



The Chabad.org
Haggadah

הגדה של פסח

For a meaningful, fun and
uplifting Passover Seder.

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First Edition



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Layout & Design:	Racheli Chazan Studio
Rabbinic Review:	Rabbi Avrohom Altein and Rabbi Levi Friedman
Concept & Targum:	Rabbi Tzvi Freeman
Managing Editor:	Rabbi Mendy Kaminker
Executive Editor:	Rabbi Meir Simcha Kogan and Rabbi Motti Seligson
Special Thanks:	Rabbi Simcha Bart, Chani Benjaminson, Rabbi Avi Eskinazi, Rabbi Alex Heppenheimer, Yaakov Ort, Rabbi Menachem Posner, and Rabbi Yehuda Shurpin.

We hope you enjoy this Haggadah and that it enhances your Passover Seder. Please share your feedback and suggestions with us at feedback@chabad.org.

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The publication contains sacred literature. Please do not deface or discard.

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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

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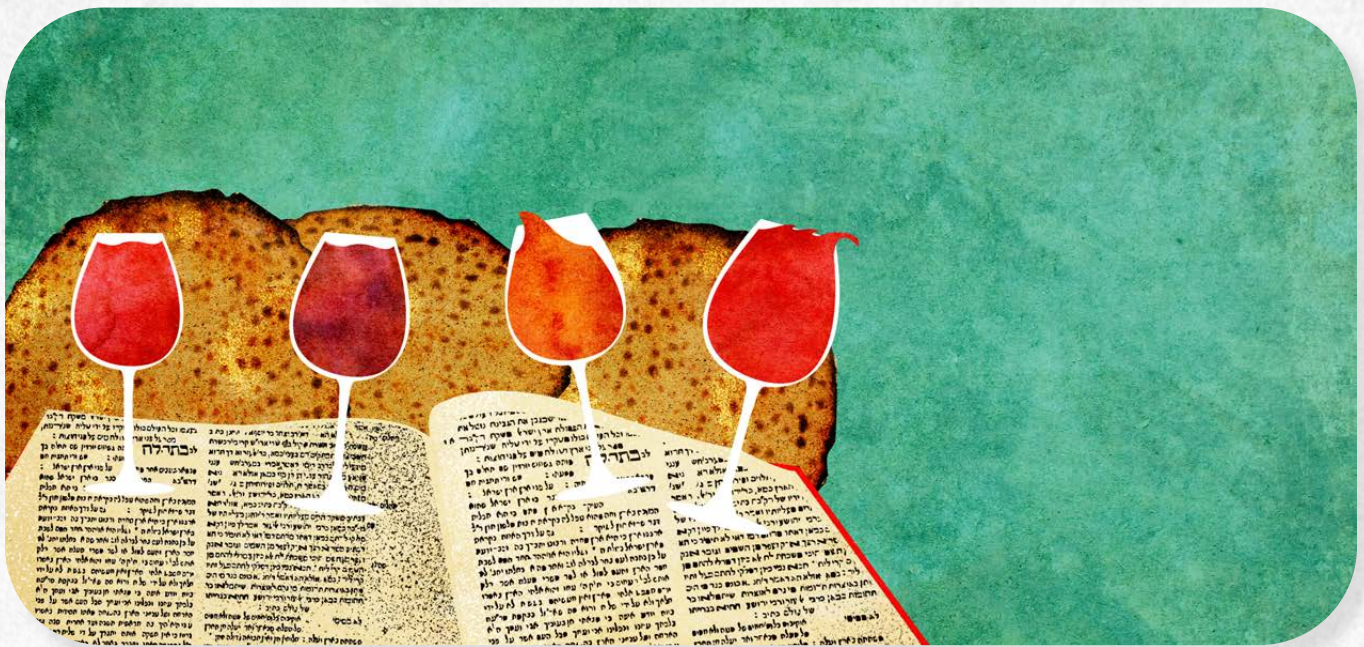
"In every generation each Jew should see himself as though he personally had been liberated from Egypt."

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 Chabad.org/1156813. 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.

Notes of who should read look like this.

Links that you should access before the holiday.

The image shows two pages from the Haggadah with various callouts:

- Status Bar:** Located at the top of the page, showing the current section (e.g., Motzi + מציא).
- Hebrew Haggadah Text:** The main text in Hebrew, such as the blessing on the matzah.
- Transliteration:** The text in Latin letters, such as "Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm".
- Reading Guide:** Small icons and text indicating who should read (e.g., "Everyone").
- Translation:** The text in English, such as "Blessed are You, God our God, King of the universe, who brings bread out from the earth."
- Instructions:** Practical instructions for the reader, such as "Now lean left and drink most of your second cup of wine (at least)."
- Torah Thought to Share:** Additional commentary or insights, such as "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."



✦ 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](https://www.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 Search- and-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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֵץ:
(Listeners: 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:

כֹּל חֲמִירָא וְחֲמִיעָא דְאִכָּא
בְּרִשׁוּתִי, דְּלֹא חֲמִיתִיה
וְדְלֹא בְּעֵרְתִיהּ וְדְלֹא יָדַעְנָא
לִיהּ, לְבִטּוֹל וְלִהּוֹי הַפְּקָר כְּעֵפְרָא
דְּאַרְעָא:

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 Chabad.org/5025853.

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

כָּל חֲמִירָא וְחִמְיָא דְאִכָּא בְּרִשׁוּתִי,
דְּחִזִּיתִיהּ וְדִלָּא חִזִּיתִיהּ,
דְּחִמִּיתִיהּ וְדִלָּא חִמִּיתִיהּ, דְּבַעַרְתִּיהּ
וְדִלָּא בַעַרְתִּיהּ, לְבִטּוּל וְלֵהוּי הַפְּקָר
כַּעֲפָרָא דְאַרְעָא:

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:

יְהוָה רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, כְּשֵׁם שְׂאֵנִי מְבַעַר
חֵמֶץ מִבֵּיתִי וּמִרְשׁוּתִי, כִּדְ תִבְעַר אֶת כָּל
הַחִיצוֹנִים, וְאֶת רוּחַ הַטְּמָאָה תַעֲבִיר מִן
הָאָרֶץ, וְאֶת יִצְרָנוּ הֶרַע תַּעֲבִירָהוּ מֵאַתָּנוּ,
וְתִתֵּן לָנוּ לֵב בָּשָׂר לְעַבְדֶּךָ בְּאַמֶּת, וְכֹל
סִטְרָא אַחֲרָא וְכֹל הַקְּלָפוֹת וְכֹל הַרְשָׁעָה
בְּעֵשֶׂן תִּכְלֶה, וְתַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן
הָאָרֶץ, וְכֹל הַמְּעִיקִים לְשִׁכְנָה תִבְעֵרֵם
בְּרוּחַ בָּעַר וּבְרוּחַ מְשַׁפֵּט כְּשֵׁם שְׂבַעֲרַת
אֶת מִצְרַיִם וְאֶת אֱלֹהֵיהֶם בְּיָמֵם הֵם
בְּזַמַּן הַזֶּה, אָמֵן סְלָה:

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

Matzah 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](https://www.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 Chabad.org/265986 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 Chabad.org/1814200.
- ✦ 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](https://www.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](https://www.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 *charoset*.

👉 Find plenty of Charoset recipes at [Chabad.org/Charoset](https://www.chabad.org/Charoset).

- 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.



✦ 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:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ 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-sheh ki-deh-shah-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:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר 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-sheh ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo leh-hahd-lik nayr shehl shab-bos ve-shehl yohm tohv.

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמַן 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-kheh-yah-noo veh-kee-yeh-mah-noo veh-hig-ee-ah-noo liz-mahn hah-zeh.

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. Zeraa:

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:

Hard-boiled 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.

✦ 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	קִדְּשׁ וּרְחַץ	Kiddush on wine, wash hands, no brachah.
Karpas, Yachatz	כַּרְפָּס יַחַץ	Eat a vegetable, break a matzah.
Magid, Rachtza	מַגִּיד רְחַצְהָ	Tell the story, wash hands with a brachah.
Motzi, Matzah	מוֹצֵיא מַצָּה	Blessing on the matzah, blessing on the mitzvah.
Maror, Koraych	מָרֹר כּוֹרֵךְ	Bitter leaves for eating, bitter in a wrapping.
Shulchan Oraych	שְׁלַחַן עוֹרֵךְ	Now we get to the meal, fit for a great King.
Tzafun, Bayrach	צִפּוֹן בֵּרַךְ	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."

