



HAGGADA FOR PASSOVER

CHABAD AT PENN EDITION

WITH STUDENT COMMENTARY



Published by Chabad House at Penn, 2020
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Cover art By Devora Haskelevich
English Translation used from Chabad.org

This book is sacred please treat it as such.

Forward

The Bread of Healing: Is it the thought that counts?

By Rabbi Levi Haskelevich

Tonight, along with a few other Mitzvos, we are commanded to eat Matzah. But why do we eat Matzah?

The Haggadah tells us that this is because we left in a haste and our dough wasn't able to rise.

The Sefer Hachinuch (a classic work originally published anonymously in 13th-century Spain) reiterates frequently that "after one's actions the heart will be drawn". It teaches that many of the details of our rituals are there to trigger the thoughts, feelings and intentions that lead one to remember events, connect to G-d and refine ourselves.

One might conclude from this, that the eating of the Matzah, (and similarly with other Mitzvot) which is only in order to arouse our thoughts about the Exodus, and therefore, that these thoughts, might be even more important than the action itself.

We often hear the saying: “It’s the thought that counts”. But what does Judaism say?

The Mishna (Avot 1:17) reminds us, that “action is the essential thing”. Whenever action is possible, it is supreme to thoughts and intentions.

The Zohar (Vol II:183b), a early essential work of the Kabbalah, uses a parable to describe the meaning and function of eating Matzah like this:

“There was once a king who had an only son who was ill, one day [when] he desired food, they [the doctors] said, let the son of the king consume this medicinal food and let no other food be found in the house until he consumes this food. When this was followed, [the doctors] said, now he can eat whatever he wishes and it won’t adversely affect him. Likewise, when [the people of] Israel left Egypt, they didn’t know the essence and secret of faith, so the Holy One-blessed-is-He said, let them taste this medicine, and until then, let no other food be present. Once they ate the Matzah, which is the medication to enter and to know the secret of faith, then the Holy-One-blessed-is-He said, from now on [after Passover] they can eat leavened food and it will not be able to hurt them”.

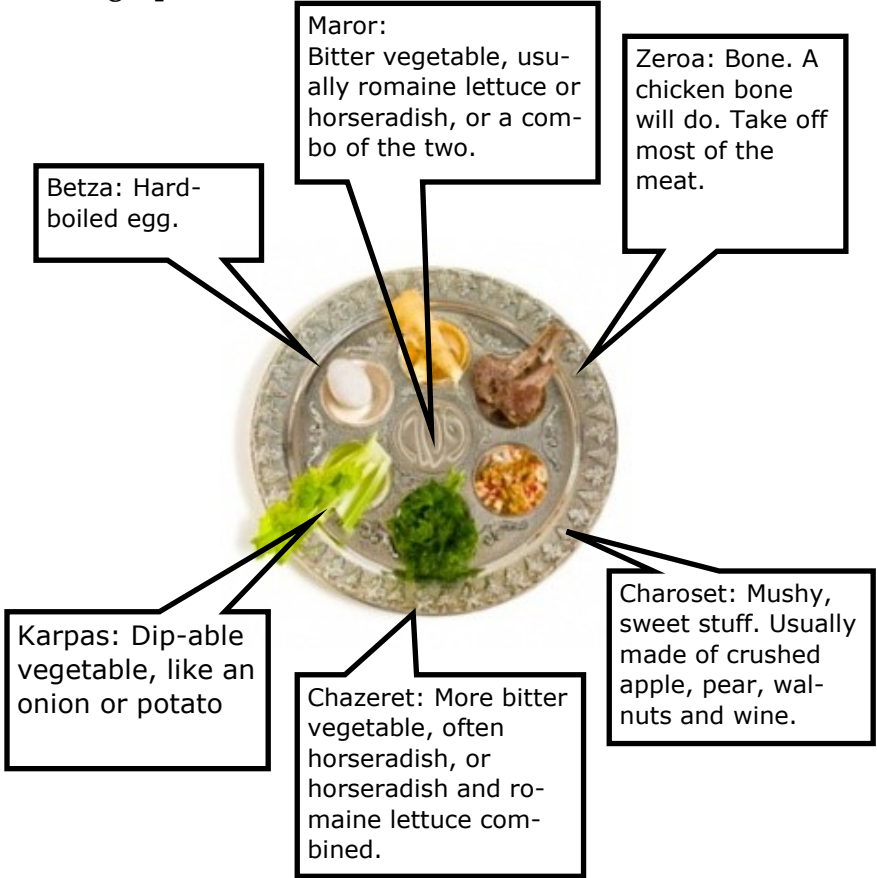
This amazing description from Zohar is the source text for the widely known Chassidic teachings that the performance of the commandment to eat Matzah, is not merely a means to an end, to focus our intentions, but that the action itself has the inherent mystical healing powers of strengthening faith. This is why we often hear people refer to Matzah as the bread of faith and the bread of healing. When the healing powers of faith are present, we may avoid become ill in the first place, but even in a case when we have, G-d forbid, fallen ill already, we can tap into the healing qualities of Matzah for both spiritual and physical healing, because for a Jew, ultimately the physical is also spiritual.

Tonight, when we sit at the seder, let us eat the Shmura Matzah and strengthen our faith and let us pray that G-d protect us and heal us from this terrible plague and bring us redemption now, because in Judaism, while thoughts are important, it’s not just “the thought that counts”, but rather “action is the most important thing!”

Chag Kasher V’Sameach!

Setting Up The

Seder Plate



Candle Lighting

Before starting the seder, all the women & girls need to light a candle 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.

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

Blessed are You, Lord our God, king of the universe, who has made us holy with His mitzvahs, and commanded us to kindle the lamp of Yom Tov.

הגדה של פסח

סֵדֵר בְּדִיקַת וּבִיעוּר חֻמֶץ

המנהג להניח פתיתי חמץ קשה זמן מה קודם הבדיקה כדי שימצאם הבדוק וע"פ הקבלה יש להניח עשרה פתיתין. וקודם שיתחיל לבדוק יברך:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר חֻמֶץ:

וצריך לחפש לאור הנר בכל המחבואות גם בסדקים שבקרקע. ולא ידבר בין הברכה לתחילת הבדיקה אפילו מענייני הבדיקה ונכון שלא ישיח שלא מענייני הבדיקה כל זמן בדיקתו. ויעמיד מבי"ב אצלו לשמוע הברכה שיבדקו איש במקומו ולא ישיחו בינתים ויזהרו לבדוק תחילה בחדר הסמוך למקום ששמעו הברכה ולא ילכו לבדוק תיכף אחר הברכה לחדר אחר. ואחר הבדיקה יזהר בחמץ שמשירר להצניעו למחר לשרפה או לאכילה לשמרו שלא יוליכוהו אנה ואנה שלא יתפרר ויתגרר ממנו ע"י תינוקות או עכברים. וגם צריך לבטל אחר הבדיקה ויאמר:

כֹּל-חֻמִּירָא וְחֻמִּיעָא דְאִיכָא בְּרִשׁוֹתֵי דְלָא חֻמִּיתִיהּ וְדָלָא בְעֵרְתִיהּ וְדָלָא דְעֵנָא לִיהּ לְבַטֵּל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאַרְעָא:

ביום י"ד בשעה ה' יעשה לו מדורה בפני עצמו וישרפנו ויבטלנו. ובביטול היום יאמר:

כֹּל-חֻמִּירָא וְחֻמִּיעָא דְאִיכָא בְּרִשׁוֹתֵי דְחֻזִּיתִיהּ וְדָלָא חֻזִּיתִיהּ דְחֻמִּיתִיהּ וְדָלָא חֻמִּיתִיהּ דְבְעֵרְתִיהּ וְדָלָא בְעֵרְתִיהּ לְבַטֵּל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאַרְעָא:

ויש לשרוף עשרה פתיתין ובשעת שריפת החמץ יאמר זה:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ כְּשֵׁם שְׁאֲנִי מְבַעַר חֻמֶץ מִבֵּיתִי וּמִרְשׁוֹתַי כִּדְ תִּבְעֵר אֶת-כָּל-הַחֵיּצוֹנִים וְאֶת רוּחַ הַטּוֹמְאָה תִּעְבְּרִי מִן הָאָרֶץ וְאֶת יִצְרָנוּ הָרַע תִּעְבְּרִיהוּ מֵאֲתָנוּ וְתִתֵּן לָנוּ לֵב בָּשָׂר לְעַבְדְּךָ בְּאֵמֶת וְכָל-סִטְרָא-אַחְרָא וְכָל-הַקְּלִיפּוֹת וְכָל-הַרְשָׁעָה בְעֵשׂוֹן תִּכְלֶה וְתִעְבְּרִי מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ וְכָל-הַמַּעֲיָקִים לְשִׁכְיִנָּה תִּבְעֵרָם בְּרוּחַ בְּעַר וּבְרוּחַ מִשְׁפָּט כְּשֵׁם שְׁבַעְרַת אֶת-מִצְרַיִם וְאֶת-אֱלֹהֵיהֶם בְּיָמִים הָהֵם בְּזִמְנוֹ הַזֶּה אָמֵן סְלָה:

בְּרִכּוֹת הַדְּלָקַת הַנֵּרוֹת

בערב פסח וליל שני של פסח מברכים ברכות אלו:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל יוֹם טוֹב:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיָנוּ וְקִיָּמְנוּ וְהִגִּיעְנוּ לְזִמְנוֹ הַזֶּה:

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

Blessed are You, Lord our God, king of the universe, who has made us holy with His mitzvahs, and commanded us to kindle the lamp of Shabbat and of Yom Tov.

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

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

In many homes, this is sung before Kiddush:

THE ORDER: 15 steps to freedom

1. Kadesh - Sanctify
2. Urchatz - Wash Your Hands
3. Karpas - Appetizer
4. Yachatz - Break the Middle Matzah
5. Maggid - Tell the Story of the Exodus
6. Rachtzah - Wash Your Hands Again
7. Motzie - Blessing Over Bread
8. Matzah - What do you think this means?
9. Maror - Bitter Herbs
10. Korech - The Hillel Sandwich
11. Shulchan Orech - The Festive Meal
12. Tzafun - Eat the Afikoman
13. Beirach - Grace After Meals
14. Hallel - Psalms of Praise
15. Nirtzah - Our seder is accepted by G-d

בערב פסח שחל בערב שבת מברכים ברכות אלו :

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיֵינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לְזִמְנוּ הַזֶּה:**

סֵדֶר הַגְּדָה

יסדר על שלחנו קערה בגי מצות מונחים זה על זה. הישראל ועליו הלוי ועליו הכהן ועליו לימין
זורוע וכנגדו תחת הביצה הכרפס ותחת המרור החזרת שעושין כורך :

סִימָן סֵדֶר שֶׁל פֶּסַח

**קִידָשׁ . וִרְחֵץ . כְּרֶפֶס . יַחַץ . מַגִּיד . רְחֻצָּה . מוֹצֵיא .
מִצָּה . מְרוֹר . כּוֹרֵךְ . שֵׁלַחַן
עוֹרֵךְ . צָפוֹן . בְּרֵךְ . הִלַּל . נִרְצָה :**

Four Cups of Wine

-Eliana Doft, C'21

I always wondered why we drink four cups of wine at the seder—a practice that seems more suited to a holiday like Purim than a night dedicated to learning and teaching.

I learned that wine is a royal drink that symbolizes freedom. We celebrate our exodus from Egypt by drinking this special drink. People offer explanations for the significance of the number four.

One explanation that stuck out to me was that the four cups of wine symbolize our four exiles: Egyptian, Babylonian, Greek, and the exile that we are currently in. We drink a cup of wine in celebration of a redemption that hasn't happened yet, representing our hope for freedom. During this period of isolation—where many of us won't be able to unite with our families as we normally do for seder—we still drink a glass of wine in celebration of the hope and belief that we will be together again.

Kadesh - Kiddush

The first cup of wine is poured and the Kiddush is recited.

When the festival occurs on Shabbat, start here:

Prepare the meal of the supernal King. This is the meal of the Holy One, blessed be He, and His Shechinah.

The sixth day. And the heavens and the earth and all their hosts were completed. And on the seventh day God finished His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and made it holy, for on it He rested from all His work which God created to make.

When the festival begins on a weekday begin here:

Attention Gentlemen:

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

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 commandments. And You, God, our God, have given us in love (*On Shabbat add the Italic words: Shabbaths for rest and*) festivals for happiness, feasts and festive seasons for rejoicing this Shabbat-day and the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom in love, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Shabbat and Festivals in love and favor, in happiness and

קידוש

אַתְּקִינּוּ סְעוּדַתָּא דְּמַלְפָּא עַלְמָה דָּא הִיא סְעוּדַתָּא דְּקוּדְשָׁא
בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ:

קדש

כשחל יו"ט בשבת אומרים תחלה יום הששי:

**יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ כִּי בּו שַׁבַּת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:**

בחול מתחילין כאן:

סברי מְרַנֵּן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם אֲשֶׁר בָּחַר-בְּנוּ מְכַל-עַם
וְרוּמְמָנוּ מְכַל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה (לשבת: שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה. חֲגִים וְזִמְנִים
לְשִׁשׁוֹן אֶת-יוֹם (לשבת: הַשְּׁבֻת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. וְאֵת
-יוֹם טוֹב מְקַרָּא קִדְּשׁ הַזֶּה זְמַן חֲרוּתָנוּ (לשבת: בְּאַהֲבָה) מְקַרָּא
קִדְּשׁ זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָּנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשֵׁת מְכַל-
הָעַמִּים. (לשבת: וְשֻׁבַת) וּמוֹעֲדֵי קִדְּשֵׁךְ (לשבת: בְּאַהֲבָה וּבְרֻצּוֹן)
בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ
(לשבת: הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמַנִּים:**

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם שֶׁחֲחִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמְנוֹ הַזֶּה:**

במוצאי שבת מקדשין יקנה"י: יין, קידוש, נר, הבדלה, זמן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קִדְּשׁ לְחוּל. בֵּין אוֹר לְחֹשֶׁךְ.

