

The Chabad.org Ch

For a meaningful, fun and uplifting Passover Seder



The Chabad.org Haggadah

First Edition



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A Passover Message From the Rebbe

Rabbi Menachem M. Schneerson, of righteous memory

The festival of Passover calls for early and elaborate preparations to make the Jewish home fitting for the great festival. It is not physical preparedness alone that is required of us, but also spiritual preparedness—for in the life of the Jew the physical and spiritual are closely linked together, especially in the celebration of our Sabbath and festivals.

On Passover we celebrate the liberation of the Jewish people from Egyptian slavery and, together with it, the liberation from, and negation of, the ancient Egyptian system and way of life, the "abominations of Egypt." Thus we celebrate our physical liberation together with our spiritual freedom. Indeed, there cannot be one without the other; there can be no real freedom without accepting the precepts of our Torah guiding our daily life; pure and holy life eventually leads to real freedom.

It is said: "In every generation each Jew should see himself as though he personally had been liberated from Egypt." This is to say, that the lesson of Passover has *always* a timely message for the individual Jew. The story of Passover is the story of the special Divine Providence which alone determines the fate of our people. What is happening in the outside world need not affect us; we might be singled out for suffering, G-d forbid, amid general prosperity, and likewise singled out for safety amid a general plague or catastrophe. The story of our enslavement and liberation, of which Passover tells us, give ample illustration of this. For the fate of our people is determined by its adherence to G-d and His Prophets.

This lesson is emphasized by the three principal symbols of the Seder, concerning which our Sages said that unless the Jew explains their significance he has not observed the Seder fittingly: Pesach [the Paschal Offering], Matzah and Maror [bitter herbs]. Using these symbols in their chronological order and in accordance with the Haggadah explanation, we may say: the Jew can avoid Maror (bitterness of life) only through Pesach (G-d's special care 'passing over' and saving the Jewish homes even in the midst of



"In every generation each Jew should see himself as though he personally had been liberated from Egypt."

the greatest plague), and Matzah—then the very catastrophe and the enemies of the Jews will work for the benefit of the Jews, driving them in great haste out of "Mitzraim" [Egypt], the place of perversion and darkness, and placing them under the beam of light and holiness.

One other important thing we must remember. The celebration of the festival of freedom must be connected with the commandment "You shall relate it to your son." The formation and existence of the Jewish home, as of the Jewish people as a whole, is dependent upon the upbringing of the young generation, both boys and girls: the wise and the wicked (temporarily), the simple and the one who knows not what to ask. Just as we cannot shirk our responsibility towards our child by the excuse that "my child is a wise one; he will find his own way in life, therefore no education is necessary for him"; so we must not despair by thinking "the child is a wicked one; no education will help him." For all Jewish children, boys and girls, are "G-d's children," and it is our sacred duty to see to it that they all live up to their abovementioned title; and this we can achieve only through a kosher Jewish education, in full adherence to G-d's Torah. Then we all will merit the realization of our ardent hopes: "In the next year may we be free; in the next year may we be in Jerusalem!"

—Rabbi Menachem M. Schneerson





+ The Haggadah +

This Is Not an Introduction

Here's some stuff you gotta read. Crucial to understand this Haggadah.

Yes, it's a traditional Haggadah. It follows all the standard texts and commentaries from the whole gamut of Jewish history, like a thousand voices harmonized into a single symphony.

But that's the thing about the traditional Haggadah: You'll find everything in there—except your own voice. That you have to add yourself.

And that's vital. Because, as the Haggadah says, you have to tell this story as though it happened to you. Because, in truth, it is a story that happens to each one of us in our lives.

Which is where this particular Haggadah comes in. We haven't changed the traditional Haggadah. We've just made it easier to find yourself there.

You see, instead of simply translating the words, we followed an ancient Jewish tradition called *targum*. That's when a translation lays all the context,

implications and backstage story out in the open, in clear, simple language.

We also made sure to use modern language and idioms. And we did it in a way that should prove fun for all.

Our goal was to simulate as best we could a Seder which you, your family, and friends might have improvised organically, as though the classic Haggadah of our ancestors was flowing naturally through your souls, minds, and mouths.

The Seder table is a timeless space.

The Haggadah contains the story that creates that space.

With this Haggadah, you will bring that timelessness to your table and into your home.

How to Use This Haggadah

Use this Haggadah however you like. Here's a few suggestions that can help your Seder really take off:

- ★ First off, a no-brainer: Go around the table and give everyone a chance to read. Simple and it works. We've even marked suggested places to switch off readers.
- → But you still need to use those brains. Pace yourself. Determine how much time you have, and keep things moving so that you can get through everything without having to rush anything.
- → If you want to go all the way, divide up roles. One person for each of the four children. Someone else to be the parent. Choose someone to be Rabbi Eliezer. Someone else can be Ben Zoma. Go through the Haggadah in advance and see how it can work out. Or just work it out on the fly.

Instructions in the Haggadah look like this.

Throughout the Haggadah, you'll find scattered small pearls of wisdom. They are formatted like this.

- → In some communities, everyone reads every word of the Haggadah in Hebrew. If you want to go all the way, try this: Each time you're about to switch readers, have everyone read the Hebrew together first.
- ★ Want to make someone feel real important? Appoint someone as "instruction reader."
- ★ And while we're thinking ahead already: Ask each person who is invited to your Seder to prepare something short to say or explain at the Seder. Tell them they can research everything online beforehand.
- ★ For a real wild and wonderful Seder, watch "How to Make a Wild & Wonderful Passover Seder" at <u>Chabad.org/1156813</u>. You'll find there a list of props that you'll want to get before Passover, and other printouts that will come in useful. After watching, go through this Haggadah and pencil in your itinerary.
 - A Notes of who should read look like this.
 - Links that you should access before the holiday.





+ Passover Preparations +

Who is this chametz guy, and how do I get rid of him?

Chametz means "leavened grain." On Passover, it's not just that we don't eat chametz, we mustn't even own it.

If a food or drink contains even a trace of wheat, barley, rye, oats, spelt, or their derivatives, and wasn't guarded against leavening or fermentation—it's chametz. Which means that any processed food or drink today can be assumed to be chametz unless certified otherwise.

Problem is, our homes are full of this stuff. That's why we go on a full spring-cleaning search-and-destroy mission during the weeks before Passover.

Here's how:

Target any and all areas where food may enter (you don't have to bother with places where food never comes). Move the furniture, oven and fridge. Search beneath the sofa cushions. Wipe chairs, cupboards and bookshelves clean.

Don't forget your office. Even if you don't own your office, you own any food you keep there. Plus any lockers or storage places you use at work or at school. Check all the coat pockets in the closet. And then, of course, there's that mobile snack bar of yours, the car.

The prime target, of course, is the kitchen. After cleaning it, you can use foil or paper to line all surfaces that may come in contact with food.

You'll want separate utensils and appliances for Passover use. If this is not possible, some kitchen items can be made kosher for Passover.

See Chabad.org/117233 for more on this.

The Sellout

Now you're thinking, "What about my Ballantine's 30-Year single-malt whiskey and my kid's Cheerio-Man masterpiece?" For these items and anything else you don't want to dispose of, there's an alternative: Simply ensure that they do not belong to you during Passover.

Here's how:

- 1. Gather all the chametz you want to save—food, drinks, and any utensils that might still have food stuck to them.
- 2. Store it all away in a closet or room.
- 3. Lock the area or tape it shut.
- 4. Clean utensils don't need to be to be locked up with all the chametz. Just keep them closeted off from your Passover utensils, so they won't be used by mistake.
- 5. Authorize an experienced rabbi to make a legally binding sale according to both Jewish and civil law.
- Visit Chabad.org/Chametz to do this online.

The rabbi will sell all your chametz just before Passover and buy it back as soon as the holiday is over. The night Passover ends, after the rabbi has purchased back your chametz, you can already break out that single malt for a l'chaim.





The Chametz Searchand-Destroy Mission

The Night Before Passover (Or the Night Before the Night Before Passover*)

Once the house is Passover-tidy, it's time to do the search-and-destroy ritual.

Notes:

- → The kids love this part. Before the search, carefully wrap ten pieces of bread in paper and hide them throughout the house. Keep a list of where you hid them (your smartphone's camera comes in handy here).
- → Aside from the candle, the custom is to take along a feather, a wooden spoon and a paper bag (all to be burned later with the chametz). The feather is meant for sweeping any chametz you might find into the bag. The spoon is to stick in the bag (with the handle sticking out) when you tie it all up, to help it all burn.
- ♦ Away from home for the holiday? Ask your rabbi when and how to do the search.

^{*} In some years (such as 2021 and 2025), the day before Passover is Shabbat. In that case, you'll need to follow these instructions on Thursday night and Friday morning.

After nightfall, gather the family, light a candle, and say:

אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִּדְּשָׁנוּ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִנְּנוּ עַל בִּעוּר חָמֵץ: (Aisteners: אָמֵן

Blessed are You, God our God, King of the universe, who has made us holy with His mitzvahs, and commanded us regarding the removal of chametz.

Thoroughly search your home and car for any chametz that may have been missed in the cleaning (yes, it happens). Bag the evidence and store it away for tomorrow's chametz-burning ceremony.

After the search, say:

בָּל תְמִירָא וַתְמִיעָא דְּאִכָּא בְּרְשִּׁתִּיהּ בְּרְשׁוּתִי, דְּלָא תֲמִיתֵיהּ וּדְלָא יְדַעְנָא וּדְלָא יְדַעְנָא לֵיהּ, לִבְּטֵל וְלֶהֱוֵי הֶפְּמֵר כְּעַפְּרָא דארעא:

All leaven and anything leavened that is in my possession—which I have neither seen nor removed, and about which I am unaware—shall be considered naught and ownerless as the dust of the earth.

The Day Before Passover (Or the Day Before the Day Before Passover*)

Last chance to sell your chametz! Make sure to do it before the chametz-burning time limit.

You can still eat chametz for breakfast, as long as you finish before **the chametz-eating time limit**. After that, eat only kosher-for-Passover foods.

Before the **chametz-burning time limit**, make a fire and burn the chametz bag from last night, plus any other leftover chametz that hasn't been sold.

To find your local chametz-eating and chametz-burning time limits, visit Chabad.org/PassoverTimes.

What if it's one of those years (like 2021 and 2025) when the day before Passover is Shabbat—which means you're doing all this on Friday? You can eat chametz until Saturday morning, but you should sell your chametz and burn that bag on Friday before the chametz-burning time limit. Then, on Saturday morning, you'll need to eat and dispose of any remaining chametz by the cut-off time listed for that day. Make sure you check for that time before Shabbat.

Best way to dispose of chametz on Shabbat is to crumble it up and flush it down the toilet. If you just toss it in the trash, it's still in your possession.

🕟 For more details on this Shabbat situation, see <u>Chabad.org/5025853</u>.

After throwing your chametz in the fire (or disposing of it on Shabbat), say the following:

בָּל חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי, דַּחָמִיתָיהּ וּדְלָא חֲזִיתֵיהּ, דַּחֲמִיתִיהּ וּדְלָא חֲמִיתֵיהּ, דְּבָעַרְתֵּיהּ וּדְלָא חֲמִיתֵיהּ, דְּבָעַרְתֵּיהּ וּדְלָא בִעַרְתֵּיהּ, לִבָּטֵל וְלֶהֶוֵי הֶפְּמֵר כּעַרְתִּיהּ, לִבָּטֵל וְלֶהֶוֵי הֶפְּמֵר כּעברא דארעא:

All leaven and anything leavened that is in my possession—whether I have seen it or not, whether I have observed it or not, whether I have removed it or not—shall be considered naught and ownerless as the dust of the earth.

You are now *chametz-free*—and free to enjoy the liberating Seder experience and the Festival of Freedom.

While the chametz is burning,* say this chametz-burning meditation/prayer:

לָרָל רְצוֹן מִלְפָנִיךְ יִיְ אֱלֹהֵינוּ וֵאלֹהֵי יִּ בְּבֹּרֵל רְצוֹן מִלְפָנִיךְ יִיְ אֱלֹהֵינוּ וֵאלֹהֵי יִּ בְּבֹּעֵר אֲבּוֹתִינוּ, כְּשֵׁם שֶׁאֲנִי מְבַעֵר אֶת כָּל חְמֵץ מִבֵּיתִי וּמֵּרְשׁוּתִי, כַּדְ תְּבַעֵר אֶת כָּל הַחִיצוֹנִים, וְאֶת רוּחַ הַשָּמְאָה תַּעֲבִיר מִן הָאָרֶץ, וְאֶת יִצְרֵנוּ הָרַע תַּעֲבִירהוּ מֵאִתְּנוּ, וְכָל וְתְבֵּן לְנוּ לֵב בָּשָּׁר לְעָבְדְּךְ בָּאֱמֶת, וְכָל סִיְרְשִׁעָה סִיְּרָא אָחֵרָא וְכָל הַקְּלְפּוֹת וְכָל הָרְשְׁעָה בָּעְשָׁן תִּכְלֶה, וְתַעֲבִיר מֶמְשְׁלֶת זְדוֹן מִן בְּעָרָת בְּעְרָת בְּעְרָת בְּעְרָת בְּעְרָת בְּעְרָת בְּעְרָת בְּעְרָת בְּעִרְת בְּעְרָת בְּעִרְת בְּעִרְת בְּעְרָת בְּעִרְת בְּעְרָת בְּעִרְת בְּעְרְת בְּעִרְת בְּעִרְת בְּעִרְת בְּעְרִת בְּעִרְת בְּעְרִת בְעִרְת בְּעִרְת בְּעְרִת בְּעִרְת בְּעְרָת בְּעְרָת בְּעְרָת בְּעְרָת בְּעִרְת בְּעִר וּבְּת בְּעְרְת בְּעְרִים וְאָת בְּלְה בְּלְבִין בְּלְה בְּלְבִים בְּעִר בְּבְּרִת בְּעִר הִבְּעְרִת בְּעִר הִבְעְרִם בְּעָר בְּעְרָם בְּבְּיִם בְּעָּב בְּיִבְים בְּעְבְרוּת בְּעִר הָבְעְרָה בְּעָר בְּנִים בְּלְבִים בְּבְּיִם בְּבָּבְים בְּבְּבְים בְּבָּבְים בְּבָּבְים בְּבָּב בְּבְּבְי בְּבְּרוּת בְּלְבִים בְּבִּים בְּלְבִים בְּבָּבְים בְּבָּבְים בְּבְּבְּבְים בְּבְּבְּר בִּבְּבְים בְּבְּבְים בְּבִים בְּבְּבְים בְּבָּבְים בְּבְּבְים בְּבְּבְּרוּים בְּבְּבְים בְּבְּבְּים בְּבִים בְּבְּבְּבְים בְּבְּבְּבְים בְּבְּבְים בְּבְּבְּבּים בּבּים בּיִים בְּבּבְים בְּבְּבְּבְּבְים בְּבְּבְים בְּבְּבְּבְים בְּבְּים בְּבְּבּים בְּבּבְּבְים בְּבְּבְים בְּבְּים בְּבְּבְים בְּבְּים בְּבְּבְים בְּבְּבְּבְים בְּבָּבְים בְּנִים בְּבְּבְּבְּבְים בְּבְּבְּים בְּבְּים בְּבְּים בְּבְּבְּבְים בְּבְּבְיּבְיבְיוּ בְּבְּבְּבְיבְים בְּבְּבְיּבְים בְּבְּבְים בְּבְּבְים בּבְּבְּבְּים בְּעִבְיבְּיבְיוּבְיּבְיוּבְיּבְּבְּיוּ בְּבְּים בְּבְּבְּעִיבְיוּבְיוּי



Let a new desire emerge from within You, God, our God and God of our fathers, that just as I have eradicated chametz from my home and from my possession, so You will eradicate all the forces of evil from Your world and obliterate the spirit of impurity from the earth.

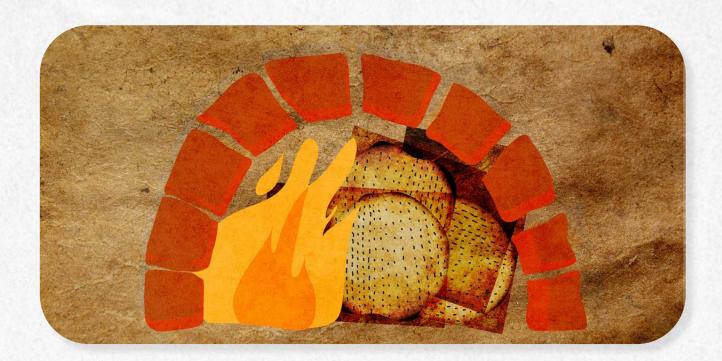
Eliminate our wicked impulses from within us and give us a heart of flesh so we may truly serve You.

May all the Side of Otherness, and all the thick disguises that conceal the divine life within them, along with all wickedness, go up in smoke as You vanquish villainous dominion from the earth.

And all the oppressors of the Shechinah—may You obliterate them with a spirit of vanquishment and a spirit of justice just as You vanquished Ancient Egypt and its deities in those days at this time.

Amen, Selah!

^{*} On years when Passover begins on Saturday night, make sure you say this when burning the chametz on Friday.



+ Matzah +

The Edible Mitzvah

atzah is more than a food, it's the way we ✓ relive the Exodus. It's also the only Biblical mitzvah we have today that we actually eat and digest. According to Kabbalah, the matzah you

eat on the first night of Passover strengthens the faith of the soul, and matzah eaten on the second night heals both body and soul. So make sure you...

Get the Real Thing

Because not all matzah is created equal. There's...

Year-Round Matzah

Looks like matzah, tastes like matzah, and has the same ingredients as matzah—but it wasn't made for Passover, and so no one made sure that it did not become chametz, which is forbidden on Passover.

Not kosher for Passover under any conditions.

"Rich" Matzah

Matzah made with fruit juice, eggs, or some other extra ingredients.

This matzah shouldn't be used for the Seder. If certified kosher for Passover, the Ashkenazi custom is that it may be used after the Seder, during the rest of Passover, by the ill, or those who (for health reasons) simply cannot stomach plain matzah. The Sephardic custom is varied.

Read more about this at Chabad.org/1163475.

Machine-Made Shmurah Matzah

Matzah that was carefully guarded from all moisture from the moment it was harvested all the way until it reached your Seder table.

Almost the ultimate matzah, but not ideal for the Seder.

Handmade Shmurah Matzah

For the Seder, you want matzah that was made specifically for the mitzvah of eating matzah at the Seder—and we haven't yet invented machines that

can have that in mind. So the ultimate matzah is made by hand in a bakery where everyone yells out, "For the sake of the mitzvah of matzah!" before kneading, rolling, or baking the dough.

Recently, handmade shmurah matzah has become available through several major grocery outlets, as well as online. Your local Chabad Center will likely also have some.

Go to <u>Chabad.org/265986</u> for more purchase options.

Get the Details

- → The only time you have to eat matzah is on the two Seder nights (in Israel, just the first night).
- → For those folks with wheat allergies, gluten intolerance or celiac disease, read <u>Chabad.org/1814200</u>.
- ★ Eating matzah on the day before Passover undermines the whole story, So that's a no-no even for children, as long as they are old enough to have some idea of what's going on. Many refrain from eating matzah an entire month before Passover.



What You'll Need for the Seder

The centerpiece of the Seder table is the plate over which the Haggadah is said. There are different ways to organize this Seder plate. This setup is according to the master kabbalist Rabbi Isaac Luria (a.k.a. the Holy Ari).

We're all going to drink four cups of wine, and best if you drink all, or at least most, of your cup each time. So some people might want a smaller cup—but don't go any smaller than three ounces. And make sure to have lots of wine ready. (If they really don't like wine, you can provide grape juice, but try to add a little wine to the mix.)

Of course, the star of the show is the matzah. So use the real thing—get round, hand-baked shmurah matzah. Pile up three of them, with a napkin or cloth between each one. Many keep them all inside a special covering. In case of children (or rambunctious guests), giant Ziploc™ or other plastic bags are not a bad idea.

Make sure you have enough matzah for everyone to eat. At the very least, half a handmade shmurah matzah per person, or one whole machine-made matzah. Better to double that, or more.

It's best to eat your final matzah (the Afikoman) on the first night before midnight. Midnight is not necessarily 12 AM. During daylight savings time, it's more like 1 AM—give or take according to your longitude.

So it's a good idea to look up the precise time for midnight in your location at:

Chabad.org/PassoverTimes

On the next page, you'll see how to set the Seder plate. Make sure you have enough of everything that's there, so that everyone will have enough to partake. For the bitter vegetable, that's 1.22 ounces (34 grams) per person, for two servings each.

There's also a pillow at everyone's chair, since we're celebrating freedom, and free people have a right to be comfortable. We'll also use our pillow throughout the Seder when the instructions call for us to lean while drinking or eating.

For the meal, many have a family custom not to eat roast meat. And talking about meals, it's a good idea to warn your guests that you won't be starting the meal for a while—that way they won't arrive starving hungry.

We've left out the most important thing you'll need for the Seder. Without one, even if you eat the matzah, drink the wine, tell the story and do everything at the right time in the right order, it's still not a real Seder.

But that's okay, because if you're making a Seder, you've probably got one already. You need one of those people who left Egypt three and a half thousand years ago. You need a Jew.

A few more tips for those years when Passover starts on Saturday night:

Since you can't light fire on Shabbat or Yom Tov, you'll need to light a candle that will last more than 48 hours on Friday before sundown. Then, on Saturday night and Sunday night, you can use its flame to light the candles for Yom Tov. (Although on Shabbat you can't transfer a flame, on Yom Tov it's permissible.)