Kadesh * קִדְּשׁ



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*

סְבְרֵי מְרַנֵּן:
 אֲתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
בְּרוּךְ
 הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:
 הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

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.**

אֲתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
 מִכָּל עָם, וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ
 בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
 מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן,
 אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, וְאֶת יוֹם טוֹב
 מְקַרָּא קֹדֶשׁ הַזֶּה, זְמַן חֲרוּתֵנוּ, מְקַרָּא
 קֹדֶשׁ, זְכָר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ
 בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן
 הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ
 יִשְׂרָאֵל וְהַזְמִינִים:

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:

אֲתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
 וְהִגִּיעָנוּ לְזִמְן 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-kheh-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:

אַתְּקִינּוּ סְעוּדַת דְּמִלְכָא עֲלָאָה, דָּא הִיא סְעוּדַת דְּקוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ:

 *Someone out loud or everyone*

יוֹם הַשֵּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מְכַל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ, כִּי בּו שְׁבֹת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת:
סְבְרֵי מְרֻנָּן:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל עַם, וְרוּמְּנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו.
וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת
לְמִנוּחַ וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׁשׁוֹן,
אֶת יוֹם הַשְּׁבֹת הַזֶּה וְאֶת יוֹם חַג הַמִּצּוֹת
הַזֶּה, וְאֶת יוֹם טוֹב מְקָרָא קֹדֶשׁ הַזֶּה,
זִמְן חֲרוּתְנוּ, בְּאַהֲבָה מְקָרָא קֹדֶשׁ, זִכָּר
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 בְּחֵרָתְךָ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל
 הָעַמִּים, וְשַׁבָּת וּמוֹעֲדֵי קִדְשְׁךָ
 בְּאַהֲבָה וּבְרִצּוֹן בְּשִׂמְחָה וּבְשִׂשׂוֹן
 הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ
 הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְמַנִּים:

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:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם,
 שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן 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-
 kheh-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*

סְבְרֵי מְרֻנָּן:
אֲתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:
בְּרוּךְ

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.**

אֲתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן,
אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, וְאֶת יוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה, זְמַן חֲרוּתֵנוּ, מִקְרָא
קֹדֶשׁ, יִזְכָּר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּמוֹעֲדֵי
קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בְּרוּךְ
אֲתָהּ יְיָ, מִקְדָּשׁ 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 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:

אֲתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ

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

Now say the Havdalah blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמְבַדִּיל בֵּין
קֹדֶשׁ לְחוֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדְשֵׁת
שַׁבָּת לְקֹדְשֵׁת יוֹם טוֹב הַבְּדִלָּת,
וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי
הַמַּעֲשֵׂה קֹדְשֵׁת, הַבְּדִלָּת וְקֹדְשֵׁת
אֵת עַמְּךָ יִשְׂרָאֵל בְּקֹדְשֵׁתְךָ: בְּרוּךְ
אַתָּה יי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

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:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחֵינּוּ
וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן 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-kheh-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!



Urchatz * וְרַחֵץ



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.

Karpas * כַּרְפַּס



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:

 *Everyone:*


אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:
בְּרוּךְ

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.

Yachatz * יְחַצֵּץ



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.



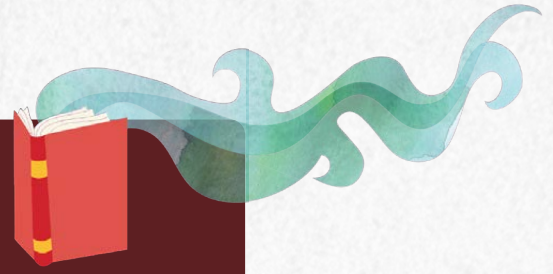
Here's a fun idea. Ask everyone to vote on which piece is bigger and which piece is smaller.

The custom of the 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.

Magid * מגיד



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:

הא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא
בְּאַרְעָא דְּמִצְרַיִם. כּל דְּכַפִּין יִיתִי
וַיְכּוּל, כּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׁתָּא
הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.
הַשְּׁתָּא עֲבָדִין, לְשָׁנָה הַבָּאָה 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.

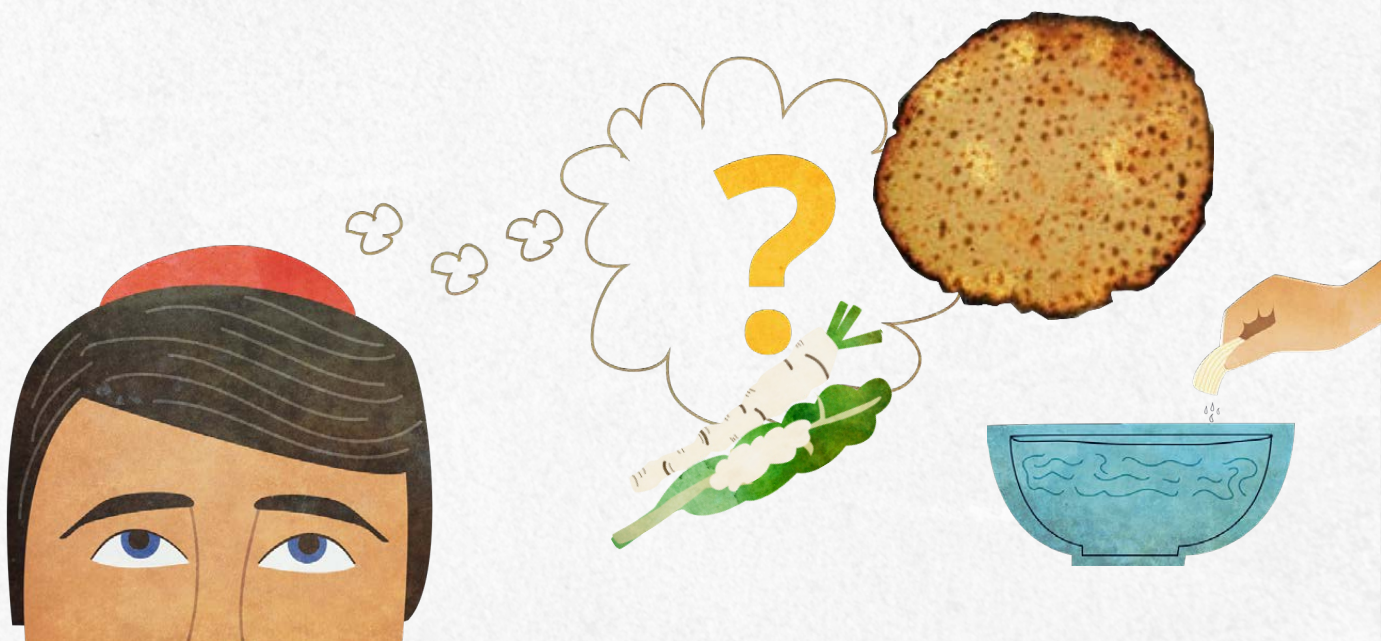
In case the children have no questions, we provide four right here. But really, we are all children tonight. We are all reborn, leaving our own Egypt. And who do we ask? Dad. Our ultimate Dad.

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.



 Someone out loud (preferably a child):

מַה נִשְׁתַּנָּה

הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.

שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין
אֶפְּלוּ פַּעַם אַחַת
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעְמִים:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ אוּ מִצָּה,
הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת,
הַלַּיְלָה הַזֶּה מְרוּר:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסַבֵּין, הַלַּיְלָה הַזֶּה כָּלָנוּ מְסַבֵּין:

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.

 *Someone out loud:*

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם,
וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ
מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וְאֵלֹהֵינוּ
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ
מִשְׁעֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם.
וְאֶפִּילוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ
יּוֹדְעִים אֶת הַתּוֹרָה, מְצֹוֶה עָלֵינוּ לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, וְכָל הַמְּרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח:

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 an 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:

 *Everyone:*



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:*

מַעֲשֵׂה רַבִּי אֱלִיעֶזֶר
וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי
אֱלִעֶזֶר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי
טַרְפוֹן, שֶׁהָיוּ מְסַבִּים בְּבֵנֵי בְרַק,
וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל
אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם
וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הֲגִיעַ זְמַן
קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

אָמַר רַבִּי אֱלִעֶזֶר בֶּן עֲזַרְיָה:
הֲרִי אֲנִי כְּבֵן שֶׁבַעִים
שָׁנָה, וְלֹא זְכִיתִי שֶׁתֹּאמַר יְצִיאַת
מִצְרַיִם בַּלַּיְלוֹת, עַד שֶׁדַּרְשָׁה בֶּן
זוּמָא, שֶׁנֶּאמַר: לְמַעַן תִּזְכֹּר אֶת יוֹם
צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ.
יְמֵי חַיֶּיךָ הַיּוֹמִים, כָּל יְמֵי חַיֶּיךָ
לְהַבִּיא הַלַּיְלוֹת. וְחֻכְמִים אוֹמְרִים:
יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה, כָּל יְמֵי חַיֶּיךָ
לְהַבִּיא לַיְמוֹת הַמְּשִׁיחַ:

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:*

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא,
בְּרוּךְ שְׁנַתַּן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ 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:*

כִּנְגַד אַרְבָּעָה בָּנִים דְּבָרָה
תּוֹרָה: אֶחָד חָכָם,
וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד
שְׂאִינֵי יוֹדֵעַ לְשִׂאוֹל:

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:*

מָה הוּא אוֹמֵר: מָה
הַעֲדוֹת וְהַחֻקִּים
וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ
אֲתָכֶם. וְאֵף אֶתְּהָ אֲמֹר לוֹ בְּהִלְכוֹת
הַפֶּסַח, אֵינִי מִפְּטִירִין אַחַר הַפֶּסַח
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:

רשע מַה הוּא אוֹמֵר: מַה הָעֶבֶדָה
הַזֹּאת לָכֶם. לָכֶם וְלֹא
לוֹ, וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל,
כִּפְר בְּעֶקְר. וְאִף אֶתֶּה הִקְהֵה אֶת שְׁנֵי
וְאָמַר לוֹ: בְּעֶבֶר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי
מִמִּצְרַיִם, לִי וְלֹא לוֹ, אֱלוֹ הִיָּה שֵׁם לֹא
הִיָּה נִגָּאֵל:

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

 *Someone else out loud:*

תָּם
מָה הוּא אוֹמֵר: מָה זֹאת,
וְאָמַרְתָּ אֵלָיו: בְּחֶזֶק יָד
הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

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:*

וְשִׂאֵינוּ
יודע לשאול,
את פתח לו,
שנאמר: והגדת לבנך ביום ההוא
לאמר: בעבור זה עשה יי לי
בצאתי ממצרים:

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:

יכול מראש חדש, תלמוד
 לומר: ביום ההוא. אי
 ביום ההוא, יכול מבעוד יום, תלמוד
 לומר: בעבור זה, בעבור זה לא
 אמרתי אלא בשעה שיש מצה ומרור
 מנחים לפניך:



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:

מתחלה עובדי
עבודה זרה

היו אבותינו, ועכשו קרבנו
המקום לעבדתו, שנאמר: ויאמר
יהושע אל כל העם, פה אמר
יי אלהי ישראל: בעבר הנהר
ישבו אבותיכם מעולם, תרח אבי
אברהם ואבי נחור, ויעבדו אלהים
אחרים:

ואקח את אביכם את
אברהם מעבר
הנהר, ואולך אתו בכל ארץ כנען,
וארבה את זרעו ואתן לו את
יצחק: ואתן ליצחק את יעקב ואת
עשו, ואתן לעשו את הר שעיר
לרשת אותו, ויעקב ובניו ירדו
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

 *Someone out loud:*

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל,
 בְּרוּךְ הוּא, שֶׁהִקְדוּשׁ
 בְּרוּךְ הוּא חֹשֵׁב אֶת הַקֶּץ לַעֲשׂוֹת כְּמָה
 שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין
 הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם: יָדַע
 יְתֵדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם,
 וְעַבְדוּם וְעֲנּוּ אֹתָם, אַרְבַּע מֵאוֹת שָׁנָה:
 וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי,
 וְאַחֲרַי כֵּן יֵצְאוּ בְּרִכְשׁ 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:*

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ
וְלָנוּ, שְׁלֹא אֶחָד
בְּלִבְד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא
שְׁבָכֵל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא
מְצִילֵנוּ מִיָּדָם:

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:*

וְלִמַּד מֵה בְּקֵשׁ לָבוֹן
הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב
אֲבִינוּ, שְׁפָרְעָה לֹא גָזַר אֶלָּא עַל
הַזְּכָרִים, וְלָבוֹן בְּקֵשׁ לַעֲקוֹר אֶת
הַכֹּל, שְׁנֵאֲמַר: אֲרָמִי אֲבִד אָבִי,
וַיֵּרֵד מִצְרַיִם וַיִּגְרַשׁ שָׁם בְּמַתִּי מֵעֵט,
וַיְהִי שָׁם לְגוֹי גָּדוֹל עֲצוּם וָרֵב:

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:

וַיֵּרֶד מִצְרַיִם, אָנוֹס עַל
פִּי הַדְּבָר:

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 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.

“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?”

וַיֵּרֶד שָׁם, מִלְּמַד שְׁלֵא יֵרֵד
יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם
אֲלֵא לָגוֹר שָׁם, שְׁנֵאמַר: וַיֵּאמְרוּ
אֶל פְּרַעֲה לָגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי
אֵין מְרֻעָה לְצֹאֵן אֲשֶׁר לַעֲבָדֶיךָ,
כִּי כְבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן,
וְעַתָּה יֵשְׁבוּ נָא עִבְדֶיךָ
בְּאֶרֶץ גֹּשֶׁן:

בְּמַתִּי מְעַט, כְּמָה שֶׁנֶּאֱמַר:
 בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ
 אֲבֹתֶיךָ מִצְרַיִם, וְעַתָּה שְׂמֹךְ יי
 אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב:

וַיְהִי שֵׁם לְגוֹי, מִלֵּאמֹד שֶׁהָיוּ יִשְׂרָאֵל
 מְצִינִים שֵׁם:

גְּדוֹל עֲצוּם, כְּמָה שֶׁנֶּאֱמַר: וּבְנֵי
 יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ
 בְּמֵאד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם:

וְרַב, כְּמָה שֶׁנֶּאֱמַר: וְאָעֵבֶר עָלֶיךָ
 וְאָרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמֶּיךָ, וְאָמַר
 לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶּיךָ
 חַיִּי: רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךָ,
 וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאֵי בְעַדֵי עַדֵּיִם,
 שְׂדֵים נִכְנָו וּשְׁעָרֶיךָ צִמְחָה, וְאֵת עֵרֹם
 וְעָרְיָה:

“...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 well-formed 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:*

וַיִּרְעוּ אֶת־נֹו המִצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ
עֲלֵינוּ עֲבֹדָה קָשָׁה:

וַיִּרְעוּ אֶת־נֹו המִצְרַיִם, כְּמָה שֶׁנֶּאֱמַר:
הֲבֵה נִתְחַכְמָה לוֹ, פֶּן יִרְבֶּה, וְהָיָה כִּי
תִקְרָאנָה מִלְחָמָה, וְנוֹסֵף גַּם הוּא עַל
שְׂנְאֵינוּ, וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ:

וַיַּעֲנוּנוּ, כְּמָה שֶׁנֶּאֱמַר: וַיִּשִׂימוּ עָלָיו
שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם, וַיִּבְנוּ
עָרֵי מִסְכְּנוֹת לְפָרְעֹה, אֶת פִּתּוֹם וְאֶת
רַעַמְסֵס:

וַיִּתְּנוּ עֲלֵינוּ עֲבֹדָה קָשָׁה, כְּמָה שֶׁנֶּאֱמַר:
וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ:
וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעֲבֹדָה קָשָׁה בְּחֹמֶר
וּבִלְבָנִים וּבְכָל עֲבֹדָה בְּשֹׂדֵה, אֶת כָּל
עֲבֹדָתָם אֲשֶׁר עֲבָדוּ בָּהֶם בְּפָרֶךְ:

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:

וְנִצַּעַק אֶל יְיָ אֱלֹהֵי
אֲבוֹתֵינוּ, וַיִּשְׁמַע
יְיָ אֶת קוֹלֵנוּ, וַיִּרְא אֶת עֲנִינוּ וְאֶת
עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ:

וְנִצַּעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, כְּמָה
שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם
וַיָּמַת מֶלֶךְ מִצְרַיִם, וַיִּאֲנְחוּ בְנֵי
יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעֲקוּ, וַתַּעַל
שׁוֹעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ, כְּמָה שֶׁנֶּאֱמַר:
וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר
אֱלֹהִים אֶת בְּרִיתוֹ אֶת אֲבָרָהָם 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.

וַיֵּרָא אֶת עֲנִינוֹ, זֹ פְרִישוֹת דֶּרֶךְ אֶרֶץ,
כִּמָּה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי
יִשְׂרָאֵל, וַיַּדַּע אֱלֹהִים:

וְאֵת עֲמָלָנוּ, אֵלּוּ הַבְּנִים, כִּמָּה שֶׁנֶּאֱמַר:
כָּל הַבֶּן הַיְלֹוֹד הַיְאֲרָה תִשְׁלִיכֶהוּ, וְכָל
הַבַּת תַּחְיֶוּן:

וְאֵת לַחְצָנוּ, זֶה הַדְּחָק, כִּמָּה שֶׁנֶּאֱמַר:
וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם
לַחֲצִים אֹתָם:

“...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:*

וַיּוֹצִיאֵנוּ יְיָ מִמִּצְרַיִם
בְּיַד חֲזָקָה
וּבְזֶרַע נְטוּיָה וּבִמְרָא גָדֹל וּבִאֲתוֹת
וּבִמִּפְתִּים: וַיּוֹצִיאֵנוּ יְיָ מִמִּצְרַיִם,
לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שָׂרָף,
וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְּדוֹשׁ
בְּרוּךְ הוּא בְּכִבוֹדוֹ וּבְעֲצָמוֹ,
שְׁנֵאמֵר:

וְעִבְרֹתַי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה,
וְהַפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם
מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְיָ:
וְעִבְרֹתַי בְּאֶרֶץ מִצְרַיִם, אֲנִי וְלֹא
מַלְאָךְ. וְהַפִּיתִי כָל בְּכוֹר בְּאֶרֶץ
מִצְרַיִם, אֲנִי וְלֹא שָׂרָף. וּבְכָל אֱלֹהֵי
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי וְלֹא
הַשְּׁלִיחַ. אֲנִי יְיָ, אֲנִי הוּא וְלֹא אֲחֵר:

בְּיַד חֲזָקָה, זֶה הַדְּבָר, כְּמָה
שְׁנֵאמֵר: הִנֵּה יַד יְיָ הוּיָה
בְּמִקְנֶךָ אֲשֶׁר בְּשָׂדֶה, בְּסוּסִים
בַּחֲמֹרִים בְּגַמְלִים בְּבָקָר וּבְצֹאן,
דָּבַר כָּבֵד מְאֹד:

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.

וּבְזָרַע נְטוּיָהּ, זוֹ הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר:
וַחֲרַבוּ שְׁלוֹפָה בְּיָדוֹ נְטוּיָה עַל
יְרוּשָׁלַיִם:

וּבְמָרָא גָדֹל, זֶה גְלוּי שְׂכִינָה, כְּמָה
שֶׁנֶּאֱמַר: אוֹ הַנְּסָה אֱלֹהִים לְבוֹא
לְקַחַת לוֹ גּוֹי מְקַרֵב גּוֹי בְּמַסַּת בְּאֵתַת
וּבְמוֹפְתִים וּבְמַלְחָמָה וּבִיד חֲזָקָה
וּבְזָרוּעַ נְטוּיָהּ וּבְמוֹרָאִים גְּדֹלִים, כְּכֹל
אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם
לְעֵינֵיךָ:

“...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.



ובִּאֲתוֹת, זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר:
 וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר
 תַּעֲשֶׂה בוֹ אֵת הָאֲתוֹת:

“...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.”