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

When the festival falls on Saturday night add the following:

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

Blessed are You, God, our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, God, who makes a distinction between holy and holy.

Blessed are You, God, our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Drink the cup of wine while seated, reclining on the left side as a sign of freedom.

Urchatz - Washing Hands for the Vegetable

Ritually wash hands without reciting the blessing.

Karpas - Vegetable *Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water or vinegar, and recite the following blessing:*

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

When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on).

Yachatz - Breaking the Middle Matzah

Take the middle matzah and break it into two, one piece larger than the other. The larger piece is set aside to serve as afikoman. The smaller piece is put back, between the two matzot.

בין ישראל לעמים. בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הברכה. ואת-יום השביעי מששת ימי המעשה קדשת. הברכה וקדשת את-עמך ישראל בקדשתך: ברוך אתה יהוה המבדיל בין קדש לקדש: שהיננו.

שותה הכוס בישיבה בהסיבת שמאל דרך חירות:

וְרַחַץ

ונוטל ידיו ואינו מברך:

כַּרְפָּס

נוטל פחות מכזית כרפס ויטבול במי מלח או חומץ ויברך:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:
יכוין להוציא גם המרור בברכה זו:

Yachatz

-Rabbi Ephraim Levin

The middle matzah is broken and we keep it in view when approaching the seder, a night of richness. This means to say, "My true richness comes from within and my needs in the physical realm are secondary." If all I need is minimal physical resources- then I am rich. Why? Our true riches are our Jewish values, good deeds and Torah teachings. This heritage is eternal and can never be taken away.

There is a story about a Rabbi Silver, who after the Holocaust began searching for Jewish children who had survived the war with no families. He learned that many children had been placed in a monasteries to be saved. Once he approached the priest in charge of one monastery and requested that the Jewish children be released. "Where is the documentation?" the priest asked. So he slowly walked through the aisles of beds, calling out, "Shema Yisroel, Hear O Israel,". One by one, the children burst into tears and shrieked, "mommy, mommy." At that point, he needed no documentation and the children were released into his custody. We live in times today that so much of what we considered normal life—was taken from us – Yet over our broken matzah- we still proclaim we are rich and free people- because our true richness can never be taken away.

Maggid - Retelling the Passover Story

Raise the tray with the matzot and say:

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover. This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people.

This is the bread of affliction

-Rabbi Menachem Schmidt

After we come back from synagogue, start the seder and we make kiddush over a cup of wine, it seems strange that only then we first make an announcement and invitation that "all that are hungry to come and eat, all that are needy come and make Pesach". It would make a lot more sense to make the announcement in synagogue, or at least outside the house. Why after the Seder starts?

Also, why is this the bread of affliction that our forefathers ate in the land of Egypt? This is probably matzah that was baked in Brooklyn, in Israel, or someplace else (I hope) pretty recently. I would hope that the matzah is not thousands of years old.

The theme of Pesach is to leave our *mitzrayim*, our limitations. The Hebrew word for Egypt means limitations. One of the important ways to do this, and right from the start, is to open our hearts and homes, not just to our relatives and close friends. We should make sure, whether we have done it yet or not, that we connect to all Jews, that includes inviting Jews whether they are our friends or neighbors or not...to anybody who needs a Seder, even if they "push our buttons." This year we might not be able to do that physically in most cases, but we can do it by helping others get seder materials and in general for showing concern and care for others.

By going out of our limitations in this way we will be able to transcend all of our personal limitations and even the limitations of time and space by connecting with G-d who is above time and space. Then, we will experience the Pesach Seder and connect to the highest and holiest levels of G-dliness as we journey through the steps of the Seder.

ייקח מצה האמצעית ופורסה לשנים חלק אחד גדול מחבירו וחלק הגדול יניח לאפיקומן והקטן מניח בין הב' מצות:

מגיד

ומגביה הקערה שיש בה המצות ויאמר:

**הא לחמא עניא די אכלו אבהתנא בארעא דמצרים
 כל דכפין ייתי ויכול. כל דצריך ייתי ויפסח. השתא הכא.
 לשנה הבאה בארעא דישראל. השתא עבדין לשנה הבאה בני
 חורין:**

Mah Nishtanah

-Remy Gwertzman, C'21

At the heart of the Passover Seder is the maggid, or the telling of the story of the exodus of the Jewish people from Egypt. The story traditionally begins with the youngest Seder attendee asking the Four Questions - Mah Nishtanah - which provide the impetus for exploring why this night is different from all other nights. They go as follows:

1. On all other nights, we eat chametz and matzah. Why on this night, only matzah?
2. On all other nights, we eat all vegetables. Why, on this night, Maror?
3. On all other nights, we don't dip even once. Why on this night do we dip twice?
4. On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?

As we all come together in these uncertain times to celebrate Passover, whether it be in person or via FaceTime [when permitted :-)], I propose that we ask our own Four Questions to more thoughtfully guide our families and loved ones through the Seder. Some ideas:

1. How can I best use my time away from my "normal" daily routine?
2. What lessons can I learn from this experience?
3. As a family, how can we emerge from this stronger or more united?
4. How will this experience affect my outlook on life after this has passed?

The tray with the matzot is moved aside, and the second cup is poured. (Do not drink it yet).

*Now the child asks "**Mah Nishtana?**"*

What makes this night different from all [other] nights?

On all nights we need not dip even once, on this night we do so twice!

On all nights we eat chametz or matzah, and on this night only matzah.

On all nights we eat any kind of vegetables, and on this night maror!

On all nights we eat sitting upright or reclining, and on this night we all recline!

The tray is restored to its place with the matzah partly uncovered. Now we say "We were slaves. . ."

We were slaves to Pharaoh in Egypt, and the Lord, our God, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

מסלקין הקערה עם המצות לצד אחר ומוזגין לו כוס ב' וכאן הבן שואל מה נשתנה :

מה נשתנה הלילה הזה מכל-הלילות? שבכל-הלילות אין

אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים:

שבכל-הלילות אנו אוכלין חמץ או מצה הלילה הזה כלו מצה:

שבכל-הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:

שבכל-הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה

כלנו מסבין:

ומחזירין הקערה ומגלין מקצת הפת ואומרים עבדים וכו' :

עבדים היינו לפרעה במצרים ויוציאנו יהוה אלהינו

משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך

הוא את-אבותינו ממצרים הרי אנו ובנינו ובני בנינו

משעבדים היינו לפרעה במצרים. ואפילו כלנו

חכמים כלנו נבונים כלנו יודעים את-התורה מצוה עלינו

לספר ביציאת מצרים. וכל-המרה לספר ביציאת מצרים הרי

זה משבח:

A lot of people like to sing these words:

Avadim hayeenu, hayeenu!

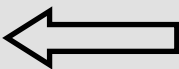
L'Pharaoh b'mitzrayim, b'mitzrayim!

Avadim, hayeenu!

L'Pharaoh b'mitzrayim, b'mitzrayim!

Avadim, hayeenu!

L'Pharaoh b'mitzrayim, b'mitzrayim!



That is an essential reading

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;' now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"

The sages, however, said: "'The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

The Sages Discussing The Exodus

-Vikki Kalbacher, SP2 c'21

Why do our sages exclude the times of Moshiach from 'all the days of your life'? The answer, I believe, is because the times of Moshiach will bring forth such extraordinary miracles that the biggest miracle of our experience, the redemption from Egypt, will seem small in comparison.

It is hard for me to imagine any greater miracle than our liberation from slavery, the splitting of the sea, and the gifting of the Torah on Sinai, but that is simply because I am incapable of grasping all that G-d is capable of. May Moshiach come speedily in our days, and until then, follow our sages' advice and say the Shema twice a day!

The Four Children

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He! The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה הָרִי אֲנִי כִּבֹּן שִׁבְעִים שָׁנָה וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת עַד שֶׁדָּרְשָׁה בֶן זֹמָא. שְׁנַאֲמַר לְמַעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִים. כֹּל יְמֵי חַיֶּיךָ לְהֵבִיא הַלֵּילוֹת. וְחֻכְמִים אוֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ לְהֵבִיא לִימּוֹת הַמְּשִׁיחַ:

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא. כְּנֻגַד אַרְבַּעַה בְּנִים דְּבִרְהַ תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שְׂאִינוּ יוֹדְעַ לְשִׂאוֹל:

The Four-in-one Deal

-Alan Burd C'23

The Torah speaks of four children: a wise child, a wicked child, a simple child, and a child who does not know how to ask. You are probably familiar with the story of the four children and their different attitudes towards Pesach. Above is the exact order the children are mentioned in the Torah — meaning that no one of them is more morally superior than the other. In fact, they are listed in order of intellectual ability.

When we sit down with our families for the First Seder, we have a tendency to think that we resemble the wise child. We may even look down on someone who resembles the wicked child for their scornful attitude to the holiday of Pesach. The truth is we shouldn't. All of the Torah addresses all of Israel; we have a little bit of each of the four children within us. That is why we are asked to recite aloud each of the four answers for each of the four children. It happens to be that we have elements of each of the four sons inside us, but don't take it personally — it's like G-d giving us a "four-in-one" deal.

Transitioning to a more worldly approach, the Torah teaches us that the wise and the wicked are not that much different after all. The wicked comes right after the wise in the order mentioned, and we are told

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The wise one, what does he say? "What are the testimonies, the statutes and the laws which the Lord, our God, has commanded you?" You, in turn, shall instruct him in the laws of Passover, [up to] `one is not to eat any dessert after the Passover-lamb.'

The wicked one, what does he say? "What is this service to you?!" He says `to you,' but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: "It is because of this that the Lord did for me when I left Egypt"; `for me' - but not for him! If he had been there, he would not have been redeemed!"

The simpleton, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the Lord took us out of Egypt, from the house of slaves."

As for the one who does not know how to ask, you must initiate him, as it is said: "You shall tell your child on that day, `It is because of this that the Lord did for me when I left Egypt.'"

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, `On that day.' `On that day,' however, could mean while it is yet daytime; the Torah therefore says, `It is because of this.' The expression `because of this' can only be said when matzah and maror are placed before you.

One Might Think...

-Edward Karan W'95

The question being asked here: maybe we should have our Seders on a different day? We don't ask this question on any other holiday, what is going on here? Two suggestions:

A. Desire - we want to perform this important national mitzvah as soon

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**חֶכֶם מַה הוּא אוֹמֵר? מַה הַעֲדַת וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר
 צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם? וְאִם אֵתָּה אָמֹר לוֹ כְּהַלְכוֹת הַפֶּסַח
 אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמֹן:
 רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבוּדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא
 לוֹ. וְלִפֵּי שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלל כָּפַר בְּעֵקֶר. וְאִם אֵתָּה
 הַקְהָלָה אֶת-שְׁנֵי וְאָמַר לוֹ בְּעִבּוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי
 מִמִּצְרָיִם. לִי וְלֹא לוֹ אֱלֹו הָיָה שֵׁם לֹא הָיָה נִגְאָל:
 תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאָמַרְתָּ אֱלֹו בְּחִזְקִי
 הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם מִבֵּית עֲבָדִים:
 וְשֵׁאִינוּ יוֹדְעֵי לְשָׂאֵל אֶת פֶּתַח לוֹ שֶׁנֶּאֱמַר וְהַגְדַתְּ לְבִנְךָ בַּיּוֹם
 הַהוּא לֵאמֹר בְּעִבּוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרָיִם:
 יְכוֹל מֵרֵאשִׁי הַדָּשׁ? תִּלְמוּד לֹמַר בַּיּוֹם הַהוּא אֵי בַּיּוֹם הַהוּא
 יְכוֹל מִבְּעוֹד יוֹם? תִּלְמוּד לֹמַר בְּעִבּוּר זֶה. בְּעִבּוּר זֶה לֹא אָמַרְתִּי
 אֲלֵא בְשָׁעָה שֵׁשׁ מִצָּה וּמְרוּר מִנְחִים לְפָנֶיךָ:**

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that the wicked child is also wise but chooses to be insolent. But we are also told that we should not and cannot ignore our wicked brethren. Because every Jew is like a letter in the scroll of the Torah, we are not complete as a nation without every Jew — wicked or wise. The wise is not so far removed from the wicked after all. We all have the tendencies of the wicked child within us, but we must always be vigilant and self-aware in order to bring about the best in our soul.

Today, unfortunately, we also have a fifth child: the child who is absent from the Seder table. It is not that this child doesn't know, but as the Rebbe says, "this child is simply lost." It doesn't matter if you are not a 'perfect Jew,' whether you know how to read Hebrew fluently or not, or if you wear a Yarmulke all the time— you are still a Jew. You are making a great effort to be the Jew that G-d created you to be. In our modern day lives, we may feel disconnected from Judaism, but Pesach is one time where we can gather together and hopefully bring all of our children to the Seder Table.

In The Beginning Our Ancestors Worshipped Idols

-Daniel Winson, W'22

G-d could have prevented our ancestors from ever having served idols to begin with. Instead, he gave us the choice. He allowed us to learn for ourselves what was on the other side of the river.

That is often the only way to convince someone of his transgression and to encourage change—to allow him to experience pain or mistakes firsthand. G-d wants what is best for us, and he cannot accomplish this by leading the way all the time. It is the same way with a child—if he is restricted by his parents and never permitted to cater to his whims sometimes, he will not appreciate what is right in the world and know what G-d wants from him. So now that we are close to Him, we are close permanently, and we are thankful for that fact because it is through G-d's benevolence that we are allowed to reap the rewards on his side of the river.

This is an essential reading



In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the Lord, the God of Israel, `Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods.

"And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt."

Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the "Covenant between the Portions," as it is said: "And He said to Abraham, `You shall know that

as possible. Jews are an impatient lot...Abraham woke up at the dawn of day to perform G-d's command.