Also, have in mind that on Shabbat you can't make any preparations for the Seder. So Friday is going to be super busy. Best to prepare your saltwater for the Karpas on Friday, as well.

Pre-Passover Shopping List

Lots of kosher for Passover food.			
For tons of kosher for Passover recipes, go to Chabad.org/PassoverRecipes.			
Lots of kosher for Passover wine.			
Grape juice.			
More kosher for Passover food.			
Lots of matzah. And more. (See the Matzah section above.)			
Candles for two nights (make that three nights if Passover starts on Saturday night).			
48- or 72-hour candle, so you can light your candles on the first two nights of Passover. (See our Candle Lighting section.)			
Apples, pears and walnuts for <i>charoset</i> .			
Find plenty of Charoset recipes at <u>Chabad.org/Charoset</u> .			
Raw horseradish (or bitter leafy vegetable).			
Romaine lettuce.			
Vegetable (like potato, onion, celery, parsley, baby carrots) for dipping.			
Boiled eggs for the Seder plate.			
Some cooked meat or chicken on its bone for the Seder plate.			
Big plates for Seder plates.			
Matzah covers. You can purchase elegant, triple-decker ones.			
Cups or glasses for everyone, holding at least three ounces.			
A bowl, preferably a little broken, for pouring the wine into from your cups.			
Print out copies of this Haggadah. If you don't have a printer, try a service like Staples, Office Depot, Fedex or UPS Store.			

Setting Up the Seder Plate

First arrange three whole matzahs, one on top of the other, with a cloth or napkin between each one. Then set up this Seder plate on top of them.

1. Zeroa:

Literally, the front leg of a sheep or goat. That may not fit on your plate, so any piece of meat that resembles it will do. Like a chicken neck.

2. Baytza:

Hardboiled egg.

3. Maror:

Bitter vegetable, usually romaine lettuce or horseradish, or a combo of the two.

Matzah:

We place three matzot under the Seder plate.



4. Charoset:

Mushy, sweet stuff. Usually made of crushed apple, pear, walnuts and wine.

Find plenty of Charoset recipes at Chabad.org/Charoset.

5. Karpas:

Dippable vegetable, such as parsley (flat-leaf parsley should be checked for bugs), celery, or carrot sticks. Chabad custom is to use onion or potato. You'll need a bowl of saltwater, as well, to dip this into*.

6. Chazeret:

More bitter vegetable. Often horseradish, or horseradish and romaine lettuce combined. Horseradish is bitter only if it's unadulterated—not pickled or sweetened. Which means you might have to purchase a root and grind it yourself (a hands-on bitter labor experience!).

^{*} If the Seder night is a Friday, prepare your saltwater before Shabbat.

+ Candle Lighting +

Before starting the Seder, all women and girls light a candle (or candles) and say a blessing. If it's **Friday night**, do this at least 18 minutes before sunset, but not after sunset. If it's **Saturday night**, don't do this until it's dark and Shabbat is over. On both Saturday night and the **second night of Yom Tov**, light from a pre-existing flame. (Make sure to prepare that before Shabbat and the holiday.)

Blessing for all nights, except Friday night:

First light the candle(s). Now draw your hands over the flames and towards yourself to cover your eyes. Then say:

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיוּ, וְצִנָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

Blessed are You, God our God, King of the universe, who has made us holy with His mitzvahs, and commanded us to light the candles of Yom Tov.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sher ki-dehshah-noo beh-mitz-voh-tahv veh-tzee-vah-noo leh-hahd-lik nayr shehl yohm tohv.

Blessing for Friday night:

If you are lighting on Friday (before sunset, of course), then it's a little different:

בַּרוּדָ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק גֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב:

Blessed are You, God our God, King of the universe, who has made us holy with His mitzvahs, and commanded us to light the candles of Shabbat and of Yom Tov.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sher ki-dehshah-noo beh-mitz-voh-tahv veh-tzee-vah-noo leh-hahd-lik nayr shehl shab-bos veshehl yohm tohv.

No matter what day it is, sign off with this joyful blessing:

אַתָּה יְיָ, אֱלֹהֵינוּ פֶּלֶּךְ הָעוֹלָם, שֶׁהֶחֵיְנוּ וְקִיְּמְנוּ וְהִגִּיעָנוּ לִזְפֵן הַזֶּה:

Blessed are You, God our God, King of the universe, who has granted us life, sustained us, and gotten us all the way to this point in time!

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm sheh-heh-khehyah-noo veh-kee-yeh-mah-noo veh-hig-ee-ah-noo liz-mahn hah-zeh.

+ The Passover Seder +

Tonight's Program

In many homes, this is sung before Kiddush:

Someone out loud or everyone:

Say	Hebrew	Rap Version
Kadaysh, Urchatz	קַדָּשׁ וּרְתַץ	Kiddush on wine, wash hands, no brachah.
Karpas, Yachatz	כַּרְפַּס יַתַץ	Eat a vegetable, break a matzah.
Magid, Rachtza	מַגִּיד רָחְצָה	Tell the story, wash hands with a brachah.
Motzi, Matzah	מוֹצִיא מַצָּה	Blessing on the matzah, blessing on the mitzvah.
Maror, Koraych	קָרוֹר כּוֹרֵדְ	Bitter leaves for eating, bitter in a wrapping.
Shulchan Oraych	שְׁלְתָן עוֹרֵדְ	Now we get to the meal, fit for a great King.
Tzafun, Bayrach	צְפּוּן בַּרַדְ	Eat the afikoman, thank God for everything.
Hallel, Nirtzah	הַלֵּל נִרְצָה	Praise God for His wonders! He accepts – despite our blunders.

While we're discussing requirements, here are the basics of what we need to get done tonight:

- 1. Tell the story of the Exodus, miracles included.
- 2. Eat matzah—lots of it. Well, at the very least, half a typical handmade shmurah matzah or a whole machine matzah.
- 3. Drink four cups of kosher wine, at set times in the Seder.
- 4. Eat a bitter vegetable.
- 5. Eat a meal.
- 6. Sing songs of praise to God for His wonders.

...and don't start any of it until after nightfall, like it says, "You shall tell your child on that night."



Kiddush on Wine



Just like our ancestors had to first leave Egypt before they could get the Torah, we first have to leave behind the busy, buzzing hullabaloo of the world so we can enter a timeless time. A space where all of us, our great-grandparents, our ancestors that left Egypt and every last Jew that lives, has lived or will live, all live all at once, as a single person.

How are we going to enter that space?

With a full cup of wine.

Wine is tonight's representative of freedom, so freely fill your cup to the brim.

On other nights, one person makes kiddush and everyone else gets a sip. Tonight is different. Everyone gets their own cup, and everyone drinks it down. Because this is cup #1 of tonight's obligatory four cups.

Make sure each cup holds at least three ounces (86 ml).

At the end of kiddush, sit down, lean to your left, and drink the whole cup. Well, at least enough wine to fill one cheek. For most of us, that's about one and a half ounces (45 ml).



Kiddush when the Seder is not on a Friday or Saturday night:

You'll find the kiddush for those days on the next pages.

Make sure it's after nightfall. Everyone stands up, their full cup in hand, and says:

Someone out loud or everyone

סַבְרִי מֶרְנָן:

אַתָּה יְיָּ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶּן: **Attention Everybody!**

Blessed are You, God our God, King of the universe, who creates the fruit of the vine.

If you want to say that first blessing like a pro:

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.

בַּרוּרָ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלְם, אֲשֶׁר בָּחַר בָּנוּ מְכָּל עָם, וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְשְׁנוּ בְּמִצְוֹתִיוּ. וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׁמְחָה, חַגִּים וּזְמֵנִים לְשָׁשׁוֹן, אֶת יוֹם חַג הַפַּצוֹת הַזֶּה, וְאֶת יוֹם טוֹב מְקְרָא קֹדֶשׁ הַזֶּה, זְמֵן חֵרוּתֵנוּ, מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְחַרְתָּ וְאוֹתָנוּ קִדְשְׁתְּ מִבְּלְ הָעַמִּים, וֹמוֹעֲדִי קִדְשֶׁךְ בְּשִׂמְחָה וּבְשְּׁשוֹן הִנְחַלְתָנוּ: בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים:

Blessed are You, God our God, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His mitzvahs.

And You, God, our God, have given us festivals for happiness, feasts and festive seasons for rejoicing!

This day of the matzah feast and this day to be called holy, the season of our freedom, to be called holy, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from all the nations, and You gave us Your festivals as a heritage in happiness and in joy.

Blessed are You, God, who sanctifies Israel and the festive seasons!

Don't say this if you said it when lighting the holiday candles:

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלָם, שֶׁהֶחֵיְנוּ וְקִיְּמָנוּ הָגִיעָנוּ לִזְמַן הַזֶּה:

Blessed are You, God our God, King of the universe, who has granted us life, sustained us, and gotten us all the way to this point in time!

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm sheh-hehkheh-yah-noo veh-kee-yeh-mah-noo veh-hig-ee-ah-noo liz-mahn hah-zeh.



Now sit, lean to the left and drink your first of the four cups of wine!

Kiddush for the Seder on Friday night:

Make sure it's after nightfall. Follow the instructions in your siddur for a Friday night Shabbat kiddush, all the way until this part, at which point everyone stands up, their full cup in hand, and says this kiddush:

אַתְקִינוּ סְעוּדָתָא דְמַלְבָּא עִלָּאָה, דָא הִיא סְעוּדָתָא דְקוּדְשָׁא בְּרִידְ הוּא וּשְׁכִינְתֵּיה:

& Someone out loud or everyone

לְּלְם הַשִּׁשִׁי: וַיְכָלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאַכְתּוֹ אֱשֶׁר עֲשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָּל מְלַאַכְתּוֹ אֱשֶׁר עֲשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל מְלַאַכְתוֹ אֲשֶׁר בָּרָא אֵלֹהִים לַעֲשׁוֹת:

סַבְרִי מֶרֶנָן:

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הַעוֹלָם, בּוֹרֵא פָּרִי הַגָּפַן: הַעוֹלָם, בּוֹרֵא פָּרִי הַגָּפַן: The sixth day.

The heavens and the earth and everything that populates them were complete.

And with the seventh day, God completed His work which He had made. So He rested on the seventh day from all His work which He had made. Then God blessed the seventh day and made it holy, for on it He rested from all His work which God had already created to be done.

Attention Everybody!

Blessed are You, God, our God, King of the universe, who creates the fruit of the vine.

If you want to say that first blessing like a pro:

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּחַר בְּנוּ מִבָּל עָם, וְרוֹמְמָנוּ מִבָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיוּ.

וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבְּתוֹת לִמְנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׁשוֹן,

אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם חַג הַפַּצוֹת הַזֶּה, וְאֶת יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, זְמֵן חֵרוּתֵנוּ, בְּאַהֲבָה מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם. Blessed are You, God, our God, King of the universe, who has chosen us from among all people, raised us above all tongues, and sanctified us through His mitzvahs.

And You, God, our God, have given us in love Shabbats for rest and festivals for happiness, feasts and festive seasons for rejoicing!

This Shabbat day and this day of the Matzot feast and this day to be called holy, the season of our freedom, in love, to be called holy, commemorating the Exodus from Egypt. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, וְשַׁבָּת וּמוֹעֲדֵי קִדְשֶׁדְ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשָּׁשׁוֹן הְנְחַלְתָנוּ: בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת וִיִשְׂרָאֵל וְהַזְּמֵנִים: For You have chosen and sanctified us from all the nations, and You have given us Your holy Shabbat and festivals as a heritage in love and favor, in happiness and in joy.

Blessed are You, God, who sanctifies the Shabbat and Israel and the festive seasons!

Don't say this if you said it when lighting the holiday candles:

בַּרוּדָ אַתָּה יְיָ, אֱלֹהֵינוּ סֶלֶךְ הָעוֹלָם, שֶׁהֶחֵיָנוּ וְקִיְּסֶנוּ וְהִגִּיעָנוּ לִזְמַן הַזֶּה:

Blessed are You, God our God, King of the universe, who has granted us life, sustained us, and gotten us all the way to this point in time!

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm sheh-hehkheh-yah-noo veh-kee-yeh-mah-noo veh-hig-ee-ah-noo liz-mahn hah-zeh.



Now sit, lean to the left and drink your first of four cups of wine!



Kiddush for the Seder on Saturday night:

Make sure it's after nightfall. Everyone stands up, their full cup in hand, and says:



Someone out loud or everyone

סברי מרנן:

Attention Everybody!

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגְּפֶּן: הָעוֹלָם, בּוֹרֵא פְּרִי הַגְּפֶּן:



Blessed are You, God our God, King of the universe, who creates the fruit of the vine.

If you want to say that first blessing like a pro:

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, אֲשֶׁר בְּחַר בְּנוּ הָעוֹלָם, אֲשֶׁר בְּחַר בְּנוּ מכל עם, ורוממנו מכל לשון, וקדשנו בְּמְצוֹתֵיו. וַתְּתָן לַנוֹ יִיָ אֱלֹהֵינוּ בְּאַהֶבָה מועדים לשמחה, חגים וזְמַנִּים לְשֵׁשׁוֹן, את יום חג הפצות הזה, ואת יום טוב מקרא קדש הזה, זמן חרותנו, מקרא קדש, זֶכֶר לִיצִיאַת מְצְרַיִם. כִּי בַנוּ בַחַרְתַּ ואותנו קדשת מכל העמים, ומועדי קַדְשֵׁךְ בִּשְׁמְחָה וּבִשַּׁשׁוֹן הִנְחַלְתַנוּ: בַּרוּדְ אתה יי, מקדש ישראל והזמנים:

Blessed are You, God our God, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His mitzvahs.

And You, God, our God, have lovingly given us festivals for happiness, feasts and festive seasons for rejoicing!

This day of the matzah feast and this day to be called holy, the season of our freedom, to be called holy, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from all the nations, and You gave us Your festivals as a heritage in happiness and in joy.

Blessed are You, God, who sanctifies Israel and the festive seasons!

On Saturday night, after Shabbat departs, we say Havdalah—to make a distinction between Shabbat and the holiday.

First, glance at the holiday candles, then say this blessing:

Blessed are You, God our God, King of the universe, who creates the lights of fire.

Now say the Havdalah blessing:

בַּרְרָּךָ אַתְּה יְיָ, אֱלֹהֵינוּ מֶלֶּהְ קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחשֶׁךְ, בֵּין ישְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדָשַׁת שַׁבָּת לִקְדָשַׁת יוֹם טוֹב הִבְדַלְתָּ, וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָ, הִבְדַלְתְּ וְקִדַּשְׁתָּ אָת עַמְּךְ יִשְׂרָאֵל בִּקְדָשְׁתֶּךְ: בָּרוּךְ אָת עַמְּךְ יִשְׂרָאֵל בִּין קֹדֵשׁ לִקֹדֵשׁ:

Blessed are You, God our God, King, our God, King of the universe, who makes the sacred distinct from the profane, the light from darkness, Israel from the nations, the seventh day from the six workdays. You have made the holiness of the Shabbat distinct from the holiness of the festival, and You have sanctified the seventh day above the six workdays. You have set apart Your people Israel and made them holy with Your holiness. Blessed are You, God, who makes a distinction between one kind of holiness and another kind of holiness.

Don't say this if you said it when lighting the holiday candles:

בַּרוּדָ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, שֶׁהֶחֵיְנוּ וְקִיְּמֶנוּ וְהִגִּיעָנוּ לִזְמֵן הַזֶּה:

Blessed are You, God our God, King of the universe, who has granted us life, sustained us, and gotten us all the way to this point in time!

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm sheh-hehkheh-yah-noo veh-kee-yeh-mah-noo veh-hig-ee-ah-noo liz-mahn hah-zeh.



Now sit, lean to the left, and drink your first of the four cups of wine!





Wash Hands, No Blessing

I know, you just sat down. But now, you're going to have to stand up. Why? Because now we all have to go to the sink to wash our hands. Your hands are clean already? You sterilized them before the meal? Sorry, not good enough. This is a ritual hand-washing we do before eating anything dipped in water, as a way of remembering the rules of purity kept in Temple times. Some bring a basin to the table, and let people wash there.

Pour water on each hand three times (or twice, as per your custom) using a washing cup. covering the entire hand each time, from the wrist to the fingertips.

Usually there's a blessing recited—but not this time. Make sure no one says the blessing by mistake.



Eat a Vegetable

Take a small piece (up to half an ounce, smaller than an olive) of whatever vegetable you're using for Karpas. Dip it into the saltwater. You need to say a blessing over it, just like with any other piece of food. But have in mind that this blessing also covers the bitter herbs you'll be eating later on. Now say the blessing:



בַּרוּדָ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדְמָה:

Blessed are You, God our God, King of the universe, who creates the fruit of the earth.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-ah-dah-mah.

And munch.



Now, you may ask, why did we do that right after Kiddush?

We did that so that someone would ask why we did that right after Kiddush. Because it's not the usual order to begin a meal with a tiny snack. Usually, you go straight for the bread. To which the answer is: So that someone will ask why we did that.

Because, tonight, people are supposed to ask questions. Especially children. And, even if we don't have answers to all the questions (like that one), we can tell the story as an answer to a lot of questions. Because when a story answers a question, it's a story that's remembered.



Break a Matzah

We need to tell the story with matzah on the table. But it has to be matzah that's not whole. That's what the Torah calls "bread of suffering," reminiscent of the suffering of Egyptian slavery. So:

- 1. Grasp the middle matzah.
- 2. Break it in half (while it's still covered).
- 3. Leave the smaller half between the two other matzahs. This is the matzah over which the Haggadah is recited. (The other two matzahs are there because we always use two whole matzahs at Shabbat and holiday meals.)
- 4. The larger piece is called the Afikoman (which basically means "dessert"). With this piece, you have several options:
 - → Hide it somewhere. Later, when the kids are restless, you can offer them a reward for finding it.
 - → An ancient custom of many Middle-Eastern Jews: Wrap the pieces in napkins, then in a scarf. Then wrap the scarf over the shoulders of the children, so that the matzah is under their arms. Tell them that they are the Children of Israel, carrying the matzah out of Egypt.
 - → Just keep it somewhere safe. You'll need it at the end of the meal.



Here's a fun idea. Ask everyone to vote on which piece is bigger and which piece is smaller.

The custom of the Rebbe Rashab, Rabbi Sholom DovBer Schneersohn (1860–1920), the fifth Rebbe of Lubavitch, was to break the larger (Afikoman) piece into five pieces. That's very Kabbalistic. You see, God created the world with divine speech. But wait: God speaks? He's not a person with a mouth or a larynx. How does He speak?

Well, He brings His thoughts into reality—just like we bring our thoughts to other people with our speech. Except that His thoughts actually become real. We coordinate our throat, tongue, palate, teeth and lips—five different devices—to divide up a simple breath into many different sounds. That's because God designed us to mirror His mode of talking. He uses five basic means to divide His divine, creative energy into the infinite articulations that create everything in the universe.

Our job is to reconnect all things back to their origin, as they are all united within that divine energy, before they were divided up. That's what we accomplish with every mitzvah we do in this world. And that's reflected in breaking the Afikoman into five pieces, hiding them, then bringing them out and eating them.



Tell the Story

Introducing Matzah

Now it's time to formally introduce the centerpiece of our celebrations tonight, the humble matzah. So we uncover the matzah a little for all to see, and then we all say or sing:

לַחְפָּא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּהָתָנָא בְּהַתְנָא בְּהַעָּגְים. כֹּל דְּכְפִין יֵיתֵי יְיֵכוּל, כֹּל דְּכְפִין יֵיתֵי יְיֵכוּל, כֹּל דְצְרִידְ יֵיתֵי וְיִפְּסָח. הַשַּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עַבְדִין, לְשַׁנָה הַבַּאַה בְּנֵי חוֹרִין: הַשְּׁתָּא עַבְדִין, לְשַׁנָה הַבַּאַה בְּנֵי חוֹרִין:

This is the bread of poverty that our ancestors ate in the land of Egypt. Whoever is hungry, come eat with us! Whoever is needy, come join our Seder! This year we're here; next year in the land of Israel! This year we're slaves; next year we will be free!



This may seem a little bizarre. We came to celebrate our freedom, and here we are saying that we're still slaves. So what are we celebrating?

The truth is, the Exodus never really accomplished its goals. A lot of things never went as planned. And so, eventually we ended back up in exile again.

That's how it goes with top-down relief projects. If you want to make lasting change, it's got to come from within the people.

And that's precisely what we are planning to do tonight: We're going to liberate ourselves from our own private exiles, and thereby facilitate the Exodus of the entire world. How? By doing the mitzvahs of the Seder from a place deep inside.

Pour the Second Cup

Now cover the matzah for the Four Questions.. Then everyone refills their cup.

This is the cup over which we tell the Exodus story.

Mah Nishtanah

The Four Questions



In many homes, everyone begins this by saying, "Dad/Tatte/Abba, I want to ask you four tough questions." Even if they don't have a dad there.

Because the Haggadah is described in the Torah as an answer to a child's question. After all, children get what you're telling them only when it answers their question.

In case the children have no questions, we provide four right here. But really, we are all children tonight. We are all reborn, leaving our own Egypt. And who do we ask? Dad. Our ultimate Dad.

On the night of Passover, a Jew sits with the Creator of the Universe, and says, "Dad, I want to ask you four questions: Why is this night different than any other night? Why is this darkness different than any other darkness? Why did You abandon us to this exile for almost 2,000 years? Why all this bitterness?"

And then, as is the responsibility of every parent on the night of Passover, the Creator of the Universe must respond.

He must respond that on this night, He is going to take each of us by the hand and shlep us out of our personal Egypt, and the whole world out of its darkness.

