

הגדה

וחי בהם

Issued in honor of the Bar Mitzvah of

*Moshe Simcha Romm*

שבת הגדול פרשת צו • י' ניסן תש"פ

With Commentary by  
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- הגדה וחי בהם -

**“Even if our mouths were filled with song like the sea, and our tongues praise like its many waves ... we will still not be able to thank You, Hashem, for all the kindnesses that You have bestowed upon us.”**

These powerful words from Nishmas, recited towards the end of the Seder, capture our profound feelings of gratitude to the Almighty as we celebrate the Bar Mitzvah of our son, Moshe Simcha.

Hashem in His infinite kindness has blessed us with four beautiful children: Chava Ora, Aharon Shmaya, Miriam Leba, and Moshe Simcha. We have watched with pride as each of them has grown and continues to develop into true Ovdei Hashem, suffused with a love of Torah and wonderful character traits.

We have been truly blessed with Chava's recent engagement to Levi Goldman, a wonderful Ben Torah who already has added so much to our family. We are so happy to welcome him and his parents, R' Avraham and Jodi Goldman, as part of our family.

We are fortunate to have been raised with the love and support of our respective parents, Rabbi J. Leonard and Diane Romm and Harry and Judith Pfeffer. We know that the next generation – their grandchildren – continue to learn from their guidance.

We have been privileged to be associated with the Bialystoker Synagogue and the Lower East Side community for almost eighteen years. Our children have grown up in this extraordinary community, one which has hosted giants of Torah and Chesed for the good part of two centuries. We are grateful to our congregants -- who are also our friends -- for their support and shared vision for making the Bialystoker a true makom Torah.

We present this Haggada on the occasion of Moshe's Bar Mitzvah, a few days before Pesach. It is drawn from various drashos given over the years, many of them from Shabbos HaGadol. Our hope is that it enhances the Seder experience for those who use it. I am grateful to Rabbi Rob Shur, whose incredible layout talents created this beautiful Haggada.

The title of the Haggada – וחי בהם – captures the message we wish to convey to Moshe that true חיים is achieved through a commitment to Torah and Mitzvos. It also reflects the eighteen years we have spent in the Bialystoker community.

On a personal note, words cannot express my ever-growing sense of gratitude and joy for being able to share life's journey with my wife Shira. May the Borei Olam continue to enable us to do so for many years to come amidst good health and happiness.

צבי דוד רם

שבת הגדול תש"פ

## - INTRODUCTION -

The Talmud tells of Serach bas Asher, the granddaughter of Yaakov Avinu, who gently and lovingly conveyed to him the news that his beloved son Yosef was still alive. As a reward for sharing the news in a way which enabled Yaakov to not be overwhelmed by it – and perhaps even die of shock – Serach was granted long life. She lived through the entire period of the Egyptian slavery and ultimately joined the Jews as they entered Eretz Yisrael under the leadership of Yehoshua.

This beautiful story is nonetheless perplexing: As loving and gentle as Serach's act was, her reward seems incredibly exaggerated. How can we explain receiving extraordinary length of days for a simple act, no matter how thoughtful and kind?

By way of answering, let us first note a spelling oddity: The Tanach spells Serach as שרַח. Yet, we find that rabbinic literature uses the spelling סַרַח, substituting a “samech” for the “sin.” Why? What would prompt the rabbis to “misspell” the name of a Biblical personality?

It seems to me that the rabbis sought, in a play on words, to connect Serach's name and persona with the Hebrew word סַרַח, which means an “overhang,” something that extends from one area to another and connects them. (See Shemos 26:12.) Our rabbis saw Serach's greatness as manifest in the way in which she was able to bridge generations, connecting them together.

Consider: Had Yaakov Avinu passed away before travelling to Egypt, the tragedy would not merely have been personal. Our very Mesorah (sacred tradition) would have been affected. Yaakov would never have had the chance to meet and to learn with his grandchildren Ephraim and Menashe, who ultimately would become two of the twelve tribes of Israel. The Mesorah of Yaakov would not have been transmitted directly to the tribes in their entirety. As such, something fundamental would have been absent in the precious Jewish Mesorah.

By enabling Yaakov to make the trip to Egypt, Serach acted as an “overhang” in ensuring that the generations would be connected to one another. She became a heroine of the Mesorah. The most fitting reward for such a heroine of the Mesorah is to view a vast span of generations interacting with one another and passing down the Mesorah from one generation to the next. Serach's longevity was indeed a fitting reward for her actions.