B. Positive Change - Sholom Noach Berezovsky "Slonimer Rebbe", a leading Chassidic master of the 20th century, suggests that this day contains spiritual energy for growth. In fact, the first mitzvah given to the Jewish people was to celebrate this new month! "A Jew is able to renew [on this day] even in matters most difficult that on other days of the year would not be successful"

The author of the Haggadah is not just being good journalist (asking who, what, when...), they are also reflecting anticipation of the holiday, and they are tapping into a message contained in the first commandment. G-d pre-ordained a different and special trajectory for the Jewish people. But the road less traveled is often an isolating road of self-doubts, darkness and light - like the lunar calendar.

As we celebrate the birth of our nation on this special night, may we all merit new beginnings of rebirth and renewal for ourselves, our families and the greater world.

מתחלה עובדי עבודה זרה היו אבותינו ועכשו קרבנו

**המקום לעבדתו. שנאמר ויאמר יהושע אל-כל-העם כה-אמר
יהוה אלהי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח
אבי אברהם ואבי נחור ויעבדו אלהים אחרים.**

ואקח את-אביכם את-אברהם מעבר הנהר ואולף אותו

**בכל-ארץ כנען וארב- את-זרעו ואתן לו את-יצחק. ואתן
ליצחק את-יעקב ואת-עשו ואתן לעשו את-הר שעיר לרשת
אותו ויעקב ובניו ירדו מצרים:**

ברוך שומר הבטחתו לישראל. ברוך הוא שהקדוש ברוך

**הוא חשב את-הקץ לעשות כמה שאמר לאברהם אבינו בברית
בין הבתרים. שנאמר ויאמר לאברהם ידע תדע כי גר יהיה**

your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth."

According to the instructions of Rabbi Isaac Luria, the wine cup is now raised and the Matzot are covered.

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

"And it is this [the promise] that has stood by our ancestors and for us."

Max Tanenbaum, W'22

Jews have survived thousands of years and many cycles of oppression by enemies seeking to destroy us. Vehi Sheamda is not a promise that there won't be tough times or vicious enemies, it is a promise to not lose hope for God will help deliver us. Knowing that there is always a light at the end of the tunnel, and the survival of the Jewish people is inevitable. No matter how many times we Jews are knocked down we persistently rise back to be stronger than before. An important take-away is to not doubt belief in hard times but remember that we are the chosen people of Israel and have eternal protection, and no enemy can take our hope away.

Put down the wine cup and uncover the Matzah.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

זָרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה : וְגַם
אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרַי כִּן יֵצְאוּ בְּרִכּוּשׁ גָּדוֹל :

צריך להגביה הכוס ולכסות הפת כן כתב האר"י ז"ל :

**וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ שֶׁלֹּא אֶחָד בְּלִבָּד עֵמֵד עֲלֵינוּ
לְכַלּוֹתֵינוּ אֶלָּא שְׁבִכָּל-דּוֹר וְדוֹר עוֹמְדִים עֲלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם :**

In Every Generation

-Ilana Gitlin, Vet'23

"In every generation a Jew should see himself as though he personally has been liberated from Egypt". In the 10 Commandments, G-d tells us that He is the G-d that took us out of slavery in Egypt. Our past and present are tied to our years in Egypt and our departure from it. It was upon leaving Egypt that we became a nation and took upon ourselves G-d's commandments. Our roots as Jewish people run deep and strong and it should be these roots that we rely on and come back to as we navigate through the hardships of life. During the Holocaust, German guards were forcing Jews to jump across a wide pit. One person said to the older Bluzhever Rebbe, "we should let the Germans shoot us we'll never make it across". They jumped safely to the other side and when asked about it the Bluzhever Rebbe explained that he thought of his father, grandfather, our sages, patriarchs, and matriarchs and held on to their coattails. They had pulled him to safety. When times get hard, one needs only remember how much we have come through as a nation, and to hold onto our roots to pull us to safety.

יעמיד הכוס ויגלה הפת :

**צֵא וְלִמַּד מֶה-בְּקֶשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ.
שְׁפָרְעָה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים וְלְבֶן בְּקֶשׁ לַעֲקוֹר אֶת-הַפֶּל.
שְׁנַאֲמַר אֲרָמִי אֲבִי וַיֵּרֵד מִצְרַיִם וַיִּגַּר שָׁם בְּמִתֵּי מַעַט
וַיְהִי שָׁם לְגוֹי גָדוֹל עָצוּם וְרַב :
וַיֵּרֵד מִצְרַיִם אָנוּס עַל פִּי הַדְּבוּר. וַיִּגַּר שָׁם מִלְּמַד שֶׁלֹּא
יֵרֵד יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלָּא לְגוֹר שָׁם. שְׁנַאֲמַר**

"And he went down to Egypt" forced by Divine decree. "And he so-journed there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the Lord, your God, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that Israel was distinctive there.

"Great, mighty," as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you 'By your blood you shall live,' and I said to you 'By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us."

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with

וַיֹּאמְרוּ אֶל פְּרָעָה לָגוּר בְּאֶרֶץ פָּאנוּ כִּי אֵין מְרַעָה לְצֹאן אֲשֶׁר
לְעַבְדֶּיךָ כִּי כְבֹד הָרָעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יִשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ
גִּשְׁוֹן:

בְּמַתִּי מַעֲט כְּמָה שֶׁנֶּאֱמַר בְּשִׁבְעִים נֶפֶשׁ יִרְדּוּ אֲבוֹתֶיךָ
מִצְרַיִמָּה וְעַתָּה שְׂמֹךְ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרוֹב: וַיְהִי
שֵׁם לְגוֹי מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצַיְנִין שֵׁם: גְּדוֹל עֲצוֹם
כְּמָה שֶׁנֶּאֱמַר וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאד מְאֹד
וַתִּמְלֵא הָאֶרֶץ אֹתָם: וְרַב כְּמָה שֶׁנֶּאֱמַר וְאֶעֱבֹר עֲלֶיךָ וְאֶרְאֶךָ
מִתְּבוֹסֶסֶת בְּדַמְיֶךָ וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי וְאָמַר לְךָ בְּדַמְיֶךָ חַיִּי:
רַבָּה כְּצִמְחַת הַשָּׂדֶה נִתְתִּיךָ וְתִרְבִּי וְתִגְדְּלִי וְתִבְּוֹאִי בְּעַדֵי עַדְיִים
שְׂדֵיִם נִכְנוּ וַיִּשְׁעֶרְךָ צִמְחַת וְאֶת עֵרֶם וְעֶרְיָה:

וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עֲלֵינוּ עֲבֹדָה קָשָׁה:
וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם כְּמָה שֶׁנֶּאֱמַר הִבֵּה נִתְחַכְּמָה לוֹ פֶּן יִרְבֶּה
וְהָיָה כִּי תִקְרָאנָה מִלְּחָמָה וְנוֹסֵף גַּם הוּא עַל-שִׁנְאֵינוּ וְנִלְחַם בְּנוּ
וְעָלָה מִן הָאֶרֶץ: וַיַּעֲנוּנוּ כְּמָה שֶׁנֶּאֱמַר וַיִּשְׁיִמוּ עָלָיו שְׂרֵי מִסִּים
לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְּנוּ עָרֵי מִסְכָּנוֹת לְפְרָעָה אֶת-פִּתּוֹם וְאֶת-
רַעַמְסֵס: וַיִּתְּנוּ עֲלֵינוּ עֲבֹדָה קָשָׁה כְּמָה שֶׁנֶּאֱמַר וַיַּעֲבֹדוּ מִצְרַיִם
אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרָךְ: וַיִּמְרְרוּ אֶת-חַיִּיהֶם בְּעֲבֹדָה קָשָׁה בְּחֹמֶר
וּבִלְבָנִים וּבְכָל-עֲבֹדָה בְּשָׂדֶה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר עֲבָדוּ בָהֶם
בְּפָרָךְ:

וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוּ
וַיִּרְא אֶת-עֲנִינוּ וְאֶת-עֲמַלְנוּ וְאֶת-לַחֲצֵנוּ: וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵי
אֲבוֹתֵינוּ כְּמָה שֶׁנֶּאֱמַר וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיִּמַּת מֶלֶךְ
מִצְרַיִם וַיִּאֲנַחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ וַתַּעַל שׁוֹעַתָם אֶל
הָאֱלֹהִים מִן הָעֲבֹדָה:

וַיִּשְׁמַע יְהוָה אֶת-קוֹלְנוּ כְּמָה שֶׁנֶּאֱמַר וַיִּשְׁמַע אֱלֹהִים אֶת-

hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor."

And we cried out to the Lord, the God of our fathers, and the Lord heard our voice and saw our suffering, our labor and our oppression.

"And we cried out to the Lord, the God of our fathers," as it is said:

"During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to God."

"And the Lord heard our voice" as it said: "And God heard their groaning, and God remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said: "God saw the children of Israel and God took note."

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

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

"The Lord took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the Lord."

"I will pass through the land of Egypt," I and not an angel;

"And I will smite every first-born in the land of Egypt," I and not a seraph;

"And I will carry out judgments against all the gods of Egypt," I and not a messenger;

נֶאֱקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אֲבֹרָהֶם אֶת-יִצְחָק וְאֶת-
יַעֲקֹב: וַיֵּרָא אֶת-עֲנַנּוֹ זֶה פְּרִישׁוֹת דָּרֶךְ אֶרֶץ כְּמָה שֶׁנֶּאֱמַר וַיֵּרָא
אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים:

וְאֶת-עַמְלִינוּ אֱלוֹ הַבְּנִים כְּמָה שֶׁנֶּאֱמַר כָּל-הַבֵּן הַיְלֹוד
הַיֵּאֲרָה תִשְׁלִיכוּהוּ וְכָל-הַבֵּת תַּחֲיִין: וְאֶת-לַחְצֵינוּ זֶה הַדְּחַק
כְּמָה שֶׁנֶּאֱמַר וְגַם רָאִיתִי אֶת-הַלְחָץ אֲשֶׁר מִצְרַיִם לִוְחָצִים
אֹתָם:

וַיִּוְצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה וּבִמְרָא
גְּדוֹל וּבִאֲתַת וּבִמְפֹתִים: וַיִּוְצִיאֵנוּ יְהוָה מִמִּצְרַיִם לֹא עַל יְדֵי
מִלְאָךְ וְלֹא עַל יְדֵי שָׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ אֱלֹהֵי הַקְּדוֹשׁ בְּרוּךְ
הוּא בְּכַבּוֹדוֹ וּבַעֲצָמוֹ. שֶׁנֶּאֱמַר וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה
וְהַפִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאֲדָם וְעַד בְּהֵמָה וּבְכָל-אֱלֹהֵי
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם אֲנִי
וְלֹא מִלְאָךְ. וְהַפִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא שָׂרָף. וּבְכָל
-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יְהוָה. אֲנִי
הוּא וְלֹא אַחֵר:

בְּיַד חֲזָקָה זֶה הַדְּבָר כְּמָה שֶׁנֶּאֱמַר הִנֵּה יָד יְהוָה הַזֹּיָה
בְּמִקְנֶךָ אֲשֶׁר בְּשָׂדֶה בְּסוּסִים בְּחֲמֹרִים בְּגַמְלִים בְּבָקָר וּבְצֹאֵן
דָּבָר כְּבֹד מֵאֵד: וּבְזֹרֶעַ נְטוּיָה זֶה הַחֲרָב כְּמָה שֶׁנֶּאֱמַר וְחָרְבוּ
שְׁלוֹפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם. וּבִמְרָא גְדוֹל זֶה גְלוּי שְׂכִינָה
כְּמָה שֶׁנֶּאֱמַר אוֹ הַנְּסָה אֱלֹהִים לְבֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי
בְּמִסֹּת בְּאֲתַת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה
וּבְמוֹרָאִים גְּדוֹלִים כָּל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם
לְעִינֵיךָ: וּבִאֲתַת זֶה הַמַּטָּה כְּמָה שֶׁנֶּאֱמַר וְאֶת-הַמַּטָּה הַזֶּה
תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת-הָאֲתַת: וּבְמוֹפְתִים זֶה הַדָּם
כְּמָה שֶׁנֶּאֱמַר וְנִתְתִּי מִפְתִּים בְּשָׂמִים וּבְאֶרֶץ

באמירת דם ואש ותמרות עשן ישפוך ג' שפיכות ואין ליטול באצבע לשפוך כ"א בכוס עצמו וישפוך לתוך כלי שבור (ויכוון שהכוס הוא סוד המלכות ושופך מהיין שבתוכו סוד האף והזעם שבה ע"י כח

"I- the Lord," it is I, and none other!

"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the Lord will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any God ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the Lord your God, did for you in Egypt before your eyes!"

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth."

When saying the following words "blood, and fire, and pillars of smoke," spill three times from the wine in the cup. Do not remove wine by dipping a finger, but by spilling from the cup itself, and do so into a broken/chipped dish. (Have in mind that the cup symbolizes the aspect of malchut which contains an aspect of "anger and indignation." By means of our faculty of binah (understanding) we pour out [that aspect of "anger and indignation" - by spilling from the wine in the cup into a broken dish which represents kelipah, i.e., that which is called accursed [the principle of evil]).

Blood, and fire, and pillars of smoke

Another explanation: "Strong hand" indicates two [plagues];

"Outstretched arm," another two; "Great manifestation," another two;

"Signs," another two; and "Wonders," another two.

These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

When saying the ten plagues, spill from the cup itself ten times, as stated above (and when spilling, again have in mind what was said above). The wine remaining in the cup (will have become 'wine that causes joy,' thus) is not to be spilled, but other wine is added to it [to refill the cup].

הבינה לתוך כלי שבור סוד הקליפה שנקראת ארור):

דָּם וְאֵשׁ וְתַמָּרוֹת עֶשֶׂן:

דָּבָר אַחֵר בְּיַד חֲזָקָה שְׁתִּים. וּבְזֵרוּעַ נְטוּיָה שְׁתִּים. וּבְמוֹרָא

גָּדוֹל שְׁתִּים. וּבְאֵתוֹת שְׁתִּים. וּבְמִפְתִּים שְׁתִּים:

אֱלוֹ עֶשֶׂר מִפּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְוִים

בְּמִצְוִים. וְאֵלוֹ הֵן:

באמירת עשר מכות ישפוך עשר שפיכות מהכוס עצמו כנייל (ויכוון בשפיכה גם כן כנייל) ומה שנשאר בכוס (נעשה סוד יין המשמח) לכך לא ישפוך אלא יוסיף יין:

דָּם. צְפַרְדֵּעַ. פְּנִים. עָרוֹב. דָּבָר. שְׁחִין. בְּרָד.