And then we will see that the darkness was all worthwhile, really worthwhile.





מַרה נִשְׁתַנְה

הַלַּיְלָה הַזֶּה מִכֶּל הַלֵּילוֹת.

שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת הַלַּיִלָה הַזֵּה שִׁתֵּי פִעַמִים:

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ אוֹ מַצְה, הַלַּיִלָה הַזֵּה כָּלוֹ מַצָה:

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, הַלַּיִלָה הַזָּה מַרוֹר:

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסָבִּין, הַלַּיְלָה הַזֶּה כָּלְנוּ מְסָבִּין: I've got four questions to ask.

Basically, I want to know:

What makes tonight different from every other night?

- 1. Because on other nights we don't go dipping vegetables before we start the meal. Tonight, we do that, so we end up dipping twice! One time in saltwater, and once in the mushy apple-and-walnut stuff!
- 2. Because on other nights we can eat chametz or we can eat matzah. Tonight, everything is matzah!
- 3. Because on other nights, we eat all sorts of vegetables. Tonight, we make a big deal out of eating a bitter vegetable!
- 4. Because on other nights, we sit or we lean or whatever. Tonight, when we drink wine or eat matzah, everyone's leaning!



Now everyone can sing together the original Hebrew—even if you don't know Hebrew:

Everyone:



Mah nish-tah-nah hah-lai-lah hah-zeh Mee-kohl hah-lay-loht, Mee-kohl hah-lay-loht?

Sheh-beh-khohl hah-lay-loht ayn ah-noo maht-bee-leen
Ah-fee-loo pah-ahm eh-khat. Ah-fee-loo pah-ahm eh-khat
Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh
Shtay peh-ah-meem!
Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh
Shtay peh-ah-meem!

Sheh-beh-khohl hah-lay-loht ah-noo okh-leen Kha-maytz oo-mah-tzah, Kha-maytz oo-mah-tzah Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh Koo-loh mah-tzah! Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh Koo-loh mah-tzah!

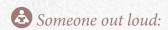
Sheh-beh-khohl hah-lay-loht ah-noo okh-leen Sheh-ahr yeh-rah-koht, sheh-ahr yeh-rah-koht Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh Mah-rohr! Mah-rohr! Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh Mah-rohr! Mah-rohr!

Sheh-beh-khohl hah-lay-loht ah-noo okh-leen
Bayn yoh-shveen oo-vayn meh-soo-been
Bayn yoh-shveen oo-vayn meh-soo-been
Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh
Koo-lah-noo meh-soo-been!
Hah-lai-lah hah-zeh, Hah-lai-lah hah-zeh
Koo-lah-noo meh-soo-been!

The Answer: Take One

Now we're about to start telling the story. The story is supposed to be told over matzah. So we uncover the matzah for all to see. The story is about G-d's love for us, how He carried us out of the humiliation of soul-crushing slavery to bring us close to Him. So we begin:

Uncover the matzah.



לָבְרָעֹה בְּמִצְרִים, נִיּוֹצִיּגֵנוּ יְיָ אֱלֹהֵינוּ יִּשְׁבַּרְעֹה בְּמִצְרִיִם, יִיּ אֱלֹהֵינוּ יִיְ אֱלֹהֵינוּ מְשְׁם בְּיָד חֲזְקָה וּבִזְרֹעַ נְטוּיָה, וְאִלּוּ לֹא הוֹצִיא הַפְּןדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִּפְצְרִים, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי בָנִינוּ מְבְיִים, מְשִׁרִים, מְשְׁרִים. מְשְׁרָנוֹ לְפַרְעֹה בְּמִצְרְיִם. וַאֲפִילוּ כָּלְנוּ תְבִינוּ לְפַרְעֹה בְּמִצְרְיִם. וַאֲפִילוּ כָּלְנוּ תְבִינוּ לְפַבְּרוֹ הְבִּנִים כָּלְנוּ נְבוֹנִים כָּלְנוּ וּבְיִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַבּּר יִיֹדְעִים אֶת מִצְרִים, וְכָל הַמַּרְבָּה לְסַבּּר בִּיצִאַת מִצְרִים, וְכָל הַמַּרְבָּה לְסַבּּר

We started off as slaves. Slaves to the Pharaoh in Egypt. Until God liberated us from there with what they call "a strong hand and outstretched arm"—basically, a lot of big miracles.

In fact, if He hadn't taken us out of there, we would be slaves, our children would be slaves, our grandchildren would be slaves...and so on. Nobody would even have thought of the whole idea of freedom.

That's why we're telling this story tonight. Even if we would all be wise and understanding, even if we all knew everything that's written in the Torah and all the holy books, it would still be a mitzvah for us to tell this story tonight. And the more you tell of this story the better.

So if you have anything to add to what I'm going to say, or any questions to ask, please speak up.

A lot of people like to sing these words:





Ah-va-deem hah-yee-noo hah-yee-noo!
Leh-fah-roh beh-mitz-rah-yim beh-meetz-rah-yim!
Ah-va-deem hah-yee-noo hah-yee-noo!
Leh-fah-roh beh-mitz-rah-yim beh-meetz-rah-yim!
Ah-va-deem hah-yee-noo hah-yee-noo!
Leh-fah-roh beh-mitz-rah-yim beh-meetz-rah-yim!

How Five Big Rabbis Spent an Entire Night Doing This

Someone out loud:

בְּלַעְטֶּרְ בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשָׁעַ וְרַבִּי אֶלְעָזֶר בָּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסְבִּים בִּבְנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אותוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שִׁמַע שֵׁל שַׁחֵרִית:

לַכְּרִי אֶלְעָזֶר בֶּן עֲזַרְיָה:

בְּרֵי אֶלְעָזֶר בֶּן שִבְּעִים

שָׁנָה, וְלֹא זְכִיתִי שֶׁתֵּאָמֵר יְצִיאַת

מְצְרַיִם בַּלֵּילוֹת, עַד שֶׁדְּרָשָׁהּ בֶּן

זוֹמָא, שֶׁנָּאֱמַר: לְמַעַן תִזְּכֵּר אֶת יוֹם
צֵאתְךְ מֵאֶרֶץ מִצְרִים כֹּל יְמֵי חַיֶּיךְ.
יְמֵי חַיֶּיךְ הַיָּמִים, כֹּל יְמֵי חַיֶּיךְ
יְמֵי חַיֶּיךְ הָעִוֹלְם הַזֶּה, כֹּל יְמֵי חַיֶּיךְ
יְמֵי חַיֶּיךְ הָעוֹלְם הַזֶּה, כֹּל יְמֵי חַיֶּיךְ
יְמֵי חַיֶּיךְ הָעוֹלְם הַזֶּה, כֹּל יְמֵי חַיֶּיךְ

Just to give an example: There was an instance where five of the greatest rabbis were sitting at a seder in B'nei Brak the whole night telling the story of the liberation from Egypt. Big rabbis: Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon.

They didn't stop until their students arrived and said, "Our teachers! It's already time to say the morning Shema!" (That's the "Hear O Israel, God is our God, God is One"—that we say every morning and every night.)

What do you think they were discussing?

Well, for one thing, Rabbi Elazar pointed out that he was about seventy years old...well, he wasn't really—he was still a teenager—but he miraculously got this distinguished beard so that people would respect him when he was appointed head of the Supreme Court. So he looked seventy. And he had the wisdom of a seventy-year-old sage.

At any rate, Rabbi Elazar had not been able to resolve the whole issue of whether or not we have to mention the Exodus every night of the year. Everything revolves around these words from the Torah:

"...in order that you should mention the Exodus from Egypt all the days of your life."

So since we did that already in the morning when we said the last paragraph of the Shema, why say that last paragraph again at night?



It turns out that the rabbis are also debating another important point: In the Messianic Era, will we still tell the miraculous story of how we left Egypt? Ben Zoma would tell you, "No way! After seeing the entire world enter an era of wisdom and peace, we will tell that story instead. As for miracles—we will be ever-aware of all the amazing miracles constantly surrounding us!"

But the rest of the rabbis disagree. They say that even after all the incredible miracles when we leave this final exile—way beyond the miracles of Egypt—we will still make mention of the Exodus from Egypt. Because that's when it all began.

As it turns out, that very day Ben Zoma (no, Ben wasn't his first name—that means "son of Zoma") had explained that there's an extra word here: It says "all the days of your life." There are plenty of other things the Torah tells me to remember, and it's self-understood that I have to remember it every day without being told so. If you don't remember every day, you're not remembering, you're forgetting, right?

So Ben Zoma came up with a simple formula:

Days of your life = In the daytime, while the sun is shining.

All the days of your life = In the daytime + the nighttime.

What about the rest of the rabbis? It seems they didn't have the same appreciation of Ben Zoma's insight. They provided a different formula:

Days of your life = The life of this world.

All the days of your life = The life of this world + the life of the world to come (a.k.a. the Messianic Era).

So according to the rest of the rabbis, Ben Zoma has no proof from this verse.



The Four Children at the Seder

Now, before we get to the Exodus story, there's a kind of blessing to say before the mitzvah of telling the story:

& Everyone:

הַפְּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ הוֹא, בְּרוּךְ הוֹּא, בְּרוּךְ שִׁנְתַן תּוֹרָה לְעֵפוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא:

Blessed is the One Who Encompasses the Entire World, blessed be He. Blessed is the One who gave Torah to His people, blessed be He.

A lot of people like to sing these words:



Bah-rookh hah-mah-kom, bah-rookh hoo! Bah-rookh sheh-nah-tahn toh-rah Bah-rookh sheh-nah-tahn toh-rah Leh-ah-moh yis-rah-ehl - bah-rookh hoo!

Someone out loud:

אַרְבָּעָה בָנִים דִּבְּּרָה תוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שָׁאֵינוֹ יוֹדֶעַ לְשָׁאוֹל: The Torah is so concerned that we get this story across, it tells four different ways to tell four different kinds of kids this story.

- 1. One is a bright, inquisitive kind of kid.
- 2. One is (temporarily) wicked. 3. One is simple. 4. And one just doesn't know how to ask questions. *Nebach**.

You learn by asking questions—so the child with the brightest question comes first:

The Bright One

Someone else out loud:

מַה הוּא אוֹמֵר: מָה הָעֵדֹת וְהַחָקִים וְהַפִּשְׁפָּטִים אֲשֶׁר צִוְּה וְיִ אֱלֹהֵינוּ אֶתְכֶם. וְאַף אַתָּה אֱמוֹר לוֹ כְּהִלְכוֹת הַפֶּסַח, אֵין מַפְטִירִין אַחַר הַפָּסַח אֲפִיקוֹמָן: What does the bright one say?

"Explain to me all the symbolism, the rituals and the rules that God our God commanded you."

So you have to tell him all the rules of Passover, all the way to the last rule, that you don't eat anything after the Afikoman.

^{*} That's a Jewish way of saying, "poor thing." Sort of.



What's inside this child's question? Here are some possibilities:

- 1. This child is really excited about learning. That's real wisdom. So you teach.
- 2. This child doesn't get why we have to do all these rituals. If God is spiritual, then why don't we just philosophize and meditate?

So you explain that God is beyond spiritual. You can't reach God with your mind, but you can be one with God by doing mitzvahs.

3. This child doesn't get how we could reach to a God who is way beyond any spiritual philosophizing or meditating. Why do we try to understand anything at all? Just do it!

So you explain that God wants us to connect to Him with every part of us, including our mind and heart. The ultimate point in the Seder is the taste of a matzah lingering in your mouth, symbolizing the delicious flavor of knowing what can't be known.

The (Temporarily) Wicked One



Someone else out loud:

מַה הוא אומֵר: מָה הָעֲבדָה הַזֹּאת לַכֶם. לַכֶם וְלֹא לוֹ, וּלְפִי שֵׁהוֹצִיא אֵת עַצְמוֹ מְן הַכְּלֵל, בָּפַר בְּעָקָר. וְאַף אַתָּה הַקְהֵה אֶת שְׁנָּיו ואמר לו: בעבור זה עשה יי לי בצאתי מפצרים, לי ולא לו, אלו היה שם לא היה נגאל:

As for the one who is (temporarily) wicked, what does he say? "Why do you people do all this?" He says "you people," excluding himself. He's denying the basis of the entire Seder that we are one people. How can you celebrate Passover if there's no Jewish People? So you blunt his argument. You quote the verse, "It's because of this that God did all these things for me when I left Egypt." If he's excluding himself already, he's excluding himself from leaving Egypt. If he had been there, he would never have been redeemed.

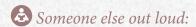


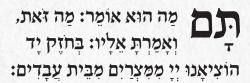
Of course, this time around, he'll come with us. Nobody will be left behind, because the Torah has made us into an indivisible whole. Only if he had been there, before the Torah was given, would he never have been redeemed.

And maybe when he hears that, he'll get how amazing this Torah is—that it connects us together no matter what. Maybe that's why we put him next to the bright child—so that he can teach him that.



The Simple One





What about the simple one? Well, he just sits there in total amazement and says, "What is this?" So you tell him about all the amazing miracles, saying, "With a mighty hand, God took us out of Egypt, where we were slaves!"



The simple child may not be too bright, but in a way, he's more in touch with God.

First of all, because God is simple. When you're complicated, you end up going in circles and you lose the simple point at the center, a.k.a. God. That's something bright people need to learn from simple people.

Secondly, because he's forever in wonder. As soon as you've lost wonder, you've lost touch with truth.

Which brings us to the next child...

The Inquisitively Challenged One

Someone else out loud:

יוֹדֵעַ לִשְׁאוֹל, אַתְּ פְּתַח לוֹ, שֶׁנֶּאֶמַר: וְהִגַּדְתָּ לְבִנְדְּ בִּיוֹם הַהוֹא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בָּצְאַתִי מִפְּצְרַיִם:

And the one who doesn't know how to ask questions? Well, you'll have to open the conversation for him. Tell him things that will get him to ask. Tell him, "God did all these things for me in Egypt so that I would do all this stuff. Including stuff like trying to get you to ask questions."



If you're not inquisitively challenged, you're probably asking: Where does the Torah speak about four children?

Well, it speaks about them by bringing up their questions. For three of them, that is. In one of the four instances of parent-to-child transmission of this story, the question is absent. That's child #4—the child that doesn't ask.

Perhaps that's because he's kind of absent himself. Sure, he's sitting there at the Seder. He goes through all the motions. He does exactly what he's supposed to do. But if he were really there, in mind, heart and soul, he would have questions.

Your job then is to open him up, get him engaged. Get him to ask questions. Otherwise, how will he learn?



You may have heard of the fifth child.

That's the one who didn't turn up tonight. Probably not his fault. He might not even know it's Passover. If he would, and if he knew how much we would like to see him, good chance he would be real eager to come.

This Seder is for the fifth child as well. Because if we're inspired enough by this Seder, we'll make sure that fifth child will be at the next one.

The Question of the Inquisitively Challenged Child

Someone else out loud:

לכולל מראש חֹדֶשׁ, תַּלְמוּד לוֹמַר: בַּיוֹם הַהוּא. אִי בַּיוֹם הַהוּא, יָכוֹל מִבְּעוֹד יוֹם, תַּלְמוּד לוֹמַר: בַּעֲבוּר זָה, בַּעֲבוּר זָה לֹא אָמַרְתִּי אֶלָא בְּשָׁעָה שֶׁיֵשׁ מַצְה וּמָרוֹר מֻנָּחִים לְפָנֶיך:



Two Voices:

You: Hold on, maybe we were supposed to do this Seder on Rosh Chodesh—15 days ago, on the first day of the month!

Kid: Umm. Why then?

You: Because that's when God told Moses about the mitzvah of Passover.

Kid: Okay, so we messed up.

You: Nope, it says on that day.

Kid: Okay, so let's get on. What do we say next?

You: Not so simple. Because then we should be doing it during the day. Now it's night already.

Kid: So it's over. Let's eat.

You: Not so fast. You see, it says "for sake of this stuff." Meaning this matzah and bitter herbs that we eat on the night of Passover. So we have to wait until we're supposed to eat that stuff—and that's tonight.

Kid: But why do we have to tell a story to food?

Someone out loud:

See? It worked!

The Answer: Take Two



As with most things Jewish, there's more than one opinion on how to tell the story of the Exodus.

Everyone agrees that we start with what was wrong and end with what went right. One opinion is that what was wrong was that we were slaves in Egypt. The other opinion is that it started long before that, when we were idolaters.

To keep everyone happy, we have two beginnings of the story.

Someone out loud:

מִתְּחָלָּה עוֹבְדֵי אֲבוֹדָה זָרָה

הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁוֹ קַרְבָנוּ הַפָּקוֹם לַעֲבֹדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשָׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר הַנָּהָר יִשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר, וַיַּעַבְדוּ אֱלֹהִים אַחָרִים:

אָת אָבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר, וָאוֹלֵךְ אֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וָאַרְבָּה אֶת זַרְעוֹ וָאָתֶן לוֹ אֶת יִצְחָק: וָאָתֵן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עשָׁו, וָאָתֵן לְעֵשָׁו אֶת הַר שֵׁעִיר לֶרָשֶׁת אוֹתוֹ, וְיַעֲקֹב וּבָנָיו יִרְדוּ מצרים: Now, here's an embarrassing and shameful fact, that we're going to have to admit:

Originally, our ancestors were idolaters. But now, the One Who Encompasses Everything has brought us into a great deal, working exclusively for Him.

That's what Joshua said to all the people:

So says God, the God of Israel, "Your fathers lived on the other side of the river for a long time. There was Terach, the father of Abraham and Nahor. And they served other gods.

"So I took your father Abraham from the other side of the river and I walked him through the whole land of Canaan. I gave him lots of descendants. I gave him Isaac. To Isaac I gave Jacob and Esau. To Esau, I gave Mount Seir to take over. Jacob and his children went down to Egypt."





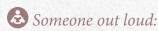
Abraham was the first iconoclast—meaning, literally, an idol-smasher.

Abraham saw that demagogues were abusing the natural awe and wonder of the human soul to establish their power over society. All on his own, he rediscovered a forgotten truth—that there's really only one source of all power and existence, and He has nothing to do with what these charlatans were preaching.

Most importantly, Abraham had a conviction that this All-Powerful Being is just and cares about what's going on down here with us little creatures. And so, he stood up for justice and compassion.

And that's how the Jewish People got started.

The Promise of Protection



שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל,
בָּרוּךְ הוּא, שֶׁהַקְּדוֹשׁ
בָּרוּךְ הוּא חִשֵּׁב אֶת הַקֵּץ לַעֲשׁוֹת כְּמָה
שָּאָמֵר לְאַבְרָהָם אָבִינוּ בִּבְרִית בֵּין
הַבְּתָרִים, שֶׁנֶּאֱמֵר: וַיֹּאמֶר לְאַבְרָם: יָדֹעַ
הַבְּעִרִים, שֶׁנֶּאֱמֵר: וַיֹּאמֶר לְאַבְרָם: יָדֹעַ
הַּבְע כִּי גֵר יִהְיֶה זַרְעֲךְ בְּאֶרֶץ לֹא לָהֶם,
וַעֲבָדוּם וְעִנּוּ אֹתְם, אַרְבַּע מֵאוֹת שְׁנָה:
וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דְּן אָנֹכִי,
וְאַחֲרֵי כֵּן יֵצְאוּ בִּרְכָשׁ גָּדוֹל:

Here's another Seder blessing:

"Blessed is the One who keeps His promise to Israel, blessed be He!"

You see, the Holy One Blessed Be He set a limit to how long we would be in exile—just like He promised to Abraham in the Deal Between the Parts.

Here's what He said to Abraham:

"Know that your children will be strangers in a land that is not theirs for four hundred years. They will be enslaved and oppressed. Also know that I will judge the nation that they serve. Then I will take them out with great wealth."



Now we cover the matzah, lift up our cups, and sing this song:

& Everyone:

שָׁעְמְדָה לַאֲבוֹתִינוּ
י י י י יְלְנוּ, שֶׁלֹא אֶחָד
בְּלְבַד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא
שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ בָּרוּךְ הוּא
מַצִילֵנוּ מִיִּדְם:

It's this promise that has stood strong for our ancestors and us.

Because not just one nation alone has arisen against us to wipe us out. In every generation, they stand against us to wipe us out.

And each time, the Holy One Blessed be He saves us from their hand.

Veh-hee sheh-ahm-dah lah-ah-voh-tay-noo veh-lah-noo Sheh-loh eh-khahd bil-vahd ah-mahd ah-lay-noo leh-kha-loh-tay-noo Eh-lah sheh-beh-chohl dohr vah-dohr ohm-deem ah-lay-noo leh-kha-loh-tay-noo Veh-hah-kah-dohsh bah-rookh hoo mah-tzee-lay-noo mee-yah-dahm.

Put down the cup and uncover the matzah again.

Divine Protection at Work

Someone out loud:

וּלְמַד מַה בִּקִשׁ לָבָן

הָאֲרַמִּי לַעֲשׁוֹת לְיַעֲקֹב

אָבִינוּ, שֶׁפַּרְעֹה לֹא גָזַר אֶלָּא עַל

הַזְּכָרִים, וְלָבָן בִּקִשׁ לַעֲקוֹר אֶת

הַכֹּל, שֶׁנָּאֶמַר: אֲרַמִּי אֹבֵד אָבִי,

וַיֵּרֶד מִצְרַיְמָה וַיָּגָר שָׁם בִּמְתֵי מְעָט,

וַיְהִי שָׁם לְגוֹי גָּדוֹל עָצוּם וָרָב:

For the prototype example of that protection at work, take a look at what Laban the Aramean attempted to do to Jacob, father of all us Jews. After all, Pharaoh only made a decree against baby boys, but Laban was out to uproot the entire nation.

