּׁוֹחֵט וְשָׁחַט לְתוֹרָא, דְּשָׁתָה
 לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא,
 דְּהִכָּה לְכִלְפָּא, דְּנָשַׁךְ לְשׁוֹנְרָא,
 דְּאָכְלָה לְגִדְיָא, דְּזָבַן אָבִא בְּתָרֵי זִוְי,
 חַד גִּדְיָא, חַד גִּדְיָא.

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

וְאַתָּה מְלַאךְ הַמָּוֶת וְשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבָה
 לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה
 לְכִלְפָּא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה
 לְגִדְיָא, דְּזָבַן אָבִא בְּתָרֵי זִוְי, חַד גִּדְיָא,
 חַד גִּדְיָא.

Then 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
 hit the dog that bit the cat that ate the goat that my
 father bought for two zuzim. One little goat, one
 little goat!

וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא וְשָׁחַט
 לְמְלַאךְ הַמָּוֶת, דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט
 לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבָה לְנוֹרָא,
 דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכִלְפָּא, דְּנָשַׁךְ
 לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבַן אָבִא
 בְּתָרֵי זִוְי, 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 hit 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

The seder ends with a rhyming poem expressing our hope for the messianic age – an age of everlasting peace. Prophecy says that in this age the Jews will return to Israel, so by praying that next year we find ourselves in Jerusalem, we pray that next year there will finally be peace.

חֶסֶל סֵדוֹר פֶּסַח בְּהִלְכָּתוֹ,
בְּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
בְּאִשֶּׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
בֵּן נִזְכָּה לַעֲשׂוֹתוֹ.

The Passover seder is done,
every step finished but one.
Just as we managed to do it here,
may we do it again next year.

יְיָ שׁוֹבֵן מְעוֹנָה,
קוֹמֵם קְהֵל עַדְתְּ מִי מִנָּה.
בְּקֶרֶב נִהַל גִּבְעֵי כְנָה,
פְּדוּיִם לְצִיּוֹן בְּרָנָה.

You who are pure, source of creation,
raise up your countless nations.
Quickly lead your people along,
to a world of peace in joyous song.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם! *L'shanah haba'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

עֹשֶׂה שָׁלוֹם בְּמִרְוֵמָיו,	<i>Oseh shalom bimromav,</i>	Maker of peace in high places,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,	<i>hu ya'aseh shalom aleinu,</i>	may you make peace for us,
וְעַל כָּל יִשְׂרָאֵל,	<i>v'al kol Yisrael,</i>	and for all Yisrael,
וְעַל כָּל יוֹשְׁבֵי תֵבֶל,	<i>v'al kol yoshvei tevel,</i>	and for all who dwell in the world,
וְאָמְרוּ אָמֵן:	<i>v'imru: Amen.</i>	and we say: Amen.