אֲרָבָה. חֲשָׁד. מַפֵּת בְּכוֹרוֹת:

The Ten Plagues

Joseph Carlstein, Phd Candidate, Wharton

The story of the Ten Plagues is oftentimes pointed to as evidence of the awesome force and terrible vengeance of God. But the story of the Ten Plagues is equally a story of God's mercy as well. While the Egyptians did not believe in God, they did worship nature and were enthralled by magic. And, in fact, Pharaoh's necromancers were able to imitate the first two plagues. However, while they were able to imitate the plague of blood and the plague of frogs to sow doubt in Pharaoh's mind regarding the omnipotence of God, what they were unable to do was stop the plagues. A sorcerer can cast an illusion, but only God himself has the power - and the mercy - to cease such plagues. Nonetheless, as Pharaoh remained stubborn and God sent down more plagues, which even the necromancers were unable to replicate, much less abate, Pharaoh remained steadfast in his refusal to let the Jews leave Egypt until God sent down the tenth and final plague of death. So while the Ten Plagues can be perceived as a showcase of the terror of God's wrath, it is also a tribute to God's mercy - Pharaoh denied God's existence in the face of incontrovertible evidence nine times before handing down the ultimate plague - a situation where God would have been fully justified in handing down this ultimate plague after even just one such denial. In our own lives, we can take this lesson to heart - we will all make mistakes throughout our lives, even terrible ones - but while God is powerful, he is also merciful, and he will always extend us second chances, even when we least expect or least deserve them.

**Blood. Frogs. Lice. Wild Beasts. Pestilence. Boils. Hail. Locust.
Darkness. Slaying of the First-born.**

Rabbi Yehudah referred to them by acronyms:

DeTzaCh (blood, frogs, lice); ADaSh (beasts, pestilence, boils);
BeAChaV (hail, locust, darkness, first-born).

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea?

In Egypt it says of them, "The magicians said to Pharaoh 'This is the finger of God.' At the sea it says, "Israel saw the great hand that the Lord laid against Egypt; and the people feared the Lord, and they believed in the Lord and in His servant Moses."

Now, how often were they smitten by 'the finger'? Ten plagues!

Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues?

For it is said: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": 'Fury,' is one; 'Indignation,' makes two; 'Trouble,' makes three; 'Discharge of messengers of evil,' makes four.

Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": "His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble," makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמִינִים:
דְּצ"ד. עַד"ש. בְּאַח"ב:

רַבִּי יוֹסִי הַגִּלְלִי אוֹמֵר מִנֵּין אַתָּה אוֹמֵר שְׁלָקוּ הַמִּצְרִים
בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה
הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרֻטָּמִים אֶל-פְּרָעָה אֲצַבֵּעַ אֱלֹהִים הִיא.
וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֹּרֵא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדוֹלָה אֲשֶׁר
עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת-יְהוָה וַיֹּאמִינוּ בִּיהוָה
וּבַמֹּשֶׁה עַבְדּוֹ: כִּמָּה לָקוּ בְּאֲצַבֵּעַ עֶשֶׂר מַכּוֹת. אָמור מַעֲתָה
בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת. וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת:

רַבִּי אֱלִיעֶזֶר אוֹמֵר מִנֵּין שְׁפַל-מָכָה וּמְכָה שֶׁהֵבִיא הַקְּדוֹשׁ
בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הֵיטָה שֶׁל אַרְבַּע מַכּוֹת?
שֶׁנֶּאֱמַר יִשְׁלַח בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה מִשְׁלַחַת מִלְּאֲכִי
רָעִים: עֲבָרָה אַחַת. וְזַעַם שְׁתֵּים. וְצָרָה שְׁלֹשׁ. מִשְׁלַחַת מִלְּאֲכִי
רָעִים אַרְבַּע. אָמור מַעֲתָה בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת. וְעַל
הַיָּם לָקוּ מֵאַתֵּים מַכּוֹת:

רַבִּי עֲקִיבָא אוֹמֵר מִנֵּין שְׁפַל-מָכָה וּמְכָה שֶׁהֵבִיא הַקְּדוֹשׁ
בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הֵיטָה שֶׁל חֲמִשׁ מַכּוֹת?
שֶׁנֶּאֱמַר יִשְׁלַח בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה מִשְׁלַחַת מִלְּאֲכִי
רָעִים. חֲרוֹן אַפּוֹ אַחַת. עֲבָרָה שְׁתֵּים. וְזַעַם שְׁלֹשׁ. וְצָרָה אַרְבַּע.
מִשְׁלַחַת מִלְּאֲכִי רָעִים חֲמִשׁ. אָמור מַעֲתָה בְּמִצְרַיִם לָקוּ
חֲמִשִּׁים מַכּוֹת. וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמֵאַתֵּים מַכּוֹת:

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עֲלִינוּ:

דִּינּוּ:

דִּינּוּ:

דִּינּוּ:

דִּינּוּ:

אלו הוציאנו ממצרים
ולא עשה בהם שפטים
אלו עשה בהם שפטים
ולא עשה באלהיהם
אלו עשה באלהיהם
ולא הרג את-בכוריהם
אלו הרג את-בכוריהם
ולא נתן לנו את-ממונם
אלו נתן לנו את-ממונם

How many levels of favors has the Omnipresent One bestowed upon us: **If He had brought us out from Egypt**, and had not carried out judgments against them Dayenu, it would have sufficed us!

If He had carried out judgments against them, and not against their idols Dayenu, it would have sufficed us!

If He had destroyed their idols, and had not smitten their first-born Dayenu, it would have sufficed us!

If He had smitten their first-born, and had not given us their wealth Dayenu, it would have sufficed us!

If He had given us their wealth, and had not split the sea for us Dayenu, it would have sufficed us!

If He had split the sea for us, and had not taken us through it on dry land Dayenu, it would have sufficed us!

If He had taken us through the sea on dry land, and had not drowned our oppressors in it Dayenu, it would have sufficed us!

If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years Dayenu, it would have sufficed us!

If He had supplied our needs in the desert for forty years, and had not fed us the manna Dayenu, it would have sufficed us!

If He had fed us the manna, and had not given us the Shabbat Dayenu, it would have sufficed us!

If He had given us the Shabbat, and had not brought us before Mount Sinai Dayenu, it would have sufficed us!

If He had brought us before Mount Sinai, and had not given us the Torah Dayenu, it would have sufficed us!

If He had given us the Torah, and had not brought us into the land of Israel Dayenu, it would have sufficed us!

If He had brought us into the land of Israel, and had not built for us the Beit Hachochim (Chosen House; the Beit Hamikdash) Dayenu, it would have sufficed us!

Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness that He has bestowed upon

Dayenu

-Jonathan Roth, W'22

Toward the conclusion of the Maggid, after we have told the story of the Exodus, we sing “Dayenu”. The song functions as a praise to God for not only freeing us from slavery in Egypt, but also for what came next. “Dayenu” roughly translates to “it would have been enough.” Thus, when we recite it and rejoice, we thank God for his generosity. In essence, we are saying to God that it would have been enough to free us from Egypt, but God also split the Red Sea, gave us the Torah on Mount Sinai, led us to Israel, and built the Temple for us. His love and care for the Jewish people is beyond measure, and therefore we can best demonstrate our thanks by revealing how above and beyond God went to ensure that our people would survive and thrive for generations to come. The song may sound repetitive, but it is meant to show the continued thankfulness of the Jewish people towards God by re-counting each instance in which he blessed us.

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

- *Ilu Hotzi-hotzi-anu, Hotzi-anu Mi-mitzra-yim V’lo assa ba-hem she-fa-tim—Dayeinu*
- *Ilu assa ba-hem she-fa-tim, V’lo assa velo-hei-hem—Dayeinu*
- *Da-dayeinu, Da-dayeinu Da-da-yeinu, Dayeinu Dayeinu (dayeinu) Da-da-yeinu, Da-da-yeinu*

דַּיְנוּ:	וְלֹא קָרַע לָנוּ אֶת-הַיָּם אֱלֹהֵי קָרַע לָנוּ אֶת-הַיָּם
דַּיְנוּ:	וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה אֱלֹהֵי הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה
דַּיְנוּ:	וְלֹא שָׁקַע צַרְיָנוּ בְּתוֹכוֹ אֱלֹהֵי שָׁקַע צַרְיָנוּ בְּתוֹכוֹ
דַּיְנוּ:	וְלֹא סַפַּק צַרְכָּנוּ בְּמִדְבָּר אַרְבַּעִים שָׁנָה אֱלֹהֵי סַפַּק צַרְכָּנוּ בְּמִדְבָּר אַרְבַּעִים שָׁנָה
דַּיְנוּ:	וְלֹא הֶאֱכִילָנוּ אֶת-הַמָּן אֱלֹהֵי הֶאֱכִילָנוּ אֶת-הַמָּן
דַּיְנוּ:	וְלֹא נָתַן לָנוּ אֶת-הַשֶּׁבֶת אֱלֹהֵי נָתַן לָנוּ אֶת-הַשֶּׁבֶת
דַּיְנוּ:	וְלֹא קָרַבְנוּ לַפְּנֵי הָר-סִינַי אֱלֹהֵי קָרַבְנוּ לַפְּנֵי הָר-סִינַי

us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Habechirah to atone for all our sins.

Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

**Passover (the Passover-sacrifice),
Matzah (the unleavened bread) and
Maror (the bitter herbs).**

Passover - the Passover-lamb that our fathers ate during the time of the **Beit Hamikdash** - for what reason [did they do so]? **Because the Omnipresent** passed over our fathers' houses in Egypt, as it is said: "**You shall say**, It is a Passover-offering to the Lord, because He passed 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."

The Matzah Mindset

-Danielle Collins C'20

The deeper symbolism behind matzo and leavened foods is worth sharing as the message is incredibly relatable. Breads and other foods that rise are complex, made with extra ingredients like eggs, sugar, yeast, and salt in addition to flour. The puffy nature of dough symbolizes our inflated egos. Having a large sense of self-importance means we may not be as spiritually sensitive and open to growth as we can be. Matzo represents humility and faith. Made with just flour and water and not allowed to rise, matzo is a simple cracker whose openness, ability to surrender, and spiritual attunement is something to strive for.

(Continued on page 35)

דַּיָּנוּ:

ולא נתן לנו את-הַתּוֹרָה

אלו נתן לנו את-הַתּוֹרָה

דַּיָּנוּ:

ולא הכניסנו לְאָרֶץ יִשְׂרָאֵל

אלו הכניסנו לְאָרֶץ יִשְׂרָאֵל

דַּיָּנוּ:

ולא בָּנָה לָנוּ אֶת-בַּיִת-הַבְּחִירָה

על-אֲחַת כַּמָּה וכַּמָּה טוֹבָה כַּפּוּלָה ומְכַפֶּלֶת לְמָקוֹם עֲלֵינוּ. שֶׁהוֹצִיאָנוּ

מִמִּצְרַיִם. וְעָשָׂה בָּהֶם שְׁפָטִים. וְעָשָׂה בְּאֵלֵיהֶם. וְהָרַג אֶת-בְּכוֹרֵיהֶם. וְנָתַן

לָנוּ אֶת-מִמּוֹנָם. וְקָרַע לָנוּ אֶת-הַיָּם. וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה. וְשָׁקַע צַרְיָנוּ

בְּתוֹכוֹ. וְסָפַק צַרְפָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. וְהֶאֱכִילָנוּ אֶת-הַמָּן. וְנָתַן לָנוּ אֶת

-הַשֶּׁבֶת. וְקָרַבְנוּ לַפָּנִי הַר-סִינַי. וְנָתַן לָנוּ אֶת-הַתּוֹרָה. וְהַכְּנִיסָנוּ לְאָרֶץ

יִשְׂרָאֵל. וּבָנָה לָנוּ אֶת-בַּיִת-הַבְּחִירָה לְכַפֵּר עַל כָּל-עֲוֹנוֹתֵינוּ:

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר כָּל-שָׁלָא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ

בְּפִסְחָא לֹא יֵצֵא יָדֵי חוֹבְתָנוּ. וְאֵלּוּ הֵן: פִּסְחָא. מִצָּה. וּמְרוֹר:

פִּסְחָא שֶׁהֵיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שְׁבִית-הַמִּקְדָּשׁ קִיָּם עַל

-שׁוּם מָה? עַל-שׁוּם שֶׁפִּסְחָא הַמָּקוֹם עַל-בֵּיתֵינוּ אֲבוֹתֵינוּ בְּמִצְרַיִם.

שֶׁנֶּאֱמַר וְאִמְרַתֶּם זָבַח פִּסְחָא הוּא לִיהוָה אֲשֶׁר פִּסְחָא עַל-בֵּיתֵינוּ בְּנֵי

יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בֵּיתֵינוּ הֲצִיל וַיְקַד

הָעַם וַיִּשְׁתַּחֲוּוּ:

נוטל הפרוסה בידו ויאמר:

מִצָּה זֶה שֶׁאָנוּ אוֹכְלִים עַל-שׁוּם מָה? עַל-שׁוּם שֶׁלֹּא הִסְפִּיק

בְּצִקָּתָא שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מִלְּךְ מַלְכֵי-

הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם. שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת-הַבֶּצֶק

אֲשֶׁר הוֹצִיאָנוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת כִּי לֹא חִמַּץ כִּי

גִּרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה וְגַם צָדָה לֹא עָשׂוּ לָהֶם:

(Continued from page 34)

Each person experiences his or her own versions of Egypt, things in life that hold him or her back and create a sense of enslavement. This Passover, cultivate a matzo mindset. Work on strengthening your faith in Hashem and deflating your ego. Perhaps then, the invisible chains that keep you in bondage will be broken and you will taste true freedom at last. (Based on material posted on Chabad.org)

Take the broken Matzah into your hand and say:

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. **Thus it is said:** "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

Take the maror into your hand and say:

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"**They made their lives bitter with hard service**, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the Lord did for me when I left Egypt."