That's what it says: "An Aramean was out to annihilate my father."

That was when Jacob picked up his entire family to get out of the clutches of Laban, his corrupt father-in-law.

Laban got wind of this and chased after him. But God intervened, appearing to Laban in a dream, warning him not to hurt Jacob.

Divine protection works. After all, we're still here.

People are looking for miracles. Why did they happen back then and not today?

But the fact that you are here today and you know you are a Jew is the greatest of miracles. Just because we don't notice the miracles doesn't make them any less miraculous.

Unpacking a Packed Passage, Part 1



Now we'll start telling the story of our descent to Egypt, our enslavement, and our liberation from there. We'll do that by taking four terse lines of Torah that pack in the entire story, unpacking them one by one for the details. As we do that, everybody should add in more details that they've learned, or implications that they see in there.

The verses we'll use are those we would say when we brought our first-fruits to the Temple. We gave a basket of produce to a Kohen and recited these verses to tell the story of the Exodus and to thank God for the Promised Land. Since everyone knew them by heart, they served as the everyman's Jewish history in a nutshell. So they're packed tight with meaning.

To make things clearer, here's the entire passage that we're going to unpack:

- 1. An Aramean was out to annihilate my father. Eventually, he went down to Egypt. He was visiting there with very few people, but he ended up becoming a mighty people there, powerful and populous. (Deut. 26:5)
- 2. The Egyptians treated us badly and they made us suffer, and they assigned us hard work. (Deut. 26:6)
- 3. And we cried out to God, the God of our fathers, and God heard our voice and saw our suffering, our labor and our oppression. (Deut. 26:7)
- 4. And God took us out of Egypt with a strong hand and with an outstretched arm, with a huge spectacle, with signs and with wonders. (Deut. 26:8)



Someone out loud:

פְצְרַיְמָה, אָנוּס עַל פִּי הדּבּוּר:

"He went down to Egypt."

That's telling us that Jacob went down to Egypt even though he didn't really want to. It was a divine decree —he was given no choice.

Let's unpack that whole verse we just quoted:

1. An Aramean was out to annihilate my father. Eventually, he went down to Egypt. He was visiting there with very few people, but he ended up becoming

a mighty people there, powerful and populous.

"He was visiting there..."

That means he never went there to stay, just for a short visit. Take a look at what his sons said to Pharaoh: And they said to Pharaoh, "We've just come for a short stay in the land. You see, there's no pasture left for us in Canaan because the famine is so bad there. So now could you please let your servants [i.e. Jacob & sons] sit it out for a while in the Goshen territory?"

ויגר שם, מלמד שלא ירד יעקב אבינו להשתקע במצרים אַלָא לָגור שָם, שֵׁנָאֵמֶר: וַיּאמְרוּ אַל פַּרעה לָגור בַאַרץ בַאנוּ, כִּי אָין מִרְעֶה לַצֹאן אֲשֶׁר לַעֲבָדֶידָ, פִי כַבֶּד הַרַעָב בָּאָרֶץ כְּנַעָן, וְעַתָּה יֵשְׁבוּ נָא עֲבָדֶיךְ בארץ גשן: בָּלֶתְלְ מְעָט, כְּמָה שֶׁנֶּאֶמַר: בְּשִׁבְעִים נָפָשׁ יִרְדוּ אֲבֹעֶיךְ מִצְרְיְמָה, וְעַתָּה שְּׂמְדְּ יְיָ אֱלֹהֶידְ כְּכוֹרְבֵי הַשָּׁמֵיִם לָרֹב: אֱלֹהֶידְ כְּכוֹרְבֵי הַשָּׁמֵיִם לָרֹב:

וַיְהִי שָׁם לְגוֹי, מְלַמֵּד שֶׁהִיוּ יִשְׂרָאֵל מצינים שם:

נָּדוֹל עָצוּם, כְּמָה שֶׁנֶּאֱמֵר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ בִּמִאֹד מָאֹד וַתִּמֶּלֵא הָאָרֶץ אֹתַם:

וָרָב, כְּמָה שֶׁנֶּאֱמַר: וָאֶעֱבֹר עָלַיִּדְ וָאֶרְאֵדְ מִתְבּוֹסֶסֶת בְּדָמִיִדְ, וָאֹמַר לָדְ בְּדָמִיִּדְ חֲיִי, וָאֹמֵר לָדְ בְּדָמִיִּדְ חֲיִי: רְבָבָה כְּצֶמַח הַשָּׁדֶה נְתַתִּיִּדְ, וַתִּרְבִּי וַתִּגְּדְלִי וַתְּבֹאִי בַּעֲדִי עֲדָיִים, שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צְמֵּחַ, וְאַתְּ עֵרֹם וְעַרְיַה:

"...with very few people..."

That's just like Moses said:

There were only seventy people when your fathers descended to Egypt. But now, God your God has made you as plentiful as the stars of the heavens.

"...but he ended up being a people..."

That tells us that the Jewish People stood out there. They were a distinct people, a people apart.

"...a mighty people, powerful..."

That's a reference to what the Exodus story tells: And the Children of Israel were fruitful and swarmed and increased and became very, very powerful. The land was filled with them.

"...and populous."

That's like the prophet Ezekiel was told to say, describing the Jewish People when God saved them from Egypt (using powerful metaphors that cry out for unpacking): And I passed over you and I saw you wallowing in your blood. So I said to you, "In your blood shall you live." And I said to you, "In your blood shall you live." I made you thrive like the plants of the field, and you grew and you matured and you became very beautiful, your bosom wellformed and your hair grown long. But you were naked and bare.



The Haggadah doesn't unpack these metaphors, but here's the traditional meaning:

In Egypt, we were downtrodden and beaten till we bled. But God gave us two blood-mitzvahs so that we would be worthy of liberation: The blood of the Passover lamb that we painted on our doorposts, and the blood of circumcision (since all males had to circumcise before leaving).

The oppression of Egypt that was meant to destroy us actually made us greater, more powerful, more mature and much more beautiful in God's eyes. The women were determined to continue having children, and so they prettied themselves up and brought food to eat with their husbands out in the field. This way, they ensured the continuity of the Jewish people. But we were still naked and bare. Mitzvahs are clothing for the soul. We had to get to Sinai to get that clothing.

Unpacking a Packed Passage, Part 2

Someone else out loud:

וַיָּרֵעוּ אֹתָנוּ הַפִּּצְרִים וַיְעַנּוּנוּ, וַיִּתְנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

וַיָּרֵעוּ אֹתָנוּ הַפִּצְרִים, כְּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְּמָה לוֹ, פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרֶאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל שׁנְאֵינוּ, וְנִלְחַם בָּנוּ וְעַלַה מִן הַאַרֵץ:

וַיְעַנּוּנוּ, כְּמָה שֶׁנֶּאֱמַר: וַיָּשִׂימוּ עָלִיוּ שָּׁרֵי מִסִּים לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם, וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה, אֶת פִּתֹם וְאֶת רעמסֵס:

וַיִּתְנוּ עָלֵינוּ עֲבֹדָה קְשָׁה, כְּמָה שֶׁנֶּאֱמַר: וַיַּעֲבִדוּ מִצְרַיִם אֶת בְּנֵי יִשְּׁרָאֵל בְּפָּרֶדְ: וַיְּמְרֵרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קְשָׁה בְּחֹמֶר וֹבְלְבַנִים וּבְכָל עֲבֹדָה בַּשָּׁדָה, אֵת כָּל עַבֹדָתַם אֲשֶׁר עַבִדוּ בַהֵּם בִּפַּרֵדְ: Now let's take a look at the next verse we would say there in the Temple:

2. The Egyptians treated us badly and they made us suffer, and they assigned us hard work. Unpacking that now:

"The Egyptians treated us badly..."

That's a reference to the story in Exodus, where Pharaoh says to his people:

Come, let us act cunningly with these people. Otherwise they'll keep multiplying, and then, what if there's a war against us? They will join our enemies, fight against us, and go up out of the land! (Which really meant that he was afraid we would drive them out of the land.)

"...and they made us suffer..."

That's a reference to the next part of the story:

They set taskmasters over the Jews to make them suffer under their load. The Jews built storage cities for Pharaoh, namely Pitom and Ramses.

"...and they assigned us hard work."

That's the next part of the story:

The Egyptians made the Children of Israel work under body-and-soul-breaking conditions. They embittered their lives with hard work, with mortar and with bricks and all kinds of field work. Everything they made them do was to break them.





If you're identifying with this story, that may be because it sums up the human condition. We're all slaves of Pharaoh. We're enslaved by our positions in life, by our everyday tasks, and just by having physical bodies. That's our Egypt.

We feel that way because we don't really belong where we are. Because we're all God's children, divine sparks sent to earth on a mission to heal and transform the world, to build a home for God on a Godly planet. But we can't do that if we stay trapped where we are, stressed out about building yet bigger and yet more impressive monuments for our own Pharaohs.

We need to escape our personal limitations and the prison that others want to keep us in that's holding us back from making that happen. And that's our Exodus.

There's a key difference, however. In Egypt, we could only wait for God to take us out from there with miracles and wonders. In our case, God is also waiting for us to do some miracles and wonders.

That's why He gave us a Torah, to show us how to make miracles. To take the mud of a mundane world and transform it into the building bricks of a beautiful world.

We do our miracle, and He will do the rest.

Unpacking a Packed Passage, Part 3

Someone else out loud:

ַנְצָעָל אֶל יְיָ אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמֵע יְיָ אֶת קֹלֵנוּ, וַיִּרְא אֶת עָנְיֵנוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ:

וַנְצְעַק אֶל יְיָ אֱלֹהֵי אֲבֹתֵינוּ, כְּמָה שֶׁנֶּאֲמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ, וַתַּעַל שִׁוְעָתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת קֹלֵנוּ, כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב: 3. And we cried out to God, the God of our fathers, and God heard our voice and saw our suffering, our labor and our oppression.

Now to unpack that:

"And we cried out to God, the God of our fathers..."

That's how the story in Exodus continues:

It was during that long period of time that the king of Egypt died. The Children of Israel moaned from their labor. They cried out, and their cry to be saved from their work rose up to God.

"...and God heard our voice..."

That's the next part of the story:

God heard their groans, and God remembered His covenant that He had made with Abraham, with Isaac and with Jacob.

וַיַּרְא אֶת עָנְיֵנוּ, זוֹ פְּרִישׁוּת דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשִּׂרָאֵל, וַיָּדַע אֱלֹהִים:

וְאֶת עֲמֶלֵנוּ, אֵלוּ הַבָּנִים, כְּמָה שֶׁנֶּאֶמֵר: כָּל הַבֵּן הַיִּלוֹד הַיְאֹרָה תַּשְׁלִיכָהוּ, וְכָל הבת תחיון:

ְוְאֶת לַחֲצֵנוּ, זֶה הַדְּחַקּ, כְּמָה שֶׁנֶּאֱמֵר: וְגַם רָאִיתִי אֶת הַלַּחַץ אֲשֶׁר מִצְרַיִם לחצים אתם:

"...and saw our suffering..."

That's referring to how the Egyptians tore apart husband and wife. That's also hinted to in Exodus:

And God saw the Children of Israel. And God knew.

"...our labor..."

That's referring to what Pharaoh told the Egyptians to do to the children:

Every boy that is born, you shall throw into the river, and every girl you shall keep alive.

"...and our oppression."

That's talking about the extreme pressure we were under, as God noted to Moses:

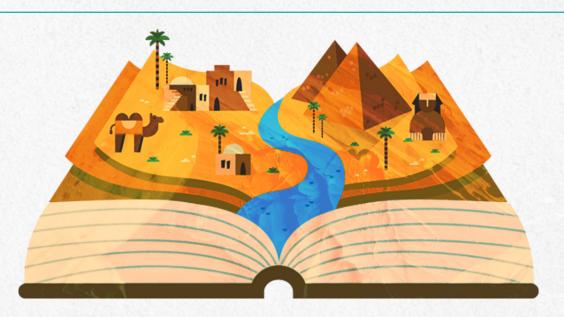
I have seen the oppression with which the Egyptians oppress them.



Wait a minute! What's this "And God knew" business? Doesn't God always know? Isn't that part of His job description as omniscient God?

But knowing, in Hebrew, means a lot more than awareness. It means engaging yourself with something. As in "Adam knew Eve." You really know something only when you engage yourself with it.

So, yes, God is aware of everything happening in His world. The world happens only because He's aware of it happening. But the point here is that bad stuff was happening that got the Creator of the Universe re-engaged with His universe. And that re-engagement brought about miracles and liberation.



Unpacking a Packed Passage, Part 4

Someone else out loud:

רְּלְצִלְּאָרָיִם בְּיָד תְזָקָה וּבְזְרֹעַ נְטוּיָה וּבְמֹרָא נָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים: וַיּוֹצִיאֵנוּ יְיָ מִמְּצְרַיִם, וֹבְמֹפְתִים: עַיּוֹצִיאֵנוּ יְיָ מִמְּצְרַיִם, לֹא עַל יְדֵי מֵלְאָדְ וְלֹא עַל יְדֵי שָּׂרָף וְלֹא עַל יְדֵי שָׁלִיתַ, אֶלָּא הַקָּדוֹשׁ בָּרוּדְ הוּא בִּכְבוֹדוֹ וּבְעַצְמוֹ, שַׁנָּאמר:

ְוְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם בַּלַיְלָה הַזֶּה, וְהִבֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָּטִים, אֲנִי יְיָ:

וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם, אֲנִי וְלֹא מֵלְאָדְ. וְהִבֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, אֲנִי וְלֹא שָׁרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָּטִים, אֲנִי וְלֹא הַשָּׁלִיתַ. אֲנִי יְיָ, אֲנִי הוּא וְלֹא אַחֵר:

> בְּיָד תֲזָקָה, זֶה הַדֶּבֶר, כְּמָה שֶׁנֶאֱמֵר: הִנָּה יַד יְיָ הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׁדֶה, בַּסּוּסִים בַּחֲמֹרִים בַּנְּמֵלִים בַּבָּקָר וּבַצאן, דֶבֶר כָּבֵד מְאד:

4. And God took us out of Egypt with a strong hand and with an outstretched arm, with a huge spectacle, with signs, and with wonders. Now let's unpack that:

"God took us out of Egypt..."

He didn't send an angel to do the job for Him, or a seraph, or a messenger. The same God who is beyond everything in this world took care of it Himself! That's also how it's told in the original story:

On that night I will pass through the land of Egypt. I will strike every firstborn in the land of Egypt, from man to beast. And I will carry out judgments against all the gods of Egypt, I, God.

"I will pass through the land of Egypt"

—I myself, and not an angel.

"And I will strike every firstborn in the land of Egypt"

—I myself, and not a seraph.

"And I will carry out judgments against all the gods of Egypt"

—I myself, and not a messenger.

"I, God"

—I myself, and none other.

"...with a strong hand..."

That's talking about the disease that struck the Egyptian livestock: And now, the hand of God will be on your livestock in the field—on the horses, the donkeys, the camels, the herds and the flocks. It will be a very severe disease.

וּבִזְרֹעַ נְטוּיָה, זוֹ הַחֶרֶב, כְּמָה שֶׁנֶּאֶמַר: וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ נְטוּיָה עַל ירוּשׁלים:

וּבְמֹרָא נְּדֹל, זֶה גִּלוּי שְׁכִינָה, כְּמָה שׁנֶּאֱמַר: אוֹ הֲנִפָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מָקֶרֶב גוֹי בְּמֵפֹת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרֵים לִעִינִיך:

"...with an outstretched arm..."

That's referring to the heavenly sword that struck the firstborn Egyptians. How do we know? Because "stretching out" is used when talking about swords, as in:

"His sword was drawn in his hand, stretched out over Jerusalem."

"...with a huge spectacle"

That's talking about the open display of God's presence (a.k.a. "the Shechinah"). Moses later pointed this out to the people, when he asked:

Has any god ever tried to take for himself a nation from the midst of another nation—and do it with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great displays —like all that God your God, did for you in Egypt before your eyes?



Hey, that's a good point, isn't it? Why does no one else have a story about their people being miraculously redeemed from slavery? It seems it never occurred anywhere else. And it's not something you can make up and convince people that it happened to them.

Meaning that with these miracles and wonders, the Creator was bringing something new into His universe: The idea of human freedom—that we really have no limits.

The Exodus was the beginning of the flattening of the Egyptian pyramid. It meant that even the guy at the bottom of society can talk with the Ultimate Boss of All Things, and his cry will be heard.



וּבְאתוֹת, זָה הַפַּטֶה, כְּמָה שֶׁנֶּאֱמַר: וְאֶת הַפַּטֶה הַזֶּה תִּקַח בְּיָדֶדְ, אֲשֶׁר תַּעֵשֵה בּוֹ אֵת הַאֹתת:

"...and with signs..."

That's talking about Moses' staff, which God told him to use to demonstrate signs of God's power by making it turn into a snake. And when Pharaoh's research team attempted to reproduce that, Moses' staff turned back into a stick and swallowed all the Egyptian fake snakes.

In fact, God directly related the staff to signs when He originally told Moses to take it with Him. He said:

"Take this staff in your hand. You're going to do signs with it."

וֹבְמוֹפְתִים, זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמֵר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמִים וּבָאָרֶץ:

"...and with wonders..."

That refers to the miracle of turning the waters of the Nile into blood. There's a verse in the Book of Joel that makes that connection:

"I will show wonders in heaven and on earth..."

The Traditional Wine-Spilling Ceremony

Here's what's going to happen right now: You're about to complete this verse, with its reference to blood and other stuff. But as you do it, you and everyone else at the table are going to pour a few drops of wine.

This wine-spilling ceremony is very precise. You hold your cup of wine in your right hand. You pour just a little wine, one tiny spill as you say each word, into a broken bowl. You don't want to drink wine that's associated with plagues, so, to ensure that it's not, you should have the following in mind:

The cup is acting as what the Kabbalists refer to as *Malchut*. That's the last and ultimate of the ten modalities by which God creates and directs the world.

You're pouring wine that's acting as what Kabbalists refer to as "anger and wrath" out of that cup.

You're doing this with the power of Understanding. That's the second of the Ten Divine Modalities.

You're pouring it into a broken container, which is the secret of *kelipah*, which is called "cursed." *Kelipah* means a shell, or a husk. It's the way God's light is obstructed, so that things appear separate from Him. That's how evil emerges.

Wine that remains in the cup once we're done is called "wine that brings happiness."

Pour a drop of wine from your cup into a broken dish as you say each of the following three phrases:

English	Hebrew	Pronounced
blood	דָּם	Dahm
and fire	וָאִשׁ	Vah-aysh
and pillars of smoke as tall as date palms.	ּוְתִימְרוֹת עֲשֶׁן:	Veh-tim-roht ah-shahn



Why is it so important to have in mind what exactly you are pouring out and why?

Because we don't want to drink wine associated with plagues. So we have in mind that only the wine that's being spilled out is the "cursed wine," and the remaining wine is "happy wine."

Someone out loud:

לַבְרְ אַחֵר: בְּיָד חֲזָקָה שְׁתַּיִם, י בְּרְבְיִרְעַ נְטוּיָה שְׁתַּיִם, וּבְמֹרָא בָּדֹל שְׁתַּיִם, וּבְאֹתוֹת שְׁתַּיִם, וּבְמוֹפְתִים שְׁתַּיִם:

עשֶּׂר מַכּוֹת שֶׁהַבִּיא הַקְּדוֹשׁ בָּרוּדְ הוּא עַל הַפְצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן: All that was one explanation of "a strong hand and with an outstretched arm, with a huge spectacle, with signs, and with wonders." Now for another one:

- 1. "A strong hand"—just "hand" would be one plague, but "strong hand" must be two.
- 2. "An outstretched arm"—another two plagues: arm + outstretched.
- 3. "A huge spectacle"—two more: huge + spectacle.
- 4. "Signs"—plural, so two more.
- 5. "Wonders"—also plural, so another two.
- $2 \times 5 = 10$. Those are the Ten Plagues that the Holy One, blessed be He, brought upon the Egyptians, namely...

The BIG Traditional Wine-Spilling Ceremony

Hold on. You're about to spill from your cup ten more times, one as you mention each plague. Have in mind just the same as we had above.

By the time we're done, you'll have poured a total of sixteen spills. At that point, the wine remaining will have become "wine that makes joy"—so you won't spill out any more. Instead, you'll add more wine to the cup at that point, so that it will be full.

Pour a drop of wine from your cup into a broken dish as you say each of the ten plagues (ten spills in all):

Say	Hebrew	Transliteration	
Blood	דָּם	Dahm	
Frogs	ץְפַרְדֵּעַ	אָפַרְדֵּ Tze-fahr-day-ah	
Lice	כְּנִים	קֿנִים Kee-neem	
Wild Beasts	עָרוֹב	Ah-rohv	
Livestock Disease	דֶּבֶר	Deh-vehr	
Boils	שְׁחִין	Sheh-kheen	
Hail	בָּרָד	Bah-rahd	
Locusts	אַרְבֶּה	Ahr-beh	
Darkness	חשֶׁדְ	Khoh-shehkh	
Slaying of the Firstborn	מַכַּת בְּכוֹרוֹת	Mah-kaht beh-khoh-roht.	



יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְשָּׁנִים:

Rabbi Yehudah gave us a way to remember these ten plagues in order, by combining the first letter of each, forming three words:

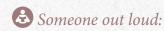
Pour out a little wine as you say each of these, with the same thoughts as above.