ובְּמוֹפְתִים, זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר:
 וְנִתְּתִי מוֹפְתִים בַּשָּׁמַיִם 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	וָאֵשׁ	Vah-aysh
...and pillars of smoke as tall as date palms.	וְתִמְרוֹת עֶשֶׂן:	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:

דָּבָר אַחֵר: בְּיַד חֲזָקָה שְׂתִים,
 וּבְזֵרַע נְטוּיָה שְׂתִים,
 וּבְמָרָא גָדֹל שְׂתִים, וּבְאֵתוֹת שְׂתִים,
 וּבְמוֹפְתִים שְׂתִים:

אֱלֹהֵינוּ עֶשֶׂר מִפְּתוֹת שֶׁהֵבִיא
 הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
 הַמִּצְרִים בְּמִצְרַיִם, וְאֵלֵינוּ הַיּוֹם:

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 x 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	צְפַרְדֵּי	Tze-fahr-day-ah
Lice	כְּנִים	Kee-neem
Wild Beasts	עֲרוֹב	Ah-rohv
Livestock Disease	דָּבָר	Deh-vehr
Boils	שָׁחִין	Sheh-kheen
Hail	בָּרָד	Bah-rahd
Locusts	אַרְבֵּה	Ahr-beh
Darkness	חֹשֶׁךְ	Khoh-shehkh
Slaying of the Firstborn	מַכַּת בְּכוֹרוֹת	Mah-kaht beh-khoh-roht.



 *Everyone:*

יהודה היה נותן בהם סמנים: רבי

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	דִּזְ"ךְ	Blood, Frogs, Lice
Ah-dahsh	עֲד"שׁ	Wild Beasts, Livestock Disease, Boils
Beh-ah-khav	בְּאֲח"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

 *Someone out loud:*

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.

רבי יוסי הגלילי אומר:
 מנין אתה אומר שלקו
 המצרים במצרים עשר מכות ועל
 הים לקו חמשים מכות,
 במצרים מה הוא אומר: ויאמרו
 החרטום אל פרעה אצבע אלהים
 היא:

ועל הים מה הוא אומר: וירא
 ישראל את היד הגדלה אשר עשה
 יי במצרים, וייראו העם את יי,
 ויאמינו ביי ובמשה עבדו: כמה
 לקו באצבע, עשר מכות, אמור
 מעתה:
 במצרים לקו עשר מכות, ועל הים
 לקו חמשים מכות:

 *Someone else out loud:*

רבי אליעזר אומר: מנין
 שכל מכה ומכה שהביא
 הקדוש ברוך הוא על המצרים
 במצרים היתה של ארבע מכות,
 שנאמר: ישלח בם חרון אפו,
 עברה, וזעם, וצרה, משלחת
 מלאכי רעים:
 עברה אחת, וזעם שתים, וצרה
 שלש, משלחת מלאכי רעים
 ארבע,
 אמור מעתה: במצרים לקו
 ארבעים מכות, ועל הים לקו
 מאתיים מכות:

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!

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:*

רַבִּי – עֲקִיבָא אֹמֵר: מִנֵּין שְׁכַל
מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ
בְּרוּךְ הוּא עַל הַמְצָרִים בְּמִצְרַיִם
הִיְתָה שֶׁל חֲמֵשׁ מִכּוֹת,
שְׁנַאֲמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה,
וְזַעַם, וְצָרָה, מְשַׁלַּחַת מְלֵאכֵי רָעִים:
חֲרוֹן אַפּוֹ אַחַת,
עֲבָרָה שְׁתַּיִם,
וְזַעַם שְׁלֹשׁ,
וְצָרָה אַרְבַּע,
מְשַׁלַּחַת מְלֵאכֵי רָעִים חֲמֵשׁ,
אֲמֹר מֵעַתָּה:

בְּמִצְרַיִם לָקוּ חֲמֵשִׁים מִכּוֹת, וְעַל
הַיָּם לָקוּ חֲמֵשִׁים וּמֵאֵתַיִם מִכּוֹת:

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:

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה

בָּהֶם שְׁפָטִים, דַּיְנוּ:

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים וְלֹא עָשָׂה

בְּאֱלֹהֵיהֶם, דַּיְנוּ:

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם וְלֹא הָרַג אֶת

בְּכוֹרֵיהֶם, דַּיְנוּ:

אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ

אֶת מְמוֹנָם, דַּיְנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע

לָנוּ אֶת הַיָּם, דַּיְנוּ:

אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא

הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דַּיְנוּ:

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה וְלֹא

שָׁקַע צְרִינוּ בְּתוֹכוֹ, דַּיְנוּ:

אֱלֹהֵינוּ שָׁקַע צְרִינוּ בְּתוֹכוֹ וְלֹא סָפַק

צְרִכֵינוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיְנוּ:

אֱלֹהֵינוּ סָפַק צְרִכֵינוּ בַּמִּדְבָּר אַרְבָּעִים

שָׁנָה וְלֹא הֵאֱכִילָנוּ אֶת הַמָּן, דַּיְנוּ:

אֱלֹהֵינוּ הֵאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ

אֶת הַשַּׁבָּת, דַּיְנוּ:

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,

but not given us the Shabbat,

אלו נתן לנו את השבת ולא קרבנו
לפני הר סיני, דינו:

אלו קרבנו לפני הר סיני ולא נתן
לנו את התורה, דינו:

אלו נתן לנו את התורה ולא
הכניסנו לארץ ישראל, דינו:

אלו הכניסנו לארץ ישראל ולא
בנה לנו את בית הבחירה, דינו:

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! (dah-yay-noo)

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



 *Someone out loud:*

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

עַל אַחַת כַּמָּה וְכַמָּה
טוֹבָה כְּפוּלָה וּמְכַפְּלָה
לְמַקּוֹם עָלֵינוּ,

שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה
בְּהֵם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם,
וְהָרַג אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ
אֶת מְמוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם,
וְהַעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְשָׁקַע
צָרֵינוּ בְּתוֹכוֹ, וְסָפַק צָרְפָנוּ בַּמִּדְבָּר
אַרְבָּעִים שָׁנָה, וְהֵאכִילָנוּ אֶת הַמָּן,
וְנָתַן לָנוּ אֶת הַשַּׁבָּת, וְקָרְבָנוּ לְפָנֵי
הַר סִינַי, וְנָתַן לָנוּ אֶת הַתּוֹרָה,
וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ
אֶת בֵּית הַבְּחִירָה
לְכַפֵּר עַל כָּל 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

 *Leader:*

גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל
שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים
אֵלּוּ בַפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ. וְאֵלּוּ
הֵן:

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:

 *Everyone:*

Pesach! Matzah!...and Maror!

פֶּסַח, מַצָּה וּמְרֹר:

 *Leader:*

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

 *Everyone:*

שְׁהִיוּ אֲבוֹתֵינוּ אוֹכְלִים
בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ
פֶּסַח קִיָּם 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:*

עַל שׁוֹם שְׁפָסַח הַמָּקוֹם עַל בְּתֵי
 אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאֲמַר:
 וְאִמְרָתֶם זָבַח פֶּסַח הוּא לִי אֲשֶׁר
 פֶּסַח עַל בְּתֵי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם
 בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בְּתֵינוּ הִצִּיל,
 וַיִּקַּד הָעָם וַיִּשְׁתַּחֲווּ:

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:*

זוֹ שְׂאֵנוּ אוֹכְלִים עַל
 שׁוֹם מָה, **מַצָּה**

עַל שׁוֹם שְׁלֵא הִסְפִּיק בְּצֻקָּת שֶׁל
 אֲבוֹתֵינוּ לְהַחְמִיץ עַד שְׁנִגְלָה
 עֲלֵיהֶם מֶלֶךְ מְלִכֵי הַמְּלָכִים הַקְּדוֹשׁ
 בְּרוּךְ הוּא וּגְאֹלָם,

שְׁנֵאֲמַר: וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר
 הוֹצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת, כִּי
 לֹא חָמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא
 יָכְלוּ לְהִתְמַהֵמָה, וְגַם צִדָּה לֹא
 עָשׂוּ לָהֶם:

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:

 *Everyone:*

זֶה שְׂאֲנוּ אוֹכְלִים עַל
שׁוֹם מָה, עַל שׁוֹם
שְׁמֵרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ
בְּמִצְרַיִם, שְׁנֵאֲמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם
בְּעִבְדָּה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל
עִבְדָּה בִּשְׂדֵה, אֶת כָּל עִבְדֹתֶם אֲשֶׁר
עִבְדוּ בָהֶם בְּפָרֶךְ:

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:*

דֹּר וְדֹר תִּיב אָדָם
לְרֵאוֹת אֶת עֲצֻמוֹ כְּאֵלוֹ
בְּכָל
הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֹאמֵר: וְהִגַּדְתָּ
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה
עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם: לֹא
אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ
בְּרוּךְ הוּא מִמִּצְרַיִם, אֲלֵא אִף אוֹתָנוּ
גָּאֵל עִמָּהֶם, שְׁנֹאמֵר: וְאוֹתָנוּ הוֹצִיא
מִשָּׁם לְמַעַן הִבִּיא אוֹתָנוּ לְתֵת לָנוּ
אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

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:*

לְפִיכָךְ אֲנַחֲנוּ תִיבִים:
לְהוֹדוֹת לְהִלֵּל
לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ
לְעִלָּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ
וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֹהִים. הוֹצִיאָנוּ
מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה, וְנֹאמַר
לְפָנָיו הַלְלוּיָהּ:

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.