The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

Cover the Matzah and raise the cup. The cup is to be held in the hand until the completion of the blessing, "Who Has Redeemed Us..."

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise God!

מְרֹר זֶה שְׁאֲנוּ אוֹכְלִים עַל-שׁוּם מָה? עַל-שׁוּם שְׁמֵרֹרוּ
הַמְצָרִים אֶת-חַיֵּי אֲבוֹתֵינוּ בַּמְצָרִים. שְׁנֹאֲמַר וַיִּמְרְרוּ אֶת-
חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל-עִבּוּדָה בְּשָׂדֵה אֶת
כָּל-עִבְדֹתֶם אֲשֶׁר עָבְדוּ בָהֶם בְּפֶרֶךְ:

בְּכָל-דָּוָר וְדוֹר חִיב אָדָם לְרַאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא
מִמְצָרִים. שְׁנֹאֲמַר וְהִגְדַּת לְבָנֶיךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה
עָשָׂה יְהוָה לִי בְּצֵאתִי מִמְצָרִים: לֹא אֶת-אֲבוֹתֵינוּ בִּלְבָד גָּאֵל
הַקְּדוֹשׁ בְּרוּךְ הוּא מִמְצָרִים אֲלָא אִף אוֹתְנוּ גָאֵל עִמָּהֶם. שְׁנֹאֲמַר
וְאוֹתְנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אוֹתְנוּ לְתֵת לָנוּ אֶת-הָאָרֶץ
אֲשֶׁר נִשְׁפַּע לְאֲבוֹתֵינוּ:

יכסה את הפת ויגביה את הכוס ואוחזו בידו עד סיום ברכת אשר גאלנו:

לְפִיכֶךָ אֲנַחְנוּ חִיבִים לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח לְפָאֵר לְרוֹמֵם
לְהַדִּיר לְבָרֵךְ לְעֹלָה וּלְקַלֵּס. לְמִי שְׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת-כָּל-
הַנְּסִים הָאֵלֹו. הוֹצִיאָנוּ מֵעִבְדוֹת לְחֵרוֹת. מִיְּגוֹן לְשִׁמְחָה. וּמֵאֶבֶל
לְיוֹם טוֹב. וּמֵאֶפְלָה לְאוֹר גְּדוֹל. וּמִשְׁעִבּוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו
הַלְלוּיָהּ:

הַלְלוּיָהּ | הַלְלוּ עֲבָדֵי יְהוָה הַלְלוּ אֶת-שֵׁם יְהוָה. יְהִי שֵׁם
יְהוָה מְבָרָךְ מְעֻתָה וְעַד-עוֹלָם: מִמְזָרַח-שֶׁמֶשׁ עַד-מְבוֹאוֹ מְהֵלֵל
שֵׁם יְהוָה: רֵם עַל-כָּל-גּוֹיִם | יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי
כִּי יְהוָה אֱלֹהֵינוּ הַמְּגַבִּיֵּה לְשִׁבְתָּ: הַמְּשִׁפִּילֵי לְרַאוֹת בְּשָׁמַיִם
וּבְאָרֶץ: מְקִימֵי מַעַפְרֹ דָל מֵאֲשַׁפֵּת יְרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עַם-
נְדִיבִים עַם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי | עֵקֶרֶת הַבַּיִת אִם-הַבְּנִים
שְׁמַחַה הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמְצָרִים בַּיִת יַעֲקֹב מֵעַם לַעֲזֵ: הִיתָה יְהוּדָה
לְקִדְשׁוֹ יִשְׂרָאֵל מִמְשֻׁלוֹתָיו: הִים רָאָה וַיִּנְס הִירְדֹן יִסֵּב לְאַחֹר:

Halleluyah - Praise God! Offer praise, you servants of the Lord; praise the Name of the Lord. May the Lord's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the Lord's Name is praised. The Lord is high above all nations, His glory is over the heavens. Who is like the Lord, 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 - praise God.

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; you hills, like young sheep? From before the Master, Who created the earth, from before the God of Jacob, Who transforms the rock into a pond of water, the flint into a fountain of water.

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 [in the Bet Hamikdash]. Then we shall eat

(Note: if the festival is on any day except Saturday night say:) of the sacrifices and of the Passover-offerings *(If the Seder is on Saturday Night say:)* of the Passover-offerings and of the sacrifices whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, God, who redeemed Israel.

Recite the following blessing, and drink the cup in the reclining position:

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

הָהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי-צֶאֱן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֶגֶם-מַיִם חֲלָמִישׁ לְמַעֲיָנוּ-
מַיִם:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת-
אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעָנוּ הַלֵּילָה הַזֶּה לְאֶכֶל-בּוֹ מִצֶּה וּמְרוֹר.
כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים
אַחֲרִים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם שְׂמֵחִים בְּבִנְיָן עֵינֶךָ וְשָׂשִׁים
בְּעִבוּדְתֶךָ וְנֹאכֵל שֶׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים (בְּמוֹצָאֵי שַׁבָּת: מִן
הַפְּסָחִים וּמִן הַזִּבְחִים) אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן וְנוֹדָה
לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְהוָה
גָּאֵל יִשְׂרָאֵל:

ומברך ושותה בהסיבה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Wash Your Hands!

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 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 kiddush 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 the volume of an egg's worth, and if possible, double that. Since it's not possible that you'll have 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. Wash each hand three times (or twice, as per your custom), covering the entire hand each time, from the wrist to the fingertips. This time, recite the blessing on the next page.

-Rabbi Tzvi Freeman

Rachtzah

Now the hands are washed with recital of the blessing for washing the hands.

Blessed are You, Lord, our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

One should not speak until after making the next two blessings and eating the Matzah.

Motzi

Take the Matzot in the order that they are lying on the tray - the broken piece between the two whole Matzot; hold them in your hand and recite the following blessing:

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

Matzah

Do not break anything off the Matzot. First put down the third Matza (the bottom one), and recite the following blessing over the broken Matza and the top one.

*When reciting the following blessing, have in mind that it refers also to the eating of the "Sandwich" of **Korech** - which will be made with the third Matza - and also the eating of the **Afikoman**.*

Blessed are You, Lord, our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Matzah.

Now break off a kezayit (the volume of one olive) of the two Matzot held, and eat the 2 pieces together in reclining position.

רְחֻצָה

ואחר כך נוטל ידיו ומברך על נטילת ידים:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:**

מוֹצֵיא

ויקח המצות כסדר שהניחם הפרוסה בין שתי השלימות ויאחזם ויברך:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לַחֵם מִן
הָאָרֶץ:**

מִצָּה

ולא יבצע מהן אלא יניח המצה השלישית להשמט מידו ויברך על הפרוסה עם העליונה טרם ישברם ברכה זו. ויכוין לפטור ג"כ אכילת הכריכה שממצה השלישית וגם אכילת האפיקומן יפטור בברכה זו:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מִצָּה:**

ואחר כך יבצע כזית מכל אחד משתיהן ויאכלם ביחד ובהסיבה:

מְרוּר

ואחר כך יקח כזית מרור ויטבל בחרוסת וינער החרוסת מעליו כדי שלא יתבטל טעם המרירות ויברך ברכה זו:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מְרוּר:**

ויאכלנו בלי הסיבה:

פּוּרָךְ

ואח"כ יקח מצה הג' וחזרת עמה כשיעור כזית ויטבול בחרוסת ויכרכם ביחד ויאמר זה:

**כֵּן עָשָׂה ה' לָנוּ בְּיָמֵינוּ שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קָיָם הָיָה פּוּרָךְ
פֶּסַח מִצָּה וּמְרוּר וְאוֹכֵל בְּיַחַד. כְּמוֹ שֶׁנֶּאֱמַר עַל מִצּוֹת
וּמְרוּרִים יֹאכְלֵהוּ:**

ואוכלם ביחד [ובהסיבה. טושי"ע סימן תע"ה. הגהה מסדור אדמו"ר בעל צ"צ ז"ל]:

Maror

Now take a kezayit (the volume of one olive) of the Maror, dip it into the Charoset – but then shake off the Charoset that stuck to it, so that the bitter taste will not be neutralized. Recite the following blessing:

Blessed are You, Lord, our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror. *(Now eat the Maror, without reclining.)*

Korech

Take the third Matzah, and also a kezayit (the volume of one olive) of the Chazeret - which is to be dipped into Charoset. Combine the two [like a sandwich], and say the following:

Thus did Hilel do at the time of the Bet HaMikdash: He would combine Passover – lamb, Matzah and Maror and eat them together, as it said: "They shall eat it with Matzah and bitter herbs."

Now eat them together – in the reclining position.

Shulchan Orech

Now eat and drink to your heart's delight. It is permitted to drink wine between the second and third cups.

Tzafun

After the meal, take the Afikoman and divide it among all the members of the household, by giving everyone a kezayit (the volume of one olive).

Take care not to eat or drink (only water allowed, but not recommended) after the Afikoman. It is to be eaten in the reclining position and this ought to be done before midnight.

שולחן עירך

ואחר כך אוכל ושותה כדי צרכו ויכול לשתות יין בין כוס ב' לג':

צפון

ואח"כ יקח האפיקומן ויחלקו לכל בני ביתו לכל אחד כזית ויזהר שלא ישתה אחר אפיקומן ויאכל בהסיבה וצריך לאכלו קודם חצות:

The Afikoman

-Halley Young, PhD candidate, SEAS

There is an unresolved question as to whether the *afikoman* is intended to commemorate the Paschal offering or the matzah that was eaten together with it. The sages decreed that ideally you should eat twice the required amount to account for commemorate both, but if not possible you should have the intent that the matzah serve to commemorate whichever of the above two subjects is the one requiring commemoration.

This decree is fascinating from a mathematical and ethical point of view. It relates to the problem of constructivism in math - does a number exist if according to the laws of the universe we can never find out what it is? And can we truly claim to have completed a good deed if we don't know what the good deed was? I don't have any answers, but I think in this time of uncertainty it is comforting to know that G-d chose for us to have a limited field of vision, and that he cherishes our mitzvot despite our lack of omniscience.

Berach

The third cup is poured now, and recite Birkat Hamazon (Blessing after the Meal) over it

A Song of Ascents. When the Lord 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, "The Lord has done great things for these." The Lord has done great things for us, we were joyful. Lord, 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. The Lord 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. The Lord 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 the Lord at all times; His praise is always in my mouth. The ultimate conclusion, all having been heard: fear God and observe His commandments, for this is the whole of man. My mouth will utter the praise of the Lord, and all flesh shall bless His holy Name forever and ever. And we will bless the Lord from now and forever; Halleluyah praise God..

Before mayim acharonim (washing fingers) the following verse is said:

This is the portion of a wicked man from God, and the heritage assigned to him by God.

After mayim acharonim, the following verse is said:

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

When the Grace after Meal is said with a quorum:

Gentlemen, let us say Grace!

The others respond: May the Name of the Lord be blessed from now and forever.

The leader [repeats the response and] continues: With the permission of the masters, teachers and gentlemen, let us bless He of whose bounty we have eaten.

The others respond: Blessed be He (our God) of whose bounty we have eaten.

The leader repeats this response.

Those present who did not partake of the meal respond:

Blessed and praised be (Our God) His Name always, forever and ever.

Blessed are You, Lord, 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 [benevolent] 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 Lord, who provides food for all.

We thank You, Lord, our God, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, Lord our God, from the land of Egypt and redeemed us from the house of slaves; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly

וּמִפְרִינֶס לְכָל וּמִטֵּיב לְכָל וּמִכֵּין מְזוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא
כְּאִמּוֹר פּוֹתַח אֶת-יַדְךָ וּמִשְׁפִּיעַ לְכָל-חַי רְצוֹן: בְּרוּךְ אַתָּה יְהוָה
הַזֶּן אֶת-הַכֹּל:

נֹדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה
טוֹבָה וְרַחֲבָה וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבְדִּים וְעַל-בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ וְעַל תּוֹרַתְךָ
שֶׁלְּמַדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ
וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֵן וּמִפְרִינֶס אוֹתָנוּ תְּמִיד בְּכָל-יוֹם וּבְכָל
-עַת וּבְכָל-שָׁעָה:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ
יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל-חַי תְּמִיד לְעוֹלָם וָעֶד: כְּפָתוּב וְאֲכַלְתָּ
וּשְׁבַעְתָּ וּבִרְכַתְּ אֶת-יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטְּבָה אֲשֶׁר נָתַן
לָךְ: בְּרוּךְ אַתָּה יְהוָה עַל-הָאֶרֶץ וְעַל-הַמְּזוֹן:

רַחֵם יְהוָה אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמְּךָ וְעַל-יְרוּשָׁלַם עִירְךָ וְעַל
צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ רוּעֵנוּ זוֹנְנוּ פְּרִנְסוֹנוּ
וְכַלְפָּלְנוּ וְהִרְוִיחְנוּ וְהִרוּחַ לָנוּ יְהוָה אֱלֹהֵינוּ מִהֵרָה מְכַל-
צָרוֹתֵינוּ: וְנָא אֵל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ לֹא לִיְדֵי מִתְנַת בְּשׂוֹר
וְדָם וְלֹא לִיְדֵי הַלּוֹאֲתָם כִּי אִם לִיְדֶךָ הַמְּלָאָה הַפְּתוּחָה הַקְּדוּשָׁה
וְהַרְחֲבָה שְׁלֹא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

בשבת: **רַצָּה** וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי
הַשְּׁבִת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ. לַשְּׁבִת-בו
וְלָנוּח-בוּ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ. וּבְרְצוֹנְךָ הִנִּיחַ לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֹא תֵהָא
צָרָה וְיָגוֹן וְאֲנַחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ יְהוָה אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן עִירְךָ.
וּבְבִנְיַן יְרוּשָׁלַם עִיר קְדֻשָׁתְךָ כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת:

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיִבֵּא. וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה. וְיִשְׁמַע

feed and sustain us every day, at all times, and at every hour.