& Everyone:

Deh-tzahkh	וְצַ״ִּד	Blood, Frogs, Lice
Ah-dahsh	עַדַ"ש	Wild Beasts, Livestock Disease, Boils
Beh-ah-khav	בְּאַתַ״ב	Hail, Locusts, Darkness, Firstborn

Once you're done, remove that bowl with the wine you spilled out and dispose of that wine. Now refill your cups all the way.

Counting the Plagues



Remember the five rabbis who were sitting around the entire night, telling the Passover story? Here's another set of rabbis who were similarly engaged.



It seems these rabbis understood the plagues as a sort of detox program for Egypt. People's behavior, words and thoughts leave negative energy in the environment. The plagues of blood, frogs, etc. were the effects of that negativity being released. That bad energy wasn't letting us leave. But once it was cleaned up, we could get released too.

All matter is composed of four qualities that the ancients called fire, wind, water and earth. We would probably call them positive, negative, matter and antimatter. And then there's the quintessence of everything, the very fabric of existence.

If the human being is capable only of affecting the outer layer of reality, then each plague was one detox. But if we affect the basic elements of reality, then a quadruple detox was needed. And if human behavior affects the core substance of reality, then each plague had to be a five-step program.

רבל יוֹסֵי הַגְּלִילִי אוֹמֵר:
מְנַּיִן אַתָּה אוֹמֵר שֶׁלָּקוּ
הַּפְּצְרִים בְּמָצְרַיִם עֶשֶׁר מַכּוֹת וְעַל
הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת,
בְּמִצְרַיִם מַה הוֹא אוֹמֵר: וַיֹּאמְרוּ
הַחַרְטָמִם אֶל פַּרְעֹה אֶצְבַּע אֱלֹהִים
הִיא:

ְוְעַל הַיָּם מַה הוּא אוֹמֵר: וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיִּירְאוּ הָעָם אֶת יְיָ, וַיַּאֲמִינוּ בַּיִי וּבְמשֶׁה עַבְדּוֹ: כַּפָּה לָקוּ בְאֶצְבַּע, עָשֶׂר מַכּוֹת, אֱמוֹר מֵעַתָּה:

בְּמִצְרֵיִם לָקוּ עֶשֶׁר מֵכּוֹת, וְעֵל הַיָּם לָקוּ תֵשֶׂר מַכּוֹת. לָקוּ תֵמְשִׁים מַכּוֹת:

Rabbi Yossi (who was from the Galilee) calculated the number of plagues like this:

How do we know that the Egyptians were struck by ten plagues in Egypt, and then were struck by fifty plagues at the splitting of the Sea of Reeds?

Well, I'll tell you: In Egypt, the magicians said to Pharaoh, "This is the finger of God."

And at the sea, it says that "Israel saw the great hand that God laid against Egypt; and the people feared God, and they believed in God and in His servant Moses."

Now, by how many plagues were they struck when they called it "the finger of God"? Ten plagues! Being struck by God's hand must mean five times that, right? So you have to conclude that in Egypt they were struck by ten plagues, but at the sea they were struck by fifty plagues!

Someone else out loud:

לָבָל אֶלִיעֶזֶר אוֹמֵר: מְנַּיִּן שְׁכָּל מֻכָּה וּמֵכָּה שֶׁהֵבִיא שָׁכָּל מַכָּה וּמֵכָּה שֶׁהַבִּיא הַקְּדוֹשׁ בָּרוּךְ הוּא עַל הַמְּצְרִים בְּמִצְרִים בְּמִצְרִים הָיְתָה שֶׁל אַרְבַּע מַכּוֹת, שׁנִיאמר: יִשׁלַם בּם חבני אַפּוֹ

שֶׁנֶּאֱמַר: יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה, וְזַעַם, וְצָרָה, מִשְׁלַחַת מַלְאֵבֵי רַעִים:

ֶּעֶבְרָה אַחַת, וָזַעַם שְׁתַּיִם, וְצָרָה שָׁלשׁ, מִשְׁלַחַת מַלְאֲכֵי רָעִים ארבּע,

אֱמוֹר מֵעַתָּה: בְּמִצְרֵיִם לָקוּ אַרְבָּעִים מַכּוֹת, וְעַל הַיָּם לָקוּ מָאתִיִם מַכּוֹת: Rabbi Eliezer had another take on this. He says:

How do we know that each individual plague which God brought upon the Egyptians in Egypt consisted of four plagues?

Well, I'll tell you:

Here's how the Psalms describes the plagues: "He sent against them His fierce anger, fury, wrath, and torment, a dispatch of nasty angels."

Fury is one.

Wrath makes two.

Torment makes three.

Dispatch of nasty angels makes 4.

 $4 \times 10 = 40$. So it turns out that in Egypt they were struck by forty plagues.

 $40 \times 5 = 200$. So at the sea they were struck by two hundred plagues.

Someone else out loud:

רָבָּל עֲקִיבָא אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּין שֶׁכָּל מַכָּה וּמַכָּה שֶׁהַבִּיא הַקְּדוֹשׁ בָּרוּדְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם בְּמִצְרַיִם הָיִתָה שֶׁל חָמֵשׁ מַכּוֹת,

שֶׁנֶאֲמַר: יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה, וָזַעַם, וְצָרָה, מִשְׁלַחַת מֵלְאֲכֵי רְעִים:

חַרוֹן אַפּוֹ אַחַת,

עֶבְרָה שְׁתַּיִם,

וְזַעַם שָׁלשׁ,

וְצָרָה אַרְבַּע,

מִשְׁלַחַת מַלְאֲבֵי רְעִים חְמֵשׁ,

אמור מעתה:

בְּמִצְרֵים לָקוּ חֲמִשִּׁים מַכּוֹת, וְעַל הים לקוּ חמשים וּמאתים מכּוֹת: Now Rabbi Akiva speaks up:

How do we know that each individual plague which God brought upon the Egyptians in Egypt consisted of (not four, but) five plagues?

Well, I'll tell you: Let's go back to how the Psalms describes the plagues:

"He sent against them His fierce anger, fury, wrath, and torment, a dispatch of nasty angels."

Fierce anger is one.

Fury is two.

Wrath makes three.

Torment makes four.

A dispatch of nasty angels makes five.

 $5 \times 10 = 50$.

So it turns out that in Egypt they were struck by fifty plagues.

 $50 \times 5 = 250.$

...And at the sea they were stricken by 250 plagues!



The need for such a great number of plagues is an indication of how deeply we were held captive by the bad energy of Egypt. All of that had to be flushed out by these plagues before we could be torn out of there. Which is all the more we have to be grateful for.

And that explains why this leads into...



Showing Appreciation (Dayenu)

Someone or Everyone:

Having counted all the goodness God has shown to us, we burst out:

בַּפָּה מַעֲלוֹת טוֹבוֹת לַפָּקוֹם עָלֵינוּ:

אָלוּ הוֹצִיאָנוּ מִפְּצְרֵיִם וְלֹא עֶשְׂה

בָהֶם שְׁפְטִים, דַיֵּנוּ:

אָלוּ עָשָה בָהֶם שְׁפָטִים וְלֹא עָשָה

באלהיהם, דינו:

אָלוּ עָשָׂה בֵאלהֵיהֶם וְלֹא הָרַג אֶת

בְּכוֹרֵיהֶם, דַיֵּנוּ:

אָלוּ הָרֵג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לְנוּ

אֶת מְמוֹנְם, דַיֵּנוּ:

אָלוּ נָתַן לָנוּ אֶת מָמוֹנָם וְלֹא קָרַע

לנו את הים, דינו:

אָלוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא

הָעֶבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה, דַיֵּנוּ:

אָלוּ הֶעֶבִירָנוּ בְתוֹכוֹ בֶּחָרְבָה וְלֹא

שׁקַע צָרִינוּ בִּתוֹכוֹ, דַיֵּנוּ:

אַלוּ שַׁקַע צַרִינוּ בָּתוֹכוֹ וַלֹא סְפַּק

צְרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַיֵּנוּ:

אָלוּ סְפֵּק צָרְכֵּנוּ בַּמְּדְבָּר אַרְבָּעִים

שָׁנָה וְלֹא הָאֱכִילָנוּ אֵת הַפֵּן, דַיֵּנוּ:

אָלוּ הָאֶכִילָנוּ אֶת הַמֶּן וְלֹא נָתַן לְנוּ

את השבת, דינו:

If that is so, then how many levels upon levels of favors did He do for us!

If He had just brought us out from Egypt, but didn't carry out judgments against them,

that would have been good enough for us!

If He had carried out judgments against them,

but not against their idols,

that would have been good enough for us!

If He had destroyed their idols,

but not struck their firstborn,

that would have been good enough for us!

If He had struck their firstborn,

but not given us their valuables,

that would have been good enough for us!

If He had given us their valuables,

but not split the sea for us,

that would have been good enough for us!

If He had split the sea for us,

but not taken us through it comfortably on dry

land,

that would have been good enough for us!

If He had taken us through the sea on dry land,

but not drowned our oppressors in it,

that would have been good enough for us!

If He had drowned our oppressors in it,

but not supplied our needs in the desert for

forty years,

that would have been good enough for us! If He had supplied our needs in the desert for

forty years,

but not fed us the manna,

that would have been good enough for us!

If He had fed us the manna,

but not given us the Shabbat,

אָלוּ נָתַן לָנוּ אֶת הַשַּׁבָּת וְלֹא קַרְבָנוּ לִפְנֵי הַר סִינֵי, דַּיֵנוּ: אָלוּ קַרְבָנוּ לִפְנֵי הַר סִינֵי וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵנוּ: אָלוּ נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא

אָלוּ הַכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיֵנוּ:

הַכְנִיסְנוּ לְאֵרְץ יִשְׁרָאֵל, דַיָּנוּ:

that would have been good enough for us!

If He had given us the Shabbat,
but not brought us before Mount Sinai,
that would have been good enough for us!

If He had brought us to hear and see God speak
at Mount Sinai,
but not given us the Torah,
that would have been good enough for us!

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

If He had brought us into the land of Israel,
but not built for us the Chosen Temple,
that would have been good enough for us!

You can sing this in the original Hebrew as well. Here's the first stanza:

& Everyone:



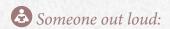
Ee-loo hoh-tzee-ah-noo, hoh-tzee-ah-noo mee-mitz-rah-yim veh-loh ah-sah bah-hehm sheh-fah-teem dah-yay-noo!

Ee-loo ah-sah bah-hehm sheh-fah-teem veh-loh ah-sah vay-loh-hay-hehm dah-yay-noo!

Dah-yay-noo! dah-yay-noo!

Dah-yay-noo! dah-yay-noo!





Rabbi Akiva wasn't satisfied with that. He counted all fifteen favors, like this:

אַתַת כַּפָּה וְכַפָּה טוֹבָה כְפוּלָה וּמְכָפָּלֶת לַפֶּקוֹם עָלֵינוּ,

שׁהוֹצִיאָנוּ מִּמְצְרָיִם, וְעָשָׂה בָהֶם שְׁפָּטִים, וְעָשָׂה בֵאלֹהֵיהֶם, וְהָרֵג אֶת בְּכוֹרֵיהֶם, וְנָתַן לְנוּ אֶת מְמוֹנָם, וְקָרַע לְנוּ אֶת הַיָּם, וְהֶעֲבִירְנוּ בְתוֹכוֹ בָּחָרְבָה, וְשִׁקַע צְרִינוּ בְּתוֹכוֹ, וְסִפֵּק צְרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שְׁנָה, וְהָאֵכִילָנוּ אֶת הַפָּן, וְנָתַן לְנוּ אֶת הַשַּׁבָּת, וְקַרְבָנוּ לִפְנִי הַר סִינִי, וְנָתַן לְנוּ אֶת הַתּוֹרָה, וְהִכְנִיסְנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לְנוּ אֶת בֵּית הַבְּחִירָה

לְכַפֵּר עַל כַּל עֲוֹנוֹתֵינוּ:

If so, how much more so should we be grateful to the One Who Encompasses Everything for the doubled and redoubled goodness that He has done for us!

- 1. He brought us out of Egypt
- 2. And He carried out judgments against them
- 3. And He did the same to their idols
- 4. And He struck their firstborn
- 5. And He gave us their belongings
- 6. And He split the sea for us
- 7. And He took us through it on dry land
- 8. And He drowned our oppressors in it
- 9. And He supplied our needs in the desert for forty years
- 10. And He fed us the manna
- 11. And He gave us the Shabbat
- 12. And He brought us before Mount Sinai
- 13. And He gave us the Torah
- 14. And He brought us into the land of Israel
- 15. And He built the Chosen Temple for us, so we could atone for all our mess-ups.



Tonight, we are celebrating the events that happened on this very day, when we went out of Egypt. So why are we listing events that happened weeks, months and even decades later? How do they fit in?

The key here is that leaving Egypt is a process. Even after we physically crossed the border, we still felt we were in danger of being chased by Pharaoh's army, and we still suffered from a slave mentality. Only after Pharaoh and his army had drowned, God took us to be His people at Sinai, we settled into the land He promised us, and we built Him a home so he could live among us, were we truly free of the chains of slavery.

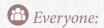
The Essentials



בְּקְלִיאֵל הָיָה אוֹמֵר: כָּל שלא אָמֵר שְׁלֹשָׁה דְבָרִים אֵלוֹ בַּפֶּסַח לֹא יָצָא יְדֵי חוֹבָתוֹ. וְאֵלוּ הַן:

Now that we're finishing off the story of the Exodus, it's important to mention what Rabban Gamliel used to say. He would say that anyone who didn't mention the following three things on Passover, didn't really do the Seder right.

So everyone say together:



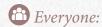
Pesach! Matzah!...and Maror!

פֶּסַח, מַצְרה וּמָרוֹר:



Actually, he didn't just mean to mention them. He meant to explain what they're there for. So let's do that. Again, we always start with a question:

Pesach



שָׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים שָּׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בּיִם בִּית הַמִּקְדָּשׁ בִּית הַמִּקְדָּשׁ בַּיַם עַל שׁוּם מָה.

The Pesach is the Passover offering that our ancestors ate in the time when the Holy Temple was standing. What was that all about?



& Leader:

Then we answer our own question:

Everyone:

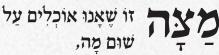
על שום שפסח המקום על בתי אבותינו במצרים, שנאמר: ואַמֶּרְתֵּם זֶבַח פַּסָח הוֹא לֵייַ אַשֶּׁר פַּסַח עַל בַּתֵּי בִנֵי יִשְׁרָאֵל בִּמְצְרַיִם בַנגפו את מצרים ואת בתינו הציל, ויקד העם וישתחוו: It was because *Pesach* means to skip over. And the One Who Encompasses Everything skipped over our ancestors' houses in Egypt. That's just like Moses told us when we were about to leave Egypt, describing how we were going to explain all this ceremony to generations to come:

You shall say, "It is a Pesach offering to God, because He skipped over the houses of the Children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses." And the people bowed and prostrated themselves.

Matzah

Now hold on to the top two matzahs inside their cloth, and let's say together:

Everyone:



עַל שום שֵלא הָסְפִּיק בְּצֵקֵת שֵל אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם,

שנאמר: ויאפו את הבצק אשר הוציאו מפצרים עגות מצות, כִּי לא חַמֶץ, כִּי גרשו מִמְצְרִים וְלֹא יָכְלוּ לְהָתְמֵהְמֵהָ, וְגֵם צֵדָה לֹא עשו להם: This matzah that we eat, what's it all about?

You can let go of the matzah at this point.

It's because the dough of our ancestors hadn't had enough time to rise, when suddenly the King of the kings of kings, the Holy One Blessed Be He, revealed Himself to them and liberated them.

Just like it says in the story:

"They baked matzah from the dough that they had brought out of Egypt, because it hadn't risen—because they had been chased out of Egypt and didn't have a chance to stick around long enough to pack anything else to eat."

We ran out of Egypt. We never really internalized what was happening with us. We just ran, and we've been running from trouble ever since.



But in Messianic times, we won't have to run. Why? Because that liberation will be achieved from our own hard work and suffering over these many years of exile. So it will be real, through and through.

And there won't be anything left to run from. Everything of this world will remain, and it will all be good. Because everything God made is inherently good. It's just left up to us to reveal that good, each one of us, through our own work.

Maror

Now put your hand over the maror—that's the bitter vegetable on the plate—and let's say together:



לָרְלְרְ זָה שֶׁאָנוּ אוֹכְלִים עַל שוּם שׁוּם מָה, עַל שוּם שׁוּם מָה, עַל שוּם שׁמִּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרִים, שֶׁנֶּאֶמֵר: וַיְמְרְרוּ אֶת חַיֵּיהֶם בַּמְצְרִים, שֶׁנֶּאֶמֵר: וַיְמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבַנִים וּבְכָל עֲבֹדָה בַּשְּׂדָה, אֵת כָּל עֲבֹדְתָם אַשֶּׁר עַבִּדְרַם אַשֶּׁר עַבִּדְרַם אַשֶּׁר

This bitter vegetable that we eat, what's it all about?

You can take your hand back.

It's because the Egyptians embittered the lives of our ancestors in Egypt. Just like it says in the story:

"They embittered their lives with hard work, with mortar and with bricks and all kinds of field work. Everything they made them do was to break them."

What is the most important thing to have at a Seder? A Jew.



The matzah at your table didn't leave Egypt. Neither did the wine or the bitter herbs. The lamb isn't even here. The Jew is the only thing here that's real. The Jew actually left Egypt.

Once he or she is here, the matzah is the matzah that he took with him from Egypt, the bitter herbs are the bitterness of his slavery, the wine is the taste of freedom, and the lamb—we'll have that soon, also.

In Every Generation...

Someone out loud:

לְרְאוֹת אֶת עַצְמוֹ כְּאָלוּ הוֹא יָצָא מִמְּצְרִים, שֶׁנֶּאֲמֵר: וְהִנִּדְתָּ הוּא יָצָא מִמִּצְרִים, שֶׁנֶּאֲמֵר: וְהִנִּדְתָּ לְבִנְךְ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זָה עָשָׂה יְיָ לִי בְּצֵאתִי מִמְּצְרִים: לֹא אֶת אֲבוֹתֵינוּ בִּלְבָד נָּאַל הַקְּדוֹשׁ בָּרוּךְ הוּא מִפְּצְרַיִם, אֶלָּא אַף אוֹתְנוּ בָּעִל עִפְהָם, שֶׁנֶּאֱמַר: וְאוֹתְנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אוֹתָנוּ לַתֶּת לָנוּ אֶת הָאַרְץ אֲשֶׁר נִשְׁבַּע לַאֲבוֹתֵינוּ:

In every single generation, every person has to see him or herself as though he or she actually left Egypt. That's what it says:

"And you shall tell the story to your child on that day, saying, 'So that I would do all this Seder and tell this story—that's why God did all that for me when I left Egypt."

It wasn't just our ancestors that the Holy One Blessed Be He liberated from Egypt—He liberated us along with them. Like it says:

"It was us that He took out from there, so that He could bring us here, to give us the land that He promised to our ancestors."



The Egyptians ruled over our bodies and our spirits. When we left Egypt, our spirits were eternally liberated. Whatever others may inflict upon us, we retain the power at any moment to connect to the Infinite and be free.

That is a mitzvah—a connection to the Infinite, available at all times, in all places.



Blessing on the Second Cup

Now we cover the matzah and lift up our cups. And we all say:

Everyone:

לפלכד: לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּתַ לְפָּאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְשַׁבֵּת לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתִינוּ וְלָנוּ אֶת כָּל הַנִּסִים הָאֵלוּ. הוֹצִיאָנוּ מַעַבְדוּת לְחֵרוּת, מִיָּגוֹן לְשִׁמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר נְּדוֹל, וּמִשִּׁעְבּוּד לִגְאֻלָּה, וְנֹאמֵר לפניו הללוּיה:

That's why it's up to us to thank, to praise, to rave about, to glorify, to exalt, to acclaim, to bless, to raise up and to pay homage to the One who made all these miracles for our ancestors and for us.

He took us out of slavery to freedom, from misery to joy, from mourning to celebration, from murky darkness to great light, and from oppression to liberation.

So let's give Him some praise, by saying Halleluyah:

Cups can be put down here for a minute.

הַלְלוּ עַבְּדֵי יְיָ, הַלְלוּ אֶת שֵׁם יְיָי

יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלְם:

מְמְזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל

רָם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם

וָ ם אַר בְּר גּוּיִם יְיָּרָ אַר יַוּשְּטֵיִם פֹבוֹדוֹ:

מִי בַּייָ אֱלֹהֵינוּ, הַפַּגְבִּיהִי לְשָׁבֶת:

הַפַּשְפִּילִי לִרְאוֹת, בַּשַּׁמֵיִם וּבַאַרְץ:

מְקִימִי מֵעֶפָר דָּל, מֵאֵשְׁפֹּת יָרִים אביוֹן:

לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַפּוֹ:

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבְּנִים שֹׁמַחה, הלְלוּיה:

Halleluyah!

Offer praise, you servants of God; praise the Name of God.

May God's Name be blessed from now and to all eternity.

From the rising of the sun to its setting, God's Name is praised.

God is high above all nations; His glory is over the heavens.

Who is like God our God, who dwells on high yet looks down so low upon heaven and earth!

He raises the poor from the dust,

He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people.

He restores the barren woman to the house, into a joyful mother of children.

Halleluyah!