הַלְלוּיָהּ
הַלְלוּ אֶת שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם:
מִמְזָרְח שֶׁשֶׁמֶשׁ עַד מְבוֹאוֹ, מֵהֶלֶל
שֵׁם יְיָ:
רֵם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם
כְּבוֹדוֹ:
מִי כִּי אֱלֹהֵינוּ, הַמְּגַבִּיהִי לְשָׁבֶת:
הַמְּשַׁפִּילִי לְרֵאוֹת, בְּשָׁמַיִם וּבָאָרֶץ:
מְקִימֵי מַעֲפָר דָּל, מֵאֲשַׁפֵּת יָרִים
אֲבִיוֹן:
לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים
שִׂמְחָה, הַלְלוּיָהּ:

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!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם
לְעֵז: הִיְתָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל
מִמְשָׁלוֹתָיו:

הַיָּם רָאָה וַיִּנָּס, הִירְדֵן יָסֹב לְאַחֹר:
הַהָרִים רָקְדוּ כְּאֵילִים, גְּבֻעוֹת
כְּבָנֵי צֹאן:

מֶה לְךָ הַיָּם כִּי תִנּוֹס, הִירְדֵן תִּסָּב
לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים,
גְּבֻעוֹת כְּבָנֵי צֹאן: מִלְּפָנֵי אֲדוֹן חוֹלֵי
אֶרֶץ, מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב:
הַהֶפְכִי הַצּוּר אֲגָם מַיִם, חֲלָמִישׁ
לְמַעַיְנֵו מַיִם:

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:*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,
וְהַגִּיעָנוּ הַלַּיְלָה הַזֶּה לְאֶכֶל בּוֹ
מִצָּה וּמְרֹר, כֵּן יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלְרַגְלִים
אַחֵרִים הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם,
שְׂמֵחִים בְּבִנְיַן עִירְךָ, וְשֹׂשִׁים
בְּעִבּוֹדְתְךָ, וְנֹאכְלֵי שֵׁם מִן הַזְּבָחִים
וּמִן הַפְּסָחִים

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:

מִן הַפְּסָחִים וּמִן הַזְּבָחִים

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

אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ
לְרִצּוֹן, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל
גָּאֲלָתָנוּ וְעַל פְּדוּת נַפְשָׁנוּ. בְּרוּךְ
אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

...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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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.

Rachtza * רַחֲצָה



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:



Everyone on their own:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

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-sheer ki-deh-
shah-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 + מוציא

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.)

 *Everyone*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם 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.

Matzah + מצה



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:

 *Everyone*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

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-sheh
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.

Maror * מרור



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:

 *Everyone:*

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

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-sheer ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl ah-khee-laht mah-rohr.

Don't lean while you eat the *maror*.



Korech ✦ פּוֹרֵךְ



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:

Everyone:

עֲשֵׂה הַלֵּל בְּזִמְנֵי שְׁבִיט
הַמִּקְדָּשׁ הָיָה קַיָּם, הָיָה
פּוֹרֵךְ פֶּסַח מַצָּה וּמְרוֹר וְאוֹכֵל
בְּיַחַד, כְּמוֹ שְׁנֵאמַר: עַל מַצּוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:

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 * שלחן עורך

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.)

Tzafun * צפון



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.



Beirach * בִּירַחַ



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):*

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יי
אֶת שִׁיבַת צִיּוֹן, הֵייוֹנוּ
כְּחֹלְמִים: אֲזַיִּמְלֵא שְׁחוּק פִּינוּ
וְלִשְׁוֹנְנוּ רִנָּה, אֲזַיִּאמְרוּ בְּגוֹיִם,
הַגְּדִיל יי לַעֲשׂוֹת עִם אֱלֹהִים: הַגְּדִיל יי
לַעֲשׂוֹת עִמָּנוּ, הֵייוֹנוּ שְׂמֵחִים: שׁוּבָה
יי אֶת שְׁבִיתֵנוּ, כַּאֲפִיקִים בְּנִגְבִּי:
הַזְרְעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ:
הַלֹּחֵד יִלְדֵּךְ וּבִכָּה נִשְׂא מִשָּׂדֶה הַזְרַע,
בֵּא יבֵּא בְרִנָּה נִשְׂא אֶלְמַתֵּינוּ:

לְבָנֵי קִרְחַ מְזִמֹּר שִׁיר,
יְסוּדָתוֹ בְּהַרְרֵי קֹדֶשׁ:
אֶהֱבֵי יי שְׁעָרֵי צִיּוֹן, מִכָּל מְשְׁכַנֹּת
יַעֲקֹב: נִכְבְּדוֹת מְדַבֵּר בְּךָ, עִיר
הָאֱלֹהִים סֵלָה: אֲזַכִּיר רַהַב וּבְבֶל
לִידְעֵי, הִנֵּה פִלְשֵׁת וְצַר עִם כּוּשׁ, זֶה
יִלְדֵּךְ שָׁם: וְלִצִּיּוֹן וְאָמַר אִישׁ וְאִישׁ
יִלְדֵּךְ בָּהּ, וְהוּא יִכּוֹנְנֶה עֲלֵינוּ: יי יִסְפֹּר
בְּכַתּוּב עַמִּים, זֶה יִלְדֵּךְ שָׁם סֵלָה:
וְשָׂרִים כְּחֹלְלִים, כָּל מַעֲיָנֵי בְּךָ:

אֲבָרְכָהּ אֶת יי בְּכָל עֵת,
תְּמִיד תְּהִלָּתוֹ
בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע, אֶת
הָאֱלֹהִים יִרְא וְאֶת מְצוֹתָיו שְׁמֹר
כִּי זֶה כָּל הָאָדָם: תְּהִלָּת יי יִדְבֹּר פִּי
וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם
וָעֶד: וְאִנְחָנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד
עוֹלָם הַלְלוּיָהּ:

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:

זֶה חֵלֶק אָדָם רָשָׁע מֵאֱלֹהִים
וְנַחֲלַת אִמְרוּ 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:

וַיֹּדַעַר אֵלַי זֶה הַשְּׁלֶחָן
אֲשֶׁר לִפְנֵי יְיָ:

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.

 *Leader:*

הִב לָן וְנִבְרִיד
רְבוּתֵי מִיר וְעֵלִין בְּעִנְטָשִׁין:

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 מְבֹרָךְ
מֵעַתָּה וְעַד עוֹלָם:

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:

 *Leader:*

בְּרִשׁוּת מְרַנְן וְרַבְנֵן וְרְבוּתֵי נְבָרְךְ (אֱלֹהֵינוּ)
שְׂאֲכַלְנוּ מִשְׁלוֹ:

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!**

 *Everyone:*

The others respond:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ:

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!**

 *Leader:*

The leader responds:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ:

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:*

אֶתְּהָ יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַזֶּן
אֶת הָעוֹלָם כֹּל בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכֹל בְּשֵׁר
כִּי לְעוֹלָם חֶסֶדוֹ: וּבְטוֹבוֹ הַגָּדוֹל
עִמָּנוּ תָּמִיד לֹא חָסֵר לָנוּ וְאֵל יַחֲסֵר
לָנוּ מִזֶּן לְעוֹלָם וְעַד: בְּעִבּוֹר
שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן וּמַפְרִיֵס
לְכֹל וּמַטִּיב לְכֹל וּמַכִּין מִזֶּן לְכֹל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא, כְּאָמֹר: פּוֹתַח
אֶת יָדְךָ וּמַשְׁבִּיעַ לְכֹל חַי רְצוֹן:
בְּרוּךְ אַתָּה יְיָ, הַזֶּן 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-voth 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-voth 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

khah rah-tzohn, bah-rookh ah-tah ah-doh-noi hah-zahn et hah-kohl.

Blessing Two

לְךָ יְיָ אֱלֹהֵינוּ עַל
שֶׁהִנְחַלְתָּ לְאֲבוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחְבָּה 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

שְׁהוּצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם
 וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ
 שְׁחַתַּמְתָּ בְּבִשְׂרָנוּ וְעַל תּוֹרַתְךָ שֶׁלִּמַּדְתָּנוּ
 וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן
 וְחֶסֶד שֶׁחֻנַּנְתָּנוּ וְעַל אֲכִילַת מִזֶּן
 שֶׁאַתָּה זֵן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל יוֹם
 וּבְכָל עֵת וּבְכָל שָׁעָה:

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.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
 לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ
 שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֵד,
 כְּכַתוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֵת יְיָ
 אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ:
 בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמִּזֶּן:

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

רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ
 וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד
 מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ
 שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ רוֹעֵנוּ
 זוֹנְנוּ פְּרַנְסֵנוּ וְכֹלְכֵלְנוּ וְהַרְוִיחֵנוּ וְהַרְוֵנוּ
 לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מְכֹל צְרוּתֵינוּ:
 וְנָא אַל תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לַיָּדַי
 מִתְּנַת בֶּשֶׂר וָדָם וְלֹא לַיָּדַי הַלּוֹאֲתֶם כִּי
 אִם לַיָּדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה
 וְהַרְחֵבָה שְׁלֹא נִבּוֹשׁ וְלֹא נִפְלֵם לְעוֹלָם
 וָעֵד:

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.

רצה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ
 בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
 הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ
 הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא
 לִפְנֶיךָ, לְשַׁבֵּת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה
 כְּמִצְוֹת רְצוֹנֶךָ, וּבְרְצוֹנֶךָ הֵנִיחַ לָנוּ
 יְיָ אֱלֹהֵינוּ שְׁלָא תְהֵא צָרָה וְיָגוֹן
 וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ, וְהִרְאָנוּ יְיָ
 אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן עִירֶךָ, וּבְבִבְנֵי
 יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, כִּי אַתָּה הוּא
 בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת:

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.