For all this, Lord 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 the Lord your God, for the good land which He has given you. Blessed are You, Lord, for the land and for the food.

Have mercy, Lord our God, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon 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, Lord our God, grant us relief from all our afflictions. Lord, 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.

On Shabbat add:

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 [all] salvations and the Master of [all] consolations.]

Our God and God of our fathers, may there ascend, come and reach, be

וַיִּפְקֹד וַיִּזְכֹּר. זְכָרוֹנָנוּ וּפְקֻדוֹנָנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַם עִיר קִדְשְׁךָ. וְזָכְרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה. לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. בְּיוֹם טוֹב מִקְרָא קִדְשׁ הַזֶּה. זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָנוּ בּוֹ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים: וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן וּרְחַם עֲלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וּבְנֵה יְרוּשָׁלַם עִיר הַקִּדְשׁ בְּמַהְרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה בֵּנֵה בְּרַחֲמֵי יְרוּשָׁלַם. אָמֵן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל. אָבִינוּ מִלְכָנוּ.
אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלָנוּ יּוֹצְרָנוּ. קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל-בָּקָל-יוֹם וַיּוֹם. הוּא הַיָּטִיב לָנוּ. הוּא מְטִיב לָנוּ. הוּא יֵיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לַעֲד. לַחַן וּלְחֶסֶד וּלְרַחֲמִים. וּלְרוּחַ הַצְּלָה וְהַצְּלָחָה. בְּרָכָה וַיְשׁוּעָה. נַחֲמָה פְּרִנְסָה וְכַלְפָּלָה וּרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל-טוֹב וּמְכַל-טוֹב לְעוֹלָם אֵל יַחֲסֵרָנוּ. הֶרַחֲמֵן הוּא יִמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד: הֶרַחֲמֵן הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ: הֶרַחֲמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וַיִּתְפָּאֵר בָּנוּ לַעֲד וּלְנֶצַח נְצָחִים וַיִּתְהַדָּר בָּנוּ לַעֲד וּלְעוֹלָמֵי עוֹלָמִים: הֶרַחֲמֵן הוּא יִפְרִנְסֵנוּ בְּכַבוֹד: הֶרַחֲמֵן הוּא יִשְׁבּוֹר עוֹל גְּלוֹת מַעַל צְוָאֲרָנוּ וְהוּא יוֹלִיכָנוּ קוֹמְמִיּוֹת לְאַרְצָנוּ: הֶרַחֲמֵן הוּא יִשְׁלַח בְּרָכָה מְרַבָּה בְּבֵית זֶה וְעַל שְׁלַחַן זֶה שְׂאֵבְלָנוּ עֲלֵינוּ: הֶרַחֲמֵן הוּא יִשְׁלַח לָנוּ אֶת-אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב וַיְבַשֵּׁר-לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת: הֶרַחֲמֵן הוּא יְבָרֵךְ אֶת-אָבִי מוֹרֵי בַעַל הַבַּיִת הַזֶּה וְאֶת-אִמִּי מוֹרְתֵי בַעֲלַת הַבַּיִת הַזֶּה אוֹתָם וְאֶת-בֵּיתָם וְאֶת-זָרְעָם וְאֶת-כָּל-אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ: כְּמוֹ שֶׁבָרַךְ אֶת-אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וַיַּעֲקֹב בְּכָל מַכַּל כָּל כֶּן יְבָרַךְ אוֹתָנוּ (בְּנֵי בְרִית) כְּלָנוּ יַחַד בְּבָרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן:

מִמָּרוֹם יִלְמְדוּ עֲלֵינוּ וְעֲלֵינוּ זְכוּת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם

seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach 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, well-being, 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], Lord, 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.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, Lord, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You, Lord, 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, salvation 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 Merciful One reign over us forever and ever.

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

May the Merciful One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever.

May the Merciful One sustain us with honor.

וְנִשָּׂא בְרָכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל וְנִמְצָא חֵן וְשֹׁכֵל
טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

בשבת: הרחמן הוא ינחילנו ליום שפלו שבת ומנוחה לחיי העולמים:

הרחמן הוא ינחילנו ליום שפלו טוב:

הַרְחֵמֵנו הוא יזבנו לימות המשיח ולחיי העולם הבא.

מגדל ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם:
עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל-ישראל
ואמרו אמן:

יְרֵאוּ את-יהוה קדשיו כי-אין מחסור ליראיו: כפירים

רשו ורעבו ודרשו יהוה לא-יחסרו כל-טוב: הודו ליהוה כי-

טוב כי לעולם חסדו: פותח את-ידך ומשביע לכל-חי רצון:

ברוך הגבר אשר יבטח ביהוה והיה יהוה מבטחו:

ומברך על הכוס ושותה בהסיבה:

בְּרוּךְ אתה יהוה אלהינו מלך העולם בורא פרי הגפן:

מוזגין כוס ד' ופותחין הדלת ואומר:

שְׂפוּךְ חמתך אל-הגוים אשר לא ידעוך. ועל ממלכות

אשר בשמך לא קראו: כי אכל את-יעקב ואת-נוהו השמו:

שפך-עליהם זעמך וחרון אפך ישיגם: תרדוף באף ותשמידם

מתחת שמי יהוה:

הֵלֵל נִרְצָה

לֹא לנו יהוה לא לנו כי לשמך תנו כבוד על-חסדך על-

אמתך: למה יאמרו הגוים איה-נא אלהיהם: ואלהינו בשמים

כל אשר-חפץ עשה: עצביהם כסף וזהב מעשה ידי אדם: פה

להם ולא ידברו עיניהם להם ולא יראו: אַזְנֵיהֶם לָהֶם וְלֹא יִשְׁמְעוּ

אף להם ולא יריחון: ידיהם | ולא ימישון רגליהם ולא יהלכו

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

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

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

May the Merciful 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.

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

On Shabbat add: **May the Merciful One** cause us to inherit that day which will be all Shabbat and rest for life everlasting.

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

May the Merciful One grant us the privilege of reaching the days of the Mashiach and the life of the World to Come. 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.

Fear the Lord, you His holy ones, for those who fear Him suffer no want.

לא-יהגו בגרונם: כמוהם יהיו עשיהם כל אשר-בטח בהם:
ישראל בטח ביהוה עזרם ומגנם הוא: בית אהרן בטחו ביהוה
עזרם ומגנם הוא: יראי יהוה בטחו ביהוה עזרם ומגנם הוא:

יהוה זכרנו יברך יברך את-בית ישראל יברך את-בית

אהרן: יברך יראי יהוה הקטנים עם הגדלים: יסוף יהוה
עליכם עליכם ועל-בניכם: ברוכים אתם ליהוה עשה שמים
וארץ: השמים שמים ליהוה והארץ נתן לבני-אדם: לא-
המתים יהללו-יה ולא כל-ירדי דומה: ואנחנו | נברך יה
יעתה ועד-עולם הללויה:

אהבתי כי-ישמע | יהוה את-קולי תחנוני: כי-הטה אָזְנו

לי ובימי אקרא: אפפוני | חבלי-מות ומצרי שאול מצאוני צרה
ויגון אמצא: ובשם-יהוה אקרא אנה יהוה מלטה נפשי: חנון
יהוה וצדיק ואלהינו מרחם: שמר פתאים* יהוה דלתי ולי
יהושיע: שובי נפשי למנוחכי כי-יהוה גמל עליכי: כי חלצת
נפשי ממות את-עיני מן-דמעה את-רגלי מדחי: אתהלך לפני
יהוה בארצות החיים: האמנתי כי אדבר אני עייתי מאד: אני
אמרתי בחפזי כל-האדם כזב:

מה-אשיב ליהוה כל-תגמולהי עלי: כוס-ישועות אשא

ובשם יהוה אקרא: נדרי ליהוה אשלים נגדה-נא לכל-עמו:
יקר בעיני יהוה המותה לחסידיו: אנה יהוה כי-אני עבדך אני
-עבדך בן-אמתך פתחת למוסרי: לך-אזבח זבח תודה ובשם
יהוה אקרא: נדרי ליהוה אשלים נגדה-נא לכל-עמו: בחצרות
בית יהוה בתוככי ירושלים הללויה:

הללו את-יהוה כל-גוים שבחוהו כל-האמים: כי גבר

עלינו | חסדו ואמת יהוה לעולם הללויה:

Young lions are in need and go hungry, but those who seek the Lord shall not lack any good. Give thanks to the Lord 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 the Lord, and the Lord will be his trust.

Recite the blessing for the wine, and drink in reclining position.

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

The fourth cup is poured and the door is opened. Say the following:

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name. For they have devoured Jacob and laid waste his habitation. Pour out Your indignation upon them, and let the wrath of Your anger overtake them. Pursue them with anger, and destroy them from beneath the heavens of the Lord.

Hallel

Not to us, Lord, 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 the Lord! He is their help and their shield. House of Aaron, trust in the Lord! He is their help and their shield. You who fear the Lord, trust in the Lord! He is their help and their shield.

The Lord, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear the Lord, the small with the great. May the Lord increase [blessing] upon you, upon

כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:

הודו ליהוה כי-טוב
יאמר-נא ישראל
יאמרו-נא בית-אהרן
יאמרו-נא יראי יהוה

מן-המצר קראתי יה ענני במרחב-יה: יהוה לי לא אירא

מה-יעשה לי אדם: יהוה לי בעזרי ואני אראה בשנאי: טוב
לחסות ביהוה מבטח באדם: טוב לחסות ביהוה מבטח
בנדיבים: כל-גוים סבבוני בשם יהוה כי אמילם: סבוני גם-
סבבוני בשם יהוה כי אמילם: סבוני כדבורים דעכו פאש
קוצים בשם יהוה כי אמילם: דחה דחיתני לנפל ויהוה עזרני:
עזי וזמרת יה ויהי-לי לישועה: קול רנה וישועה באהלי
צדיקים ימין יהוה עשה חיל: ימין יהוה רוממה ימין יהוה
עשה חיל: לא אמות כי-אחיה ואספר מעשי-יה: יסר יסרני
יה ולמות לא נתנני: פתחו-לי שערי-צדק אבא-בם אודה יה:
זה-השער ליהוה צדיקים יבאו בו: אודך כי עניתני ותהי-לי
לישועה אודך: אבן מאסו הבונים היתה לראש פנה אבן: מאת
יהוה היתה זאת היא נפלאת* בעינינו מאת: זה-היום עשה
יהוה נגילה ונשמחה בו זה:

אנא יהוה הושיעה נא: אנא יהוה הושיעה נא:
אנא יהוה הצליחה נא: אנא יהוה הצליחה נא:

ברוך הבא בשם יהוה ברכנוכם מבית יהוה ברוך: אל | יהוה
ויאר לנו אסרו-חג בעבתים עד-קרנות המזבח אל: אלי אתה
ואודך אלהי ארוממך אלי: הודו ליהוה כי-טוב כי
לעולם חסדו הודו:

יהללוד יהוה אלהינו (על) כל-מעשיך וחסידך צדיקים עושי רצונך
וכל-עמך בית ישראל ברנה יודו ויברכו וישבחו ויפארו וירוממו ויעריצו
ויקדישו וימליכו את-שמך מלבנו. כי לך טוב להודות ולשמך נאה לזמר כי
מעולם ועד עולם אתה אל:

you and upon your children. You are blessed unto the Lord, the Maker of heaven and earth. The heavens are the heavens of the Lord, but the earth He gave to the children of man. The dead do not 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.

I love the Lord, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call u upon the Name of the Lord: Please, Lord, deliver my soul! The Lord is gracious and just, our God is compassionate. The Lord watches over the simpletons; I was brought low and He saved me. Return, my soul, to your rest, for the Lord has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before the Lord in the lands of the living. I had faith even when I said, "I am greatly afflicted;" [even when] I said in my haste, "All men are deceitful."

What can I repay the Lord for all His kindness to me? I will raise the cup of salvation and call upon the Name of the Lord. I will pay my vows to the Lord in the presence of all His people. Precious in the eyes of the Lord is the death of His pious ones. I thank you, Lord, 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 the Lord. I will pay my vows to the Lord in the presence of all His people, in the courtyards of the House of the Lord, in the midst of Jerusalem. Halleluyah Praise God.

Praise the Lord, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the Lord is everlasting. Halleluyah Praise God.

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

Let Israel say [it], for His kindness is everlasting.

Let the House of Aaron say [it], for His kindness is everlasting.

Let those who fear the Lord say [it], for His kindness is everlasting.