יִשְׂרָאֵל מִּמְצְרָיִם, בּית יַעֲקֹב מֵעַם לעז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמִּשָׁלוֹתָיו:

הַיָּם רְאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹב לְאָחוֹר: הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת פבני צאז:

מַה לְּדֶ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסֹב לְאָחוֹר: הָהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן: מִלְפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלְפְנֵי אֱלוֹהַ יַעֲקב: הַהפְכִי הַצוּר אֲגַם מִיִם, חַלְּמִישׁ למעינו מים: When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion.

The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep.

What is with you, O sea, that you flee; Jordan, that you turn backward?

Mountains, why do you skip like rams; Hills, like lambs?

Before the Master, He who bore the earth, before the God of Jacob. He turns hard rock into a pool of water! A flintstone into a spring of water!

Pick up those cups again.

& Everyone:

בַּרְרָּךָ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶדְ הָעוֹלָם, אֲשֶׁר
בְּאָלָנוּ וְגָאַל אֶת אֲבוֹתֵינוּ מִּמְצְרִיִם,
וְהֹגִּיעָנוּ הַלַּיְלָה הַזֶּה לֶאֱכָל בּוֹ
מֵצָה וּמָרוֹר, כֵּן יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלְרְגָלִים
אֲבוֹתֵינוּ יַבִּאִים לְקְרָאתֵנוּ לְשֶׁלוֹם,
שְׂמֵחִים בְּבִנְיַן עִירֶדְ, וְשָׁשִׁים
וּמֵן הַפְּסִחִים

Blessed are You, God our God, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror.

So too, God, our God and God of our fathers, enable us to attain other holidays and festivals that will come to us in peace, with happiness in the rebuilding of Your city, and with rejoicing in Your service.

Then we shall eat of the sacrifices and of the Pesach-offerings...

When the Seder is on Saturday night, we reverse the order, and say instead:

מָן הַפְּסָחִים וּמָן הַזְּבָחִים

Then we shall eat of the Pesach-offerings and of the sacrifices...

אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבַּחֲדְּ לְרָצוֹן, וְנוֹדֶה לְדְּ שִׁיר חָדָשׁ עַל גְּאָלָתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יִיָּ, גָאַל יִשִּׂרָאֵל: ...whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our liberation and for the deliverance of our souls.

Blessed are You, God, who redeemed Israel.

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶּךְּ הַנְּפָּן: הַעִּלָּהְ הַעִּפָן: הַעוֹלָם, בּוֹרֵא פָּרִי הַגָּפָן:

Blessed are You, God our God, King of the universe, who creates the fruit of the vine.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.



Now lean to the left and drink your entire second cup of wine—or at least most of it.



Wash Hands With a Blessing

Stop and read this before you go further. We're about to do the matzah thing, and it ain't simple.

This is what's going to happen now: We're about to eat a mitzvah. Generally, you just do mitzvahs. But, until the Temple is rebuilt, this is the only opportunity in the year that we get to actually eat a Biblical mitzvah. Now that's neat. You're going to have body cells made out of something Godly.

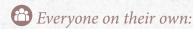
We're going to eat it while leaning to the left, just like when we drank the wine. That's to show that we are free, and free people don't have to sit up straight when they eat.

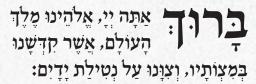
And we're going to eat a sizable amount of it. Like at least a quarter of a hand-baked matzah, or half a machine-baked matzah. If there's not enough in the top two matzahs to give everyone enough to eat, you'll need to supplement it with some more matzah from somewhere else. Just make sure everyone gets a little from the matzah you're making the blessing over.

So now let's start:

Remember the hand-washing ritual at the beginning of the Seder? Well, we're doing it again.

Pour water on each hand three times (or twice, as per your custom) using a washing cup, covering the entire hand each time, from the wrist to the fingertips. This time, say a blessing:





Blessed are You, God our God, King of the universe, who has made us holy with His mitzvahs, and commanded us concerning washing hands.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sher ki-dehshah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl neh-tee-laht yah-dah-yim.

Now dry your hands and sit down. No conversation until the matzah's swallowed.

Motzi + מוֹציא

Blessing on the Matzah

Pick up the matzahs—all three of them. Say the blessing that we always say on bread. (Matzah, after all, is also bread—just that it didn't get a chance to rise.)



אַתָּה יְיָּ, אֱלֹהֵינוּ כֶּלֶךְּ הָעוֹלָם, מָלֶךְּ הָעוֹלָם, הפוֹצִיא לַתֶם מִן הָאָרֶץ:

Blessed are You, God our God, King of the universe, who brings bread out from the earth.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm hah-moh-tzee leh-khehm min hah-ah-rehtz.



Blessing on the Mitzvah

No, don't eat it yet. That was the blessing on the bread. Now comes the blessing on the opportunity to do this mitzvah.

Release the bottom matzah. Holding the top two matzahs, say this blessing:



אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְּ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בִּמְצִוֹתָיוּ, וְצִוָּנוּ עַל אֲכִילַת מֵצָה:

Blessed are You, God of the universe, who has made us holy with His mitzvahs, and commanded us concerning eating matzah.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sher ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl ah-khee-laht mah-tzah.

Now everyone leans to their left and eats matzah.

Make sure to eat at least a quarter of a typical shmurah matzah, or half a machine matzah. If you are eating from your own Seder plate, with your own set of three matzahs, best to eat that amount twice—one portion from the middle matzah, one from the top matzah.



Bitter Leaves for Eating

After you've given everyone enough time for that totally awesome mitzvah-eating ceremony, we get yet another one. This time, however, you don't lean.

In the Torah, God tells Moses to tell us to eat the Passover offering with matzah and a bitter vegetable.

That way, we will remember the bitterness of Egyptian persecution.

Since it's something God told us to do, that makes it a mitzvah. Since we don't have a Passover offering these days, that makes it no longer a mitzvah. But since the sages of the Talmud instructed us to continue doing it nonetheless, so it won't be forgotten, that makes it a mitzvah again—a rabbinic mitzvah.

Because the Torah says to listen to the sages.

Everyone takes just over half an ounce (17 grams) of *maror* (or more if they want) and dips it in the *charoset* (the mushy stuff). Then, say this blessing:



אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיוּ, וְצִוְנוּ עַל אֲכִילַת מֶרוֹר:

Blessed are You, God our God, King of the universe, who has made us holy with His mitzvahs, and commanded us concerning eating a bitter vegetable.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sher ki-dehshah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl ah-khee-laht mah-rohr.

Don't lean while you eat the maror.





Bitter Leaves in a Wrapping



Some people think we do this because the Children of Israel packed sandwiches when they left Egypt. But that's not so.

It all goes back to the period when the Second Temple was still in operation in Jerusalem. So they were still eating the Passover lamb (or kid-goat) offering.

A wise elder named Hillel, head of the Supreme Court at the time, determined that the Passover meat, the matzah and the *maror* were all supposed to be eaten together, as a sandwich. The other sages disagreed, saying you could eat them separately.

As often occurs between wise people, each side had a good point, and their disagreement was never resolved. So, to this day, we follow both opinions.

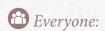
Which goes to show that two different opinions can both be right. Indeed, in a similar situation, a heavenly voice proclaimed, "Both are the words of the living God!"

Take some matzah from the bottom matzah, or somewhere else if there's none left. Same amount as you used before—at least quarter of a shmurah matzah or half a machine matzah.

Now dip some of those bitter *chazeret* greens in the mushy *charoset*. Use the same amount you used last time. Place it together with your matzah in whatever sandwich-wrap fashion you like.

(If you are careful about not getting matzah wet, dry off the chazeret first. Also, use dry charoset.)

Now say:



לְשָׁה הָלֵּל בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, הָיָה כּוֹרֵךְ פָּסַח מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, כְּמוֹ שֶׁנֶּאֱמֵר: עַל מַצוֹת וּמְרוֹרִים יֹאכְלָהוּ:

This is what Hillel did in the time when the Temple was standing.

He would wrap Pesach, Matzah and Maror and eat them together, just like it says, "On matzah and bitter herbs they will eat it."

Now lean to your left and eat!

Shulchan Orech + שֶׁלְתָן עוֹבֵדְ

A Festive Meal

Eat food!

You can also eat the egg now, dipped in saltwater. No blessings on that.

Remember to leave room for more matzah at the end!

Try to get to the next step before midnight (at least on the first night of Passover). (Midnight is not necessarily 12 AM. During daylight savings time, it's more like 1 AM—give or take according to your longitude.)



Eat the Afikoman

Remember the piece of matzah you broke off and put aside? Now that you've finished the meal, it's time to make sure everyone gets a piece of that to eat.

You'll need to supplement it with any other matzah lying around to make sure everyone eats at least one quarter of a typical shmurah matzah, or half a machine matzah.

Eat the matzah you hid at the beginning of the Seder while leaning. Don't eat anything else after this.

After this, we don't eat anything, so that we leave the Seder with the taste of matzah in our mouths.





Thank God for the Meal

Once everyone's done with the matzah, it's time to thank God for the food. Jews call this *Birkat Hamazon*, or "bentching."



The Torah says that when we "have eaten and are satiated" we should show some gratitude. So we *bentch*, we recite Grace After the Meal.

Grace After the Meal is composed mainly of four long blessings. Moses provided the first blessing in gratitude for the manna that fell from heaven. Joshua composed a second blessing for the Land of Israel. King David composed the third for the city of Jerusalem, our eternal capital.

The fourth was added in Roman times, and is followed by a series of petitions that were added a bit later.

Pour the Third Cup

First, everyone fills their cup again with wine. This is the third of four cups, and we'll be drinking it right after we finish Grace After the Meal.

Some pour a special cup for Elijah the Prophet now. Others do that after Grace After the Meal.

Preliminary Psalms

These Psalms are an introduction to Grace After the Meal. The vital, actual blessings begin after this.

Everyone (you can read this quietly):

לַ ל ך הַפַּעֲלוֹת, בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים: אָז יִמְּלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אָז יֹאמְרוּ בַגּוֹיִם, הְגְדִיל יְיָ לַעֲשׁוֹת עִם אֵלֶה: הִגְדִיל יְיָ לַעֲשׁוֹת עִפְנוּ, הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ, כַּאֲפִיקִים בַּנֶּגֶב: הַזֹּרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצֹרוּ: הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ הַזְּרַע, בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֵלְמֹתָיוֹ:

לבל קרח מזמור שיר,
יסוידתו בְּהַרְבִי קדש:
אַהֵב יְיָ שַעֲרִי צִיּוֹן, מִכּּל מִשְׁכְּנוֹת
יַעֲקֹב: נִכְבָּדוֹת מְדָבָּר בָּדְ, עִיר
הָאֵלהִים סֶלָה: אַזְכִּיר רַהַב וּבָבֶל
לְיִדְעָי, הַבָּה פְּלֶשֶׁת וְצר עִם כּוּשׁ, זֶה
יָלַד שָׁם: וּלְצִיוֹן יֵאָמֵר אִישׁ וְאִישׁ
יָלַד בָּה, וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן: יְיָ יִסְפּר
יָלַד בָּה, וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן: יְיָ יִסְפּר
וְשַׁרִים כָּחֹלְלִים, כֹּל מַעִיָנִי בָּדְ:

אָבְרָל עֵתְּ יִּרְיִ בְּכָל עֵתְּ בְּפִי: סוֹף דָבָר הַכֹּל נִשְׁמָע, אֶת בְּפִי: סוֹף דָבָר הַכֹּל נִשְׁמָע, אֶת הָאֱלֹהִים יְרָא וְאֶת מִצְוֹתְיו שְׁמוֹר כִּי זָה כָּל הָאָדְם: תְּהִלַּת יְיִ יְדַבֶּר פִּי וִיבָרֵךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָה:

A Song of Ascents:

When God will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, "God has done great things for these." God has done great things for us; we were joyful.

God, return our exiles as streams in the Negev. Those who sow in tears will reap with joyous song. He goes along weeping, carrying the bag of seed; he will surely come back with joyous song, carrying his sheaves.

A Psalm by the sons of Korach, a song whose foundation is in the holy mountains. God loves the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of you, O city of God.

I will make mention of Rahab and Babylon unto those that know me; behold Philistia and Tyre, as well as Cush, "This one was born there." But of Zion it will be said, "This man and that man was born there," and He, the Most High, will establish it. God will count the register of the nations, "This one was born there." Selah. Singers and dancers alike will chant, "All my inner thoughts are of you."

I will bless God at all times; His praise is always in my mouth. The ultimate conclusion, all having been heard: be in awe of God and observe His commandments, for this is all of man. My mouth will utter the praise of God, and all flesh shall bless His holy Name forever and ever.

And we will bless God from now and forever; *Halleluyah*.

At this point we wash the tips of our fingers, at the table, with just a small amount of water.

Before washing your fingertips, say:

תֵלֶק אָדָם רָשָׁע מֵאֱלֹהִים וְנַחֲלַת אִמְרוֹ מֵאֵל:

This is the wicked man's portion from God, and the lot assigned to him by God.

Wash your fingertips — but do not pass over your lips. After washing the fingertips, say:

וֹלְדָבר אֵלֵי זֶה הַשְּׁלְחָן אַשֶּׁר לִפְּנֵי יִיָּ:

And he said to me: This is the table that is before God.

The Mezuman

For when there are three or more males over age 13.



הַב לָן וְנִבְרִידְ רַבּוֹתֵי מִיר ווֵעלִין בֵּענִטְשִׁין:

The leader begins:

Everyone, let's bentch!

Rah-boh-tai neh-vah-raykh (or: Rah-boi-sai meer veh-lehn behn-tchehn)

& Everyone/Leader:

The others respond:

יְהִי שֵׁם יְיָ מְבֹרָדְ מֵעַתַּה וְעַד עוֹלֵם: May the Name of God be blessed from now and forever.

Yeh-hee shaym ah-doh-nai meh-voh-rahkh may-ah-tah veh-ahd oh-lahm!

The leader repeats the response. Then he continues:



בְּרְשׁוּת מָרָנָן וְרַבָּנָן וְרַבּוֹתֵי נְבָרֵךְ (אֱלֹהֵינוּ) שָׁאָכַלְנוּ מִשֶּׁלּוֹ:

With the permission of our masters, teachers and gentlemen,

Let us bless He (with ten or more people, replace He with our God) of whose bounty we have eaten.

Bir-shoot mah-rah-nahn veh-rah-bah-nahn veh-rah-boh-tai. Neh-vah-raykh (if there are 10 or more add: eh-loh-hay-noo) sheh-ah-khal-noo mee-sheh-loh!



The others respond:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלוֹ וּבְטוּבוֹ חְיִינוּ:

Blessed be He (with ten or more people, replace He with our God) of whose bounty we have eaten and by whose goodness we live.

Bah-rookh (if there are 10 or more add: eh-loh-hay-noo) sheh-ah-khal-noo mee-sheh-loh oo-veh-too-voh khah-yee-noo!



The leader responds:

בָּרוּדְ (אֱלֹהֵינוּ) שֶאָכַלְנוּ מִשֶּׁלוֹ וּבְטוּבוֹ חָיִינוּ:

Blessed be He (with ten or more people, replace He with our God) of whose bounty we have eaten and by whose goodness we live.

Bah-rookh (if there are 10 or more add: eh-loh-hay-noo) sheh-ah-khal-noo mee-sheh-loh oo-veh-too-voh khah-yee-noo!



ברכת המזון Grace After the Meal

Blessing One

Now, everyone says together (better: sings together):

& Everyone:

אָת הָעוֹלָם כָּלוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד אָת הָעוֹלָם כָּלוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בָּשִׂר כִּי לְעוֹלָם חַסְדּוֹ: וּבְטוּבוֹ הַגָּדוֹל עִפְנוּ תָּמִיד לֹא חָסֵר לָנוּ וְאֵל יֶחְסֵר לְנוּ מָזוֹן לְעוֹלָם וָעֶד: בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכַּל וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא, כָּאָמוּר: פּוֹתֵח בָּרִיּוֹתָיו אֲשֶׁר בָּרָא, כָּאָמוּר: פּוֹתֵח בָּרוּךְ אַתָּה יִיָ, הַזָּן אֶת הַכֹּל:

Blessed are You, God our God, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy.

He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a God who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You, God, who provides food for all.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm hah-zahn eht hah-oh-lahm koo-loh beh-too-voh beh-khayn beh-kheh-sehd oo-veh-rah-khah-meem

hoo noh-tayn leh-khehm leh-khohl bah-sahr kee leh-oh-lahm khahs-doh.
Oov-too-voh hah-gah-dohl ee-mah-noo tah-meed loh khah-sayr lah-noo
Veh-ahl yekh-sahr lah-noo mah-zohn leh-oh-lahm vah-ehd
Bah-ah-voor sheh-moh hah-gah-dohl kee hoo ayl zahn oo-meh-fahr-nays lah-kohl
oo-may-teev lah-kohl oo-may-kheen mah-zohn leh-khol beh-ree-yoh-tahv ah-shehr
bah-rah, kah-ah-moor poh-tay-ahkh eht yah-deh-khah oo-mahs-bee-ah leh-khohl
khai rah-tzohn, bah-rookh ah-tah ah-doh-noi hah-zahn et hah-kohl.

Blessing Two

לְּדָּ יְנִ אֱלֹהֵינוּ עַל שָׁהְנְחַלְתָּ לַאֲבוֹתִינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה וְעַל

We thank You, God, our God, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, God שׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְדְּ שׁׁחָתַמְתָּ בִּבְשָּׁרֵנוּ וְעֵל תּוֹרָתְדְ שֶׁלִּמַּדְתָּנוּ וְעַל חֻשֶּׁידְ שֶׁהוֹדֵעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחוֹנַנְתָּנוּ וְעַל אֲכִילַת מָזוֹן שָׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכֵל עֵת וּבְכָל שַׁעָה: our God, from the land of Egypt and redeemed us from the house of slaves; for Your covenant You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have told us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly feed and sustain us every day, at all times, and at every hour.

ַלְבָּלְ יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְּדְּ וּמְבָּרְכִים אוֹתָךְ יִתְבָּרֵךְ לִדְּ וּמְבָּרְכִים אוֹתָךְ יִתְבָּרֵךְ שִׁמְךְ בְּרִבְיִם אוֹתָךְ יִתְבָּרֵךְ שִׁמְךְ בְּנִי בְּעִתְּ וְעֶד, בְּיִבְיְתְּ וְשָׁבְעְתָּ וּבַרַכְתָּ אֶת יְיָ בַּכְּתְוֹב: וְאָכַלְתָּ וְשָׂבְעְתָּ וּבַרַכְתָּ אֶת יְיִ שְׁכְּלְתָּ וְשָׂבְעְתָּ וּבַרַכְתָּ אֶת יְיִ אֱלֹ הָאָרֶץ וְעֵל הַמָּזוֹן: בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמְּזוֹן:

For all this, God our God, we thank You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless God your God for the good land which He has given you. Blessed are You, God, for the land and for the food.

Blessing Three

יִי אֱלֹהֵינוּ עֵל יִשְׂרָאֵל עַפֶּדְּ
וְעַל יְרוּשָׁלַיִם עִירֶדְ וְעַל
צִיּוֹן מִשְׁכַּן כְּבוֹדֶדְ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיתֶדְ וְעַל הַבִּית הַנְּדוֹל וְהַקְּדוֹשׁ שְׁנִּקְרָא שִׁמְדְ עָלְיוּ: אֱלֹהֵינוּ אָבִינוּ רוֹעֵנוּ זוֹננוּ פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ וְהַרְוַח לְנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל צְרוֹתֵינוּ וְנָא אַל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לִידִי מַתְנַת בָּשָּׁר וְדָם וְלֹא לִידֵי הַלְּוָאָתָם כִּי אַם לְיִדְדְ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְתָרְחָבָה שֶׁלֹא נֵבוּשׁ וְלֹא נִכְּלֵם לְעוֹלָם ועד:

Have mercy, God our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the rule of the house of David Your anointed, and on the great and holy House which is called by Your Name.

Our God, our Father, our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, God our God, grant us relief from all our afflictions.

God, our God, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may not be shamed or disgraced forever and ever. יְהַתְּלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹת יוֹם בְּמִצְוֹתֶיךְ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַנְּדוֹל וְהַקְּדוֹשׁ הוּא הַזֶּה כִּי יוֹם זָה נְּדוֹל וְקִדוֹשׁ הוּא לְפָנֶיךְ, לִשְׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִיןֹת רְצוֹנֶךְ, וּבִרְצוֹנְךְ הָנִיחַ לְנוּ בְּמִצְוַת רְצוֹנֶךְ, וּבִרְצוֹנְךְ הָנִיחַ לְנוּ יְיָ אֱלֹהֵינוּ שְׁלֹא תְהֵא צְרָה וְיָגוֹן וְאַנָּחָה בְּיוֹם מְנוּחָתֵנוּ, וְהַרְאֵנוּ יִיָּ אֱלֹהֵינוּ בְּנֶחְמַת צִיוֹן עִייֶרְדְ, וּבְבִנְיַן אֱלֹהֵינוּ בְּנֶחְמַת צִיוֹן עִייֶרְדְ, וּבְבִנְיַן יְירוּשְׁלֵיִם עִיר קִדְשֶׁדְ, כִּי אַתָּה הוּא בּעל הישׁוּעוֹת וּבעל הנּחמוֹת:

May it please You, God, our God, to strengthen us through Your commandments, and through the precept of the Seventh Day, this great and holy Shabbat. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your will, God, our God, bestow upon us tranquility, that there shall be no trouble, sadness or grief on the day of our rest. God, our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of liberations and the Master of consolations.