אלהינו וְאֱלֹהֵי
 אֲבוֹתֵינוּ, יַעֲלֶה
 וַיָּבֹא וַיִּגִּיעַ, וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע,
 וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,
 וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן מְשִׁיחַ
 בֶּן דָּוִד עֲבָדֶךָ, וְזָכוֹן יְרוּשָׁלַיִם
 עִיר קְדְשֶׁךָ, וְזָכוֹן כָּל עַמֶּךָ בֵּית
 יִשְׂרָאֵל לִפְנֶיךָ, לְפִלִּיטָה לְטוֹבָה,
 לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים
 טוֹבִים וּלְשָׁלוֹם, בְּיוֹם חַג הַמִּצּוֹת
 הַזֶּה, בְּיוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה,
 זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (אָמֵן),
 וּפְקֻדָּנוּ בּוֹ לְבָרְכָה (אָמֵן), וְהוֹשִׁיעֵנוּ
 בּוֹ לְחַיִּים טוֹבִים (אָמֵן), וּבְדַבַּר
 יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחַם
 עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
 כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

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.

ובנה יְרוּשָׁלַיִם עִיר הַקְּדֹשׁ
 בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ
 אַתָּה יְיָ, בִּנְהַ בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן:

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

Blessing Four

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הָאֵל, אָבִינוּ
מִלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ,
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה
יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל בְּכָל
יוֹם וַיּוֹם, הוּא הַטֵּיב לָנוּ, הוּא מְטִיב לָנוּ,
הוּא יִטֵּיב לָנוּ, הוּא גְּמָלָנוּ הוּא גּוֹמְלָנוּ
הוּא יְגַמְלָנוּ לְעַד, לַחַן וּלְחֶסֶד וּלְרַחֲמִים,
וּלְרוּחַ הַצֵּלָה וְהַצְּלָחָה, בְּרָכָה וַיְשׁוּעָה,
נַחֲמָה פְּרִנְסָה וְכַלְפָּלָה וְרַחֲמִים וְחַיִּים
וְשָׁלוֹם וְכָל טוֹב וּמְכֹל טוֹב לְעוֹלָם אֵל
יְחַסְּרֵנוּ:

הַרְחֵמֵן הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמֵן הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ:

הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר דְּוֹרִים
וַיִּתְפָּאֵר בְּנוֹ לְעַד וּלְנֶצַח נְצָחִים וַיִּתְהַדָּר
בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמֵן הוּא יִפְרִנְסֵנוּ בְּכָבוֹד:

הַרְחֵמֵן הוּא יִשְׁבּוֹר עוֹל גְּלוֹת מֵעַל
צְוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרְצֵנוּ:

הַרְחֵמֵן הוּא יִשְׁלַח בְּרָכָה מְרֵבָה בְּבֵית
זֶה וְעַל שְׁלַחַן זֶה שְׂאֵכְלָנוּ עָלָיו:

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.

May the Compassionate One reign over us forever and ever.

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

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.

May the Compassionate One sustain us with honor.

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

May the Compassionate One send abundant blessing into this house and upon this table at which we have eaten.

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת
 אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב וּבִשְׂרָר
 לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
 וְנַחֲמוֹת:

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.

הַרְחֵמֵן הוּא יְבָרֵךְ
 אֶת אָבִי מוֹרֵי
 בַּעַל הַבַּיִת הַזֶּה וְאֶת אִמִּי מוֹרֵתִי
 בַּעֲלַת הַבַּיִת הַזֶּה וְאֶת אוֹתָם וְאֶת
 בֵּיתָם וְאֶת זֵרְעָם וְאֶת כָּל אֲשֶׁר
 לָהֶם אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ:
 כְּמוֹ שֶׁבָּרַךְ אֶת אֲבוֹתֵינוּ אַבְרָהָם
 יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל, כֵּן
 יְבָרֵךְ אוֹתָנוּ (בְּנֵי בְרִית) כָּלֵנוּ
 יַחַד בְּבִרְכָה שְׁלֵמָה וְנֹאמַר אָמֵן:

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.

מִמְרוֹם יִלְמְדוּ עָלָיו
 וְעֲלֵינוּ זְכוּת
 שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם וְנִשְׂא
 בְּרָכָה מֵאֵת יי וְצַדִּיקָה מֵאֵלֵהי
 יִשְׁעֵנוּ וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי
 אֱלֹהִים וְאָדָם:

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:

הַרְחֵמֵן הוּא יִנְחִילָנוּ
 לְיוֹם שְׁכָלוּ
 שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

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

הַרְחֵמֵן הוּא יִנְחִילָנוּ
 לְיוֹם שְׁכָלוּ טוֹב:

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

הַרְחֵמֵן הוּא יִזְכֵּנוּ
 לְיָמֵי הַמְּשִׁיחַ
 וְלַחַיֵּי הָעוֹלָם הַבָּא.

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

יְשׁוּעוֹת מַלְכוֹ וְעֵשָׂה
מְגִדָּל חֶסֶד לְמִשְׁיְׁחוֹ לְדָוִד

וּלְזָרְעוֹ עַד עוֹלָם: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת יְיָ קֹדְשׁוֹ, כִּי
אֵין מַחְסוֹר לִירְאָיו:
כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדֹרְשֵׁי יְיָ לֹא
יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב,
כִּי לְעוֹלָם חֶסְדּוֹ: פּוֹתַח אֶת יָדָהּ,
וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר
אֲשֶׁר יַבְטִחַ בְּיָי, וְהָיָה יְיָ מִבְטָחוֹ:

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:

 *Everyone:*

אֶתְּהָ יְיָ, אֱלֹהֵינוּ מֶלֶךְ
בְּרוּךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

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.

 3

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:

שְׂפֹךְ חֲמַתְךָ אֶל הַגּוֹיִם
אֲשֶׁר לֹא יִדְעוּךָ,

וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא
קָרְאוּ:

כִּי אָכַל אֶת יַעֲקֹב, וְאֵת נוֹהוּ הַשָּׁמוֹ:

שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ וַחֲרוֹן אַפֶּיךָ
יִשְׁיגֵם: תִּרְדֹּף בְּאֵף וְתִשְׁמַדֵּם
מִתַּחַת שָׁמַי יי:

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 נִרְצָה



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.

לא לָנוּ יי, לא לָנוּ, כִּי לְשִׁמְךָ יְתֵן
כְּבוֹד, עַל חֶסֶדְךָ עַל אֱמֶתְךָ:
לְמַה יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָא אֱלֹהֵיהֶם:
וְאֱלֹהֵינוּ בְּשִׁמְיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה:
עֲצֻבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם:
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא
יִרְאוּ: אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם
וְלֹא יִרְיחוּן: יָדֵיהֶם וְלֹא יִמְיִשּׁוּן, רַגְלֵיהֶם
וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנָם: כְּמוֹתָם
יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם:
יִשְׂרָאֵל בְּטַח בְּיי, עֲזָרָם וּמַגְנָם הוּא: בֵּית
אֶהֱרֹן בְּטַחוּ בְּיי, עֲזָרָם וּמַגְנָם הוּא: יִרְאֵי
יי בְּטַחוּ בְּיי, עֲזָרָם וּמַגְנָם הוּא:
יי זְכַרְנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אֶהֱרֹן: יְבָרֵךְ יִרְאֵי יי,
הַקְטָנִים עִם הַגְּדֹלִים:
יִסַּף יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם:
בְּרוּכִים אַתֶּם לַיי, עָשָׂה שָׁמַיִם וָאָרֶץ:
הַשָּׁמַיִם שָׁמַיִם לַיי, וְהָאָרֶץ נָתַן לְבְנֵי
אָדָם:
לֹא הַמֵּתִים יִהְלְלוּ יְהוָה, וְלֹא כָּל יִרְדֵי
דוּמָה: וְאַנְחָנוּ נִבְרַךְ יְהוָה, מֵעַתָּה וְעַד
עוֹלָם, הַלְלוּיָהּ:

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 man-made 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.

אהבתי, כי ישמע יי
את קולי

תַּחֲנוּנִי: כִּי הִטָּה אֲזֵנוֹ לִי, וּבִימֵי
אֶקְרָא: אֶפְפוּנֵי חֲבֵלֵי מוֹת, וּמִצָּרֵי
שְׂאוֹל מִצְאוּנִי, צָרָה וַיִּגּוֹן אִמְצָא:
וּבִשְׁם יְיָ אֶקְרָא, אָנָּה יְיָ מִלְּטָה
נַפְשִׁי: חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ
מֵרַחֵם: שֹׁמֵר פֶּתָאִים יְיָ, דִּלְתֵי וְלֵי
יְהוֹשִׁיעַ: שׁוֹבֵי נַפְשֵׁי לְמִנוּחֵיכִי,
כִּי יְיָ גָּמַל עָלַיְכִי: כִּי חִלַּצְתָּ נַפְשִׁי
מִמּוֹת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי
מִדְּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת
הַחַיִּים: הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי
עֲנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בַּחֲפָזִי, כָּל
הָאָדָם כֹּזֵב:

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!