Out of narrow confines I called to God; God answered me with abound-

הודו ליהוה כּי-טוב	כּי לעולם חסדו:
הודו לאלהי האלהים	כּי לעולם חסדו:
הודו לאדני האדנים	כּי לעולם חסדו:
לעשה נפלאות גדלות לבדו	כּי לעולם חסדו:
לעשה השמים בתבונה	כּי לעולם חסדו:
לרוקע הארץ על-המים	כּי לעולם חסדו:
לעשה אורים גדלים	כּי לעולם חסדו:
את-השמש לממשלת ביום	כּי לעולם חסדו:
את-הירח וכוכבים לממשלות בלילה	
למכה מצרים בבכוריהם (ו)	כּי לעולם חסדו:
ויצא ישראל מתוכם	כּי לעולם חסדו:
ביד חזקה ובזרוע נטויה	כּי לעולם חסדו:
לגזר ים-סוף לגזרים	כּי לעולם חסדו:
והעביר ישראל בתוכו	כּי לעולם חסדו:
ונער פרעה וחילו בים סוף (ה)	כּי לעולם חסדו:
למוליד עמו במדבר	כּי לעולם חסדו:
למכה מלכים גדלים	כּי לעולם חסדו:
ויהרג מלכים אדירים	כּי לעולם חסדו:
לסיחון מלך האמרי	כּי לעולם חסדו:
ולעוג מלך הבשן	כּי לעולם חסדו:
ונתן ארצם לנחלה (ו)	כּי לעולם חסדו:
נחלה לישראל עבדו	כּי לעולם חסדו:
שבשפלנו זכר לנו	כּי לעולם חסדו:
ויפרקינו מצרינו	כּי לעולם חסדו:
נותן לחם לכל-בשר	כּי לעולם חסדו:
הודו לאל השמים (ה)	כּי לעולם חסדו:

נְשִׁמַת כָּל-חַי תִּבְרָךְ אֶת-שִׁמְךָ יְהוָה אֱלֹהֵינוּ. וְרוּחַ כָּל-

בְּשָׂר תִּפָּאֵר וּתְרוֹמִם זְכָרְךָ מִלִּפְנֵי תְּמִיד. מִן-הָעוֹלָם וְעַד-הָעוֹלָם
אתה אל. ומבלעדיך אין לנו מלך גואל ומושיע פודה ומציל
ומפְּרַנֵּס ועוֹנֶה ומְרַחֵם בְּכָל-עַת צָרָה וְצוּקָה אין לנו מִלְךָ אֵלָּא
אֶתָּה: אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים אֱלֹהֵי כָל-בְּרִיּוֹת אֲדוֹן כָּל-
תּוֹלְדוֹת הַמְהַלְל בְּרֹב הַתְּשׁוּבָחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד
וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיְהוָה הַגֹּה לֹא-יָנוּם וְלֹא-יִישָׁן. הַמְעוֹרֵר

ing relief. The Lord is with me, I will not fear what can man do to me? The Lord is with me, through my helpers, and I can face my enemies. It is better to rely on the Lord, than to trust in man. It is better to rely on the Lord, than to trust in nobles. All nations surround me, but I cut them down in the Name of the Lord. They surrounded me, they encompassed me, but I cut them down in the Name of the Lord. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the Lord. You [my foes] pushed me again and again to fall, but the Lord helped me. God is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the Lord performs deeds of valor. The right hand of the Lord is exalted; the right hand of the Lord 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. Open for me the gates of righteousness; I will enter them and give thanks to God. This is the gate of the Lord, 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 the Lord, it is wondrous in our eyes.

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

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

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

O Lord, please help us! O Lord, please help us!

O Lord, please grant us success! O Lord, please grant us success!

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

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

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

יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים
 וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבַדְדָּךְ אֲנַחְנוּ מוֹדִים. אֱלוֹ
 פִּינוּ מְלֵא שִׁירָה פִּיָּם וּלְשׁוֹנֵנוּ רֵנָה כְּהַמּוֹן גְּלוֹי וּשְׁפָתוֹתֵינוּ שְׂבַח
 כְּמֶרְחָבֵי רְקִיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיֶּרֶחַ וַיִּדְנוּ פְרוּשׁוֹת
 כְּנֹשְׂרֵי שָׁמַיִם וּרְגֵלֵינוּ קָלוֹת כְּאֵילוֹת: אֵין אָנוּ מִסְּפִיקִים
 לְהוֹדוֹת לָךְ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וּלְבָרְךָ אֶת-שְׁמֶךָ עַל-
 אַחַת מֵאֵלֶּיךָ אֲלֵפֵי אֲלֵפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת נְסִים
 וְנִפְלְאוֹת שְׁעֵשִׂית עִמָּנוּ וְעַם-אֲבוֹתֵינוּ מִלְּפָנִים: מִמַּצְרַיִם
 גְּאֻלְתָּנוּ יְהוָה אֱלֹהֵינוּ. וּמִבֵּית-עַבְדִּים פְּדִיתָנוּ. בְּרַעַב זָנַתָּנוּ
 וּבְשָׂבַע כָּל־כֹּלְתָנוּ מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְּטָתָנוּ וּמִחֲלָאִים
 רָעִים וְנֶאֱמַנִים דְּלִיתָנוּ: עַד-הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא-עֲזָבוּנוּ
 חֲסָדֶיךָ. וְאֵל תִּטְשֵׁנוּ יְהוָה אֱלֹהֵינוּ לְנֶחֶץ: עַל-כֵּן אֲבָרִים
 שְׁפִלְגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שְׁנִפְחַת בְּאַפֵּינוּ וּלְשׁוֹן אֲשֶׁר שָׁמַתָּ
 בְּפִינוּ: הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ
 וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת-שְׁמֶךָ מִלִּפְנֵינוּ: כִּי כָל-פֶּה לָךְ יוֹדֶה וְכָל-
 לִשׁוֹן לָךְ תִּשְׁבַּע. וְכָל-עֵין לָךְ תִּצְפֶּה וְכָל-בֶּרֶךְ לָךְ תִּכְרַע וְכָל-
 קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל-הַלְּבָבוֹת יִירָאוּךָ וְכָל-קָרֵב וְכָל־יִזְמְרוּ
 לְשִׁמְךָ. כְּדָבָר שְׁפָתוֹב כָּל-עַצְמוֹתַי תִּאֲמַרְנָה יְהוָה מִי
 כְּמוֹךָ. מִצִּיל עֲנִי מִחֶזֶק מִמָּנוּ וְעֲנִי וְאֲבִיוֹן מִגּוֹזְלוֹ: מִי יִדְמֶה-לָךְ
 וּמִי יִשׁוּה-לָךְ וּמִי יַעֲרֶךְ-לָךְ. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל
 עֲלִיוֹן קִנְיַת שָׁמַיִם וְאָרֶץ: נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִכְפָּאֲרְךָ וְנִבְרַךְ אֶת-
 שֵׁם קְדוֹשְׁךָ. כְּאִמּוֹר לְדוֹד בְּרַכִּי נַפְשִׁי אֶת-יְהוָה וְכָל-קָרְבֵי אֶת-
 שֵׁם קְדוֹשׁוֹ:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ. הַגָּדוֹל בְּכַבוֹד שְׁמֶךָ. הַגְּבוּר לְנֶחֶץ

וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלֵךְ הַיּוֹשֵׁב עַל כֶּסֶף רַם וְנֹשֵׂא:

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכֹתוֹב רִנָּנוּ צְדִיקִים בִּיהוָה
לִישְׂרָאֵל נְאוּה תְהִלָּה: בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. וּבִשְׁפָתַי צְדִיקִים
תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְקַדָּשׁ. וּבִקְרֵב קְדוֹשִׁים תִּתְהַלֵּל:

The Lord 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 the Lord, for He is good, for His kindness is everlasting.

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

Lord, 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. Give thanks to the Lord, for He is good for His kindness is everlasting;

Give thanks to the God of gods for His kindness is everlasting;

Give thanks to the Lord of lords for His kindness is everlasting;

Who alone does great wonders for His kindness is everlasting;

Who made the heavens with understanding for His kindness is everlasting;

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

Who made the great lights for His kindness is everlasting;

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

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

Who struck Egypt through their first-born for His kindness is everlasting;

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

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

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

And led Israel through it for His kindness is everlasting;

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

**וּבַמִּקְהָלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֶךָ
מִלִּפְנֵי כָל-דּוֹר וְדוֹר שְׁפָן חוֹבֵת כָּל-הַיְצוּרִים. לְפָנֶיךָ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם
לְהַדְר לְבָרֵךְ לְעַלָּה וּלְקַלֵּס עַל כָּל-דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן
-יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:**

**וּבְכֵן יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
בְּשָׂמִים וּבְאַרְצָ. כִּי לָךְ נָאָה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. שִׁיר וּשְׁבַחָה הִלָּל וְזִמְרָה עֲזָ וּמִמְשָׁלָה נֶצַח גְּדֻלָּה
וְגִבּוֹרָה תְהִלָּה וְתִפְאֳרָת קִדְשָׁה וּמַלְכוּת. בְּרִכּוֹת וְהוֹדָאוֹת לְשְׁמֶךָ
הַגָּדוֹל וְהַקְּדוֹשׁ וּמְעוֹלָם עַד-עוֹלָם אַתָּה אֵל: בְּרוּךְ אַתָּה יְהוָה
אֵל מֶלֶךְ גָּדוֹל וּמְהֻלָּל בְּתִשְׁבַּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת
בוֹרָא כָל-הַנְּשָׁמוֹת רַבּוֹן כָּל-הַמַּעֲשִׂים. הַבוֹחֵר בְּשִׁירֵי זִמְרָה.
מֶלֶךְ יַחֲיד חֵי הָעוֹלָמִים:**

הנוהגים לומר פזמונים אין להפסיק בהם בין ברכה זו ובין ברכת הכוס אלא מיד אח"כ יברך על
כוס ד':

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרָא פְּרֵי הַגֶּפֶן:

ושוטה בהסיבה:

ברכה אחרונה על הגפן:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל תְּנוּבַת
הַשָּׂדֶה וְעַל-אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֵבָה שְׂרָצִית וְהַנְחִלְתָּ לְאֲבוֹתֵינוּ לֶאֱכֹל
מִפְרִיהָ וּלְשִׁבּוֹעַ מִטוֹבָה רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמְּךָ וְעַל
יְרוּשָׁלַיִם עִירֶךָ וְעַל-צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל-מִזְבִּיחְךָ וְעַל-הַיְכָלְךָ. וּבָנָה
יְרוּשָׁלַיִם עִיר הַקִּדְשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׁמְחָנוּ בָּהּ וּנְבָרְכֶךָ
בְּקִדְשָׁה וּבְטַהֲרָה. (בשבת: וְרָצָה וְהִחְלִיצָנוּ בַּיּוֹם הַשַּׁבָּת הַזֶּה). וְזָכְרָנוּ לְטוֹבָה בַּיּוֹם
חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְהוָה טוֹב וּמְטִיב לְכָל וְנוֹדָה לָךְ עַל הָאֶרֶץ וְעַל פְּרֵי
הַגֶּפֶן: בְּרוּךְ אַתָּה יְהוָה עַל הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן:**

ברכת בני"ר על שאר משקין:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרָא נִפְשוֹת רַבּוֹת וְחִסְרוֹנָן עַל כָּל
מֵה-שִׁבְרָאֵת לְהַחִיּוֹת בָּהֶם נֶפֶשׁ כָּל-חֵי. בְּרוּךְ חֵי הָעוֹלָמִים:**

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.

The soul of every living being shall bless Your Name, Lord, our God; and the spirit of all flesh shall always glorify and exalt Your remembrance, 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 Savior 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 manifold praises, who directs His world with kindness and His creatures with compassion. Behold, the Lord 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, and our lips with praise like the expanse of the sky; and our eyes shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer we would still be unable to thank You Lord, 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. Lord, our God.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

נִרְצָה:



Nirtza

-Stacy Fiszer, C'23

We end the Seder by exclaiming, "Next Year in Jerusalem!" Why do we do this? What do we mean? What if we are already in Jerusalem? The answers to these questions are found in the story of Judaism, which can be summarized as an endless journey from Egypt to Jerusalem. Beyond the physical locations which they denote, Egypt and Jerusalem represent the two conflicting spiritual states of our souls.

In Hebrew, we call Egypt "Mitzrayim," which translates to "constraints" or "restrictions." It represents the state of our soul as trapped inside our body, slaving away to our instinctual desires and motivations. On the other hand, Jerusalem translates to "the city of peace." In the metaphysical sense, we have reached Jerusalem when our souls are released from the prisons of our bodies and can freely express themselves. This is a world in which righteousness trumps evil and selflessness trumps greed.

So long as we act on our instinctual desires, we are still metaphorically struggling to leave Egypt. Ironically, this can be true even when we are physically in Jerusalem.

As we close out the Seder each year, we acknowledge that although we have not completed the spiritual journey from Egypt to Jerusalem, we have at least made progress in our generations-long struggle. Next year we will reach our spiritual Jerusalem!

You have redeemed us from Egypt, 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, Lord 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, I bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: "All my bones will say, Lord, 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 e, as it is said: "[A Psalm] by David; bless the Lord, 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 the Lord, 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 the 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, Lord, 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

The Role of Women in the Exodus

-Nechama Haskelevich

As the bitter exile finally came to an end and the Jewish people marched through the Sea that G-d split before their eyes, the Jewish people burst into song and praise for G-d's great miracles. It was Miriam and the Jewish women who pulled out their tambourines and drums and sang to G-d in wonder and appreciation. Rashi (1040-1105) commentates on this verse in the Torah, saying that "Confident were the righteous women of that generation [while still in Egypt] that the Holy One, Blessed Is He, will perform miracles for them, so they took their drums with them out of Egypt."

Our sages taught that it was in the merit of the righteous women of that generation, that the Jewish people were redeemed from Egypt. Their faith that G-d would hear their prayers and end their suffering was so tangible that they came prepared with instruments to sing and dance to G-d in praise. It was that faith that caused the redemption for the entire nation.

The Rebbe points out that according to the Arizal (Rabbi Issac Luria 1534-1572), the souls of the women of that generation will be reincarnated in the women of the generation at the end of the final exile. The Rebbe taught that this generation is the final generation of exile and the first generation of the final redemption. And just as in the past, it is the faith of the Jewish women in G-d and trust in His promise to take us out of exile, that will merit us to see the coming of Moshiach. Jewish women possess a very deep faith and spiritual sensitivity that allows us to see beyond our current difficult times, to know that this world is not random or chaotic, rather a 'beautiful garden' that G-d is lovingly tending and waiting to redeem. Even when it doesn't always feel that way.

'In the month of Nissan', write our sages, 'the Jewish people were redeemed from Egypt, and in the month of Nissan the Jewish people will be redeemed from the final exile with the coming of Moshiach.' May we tap into that deep source of faith, gather our tambourines, and go singing and dancing to our Holy Land in peace and joy. A time when all those who are ill will be healed, when our deceased loved ones will be resurrected, and world peace will reign. May it happen this very Passover (or even before) as we are all in our homes celebrating our faith in G-d and redemption.

songs and praises of David son of Yishai, Your anointed servant.

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, Lord, our God and God of our fathers, forever befits 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, Lord, 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.