אַלּהינוּ, וַאַלֹהֵי אַלּהי אָבוֹתֵינוּ, יַעֲלֶה ויבוא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וְזְכָרוֹן אֲבוֹתֵינוּ, וְזְכָרוֹן מַשִּׁיתַ בן דוד עבדד, וזכרון ירושלים עיר קדשה, וזכרון כל עשה בית ישראל לפניד, לפליטה לטובה, לתן וּלְתֵסֶד וּלְרַתַמִים וּלְתַיִּים טובים ולשלום, ביום חג הפצות הזה, ביום טוב מקרא קדש הזה, זַכָרֵנוּ יִיַ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (אָמֵן), ופקדנו בו לברכה (אמן), והושיענו בוֹ לְחַיִּים טוֹבִים (אַמֶּן), וּבְדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵנוּ, וְרַחֵם עלינו והושיענו, כי אליך עינינו, בִּי אֱל מֶלֶךְ חַנּוּן וְרַחוּם אַתַּה:

יְרוּשֶׁלַיִם עִיר הַקּדֶשׁ בְּמְהַרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בֹּנֵה בְרַחֲמָיו יְרוּשֶׁלָיִם. אָמֵן:

Our God and God of our fathers, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Moshiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, wellbeing, grace, kindness, mercy, good life and peace, on this day of the Festival of Matzot, on this Festival of holy convocation. Remember us on this day, God our God, for good; recollect us on this day for blessing; help us on this day for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful king.

And rebuild Jerusalem the holy city speedily in our days. Blessed are You, God, who in His mercy rebuilds Jerusalem. Amen.

Blessing Four

בַּרְרָּךָ אַבְּינוּ הָעִוֹלָם, הָאֵל, אָבִינוּ הָעוֹלָם, הָאֵל, אָבִינוּ הָעוֹלָם, הָאֵל, אָבִינוּ מַלְבֵּנוּ, אַבִּירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצְרֵנוּ, מַלְבֵּנוּ, אַבִּירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצְרֵנוּ, יִשְׁרָאֵל הַפֶּלֶךְ הַטוֹב וְהַפֵּטִיב לַכּּל בְּכָל יִם וְיוֹם, הוּא הֵטִיב לְנוּ, הוּא גְמָלְנוּ הוּא גוֹמְלֵנוּ הוּא יִנְמְיִב לְנוּ, הוּא גְמֶלְנוּ הוּא גוֹמְלֵנוּ הוּא יִנְמְיִב לְנוּ, הוּא גְמְלָנוּ הוּא גוֹמְלֵנוּ וּיִשְׁוּעָה, וּיְשִׁוּעָה, וְלְרָחַמִים וְחַיִּים נְּלְכָּלָה וְבַּלְכָּל טוֹב וְמִבְּל טוֹב לְעוֹלְם אַל יִבְּיִ מְיִבְּיִבוּ וִיִּשְׁוֹלְם אַל יִבְּיִבְּל טוֹב וְמִבְּל טוֹב לְעוֹלְם אַל יִבְּיִבוּיוֹי יִיִּים וְבִל שוֹב וְמִבְּל טוֹב לְעוֹלְם אַל

Blessed are You, God our God, King of the universe, benevolent God, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day.

He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, rescue and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good.

יְבֶרְחֲמֶן הוּא יִמְלוֹדְ עָלֵינוּ לְעוֹלָם וְעֶד:

May the Compassionate One reign over us forever and ever.

ּהָרַתֲמָן הוּא יִתְבָּרֵדְ בַּשְׁמַיִם וּבָאָרֶץ:

May the Compassionate One be blessed in heaven and on earth.

הָרַחֲמָן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאֵר בָּנוּ לָעַד וּלְנֵצַח נְצָחִים וְיִתְהַדֵּר בנוּ לעד וּלעוֹלמי עוֹלמים: May the Compassionate One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever.

הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד:

May the Compassionate One sustain us with honor.

הָרַחֲפֶן הוּא יִשְׁבּוֹר עוֹל גָּלוּת מֵעַל צַנָּארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ:

May the Compassionate One break the yoke of exile from our neck, and may He lead us upright to our land.

הָרַחֲמָן הוּא יִשְׁלַח בְּרָכָה מְרָבָּה בְּבַיִת זָה וְעַל שָׁלְחָן זָה שֶׁאָכַלְנוּ עָלִיוּ: May the Compassionate One send abundant blessing into this house and upon this table at which we have eaten. הָרַחֲמָן הוּא יִשְׁלַח לְנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זְכוּר לַטוֹב וִיבַשֶּׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת ונחמות:

May the Compassionate One send us Elijah the Prophet, may he be remembered for good, and may he bring us good tidings, salvation and consolation.

הרתלן הוא יְבָרֵדְ בּעַל הַבִּיִת הַזֶּה וְאֶת אִמִּי מוֹרִי בַּעַל הַבִּיִת הַזֶּה וְאֶת אִמִּי מוֹרָתִי בִּעְלַת הַבִּיִת הַזֶּה אוֹתָם וְאֶת בִּיתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר לְנוּ: לְהֶם אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לְנוּ: יְבְרַדְ אוֹתָנוּ (בְּנֵי בְרִית) כָּלְנוּ יִבְרַדְ אוֹתָנוּ (בְּנֵי בְרִית) כָּלְנוּ May the Compassionate One bless my father, my teacher, the master of this house, and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, "in everything," "from everything," "with everything," so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

יְלַפְּדוּ עֶלָיוּ יְלַפְּדוּ עֶלָיוּ יְלַפְּדוּ עֶלָיוּ יְעָלֵינוּ זְכוּתּ שְׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם וְנִשָּׂא בְּרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אַלֹהִים ואדם:

From On High, may there be invoked upon him and upon us such merit as will bring a safeguarding of peace. May we receive blessing from God, and just kindness from the God who rescues us, and may we find grace and good understanding in the eyes of God and man.

If it's Friday night, add the following in honor of Shabbat:

הרתמן הוא יַנְחִילֵנוּ יבר וכנוחה לחיי העולמים: שבת ומנוחה לחיי העולמים:

May the Compassionate One cause us to inherit the day that is entirely Shabbat and rest for eternal life.

הַרְתְּלֶן הוֹא יַנְחִילֵנוּ הַרְתְּלֶן הוֹא יַנְחִילֵנוּ

הרת לך הוא יְזַבֵּנוּ הרת לדי הוא יְזַבֵּנוּ הַ בְּשִׁיחַ הַלְּחִיי העוֹלם הבא.

May the Compassionate One cause us to inherit that day which is all good.

May the Compassionate One grant us the privilege of reaching the days of Moshiach and the life of the World to Come.

יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׁה תֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם: עֹשֶׁה שָׁלוֹם בִּמְרוֹמִיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשִּׂרָאֵל וְאִמְרוּ אָמֵן:

ל ראל את יְיָ קְדשִׁיוּ, כִּי אֵין מַחְסוֹר לִירֵאָיוּ: בְּפִירִים רְשׁוּ וְרָעֵבוּ, וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל טוֹב: הוֹדוּ לַיִי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: פּוֹתֵחַ אֶת יָדֶדְ, וֹמַשְׂבִּיעַ לְכָל חַי רְצוֹן: בָּרוּדְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ, וְהִיָה יִיִ מִבְטַחוֹ: He is a tower of salvation to His king, and bestows kindness upon His anointed, to David and his descendants forever.

He who makes peace in His heights, may He make peace for us and for all Israel; and say, Amen.

Be in awe of God, you His holy ones, for those who are in awe of Him suffer no want. Young lions are in need and go hungry, but those who seek God shall not lack any good.

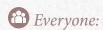
Give thanks to God, for He is good, for His kindness is everlasting.

You open Your hand and satisfy the desire of every living thing.

Blessed is the man who trusts in God, and God will be his trust.

Drink the Third Cup of Wine

Say the blessing on the third cup of wine:



אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הַעוֹלָם, בּוֹרֵא פָּרִי הַגָּפַן: הַעוֹלָם, בּוֹרֵא פָּרִי הַגָּפַן:

Blessed are You, God our God, King of the universe, who creates the fruit of the vine.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.



Now lean to the left and drink your entire third cup of wine—or at least most of it.

Pour the Fourth Cup of Wine

Now it's time to pour the fourth cup, over which we will sing songs praising God for His wonders.

If you haven't yet done so, pour a cup for Elijah the Prophet. Then we send someone to open all the doors leading from the dining table to the outside, so that Elijah can enter and announce that Moshiach is on his way. When it's not Shabbat, many have the custom of taking along a lit candle from the table.



Tonight is called "the protected night." We show our confidence in God's protection by leaving the door open—at least as long as we say this next little part.

It's said that on the night of Passover, just as we open the door of our house, so God sets an open-door policy for every one of us. Regardless of what we've been doing over the past year, tonight we can reach to the highest levels. We can pass over everything and make a quantum leap to a whole new life.

Now we say some pretty heavy stuff, designed to deal with those who continue to persecute us:

תְּפֶתְּךְ אֶל הַגּוֹיִם חֲפֶתְּךְ אֶל הַגּוֹיִם אֲשֶׁר לֹא יְדָעוּךְ, וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְדְּ לֹא חַבְּאוֹיִ:

בִּי אָכַל אֶת יַעֲקֹב, וְאֶת נָוֵהוּ הֵשַׁפּוּ:

שְׁפָּךְ עֲלֵיהֶם זַעְמֶּךְ וַחֲרוֹן אַפְּּךְ יִשִּׂיגֵם: תִּרְדּוֹף בְּאַף וְתַשְׁמִידֵם

מְתַחַת שִׁמֵי יִי:

Pour out Your wrath upon the nations that do not acknowledge You,

and upon the kingdoms that have never called upon Your Name.

For they have devoured Jacob and laid waste his home.

Pour out Your wrath upon them, and let the wrath of Your anger overtake them.

Pursue them with anger, and destroy them from beneath the heavens of God.

You can now close whatever doors you opened. Wait for everyone to get back to the table before going on.

Hallel Nirtzah + הַלֵּל נְרְצָה

Praise God for His Wonders!

The *Hallel* continues where we left off before the meal. It's a lot of fun if you know all the songs and sing it in Hebrew. If you don't know that, try to read it out loud in English. Make sure to say the last blessing, and drink the fourth and last cup of wine.

Recite the remainder of the Hallel prayer.

לְּנֵלְ יְיָ, לֹא לְנוּ, כִּי לְשִׁמְךְּ תֵּן
כָּבוֹד, עַל חַסְדְּךָּ עַל אֲמִתֶּרָ:
לָפָה יֹאמְרוּ הַגּוֹיִם, אַיֵה נָא אֱלֹהֵיהָם:
וֵאלֹהֵינוּ בַשְּׁמְיִם, כֹּל אֲשֶׁר חָפֵץ עָשְׂה:
עֲצַבֵּיהֶם כָּסֶף וְזָהָב, מֵעֲשֵׂה יְדֵי אָדָם:
פָּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא
יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אַף לָהֶם
וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא יִשְׁמְעוּ, אַף לָהֶם
וְלֹא יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם: כְּמוֹהֶם
וְלֹא יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם: כְּמוֹהֶם
יִהְיוּ עשִׁיהֶם, כֹּל אֲשֶׁר בַּטֵחַ בָּהֶם:

יִשְׂרָאֵל בְּטַח בַּייָ, עֶזְרָם וּמָגְנָם הוּא: בֵּית אַהֲרֹן בִּטְחוּ בַייָ, עֶזְרָם וּמָגְנָם הוּא: יִרְאֵי יִי בִּטְחוּ בַייַ, עֻזְרֵם וּמָגְנַם הוּא: יִי בִּטְחוּ בַייַ, עֻזְרֵם וּמָגְנַם הוּא:

יָיָ זְכָרָנוּ יְבָרֵךּ, יְבָרֵךְ אֶת בֵּית יִשְׁרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן: יְבָרֵךְ יִרְאֵי יְיָ, הַקִּטַנִּים עִם הַגִּדֹלִים:

יֹםף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּגֵיכֶם: בְּרוּכִים אַתֶּם לַייָ, עֹשֵׂה שָׁמַיִם וְאָרֶץ: הַשָּׁמַיִם שָׁמַיִם לַייָ, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם:

לא הַפֵּתִים יְהַלְלוּ יָהּ, וְלֹא כָּל יֹרְבִי דוּסָה: וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלַם, הַלְלוּיַהּ:

Not to us, God, not to us, but to Your Name give glory, for the sake of Your kindness and Your truth. Why should the nations say, "Where, now, is their God?" Our God is in heaven; whatever He desires, He does. Their idols are of silver and gold, the product of human hands: they have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their makers, everyone that trusts in them. Israel, trust in God! He is their help and their shield. House of Aaron, trust in God! He is their help and their shield. You who fear God, trust in God! He is their help and their shield.

God, mindful of us, will bless.

He will bless the House of Israel; He will bless the House of Aaron; He will bless those who are in awe of God, little ones along with big ones. May God give you lots of blessing, you and your children. You are blessed by God, the Maker of heaven and earth. The heavens are the heavens of God, but the earth He gave to Adam's descendants. The dead don't praise God, nor do those that go down into the silence of the grave. But we will bless God, from now to eternity. *Halleluyah!* Praise God!



The word in this paragraph which we translated as "their idols" can just as easily mean "their sadness."

Now read the words again: Their sadness comes from the pursuit of gold and silver, a manmade obsession. We can get so caught up in the rat race for wealth that our eyes are blinded, our ears are stuffed, and we become entirely oblivious to anything other than ourselves.

אָשִׁיב לַייָ, כָּל תַּגְמוּלוֹהִי עָלָי: כּוֹס יְשׁוּעוֹת אֶשָּׁא, וּבְשֵׁם יְיָ אֶקְרָא: נְדָרֵי לַיִי אֲשַׁלֵם, נָגְדָה נָּא לְכָל עַפּוֹ: יָקָר בְּעִינֵי יְיַ, הַפְּוְתָה לַחֲסִידִיוֹ: אָנָה יְיָ כִּי אֲנִי עַבְדֶּךָ, אֲנִי עַבְדְּךָ בָּן אֲמָתֶךָ, פַּתַחְתָּ לְמוֹסֵרִי:

לְדָּ אֶזְבַּח זֶבַח תּוֹדָה, וּבְשֵׁם יְיָ אֶקְרָא: נְדָרֵי לַייָ אֲשַׁלֵּם, נֶגְדָה נָּא לְכָל עַמּוֹ: בְּחַצְרוֹת בֵּית יְיָ, בְּתוֹכֵכִי יִרוּשָׁלָיִם, הַלִּלוּיָה: I love God, because He hears my voice, my prayers.

He pays attention to me, so I call upon Him every day. The pangs of death might encompass me, and the agonies of the grave catch up with me. I could face trouble and sorrow, and I would call upon the Name of God:

"Please, God, get me out of here!" God is gracious and just. Our God is compassionate. God watches over simple people (like me). I was really down, and He got me out of there. My soul, you can rest again, for God dealt kindly with you.

For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before God in the lands of the living. Even when I said, "I am so down and out!"

—really, I still had faith. When I said, "All people are deceitful," I was just being too hasty.

What can I repay God for all His kindness to me? I will raise the cup of liberation and call upon the Name of God.

I will pay my vows to God in the presence of all His people. Precious in the eyes of God is the death of His pious ones. I thank you, God, for I am Your servant. I am Your servant, the son of Your handmaid; You have loosened my bonds.

To You I will bring an offering of thanksgiving, and I will call upon the name of God. I will pay my vows to God in the presence of all His people, in the courtyards of the House of God, in the midst of Jerusalem. *Halleluyah!* Praise God!



The line we translated as "I thank you, God, for I am Your servant" can also mean "Where to, God, for I am your servant?"

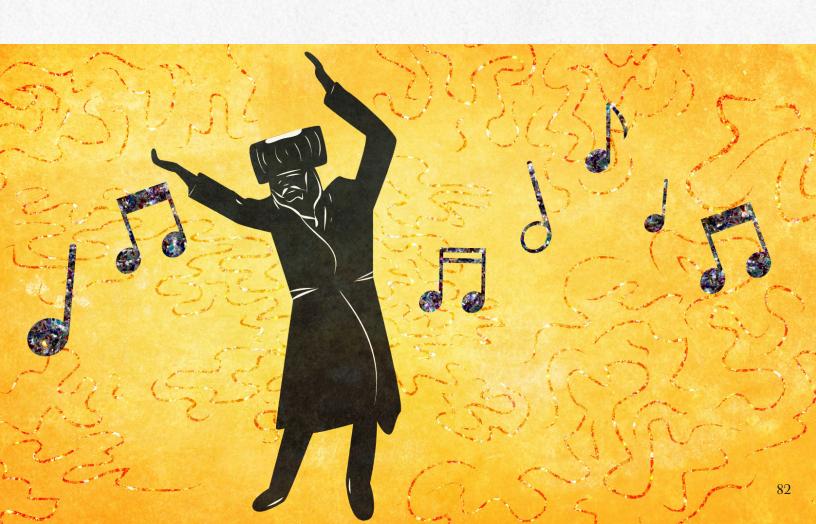
Wherever God wills us to be, that is where we will go, because we are His faithful servants, delighted to be able to be part of His master plan.

אָת יְיָ כֶּל גּוֹיִם, שַׁבְּחוּהוּ כָּל הָאֻפִּים:

בִּי גָבַר עָלֵינוּ חַסְדּוֹ, וָאֱמֶת יְיָ לְעוֹלָם, הַלְלוּיָה: Praise God, all nations! Extol Him, all peoples!

For His kindness was mighty over us, and the truth of God is everlasting.

Halleluyah! Praise God!



If you have three or more people, one person leads and the others respond. Otherwise, just say the lines labeled "Others."

Leader: Give thanks to God, for He is good, for His kindness is everlasting! Others: Give thanks to God, for He is good, for His kindness is everlasting! יאמר נא ישראל, כי לעולם חסדו: Let Israel say it, for His kindness is everlasting. יאפר נא ישְרָאֵל, כִּי לְעוֹלְם חַסְדּוֹ: Leader: Let Israel say it, for His kindness is everlasting. Others: Give thanks to God, for He is good, for His kindness is everlasting. Let the House of Aaron say it, for His kindness is everlasting. יאמרו נא בית אהרן, כי לעולם חסדו: Leader: Let the House of Aaron say it, for His kindness is everlasting. Others: Give thanks to God, for He is good, for His kindness is everlasting. יאפרו נָא יִי, כִּי לְעוֹלְם חַסְדּוֹ: Let those who fear God say it, for His kindness is everlasting. יֹאַקרוּ נָא יִיְ, כִּי לְעוֹלְם חַסְדּוֹ: Leader: Let those who fear God say it, for His kindness is everlasting. Others: Give thanks to God, for He is good, for His kindness is everlasting.

Transliteration:

Leader: Hoh-doo lah-doh-noi kee tohv kee leh-oh-lahm khahs-doh!
Others: Hoh-doo lah-doh-nai kee tohv kee leh-oh-lahm khahs-doh,
Yoh-mahr nah yis-rah-ehl kee leh-oh-lahm khahs-doh!
Leader: Yoh-mahr nah yis-rah-ehl kee leh-oh-lahm khahs-doh!
Others: Hoh-doo lah-doh-noi kee tohv kee leh-oh-lahm khahs-doh.
Yoh-meh-roo nah bayt ah-hah-rohn kee leh-oh-lahm khahs-doh!
Leader: Yoh-meh-roo nah bayt ah-hah-rohn kee leh-oh-lahm khahs-doh!
Others: Hoh-doo lah-doh-noi kee tohv kee leh-oh-lahm khahs-doh.

Yoh-meh-roo nah yir-ay ah-doh-noi kee leh-oh-lahm khahs-doh! Leader: yoh-meh-roo nah yir-ay ah-doh-noi kee leh-oh-lahm khahs-doh! Others: Hoh-doo lah-doh-noi kee tohv kee leh-oh-lahm khahs-doh.

מְן הַפֵּצֵר קָרָאתִי יָהּ, עָנָנִי בַפֶּרְתַב יָהּ: יְיָ לִי לֹא אִירָא, מַה יַּצְשֶׂה לִי אָדָם: יְיָ לִי בְּעִדְרָי, וַאֲנִי אֶרְאֶה בְשֹׁנְאָי: טוֹב לַחֲסוֹת בַּייָ, מִבְּטֹתַ בָּאָדָם: טוֹב לַחֲסוֹת בַּייָ, מבּטֹת בּנדיבים: Out of a tight place, I called to God; God answered me with abounding relief.

God is with me, I will not fear—what can a human being do to me?

God is with me, through my helpers, and I can face my enemies.

It is better to rely on God than to trust in man.

It is better to rely on God than to trust in nobles.

בָּל גּוֹיִם סְבָבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילַם: סַבּוּנִי גַם סְבָבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילַם: סַבּוּנִי כִדְבֹרִים דּעֲכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילַם: דָחֹה דְחִיתַנִי לִנְפּּלֹ, וַייָ עזרני: עזי וזמרת יה, ויהי לי לישועה:

All nations surround me, but I cut them down in the name of God.

They surrounded me, they encompassed me, but I cut them down in the name of God.

They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the name of God.

You, my foes, pushed me again and again to fall, but God helped me.

God is my strength and song, and this has been my salvation.

The sound of joyous song and salvation is in the tents of the righteous:

"The right hand of God performs deeds of valor.

The right hand of God is exalted; the right hand of God performs deeds of valor!"

I shall not die, but I shall live and relate the deeds of God.

God has chastised me, but He did not give me over to death.