מה אָשִׁיב לַיְיָ, כָּל תַּגְּמוּלוֹהֵי
עָלַי: כּוֹס יְשׁוּעוֹת אֲשָׂא,

וּבִשְׁם יְיָ אֶקְרָא: נְדָרֵי לַיְיָ אֲשַׁלֵּם,
נִגְדָה נָא לְכָל עַמּוֹ: יִקָּר בְּעֵינַי
יְיָ, הַמּוֹתָה לְחַסִּידָיו: אָנָּה יְיָ כִּי
אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶּן אִמְתְּךָ,
פִּתְחַת לְמוֹסְרֵי:

לְךָ אֲזַבַּח זִבְחַ תּוֹדָה, וּבִשְׁם יְיָ
אֶקְרָא: נְדָרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה נָא
לְכָל עַמּוֹ: בְּחִצְרוֹת בַּיִת יְיָ, בְּתוֹכֵכִי
יְרוֹשְׁלַיִם, הַלְלוּיָהּ:



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.

הַלְלוּ אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ
כָּל הָאֲמִיּוֹת:
כִּי גִבֹּר עָלֵינוּ חֶסֶדּוֹ, וְאֵמֶת יְיָ לְעוֹלָם,
הַלְלוּיָהּ:

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."

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: Leader: Give thanks to God, for He is good, for His kindness is everlasting!

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: Others: Give thanks to God, for He is good, for His kindness is everlasting!

יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ: Let Israel say it, for His kindness is everlasting.

יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ: Leader: Let Israel say it, for His kindness is everlasting.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: Others: Give thanks to God, for He is good, for His kindness is everlasting.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ: Let the House of Aaron say it, for His kindness is everlasting.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ: Leader: Let the House of Aaron say it, for His kindness is everlasting.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: Others: Give thanks to God, for He is good, for His kindness is everlasting.

יֹאמְרוּ נָא יִרְאַי יי, כִּי לְעוֹלָם חַסְדּוֹ: Let those who fear God say it, for His kindness is everlasting.

יֹאמְרוּ נָא יִרְאַי יי, כִּי לְעוֹלָם חַסְדּוֹ: Leader: Let those who fear God say it, for His kindness is everlasting.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: 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.

מִן הַמֵּצָר קָרָאתִי יְהוָה, עָנְנִי בַמֶּרְחֵב יְהוָה:
יְיָ לִי לֹא אֵירָא, מִהַ יַעֲשֶׂה לִי אָדָם: יְיָ לִי
בְעֶזְרִי, וְאֲנִי אֶרְאֶה בְשִׁנְאָי: טוֹב לַחֲסוֹת
בְּיְיָ, מִבִּטָּח בְּאָדָם: טוֹב לַחֲסוֹת בְּיְיָ,
מִבִּטָּח בַּנְּדִיבִים:

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.

כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם:
סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם:
סְבוּנִי כַדְּבָרִים דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם
יְיָ כִּי אֲמִילֵם: דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיִּי
עֲזָרְנִי: עֲזֵי וְזָמַרְתָּ יְהוָה, וַיְהִי לִי לִישׁוּעָה:

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.

קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי צְדִיקִים, יְמִין
יְיָ עֲשֶׂה חַיִּל: יְמִין יְיָ רֹמְמָה, יְמִין יְיָ
עֲשֶׂה חַיִּל: לֹא אָמוֹת כִּי אַחֲיָה, וְאַסְפֵּר
מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרֵנִי יְהוָה, וְלָמוֹת לֹא
נִתְּנִנִּי:

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.

פְּתַחוּ לִי שַׁעַר צְדָק, אֲבֹא בָם
אוֹדֶה יְיָ: זֶה הַשַּׁעַר לַיְי, צְדִיקִים
יָבֹאוּ בוֹ:

אוֹדֶךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה:
אוֹדֶךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה:

אֶבֶן מְאֻסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ
פְּנֵה: אֶבֶן מְאֻסוֹ הַבּוֹנִים, הִיְתָה
לְרֹאשׁ פְּנֵה:

מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאָת
בְּעֵינֵינוּ: מֵאֵת יְיָ הִיְתָה זֹאת, הִיא
נִפְלְאָת בְּעֵינֵינוּ:

זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה
בוֹ: זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה
וְנִשְׂמְחָה בוֹ:

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.

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.

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

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

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

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

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

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:

אֲנָא יְיָ הוֹשִׁיעָה נָא:

O God, please help us right now!

אֲנָא יְיָ הוֹשִׁיעָה נָא:

O God, please help us right now!

אֲנָא יְיָ הַצְּלִיחָה נָא:

O God, please grant us success right away!

אֲנָא יְיָ הַצְּלִיחָה 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!

בְּרוּךְ הַבָּא בְּשֵׁם יי,
בְּרַכְנוּכֶם מִבֵּית

יי: בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרַכְנוּכֶם
מִבֵּית יי: אֵל יי וַיֵּאָר לָנוּ, אֶסְרוּ חַג
בְּעֵבְתֵיכֶם, עַד קַרְנוֹת הַמִּזְבֵּחַ: אֵל
יי וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעֵבְתֵיכֶם, עַד
קַרְנוֹת הַמִּזְבֵּחַ:

אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ:
אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ:

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ:
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ:

יְהִלְלוּךָ יי אֱלֹהֵינוּ (על)
: - : כָּל מַעֲשֵׂיךָ,
וְחִסְדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ,
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ
וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ, וַיְרוֹמְמוּ
וַיַּעֲרִיצוּ, וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ
מִלְּפָנָיו. כִּי לְךָ טוֹב לְהוֹדוֹת, וּלְשַׁמֵּךְ
נְאֻם לְזַמֵּר, כִּי מַעֲוֹלָם וְעַד עוֹלָם
אַתָּה אֵל:

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 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":

הוֹדוּ לַיהוָה לִי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

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

הוֹדוּ לַאלֹהֵי הַמַּלְאָכִים,

Give thanks to the God of the mighty angels—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

הוֹדוּ לַאֲדֹנֵי הָאֲדָנִים,

Give thanks to the Master of the celestial host—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדּוֹ,

Who alone does great wonders—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה,

Who made the heavens with understanding—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם,

Who stretched out the earth above the waters—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

לַעֲשֵׂה אוֹרִים גְּדוֹלִים,

Who made the great lights—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

אֶת הַשֶּׁמֶשׁ לְמַשְׁלַת בַּיּוֹם,

The sun, to rule by day—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַשְׁלוֹת

The moon and stars, to rule by night—for His kindness is everlasting!

בַּלַּיְלָה, כִּי לְעוֹלָם חַסְדּוֹ:

לְמַכֵּה מִצְרַיִם בְּבְכוֹרֵיהֶם,

Who struck Egypt through their firstborn—for His kindness is everlasting!

(ז) כִּי לְעוֹלָם חַסְדּוֹ:

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם,

And brought Israel out of their midst—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה,

With a strong hand and with an outstretched arm—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

לְגַזֵּר יָם סוּף לְגִזְרִים,

Who split the Sea of Reeds into sections—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ,

And led Israel through it—for His kindness is everlasting!

כִּי לְעוֹלָם חַסְדּוֹ:

וְנָעַר פְּרַעֲהַ וְחֵילוֹ בַיָּם סוּף,
(ה) כִּי לְעוֹלָם חֶסֶדּוֹ:
לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר,
כִּי לְעוֹלָם חֶסֶדּוֹ:
לְמִפְנֵי מְלָכִים גְּדֹלִים,
כִּי לְעוֹלָם חֶסֶדּוֹ:
וַיַּהַרְגַּם מְלָכִים אֲדִירִים,
כִּי לְעוֹלָם חֶסֶדּוֹ:
לְסִיחֹן מֶלֶךְ הָאֲמֹרִי,
כִּי לְעוֹלָם חֶסֶדּוֹ:
וְלִעֹג מֶלֶךְ הַבָּשָׁן,
כִּי לְעוֹלָם חֶסֶדּוֹ:
וְנָתַן אֶרֶץ לְנַחֲלָה,
(ו) כִּי לְעוֹלָם חֶסֶדּוֹ:
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ,
כִּי לְעוֹלָם חֶסֶדּוֹ:
שָׁבַשְׁפְּלָנוּ זָכַר לָנוּ,
כִּי לְעוֹלָם חֶסֶדּוֹ:
וַיַּפְּרֹקֵנוּ מִצָּרֵינוּ,
כִּי לְעוֹלָם חֶסֶדּוֹ:
נוֹתֵן לֶחֶם לְכָל בֶּשָׂר,
כִּי לְעוֹלָם חֶסֶדּוֹ:
הוֹדוּ לְאֵל הַשָּׁמַיִם,
(ה) כִּי לְעוֹלָם חֶסֶדּוֹ:

And cast Pharaoh and his army into the Sea of Reeds—for His kindness is everlasting!

Who led His people through the desert—for His kindness is everlasting!

Who struck great kings—for His kindness is everlasting!

And slew mighty kings—for His kindness is everlasting!

Sichon, king of the Amorites—for His kindness is everlasting!

And Og, king of Bashan—for His kindness is everlasting!

And gave their land as a heritage—for His kindness is everlasting!

A heritage to Israel, His servant—for His kindness is everlasting!

Who remembered us in our lowliness—for His kindness is everlasting!

And delivered us from our oppressors—for His kindness is everlasting!

Who gives food to all flesh—for His kindness is everlasting!