Those who have the custom to recite hymns [after the Seder] should not do so now, between this blessing and the one for the fourth cup. One must recite the blessing for the fourth cup immediately now:

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

Drink in reclining position.

Concluding Blessing for the Wine:

Blessed are You, Lord 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 an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, Lord 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: 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, Lord, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine.

Nirtzah

NEXT YEAR IN JERUSALEM!

חֶסֶל סְדוּר פֶּסַח כִּהֲלַכְתּוֹ. כְּכֹל-מִשְׁפָּטוֹ וְחֻקְתּוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר
 אוֹתוֹ. כֵּן נִזְכָּה לַעֲשׂוֹתוֹ: זֶה שׁוֹכֵן מְעוֹנָה. קוֹמֵם קֹהֵל עֲדַת מִי מְנַה. בְּקִרְוֹב
 נֶהַל נְטָעֵי כְנֶה. פְּדוּיִם לְצִיּוֹן בְּרִנָּה:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

אומרים זה בליל ראשון של פסח. בליל שני מתחילים ובכך ואמרתם וכו'.

וּבְכֵן וַיְהִי בַחֲצֵי הַלַּיְלָה:

בַּלַּיְלָה.	אֶזְרוֹב נְסִיִּים הַפְּלֹאתָ
הַלַּיְלָה.	בְּרֹאשׁ אֲשֶׁמוֹרֶת זֶה
לַיְלָה.	גַּר צָדֵק נִצְחִיתוֹ כְּנִחְלָק לוֹ
	וַיְהִי בַחֲצֵי הַלַּיְלָה:
הַלַּיְלָה.	דָּנֶת מְלֶךְ גָּרַר בַּחֲלוּם
לַיְלָה.	הַפְּחֻדָּת אַרְמֵי בְּאֵמֶשׁ
לַיְלָה.	וַיִּשָּׂר יִשְׂרָאֵל לְמִלְאָךְ וַיּוּכַל לוֹ
	וַיְהִי בַחֲצֵי הַלַּיְלָה:
הַלַּיְלָה.	זָרַע בְּכוֹרֵי פְתָרוֹס מְחַצֶּת בַּחֲצֵי
בַּלַּיְלָה.	חֵילָם לֹא מִצְאוּ בְּקוֹמָם
לַיְלָה.	טִיסַת נָגִיד חֲרוּשֶׁת סְלִית בְּכוֹכְבֵי
	וַיְהִי בַחֲצֵי הַלַּיְלָה:
בַּלַּיְלָה.	יַעַץ מְחָרֵף לְנוֹפֵף אוֹוֵי הוֹבְשֶׁת פְּגָרֵי
לַיְלָה.	פָּרַע בַּל וּמִצְבוֹ בְּאִישׁוֹן
לַיְלָה.	לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חֲזוֹת
	וַיְהִי בַחֲצֵי הַלַּיְלָה:
בַּלַּיְלָה.	מִשְׁתַּכֵּר בְּכֹלֵי קוֹדֶשׁ נֶהַרְג בּוֹ
לַיְלָה.	נוֹשֵׁעַ מִבּוֹר אֲרִיּוֹת פּוֹתֵר בַּעֲתוֹתַי
בַּלַּיְלָה.	שְׁנֵאָה נָטַר אֲגִי וְכַתֵּב סְפָרִים
	וַיְהִי בַחֲצֵי הַלַּיְלָה:
לַיְלָה.	עוֹרֶרֶת נֶחֱדַף עָלָיו בְּנִדָּד שְׁנַת
מַלַּיְלָה.	פּוֹרָה תְּדַרְוֹךְ לְשׁוֹמֵר מֵה
לַיְלָה.	צָרַח כְּשׁוֹמֵר וְשָׁח אֶתְּא בּוֹקֵר וְגַם
	וַיְהִי בַחֲצֵי הַלַּיְלָה:
לַיְלָה.	קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא
הַלַּיְלָה.	רָם הוֹדַע כִּי לֶךְ הַיּוֹם אֵף לֶךְ
הַלַּיְלָה.	שׁוֹמְרִים הַפְּקֵד לְעִירְךָ כֹּל-הַיּוֹם וְכֹל-
לַיְלָה.	תֵּאִיר כְּאוֹר יוֹם חֲשֵׁפֶת

לָדָּהּ. לָדָּהּ יְהוָה הַמְמַלְכָה. כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָהֵב:
זְכָאֵי בְמַלּוּכָה. חֲסִינוּ כְּהַלְכָה. טַפְסָרְיוֹ יֹאמְרוּ לוֹ: לָדָּהּ וּלְדָהּ. לָדָּהּ כִּי לָדָּהּ. לָדָּהּ
אֶף לָדָּהּ. לָדָּהּ יְהוָה הַמְמַלְכָה. כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָהֵב:
יְחִיד בְּמַלּוּכָה. כְּבִיר כְּהַלְכָה. לְמוֹדֵיו יֹאמְרוּ לוֹ: לָדָּהּ וּלְדָהּ. לָדָּהּ כִּי לָדָּהּ. לָדָּהּ אֶף
לָדָּהּ. לָדָּהּ יְהוָה הַמְמַלְכָה. כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָהֵב:
עֲנִיו בְּמַלּוּכָה. פּוֹדֶה כְּהַלְכָה. צְדִיקוֹ יֹאמְרוּ לוֹ: לָדָּהּ וּלְדָהּ. לָדָּהּ כִּי לָדָּהּ. לָדָּהּ אֶף
לָדָּהּ. לָדָּהּ יְהוָה הַמְמַלְכָה. כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָהֵב:
קְדוּשׁ בְּמַלּוּכָה. רְחוּם כְּהַלְכָה. שְׂנֵאֲנֵיו יֹאמְרוּ לוֹ: לָדָּהּ וּלְדָהּ. לָדָּהּ כִּי לָדָּהּ. לָדָּהּ אֶף
אֶף לָדָּהּ. לָדָּהּ יְהוָה הַמְמַלְכָה. כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָהֵב:
תְּקִיף בְּמַלּוּכָה. תּוֹמֵךְ כְּהַלְכָה. תְּמַיְמֵיו יֹאמְרוּ לוֹ: לָדָּהּ וּלְדָהּ. לָדָּהּ כִּי לָדָּהּ. לָדָּהּ אֶף
אֶף לָדָּהּ. לָדָּהּ יְהוָה הַמְמַלְכָה. כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָהֵב:
אלו שלא שתנו כוס רביעי מקודם שותים כאן, ומברכים קודם ולאחר שתיה ואומרים חסל סידור פסח (תמצא לעיל).

אֲדִיר הוּא

אֲדִיר הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה
אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
בְּחֹר הוּא גְדוֹל הוּא דָּגוּל הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
הַדּוֹר הוּא וְתִיק הוּא זְכָאֵי הוּא חֲסִיד הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה
בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
טְהוֹר הוּא יְחִיד הוּא כְּבִיר הוּא לְמוֹד הוּא מְלֶכֶךְ הוּא נוֹרָא הוּא סְגִיב הוּא
עֲזוּז הוּא פּוֹדֶה הוּא צְדִיק הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:
קְדוּשׁ הוּא רְחוּם הוּא שְׂדֵי הוּא תְּקִיף הוּא יְבִנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה
בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

סְפִירַת הָעוֹמֵר

רוּן אַתָּה יְהוָה אֱלֹהֵנוּ מְלֶכֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעוֹמֵר:

א' מפסוק ישמחו:

הַיּוֹם יוֹם אַחַד לְעוֹמֵר:

(חסד שבחסד. אָנָּה, אֱלֹהִים, י')

הַרְחֵמֵנוּ הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָה בְּמַהֲרָה בְּיָמֵינוּ אָמֵן
סְלָה:

וַיְהִי בַחֲצֵי הַלַּיְלָה :

אומרים זה בליל שני של פסח. בלילה הראשון אומרים כי לו נאה.

וּבִכְן וְאָמַרְתֶּם זֶבַח פֶּסַח

- בַּפֶּסַח. אִמְצָא גְבוּרֹתֶיךָ הַפְּלֹאֲתָא
- פֶּסַח. בְּרֹאשׁ כָּל-מוֹעֲדוֹת נְשֵׂאתָ
- פֶּסַח. גְּלִיתָ לְאַזְרְחֵי חֲצוֹת לַיִל
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :
- בַּפֶּסַח. דְּלַתְיוּ דְּפַקְתָּ כַּחוּם הַיּוֹם
- בַּפֶּסַח. הַסְּעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת
- פֶּסַח. וְאַל הַבְּקָר רַץ זָכַר לְשׁוֹר עֲרֹךְ
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :
- בַּפֶּסַח. וְזַעֲמוּ סְדוּמִים וְלוֹהֲטוּ בְּאֵשׁ
- פֶּסַח. חֲלַץ לּוֹט מֵהֶם וּמִצּוֹת אָפָה בְּקֶץ
- בַּפֶּסַח. טֹאטֹאת אֲדַמַּת מוֹף וְנוֹף בְּעֶבְרֵךְ
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :
- פֶּסַח. יְהִי רֹאשׁ כָּל-אוֹן מְחַצֵּת בְּלִיל שְׁמוֹר
- בַּפֶּסַח. כְּבִיר עַל בֶּן בְּכוֹר פֶּסַחְתָּ בְּדָם
- בַּפֶּסַח. לְבַלְתִּי תֵת מִשְׁחִית לְבֹא בַּפְתַּחִי
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :
- פֶּסַח. מִסְּגָרֹת סְגָרָה בְּעִתּוֹתַי
- פֶּסַח. נִשְׁמְדָה מִדִּין בְּצִלִּיל שְׁעוּרֵי עוֹמֵר
- פֶּסַח. שׁוֹרְפוֹ מִשְׁמַנֵּי פוֹל וְלוֹד בִּיקָד יְקוֹד
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :
- פֶּסַח. עוֹד הַיּוֹם בְּנוֹב לְעַמּוּד עַד גְּעָה עוֹנֵת
- בַּפֶּסַח. פֶּסַח יָד כְּתִבָּה לְקַעֲקַע צוֹל
- בַּפֶּסַח. צַבָּה הַצִּפִּית עֲרוֹךְ הַשְּׁלַחַן
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :
- בַּפֶּסַח. קִהַל כְּנֶסֶה הַדְּסָה צוּם לְשֵׁלֶשׁ
- פֶּסַח. רֹאשׁ מִבֵּית רִשְׁעָה מְחַצֵּת בְּעֵץ חֲמֹשִׁים
- בַּפֶּסַח. שְׁתִּי אֱלֹהֵי רַגַע תְּבִיא לְעוֹצִית
- בַּפֶּסַח. תַּעֲזוּ יָדְךָ וְתֵרוּם יְמִינְךָ כְּלִיל הַתְּקַדֵּשׁ חַג פֶּסַח.
- בַּפֶּסַח. וְאָמַרְתֶּם זֶבַח פֶּסַח :

כִּי לֹו נֶאֱהָ. כִּי לֹו יֶאֱהָ

אֲדִיר בְּמְלוּכָה. בְּחוֹר כְּהֻלָּה. גְּדוּדֵי יֹאמְרוּ לוֹ: לֶךְ וּלְךָ. לֶךְ כִּי לֶךְ. לֶךְ
 אֶף לֶךְ. לֶךְ יְהוֹה הַמְּמַלְכָה. כִּי לֹו נֶאֱהָ. כִּי לֹו יֶאֱהָ:
 דְּגוּל בְּמְלוּכָה. הַדּוֹר כְּהֻלָּה. וְתִיקֵי יֹאמְרוּ לוֹ: לֶךְ וּלְךָ. לֶךְ כִּי לֶךְ. לֶךְ אֶף

אַרבע אמהות. שלשה אבות. שני לחות הברית. אחד אליהנו שבשמים
ובארץ:

חד גדניא

חד גדניא. חד גדניא. דזבין אבא בתרי זוזי. חד גדניא חד גדניא:
 ואתא שונרא ואכלה לגדניא דזבין אבא בתרי זוזי. חד גדניא חד גדניא:
 ואתא כלבא ונשך לשונרא. דאכלא לגדניא. דזבין אבא בתרי זוזי. חד
 גדניא חד גדניא:
 ואתא חוטררא והפה לכלבא. דנשך לשונרא. דאכלא לגדניא. דזבין אבא
 בתרי זוזי. חד גדניא חד גדניא:
 ואתא נורא ושרף לחוטררא. דהפה לכלבא. דנשך לשונרא. דאכלא לגדניא.
 דזבין אבא בתרי זוזי. חד גדניא חד גדניא:
 ואתא מיא וכבה לנורא. דשרף לחוטררא. דהפה לכלבא. דנשך לשונרא.
 דאכלא לגדניא. דזבין אבא בתרי זוזי. חד גדניא חד גדניא:
 ואתא תורא ושתה למינא. דכבה לנורא. דשרף לחוטררא. דהפה לכלבא.
 דנשך לשונרא. דאכלא לגדניא. דזבין אבא בתרי זוזי. חד גדניא חד גדניא:
 ואתא השוחט ושחט לתורא. דשתה למינא. דכבה לנורא. דשרף
 לחוטררא. דהפה לכלבא. דנשך לשונרא. דאכלא לגדניא. דזבין אבא בתרי
 זוזי. חד גדניא חד גדניא:
 ואתא מלאך המות ושחט לשוחט. דשחט לתורא. דשתה למינא. דכבה
 לנורא. דשרף לחוטררא. דהפה לכלבא. דנשך לשונרא. דאכלא לגדניא. דזבין
 אבא בתרי זוזי. חד גדניא חד גדניא:
 ואתא הקדוש ברוך הוא ושחט למלאך המות. דשחט לשוחט. דשחט
 לתורא. דשתה למינא. דכבה לנורא. דשרף לחוטררא. דהפה לכלבא. דנשך
 לשונרא. דאכלא לגדניא. דזבין אבא בתרי זוזי. חד גדניא חד גדניא:

**This year there is a 5th Question:
 Are we going to allow Elijah the
 prophet to visit if he visited every-
 one else's homes?**