קוֹל רְנָּה וִישׁוּעָה בְּאָהֱלֵי צַדִּיקִים, יְמִין
יְיָ עֹשָׂה חִיל: יְמִין יְיָ רוֹמֵמֶה, יְמִין יְיָ
עשָׁה חָיִל: לֹא אָמוּת כִּי אֶחְיֶה, וַאֲסַפֵּר
מַעֲשֵׂי יָה: יַסֹּר יִסְּרַנִּי יָה, וְלַמֶּוֶת לֹא

פָּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם
אוֹדֶה יָה: זֶה הַשַּׁעַר לַייָ, צַדִּיקִים
יָבאו בו:

Open for me the gates of righteousness; I will enter them and give thanks to God.

This is the gate of God, the righteous will enter it.

אוֹדְדֶּ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה: אוֹדְדֶּ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה:

I thank You for You have answered me, and You have been a help to me.

I thank You for You have answered me, and You have been a help to me.

אֶבֶן מָאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה: אֶבֶן מָאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה: The stone scorned by the builders has become the main cornerstone.

The stone scorned by the builders has become the main cornerstone.

מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נִפְּלָאת בְּעֵינֵינוּ: מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נפלאת בעינינוּ:

it is wondrous in our eyes.

This was indeed from God,
it is wondrous in our eyes.

This was indeed from God,

זָה הַיּוֹם עָשָׂה יְיָ, נָגִילָה וְנִשְׂמְחָה בוֹ: זָה הַיּוֹם עָשָׂה יְיָ, נָגִילָה

This day God has made, let us be glad and rejoice on it.

וְנִשְּׂמְתָה בוֹ:

This day God has made, let us be glad and rejoice on it.

Here's another responsive reading.

The leader reads each of these four lines out loud, and everyone repeats, line by line:

אָנָא יִיָ הוֹשִׁיעָה נָא: O God, please help us right now!

יָיָ הוֹשִׁיעָה נָא: O God, please help us right now!

אָנָא יִיָ הַאֲלִיחָה נָא: O God, please grant us success right away!

אָנָא יִיָ הַאְלִיחָה נָא: O God, please grant us success right away!

Transliteration:

Ah-nah ah-doh-noi hoh-shee-ah nah! Ah-nah ah-doh-noi hoh-shee-ah nah! Ah-nah ah-doh-noi hahtz-lee-khah nah! Ah-nah ah-doh-noi hahtz-lee-khah nah! ַהַבְּא בְּשֵׁם יְיָ, בַּרְלָנוּכֶם מְבֵּית

יְיָ: בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בֵּרַכְנוּכֶם מִבֵּית יְיָ: אֵל יְיָ וַיָּאֶר לָנוּ, אִסְרוּ חַג בַּעֲבֹתִים, עֵד קַרְנוֹת הַמִּזְבַּחַ: אֵל יְיָ וַיָּאֶר לָנוּ, אִסְרוּ חַג בַּעֲבֹתִים, עַד קַרְנוֹת הַמִּזְבַּחַ:

אַלִּי אַתָּה וְאוֹדֶבְּ, אֱלֹהַי אֲרוֹמְמֶבְּ: אַלִּי אַתָּה וְאוֹדֶבְ, אֱלֹהַי אֲרוֹמְמֶבְּ:

הוֹדוּ לֵייָ כִּי טוֹב, כִּי לְעוֹלֶם חַסְדּוֹ: הוֹדוּ לֵייָ כִּי טוֹב, כִּי לְעוֹלֶם חַסְדּוֹ:

לְּרָלְלְּרָךְ יְיָ אֱלֹהֵינוּ (על)

יִרְלְלְרָךְ יְיָ אֱלֹהֵינוּ (על)

וַחֲסִידֶיךְ צַדִּיִקִים עוֹשֵׂי רְצוֹנֶךְ,

וְכָל עַמְּךְ בִּית יִשְׂרָאֵל, בְּרָנָה יוֹדוּ

וִיבְרְכוּ, וִישַׁבְּחוּ וִיפְאֲרוּ, וִירוֹמְמוּ

וְיבְרְכוּ, וְישַׁבְּחוּ וִיפְאֲרוּ, וִירוֹמְמוּ

וְיַעֲרִיצוּ, וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְדְּ

וְיַעֲרִיצוּ, וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְדְ

מַלְבֵּנוּ. כִּי לְדְ טוֹב לְהוֹדוֹת, וּלְשִׁמְדְ

נָאֶה לְזַמֵּר, כִּי מֵעוֹלָם וְעֵד עוֹלָם

אתה אל:

Blessed is he who comes in the Name of God; we bless you from the House of God.
Blessed is he who comes in the Name of God; we bless you from the House of God.

God is Almighty, He gave us light; bind the festival-offering until you bring it to the horns of the altar.

God is Almighty, He gave us light; bind the festival-offering until you bring it to the horns of the altar.

You are my God and I will thank You; my God, I will exalt You.
You are my God and I will thank You; my God, I will exalt You.
Give thanks to God, for He is good, for His kindness is everlecting

for His kindness is everlasting. Give thanks to God, for He is good, for His kindness is everlasting.

God our God, all Your works shall praise You;
Your pious ones, the righteous who do Your will,
and all Your people, the House of Israel,
with joyous song will thank and bless,
laud and glorify, exalt and adore,
sanctify and proclaim the sovereignty of Your
Name, our King.

For it is good to thank You, and befitting to sing to Your Name, for from the beginning to the end of the world You are Almighty God. Up to this point, we've read what's called "The Egyptian Hallel." Now comes chapter 136 of Psalms, which is called "The Great Hallel":

הודו ליי כִּי טוֹב, כִּי לעוֹלם חסְדּוֹ: Give thanks to God, for He is good—for His kindness is everlasting! הודו לאלהי האלהים, כי לעולם חסדו: Give thanks to the God of the mighty angels for His kindness is everlasting! הודו לאדני האדנים, Give thanks to the Master of the celestial כי לעולם חסדו: host—for His kindness is everlasting! לעשה נפלאות גדלות לבדו, Who alone does great wonders—for His כי לעולם חסדו: kindness is everlasting! לעשה השַמים בתבונה, Who made the heavens with understanding— בִי לְעוֹלֵם חַסְדּוֹ: for His kindness is everlasting! לרוֹקע הַאָרֵץ עַל הַפָּיִם, Who stretched out the earth above the waters— כי לעולם חסדו: for His kindness is everlasting! לעשה אורים גדלים, Who made the great lights—for His kindness is כי לעולם חסדו: everlasting! אָת הַשֵּׁמֶשׁ לְמֵמְשׁלֵת בַּיּוֹם, The sun, to rule by day—for His kindness is בִי לְעוֹלֵם חַסְדּוֹ: everlasting! את הירח וכוכבים לממשלות The moon and stars, to rule by night—for His בַּלֵילָה, כִּי לְעוֹלֵם חַסְדוֹ: kindness is everlasting! למכה מצרים בבכוריהם, Who struck Egypt through their firstborn—for (יַ) כִּי לְעוֹלֵם חַסְדּוֹ: His kindness is everlasting! ויוצא ישראל מתוכם, And brought Israel out of their midst—for His בִי לעוֹלַם חַסְדוֹ: kindness is everlasting! בַּיַד תַזַקה ובִזְרוֹעַ נְטוּיַה, With a strong hand and with an outstretched בִי לְעוֹלֶם חַסְדּוֹ: arm—for His kindness is everlasting! לגזר ים סוף לגזרים, Who split the Sea of Reeds into sections—for בִי לְעוֹלֵם חַסְדּוֹ: His kindness is everlasting! And led Israel through it—for His kindness is והעביר ישראל בתוכו, everlasting! כי לעולם חסדו:

ונער פרעה וחילו בים סוף, And cast Pharaoh and his army into the Sea of (ה) כי לעולם חסדו: Reeds—for His kindness is everlasting! לְמוֹלִיךְ עַמּוֹ בַּמִּדְבַּר, Who led His people through the desert—for בִי לְעוֹלֵם חַסְדּוֹ: His kindness is everlasting! למכה מלכים גדלים, Who struck great kings—for His kindness is כי לעולם חסדו: everlasting! וַיַהַרג מְלַכִים אַדִירִים, And slew mighty kings—for His kindness is כי לעולם חסדו: everlasting! לסיחון מלך האמרי, Sichon, king of the Amorites—for His kindness בִּי לְעוֹלֵם חַסְדּוֹ: is everlasting! ולעוג מלד הבשו, And Og, king of Bashan—for His kindness is בִי לְעוֹלֵם חַסְדּוֹ: everlasting! וְנַתֵּן אַרְצֵם לְנַחֵלָה, And gave their land as a heritage—for His (ו) כי לעולם חסדו: kindness is everlasting! נחלה לישראל עבדו, A heritage to Israel, His servant—for His בִּי לְעוֹלֵם חַסְדּוֹ: kindness is everlasting! שבשפלנו זכר לנו, Who remembered us in our lowliness—for His בִי לְעוֹלֵם חַסְדּוֹ: kindness is everlasting! ויפרקנו מצרינו, And delivered us from our oppressors—for His בִי לְעוֹלֵם חַסְדּוֹ: kindness is everlasting! נוֹתֵן לֶחֶם לְכָל בַּשַּׂר, Who gives food to all flesh—for His kindness is בִי לְעוֹלֵם חַסְדּוֹ: everlasting! הודו לאל השמים, Thank the God of heaven—for His kindness is (ה) כי לעולם חסדו: everlasting!



Nishmat



Next we get to read out loud one of the most beautiful pieces of the liturgy. Some attribute it to Rabbi Shimon ben Shetach, who lived about 200 years before the destruction of the Second Temple:

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךְּ יִי אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָּׁר תְּפָּאֵר וּתְרוֹמֵם זִכְרְךְ מַלְבֵּנוּ תָּמִיד, מִן הְעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבַּלְעָדֶיךְ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִיל וּמְפַרְנֵס וְעוֹנֶה וּמְרַחֵם בְּכָל עֵת צְרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָה, אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלוֹהַ כָּל בְּרוֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּרוֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחָמֵד וּבְרִיּוֹתֵיו בְּרַחֲמִים.

וַייָ הָנֵּה לֹא יָנוּם וְלֹא יִישָׁן, הַפְּעוֹרֵר יְשֵׁנִים, וְהַפֵּקִיץ נִרְדָּמִים, וְהַפֵּשִּׁיתַ אִלְּמִים, וְהַפֵּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹמֵף כְּפוּפִים, לְדְּ לְבַדְּדָ אֲנַחְנוּ מוֹדִים.

אָלוּ פִינוּ מָלֵא שִׁירָה כַּיָם, וּלְשׁוֹנֵנוּ רָנָּה כַּהֲמוֹן גַּלָּיוּ, וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבִי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כַּשֵּׁמֵשׁ וְכַיִּרַחָ, The soul of every living being shall bless Your Name, God our God;

and the spirit of all flesh shall always glorify and exalt the mention of You, our King.

From the beginning to the end of the world, You are Almighty God; and other than You we have no king, redeemer and liberator who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress.

We have no king but You.

You are the God of the first and of the last generations,

God of all creatures, Lord of all events, who is extolled with multiple praises, who directs His world with kindness and His creatures with compassion.

Behold, God neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberous, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed.

To You alone we give thanks.

Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves;

If our lips would be filled with praise like the expanse of the sky

and our eyes shining like the sun and the moon;

וְיָדֵינוּ פְרוּשׁוֹת כְּנִשְׁרֵי שְׁמָים, וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת, אֵין אָנוּ מַסְפִּיקִים לְּהוֹדוֹת לְּדְ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, וְלְבָּרֵדְ אֶת שְׁמֶדְ עַל אַחַת מֵאֶלֶף אַלְפִי אֲלְפִים, וְרִבֵּי רְבָבוֹת פְּעָמִים, הַטּוֹבוֹת אֲלָפִים, וְרִבֵּי רְבָבוֹת פְּעָמִים, הַטּוֹבוֹת נְסִים וְנִפְּלָאוֹת שֶׁעָשִׁיתְ עִפְּנוּ וְעִם אֲבוֹתֵינוּ מִלְּפָנִים: מִּמְצְרַיִם גְּאַלְתָנוּ, מִקֶּנִי, יִי אֱלֹהֵינוּ, מִבֵּית עֲבָדִים פְּדִיתְנוּ, מֵחֶרֶב בְּרְעֶב זַנְתָּנוּ, וּמְדֶּבֶר מִלַּטְתָנוּ, וּמְחֶלָיִם הְצְּלְתְנוּ, וֹמְדֶבְיִם רְּבִיים וְנָאֵמְנִים דְּלִיתְנוּ, וַמְחֶלָיִם רְעִים וְנָאֵמְנִים דְּלִיתְנוּ, עֲדְ הַנָּה עֲזָרוּנוּ רְתַמֶיִדְ, וְאֵל עֲדָבוּנוּ חֲסְדֶיִדְ, וְאַל רִנוּ יִי אֱלֹהֵינוּ, לַנְצֵח.

If our hands would be spread out like the eagles of heaven,

and our feet swift like deer—we would still be unable to thank You, God our God and God of our fathers,

and to bless Your Name,

for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us.

You have redeemed us from Egypt, God our God.

You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty;

You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies.

Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, God our God, forever!

עַל כֵּן, אֵבָרִים שֶׁפִּלַגְתָ בָּנוּ, וְרוּחַ וּלְשָׁמָה שֶׁנְפַחְתָּ בְּאַפִּינוּ, וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ. הֵן הֵם: יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפְאֵרוּ, וִירוֹמְמוּ וְיַעֲרִיצוּ, וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךְ מַלְבֵּנוּ. כִּי כָל פָּה לְךְּ יוֹדֶה, וְכָל לָשׁוֹן לְךְּ תִשְּבַע, וְכָל עִיוֹן לְךְּ תְצַפָּה, וְכָל בֶּעוֹן לְךְּ תִכְרַע, וְכָל קוֹמָה לְפָנֶיךְ תִשְׁתַחֶנֶה, וְכָל הַלְּבָבוֹת יִירָאוּדְ, וְכָל קֶּרֶב וּכְלָיוֹת יְזַמְרוּ לִשְׁמֶךְ, כַּדְּבָר שֶׁבָּתוּב: כָּל עַצְמוֹתֵי תֹּאמַרְנָה, יְיָ, מִי בְּמוֹךָ, מַצִיל עָנִי מַחָזָק מִשְּנוּ, וְעָנִי לְדָ, וֹמִי יִעֲרֶךְ לֶּךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר

Therefore,

the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils,

and the tongue which You have placed in our mouth—they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our king.

For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee shall bend to You, all who stand erect shall bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name,

ְהַכּוֹרָא, אֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. נְהַלֶּלְדָּ, וּנְשַׁבֵּחֲדָּ, וּנְפָּאֶרְדָּ, וּנְבָרֵדְ אֶת שֵׁם קִדְשֶׁדְ, כָּאָמוּר: לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יְיָ, וְכָל קְרָבַי אֶת שֵׁם קִדְשׁוֹ:

הָאֵל בְּתַעֲצָמוֹת עֻזֶּדְ, הַגְּדוֹל
בְּכְבוֹד שְׁמֶדְ, הַגְּבּוֹר לְנָצַח, וְהַנּוֹרְא
בְּכוֹרְאוֹתֶידְ, הַמֶּלֶדְ הַיּוֹשֵׁב עַל
בְּמוֹרְאוֹתֶידְ, הַמֶּלֶדְ הַיּוֹשֵׁב עַל
בְּמֵּא רָם וְנִשָּׂא: שׁוֹכֵן עַד, מָרוֹם
וְלֶדוֹשׁ שְׁמוֹ, וְכָתוּב: רַנְּנוּ צַדִּיקִים
בַּייָ, לַיְשָׁרִים נָאוָה תְהִלָּה: בְּפִי
יְשָׁרִים תִּתְרוֹמֶם, וּבְשִׂפְתֵי צַדִּיקִים
תִּתְבָּרֵדְ, וּבִלְשׁוֹן חֵסִידִים תִּתְקַדָּשׁ,
וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלָּל:

וּבְמַקְהֵלוֹת רְבְבוֹת עַמְּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שִׁמְךְ מַלְכֵּנוּ בְּכָל דּוֹר וָדוֹר. שֶׁכֵּן חוֹבַת כָּל הַיְצוּרִים, לְפָנִיךְ יִיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ: לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרְךְ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל דִּבְרִי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן יִשַׁי עַבִּדְּךְ מִשִׁיתֵךְ: as it is written:

"All my bones will say, God, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!"

Who can be likened to You? Who is equal to You? Who can be compared to You?

The great, mighty, awesome God, God most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name, as it is said:

"A Psalm by David; Bless God, O my soul, and all that is within me bless His holy Name."

You are the Almighty God in the power of Your strength; the Great in the glory of Your Name; the Mighty forever, and the Awesome in Your awesome deeds; the king who sits upon a lofty and exalted throne. He who dwells for eternity,

And it is written: "Sing joyously to God, you righteous; it befits the upright to offer praise." By the mouth of the upright You are exalted; by the lips of the righteous You are blessed; by the tongue of the pious You are sanctified; and among the holy ones You are praised.

lofty and holy is His Name.

In assemblies of the myriads of Your people, the House of Israel, Your Name, our king, shall be glorified with song in every generation. For such is the obligation of all creatures before You, God our God and God of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David, son of Yishai, Your anointed servant.

Final Blessing on the Hallel

וּבְכֵּן יִשְׁתַּבַּח שִׁמְךְ לְעַד מֵלְבֵּנוּ,

הָאֵל, הַפֶּלֶךְ הַגִּדוֹל וְהַקְּדוֹשׁ בַּשָּׁמִים
וּבָאָרץ. כִּי לְדְ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתִינוּ לְעוֹלָם וְעֶד: שִׁיר וּשְׁבָחָה,
הַלֵּל וְזִמְרָה, עִז וּמֶמְשִׁלָה, נָצַח,
הַלֵּל וְזִמְרָה, תְז וּמֶמְשִׁלָה, נָצַח,
וְדְשָׁה וּמֵלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךְ הַגִּדוֹל וְהַקְּדוֹשׁ, וּמֵעוֹלָם עַד לְשִׁמְךְ הַגִּדוֹל וְהַקְּדוֹשׁ, וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתְּה יְיִ, אֵל
עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתְּה יְיִ, אֵל
מֶלֶךְ נְּדוֹל וּמְהָלָל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדְאוֹת, בּוֹרָא הַבֹּוֹלְ כָּל הַמַּעֲשִׁים,
בַּלֹתְר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יְחִיד חֵי הַנִּוֹלְמִים.
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יְחִיד חֵי הִעוֹלִמים:
העוֹלִמִים:

And therefore may Your Name be praised forever, our King, the great and holy God and King in heaven and on earth. For to You, God our God and God of our fathers, it is always so pleasing to give song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty; blessings and thanksgivings to Your great and holy Name. From the beginning to the end of the world You are Almighty God. Blessed are You, God, Almighty God, King, great and extolled in praises, God of thanksgivings, Lord of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only king, the Life of all worlds.



Drink the Fourth and Final Cup

As soon as you've said this last paragraph, pick up your cup and say:

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפָּן: הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפָּן:

Blessed are You, God, our God, King of the universe, who creates the fruit of the vine.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.

4

Now lean to the left and drink your entire fourth cup of wine—or at least most of it.

Concluding Blessing for the Wine:

If you drank three ounces (86 ml) or more of wine:

אַתָּה יְיָ, אֱלֹהֵינוּ בְּרֹּוּדְ מָעוֹלְם, עַל הַגָּפֵן וְעַל פָּרִי הַגָּפֵן וְעַל תִנוּבַת הַשַּׁדֵה וְעַל אֵרֵץ חֵמְדַה טוֹבַה וּרְתַבָה שֶׁרָצִיתַ וְהְנָחַלְתַּ לַאֲבוֹתֵינוּ לאכול מפריה ולשבוע מטובה. רחם נא יי אלהינו על ישראל עפד וְעַל יִרוּשַלִים עִירֶדְ וְעַל צִיּוֹן מְשַׁכַּן פבודה ועל מובתה ועל היכלה, ובנה ירושלים עיר הקדש בּמְהֵרָה בַיַּמֵינוּ, וְהַעֵּלֵנוּ לְתוֹכָה וְשַׁמְּחֵנוּ בָה ונברכד בקדשה ובטהרה. (ורצה והחליצנו ביום השבת הזה.) וזכרנו לטובה ביום חג הפצות הַזֶּה. כִּי אַתַה יִיַ טוֹב וּמֵטִיב לַכֹּל ונוֹדֵה לְדָּ עַל הַאָרְץ וְעַל פָּרִי הַגַּפֵן. בַּרוּך אַתָּה יִיַ, עַל האַרץ וְעַל פָרי הגפַן:

Blessed are You, God our God, King of the universe, for the vine and the fruit of the vine,

for the produce of the field, and for the precious, good and spacious land which You have favored to give as a heritage to our fathers, to eat of its fruit and be satiated by its goodness.

Have mercy, God our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple.

Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity. (On Shabbat, add: and may it please You to strengthen us on this Shabbat day.) And remember us for good on this day of the Festival of Matzot.

For You, God, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, God, for the land and for the fruit of the vine.

לִשְׁנָה הַבְּאָה בירוּשָׁלִים: NEXT YEAR IN JERUSALEM!

Leh-shah-nah hah-bah-ah bee-roo-shah-lah-yim!



In some versions of the Haggadah, there is now a line in which we say that the Seder is now concluded, and ask God that next year we celebrate it over roasted lamb in Jerusalem. Our version of the Haggadah does not have it.

Why? Because a Jew can never really say that the Seder has ended. We never stop leaving Egypt, as every day is another exodus from the bondage of mundane existence, headed for the promised land—a world in which every human being is absolutely free in body and soul.