Thank the God of heaven—for His kindness is 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:

נְשַׁמַּת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ
יְי אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשָׂר תִּפְאֵר
וְתִרְוַמֶם זְכָרְךָ מְלַכְנוּ תָּמִיד, מִן
הָעוֹלָם וְעַד הָעוֹלָם אֶתָּה אֵל,
וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ, פּוֹדֵה וּמְצִיל וּמְפָרֵס
וְעוֹנֶה וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה,
אֵין לָנוּ מֶלֶךְ אֶלָּא אֶתָּה, אֱלֹהֵי
הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל
בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל
בְּרוֹב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיִּי הֵנָּה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשָׁנִים, וְהַמְקִיץ נֹרְדָמִים,
וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים,
לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.
אֵלוֹ פִּינוּ מְלֵא שִׁירָה בָּיָם, וְלִשׁוֹנֵנוּ
רְנָה כַּהֶמוֹן גְּלוֹי, וְשִׁפְתוֹתֵינוּ שֹׁבַח
כְּמַרְחָבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת
כְּשֶׁמֶשׁ וְכִכְרֵת,

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;

וידינו פרושות כנשרי שמים, ורגלינו
 קלות כאילות, אין אנו מספיקים
 להודות לך יי אלהינו ואלהי אבותינו,
 ולברך את שמך על אחת מאלף אלפי
 אלפים, ורבי רבבות פעמים, הטובות
 נסים ונפלאות שעשית עמנו ועם
 אבותינו מלפנים: ממצרים גאלתנו,
 יי אלהינו, מבית עבדים פדיתנו,
 ברעב זנתנו, ובשבע כלכלתנו, מחרב
 הצלתנו, ומדבר מלטתנו, ומחלים
 רעים ונאמנים דליתנו. עד הנה עזרנו
 רחמיך, ולא עזבונו חסדיך, ואל
 תטשנו יי אלהינו, לנצח.

על כן, אברים שפלגת בנו, ורוח ונשמה
 שנפחת באפינו, ולשון אשר שמת
 בפינו. הן הם: יודו ויברכו וישבחו
 ויפארו, וירוממו ויעריצו, ויקדישו
 וימליכו את שמך מלפנו. כי כל פה לך
 יודה, וכל לשון לך תשבוע, וכל עין לך
 תצפה, וכל ברך לך תכרע, וכל קומה
 לפניך תשתחוה, וכל הלבבות ייראוה,
 וכל קרב וכליות יזמרו לשמך, כדבר
 שכתוב: כל עצמותי תאמרנה, יי, מי
 כמוך, מציל עני מחזק ממנו, ועני
 ואביון מגזלו: מי ידמה לך, ומי ישוה
 לך, ומי יערך לך, האל הגדול, הגבור

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!

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,

והנּוֹרָא, אֵל עֲלִיוֹן, קִנְה שְׁמַיִם
 וְאַרְצֵי. נְהַלְלֶךָ, וְנִשְׁבַּחֶךָ, וְנִפְאָרֶךָ,
 וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ, כְּאִמּוֹר:
 לְדוֹד, בְּרַכֵּי נַפְשִׁי אֶת יְיָ, וְכֹל קָרְבִי
 אֶת שֵׁם קְדוֹשׁוֹ:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךָ, הַגָּדוֹל
 בְּכַבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצְחָה, וְהַנּוֹרָא
 בְּנוֹרְאוֹתֶיךָ, הַמְּלֶכֶת הַיּוֹשֵׁב עַל
 כִּסֵּא רָם וְנִשְׂאָ: שׁוֹכֵן עַד, מְרוֹם
 וְקְדוֹשׁ שְׁמוֹ, וְכַתּוּב: רָנְנוּ צְדִיקִים
 בְּיְיָ, לַיִּשְׂרָאִים נֶאֱוָה תְהִלָּה: בְּפִי
 יִשְׂרָאִים תִּתְרוֹמֵם, וּבִשְׁפִתַי צְדִיקִים
 תִּתְבָּרַךְ, וּבִלְשׁוֹן חֲסִידִים תִּתְקַדָּשׁ,
 וּבְקָרֵב קְדוֹשִׁים תִּתְהַלַּל:

וּבְמִקְהֵלוֹת רַבּוֹת עַמֶּךָ בֵּית
 יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּכֵנוּ
 בְּכָל דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת כָּל
 הַיְצוּרִים, לִפְנֵיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ: לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
 לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרַךְ,
 לְעַלָּה וּלְקַלֵּס, עַל כָּל דְּבָרֵי
 שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי
 עֲבָדֶךָ מְשִׁיחֶךָ:

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,
 lofty and holy is His Name.

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.

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

וּבְכֵן יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ,
הָאֵל, הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם
וּבָאָרֶץ. כִּי לְךָ נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר וּשְׁבַחָה,
הִלֵּל וְזִמְרָה, עֵז וּמְשָׁלָה, נִצָּח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת,
קְדוּשָׁה וּמְלָכוּת: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, וּמְעוֹלָם עַד
עוֹלָם אֲתָה אֵל. בְּרוּךְ אַתָּה יְיָ אֵל
מֶלֶךְ גָּדוֹל וּמְהִלָּל בְּתַשְׁבּוּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא
כָּל הַנְּשָׁמוֹת, רַבּוֹן כָּל הַמַּעֲשִׂים,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יְחִיד חַי
הָעוֹלָמִים:

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 יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:
בְּרוּךְ

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 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 יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, עַל
הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן וְעַל תְּנוּבַת
הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה
וְרַחֲבָה שְׂרָצִית וְהַנְּחִלַת לְאַבוֹתֵינוּ
לְאֹכֹל מִפְּרִיָּהּ וּלְשִׁבּוֹעַ מִטּוֹבָהּ.
רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ
וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ וְעַל הַיְכָלְךָ,
וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה
בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בָּהּ
וּנְבָרְכְךָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ. (וּרְצֵה
וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.)
וְזַכְּרֵנוּ לְטוֹבָהּ בְּיוֹם חַג הַמַּצּוֹת
הַזֶּה. כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל
וְנוֹדֶה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן.
בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל
פְּרֵי הַגָּפֶן:

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.

Now everyone calls out:

לְשָׁנָה הַבָּאָה
בִּירוּשָׁלַיִם:

NEXT YEAR IN JERUSALEM!

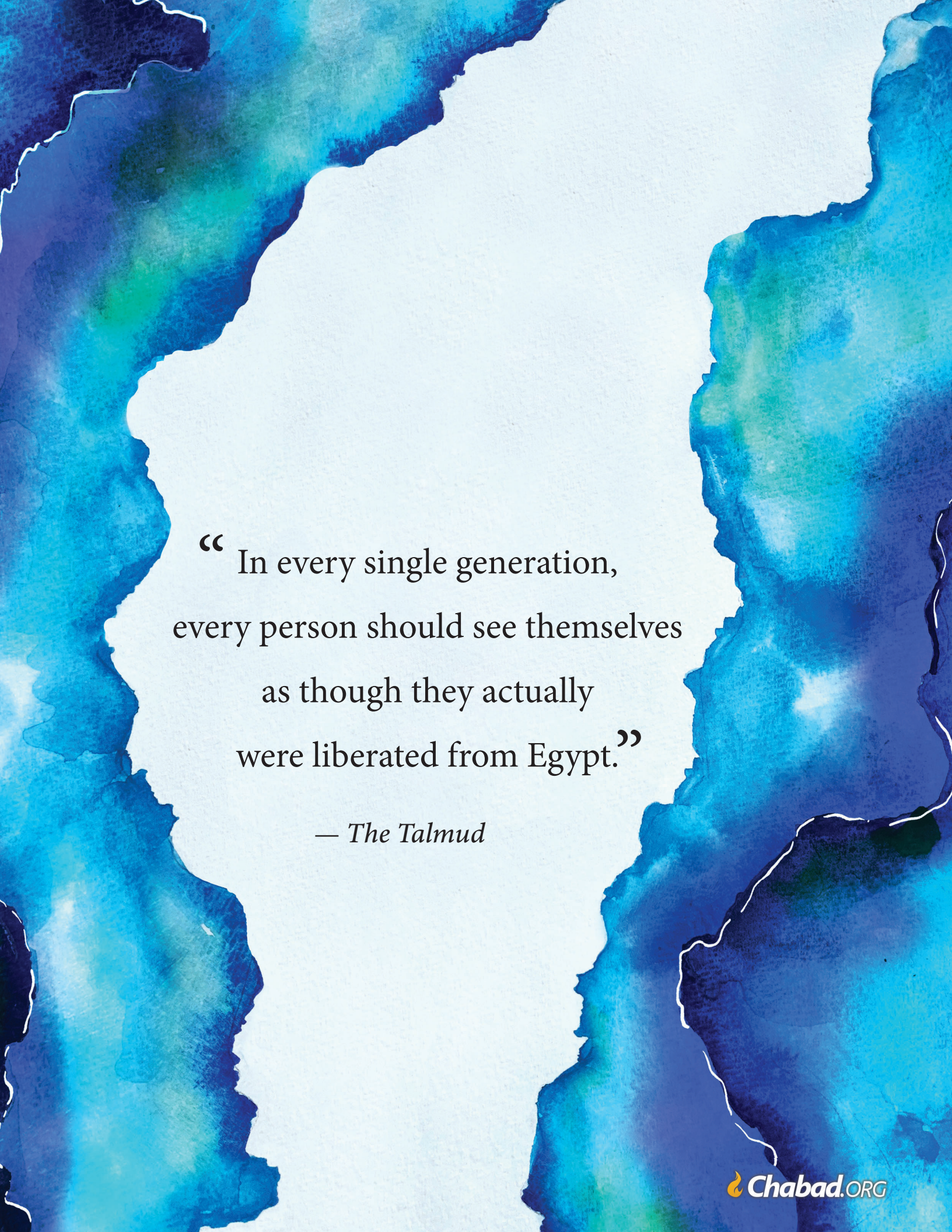
Leh-shah-nah hah-bah-ah bee-roo-shah-lah-yim!



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.





“ In every single generation,
every person should see themselves
as though they actually
were liberated from Egypt.”

— *The Talmud*