On the night of the Seder, every one of us has the opportunity to be a hero or a heroine of the Mesorah. More than any other event in Jewish life, the Seder enables the generations to interact with one another, forging links in the chain of the Mesorah which help ensure the eternity of the Jewish people.

## - SHABBOS HAGADOL -

Although the Talmud does not attach any significance to the Shabbos prior to Pesach, since Medieval times that Shabbos has been designated as “Shabbos HaGadol.” It is marked by a special Haftara, unique piyyutim added to the davening (“Yotzros”), and other observances (e.g. a rabbinic sermon, the reading of the Haggada, etc.)

The term “Shabbos HaGadol,” “the Great Shabbos,” is obscure. The most well-known explanation for the designation is that the Shabbos marks the day on which the Jews in Egypt set aside a lamb for the Pesach sacrifice; they were not harmed by the Egyptians even though the sheep was an Egyptian deity and the Jews were clearly planning to slaughter it. The term “Shabbos HaGadol” refers to the great miracle which occurred at that time. Others link the term to the phrase in the Haftara which describes the arrival of Eliyahu before the “great and awesome” Day of G-d. Still others connect it to the “great” rabbinic sermon traditionally given on this Shabbos.

I believe an alternate, and perhaps even older, explanation for the designation is hinted at in the Yotzros recited on Shabbos HaGadol. These Yotzros were composed by Rabbi Eliezer HaKalir. Although the exact period in which HaKalir lived is disputed, he certainly did not live later than the eleventh century.

In his Yotzros for Shabbos HaGadol, HaKalir writes:

*“Even before the afflicted nation won rest from bitter labor / salvation began to sprout for the nation guarded like the apple of an eye / when You crowned them with a crown that refreshes the soul / for before they were freed You gave them the gift of the Sabbath.”*  
(ArtScroll Siddur p. 911)

The reference is to the Midrash that Moshe secured the right to rest on Shabbos for the Jews enslaved in Egypt. HaKalir portrays Shabbos as the beginning of the redemption from Egypt, providing the Jews with a degree of freedom even while still enslaved.

Later in the Yotzros, HaKalir continues this theme:

*“When the prisoner left his dungeon for freedom / You had given them a proud banner while in the muck / You strengthened them with the Sabbath, a decree of refreshment and rest / to observe even before receiving the Torah that restores the soul.”*

If Shabbos historically represented the beginning of the redemption from Egypt, a “proud banner” of freedom which they could take comfort in even “while in the muck” of the Egyptian exile, it stands to reason that the Shabbos before Pesach would take on special annual significance as well. It commemorates the role that Shabbos played in laying the foundation for the complete redemption from Egypt. Before we can celebrate Pesach, we need to celebrate Shabbos, the first taste of freedom.

In light of the above, perhaps the term Shabbos HaGadol should best be translated as “the Quintessential Shabbos.” It is an opportunity to celebrate the special role that Shabbos constantly plays in Jewish life, a role which began even before the Exodus.

קַדֵּשׁ וְרַחֵץ  
כַּרְפֵּס יַחַץ  
מַגִּיד רַחֲצָה  
מוֹצִיא מַצָּה  
מָרֹר כּוֹרֵךְ  
שֶׁלַחַן עוֹרֵךְ  
צָפוֹן בָּרֵךְ  
הַלֵּל נִרְצָה

### - FOUR CUPS -

The Rambam writes (Chametz U'Matza 7:10) that the four cups which we drink on the Seder night are each "kosos shel bracha" -- meaning, each one is associated with the performance of a mitzvah. The first cup is linked to Kiddush, the second to the mitzvah of recounting the story of the Exodus, the third to Birkas HaMazon, and the fourth to Hallel. As "kosos shel bracha," it is imperative that the cup be filled before the mitzvah is commenced so that the mitzvah can be performed over the full cup of wine. In fact, Rav Yosef Dov Soloveitchik told the story of how a guest at the Seder of his father, Rav Moshe Soloveitchik, once spilled his wine cup towards the end of Maggid. Rav Moshe insisted that he refill the cup and repeat Maggid over the full cup, as befits a "kos shel bracha."

The source for the Rambam's assertion would seem to be a statement of Rava (Pesachim 117b) that "the rabbis enacted four cups as an expression of freedom; let us perform a mitzvah with each one." (A similar statement is made by Ravina in the Gemara on Pesachim 109b.) The Gemara's reference to the four cups as an "expression of freedom" is puzzling. What does that have to do with the linkage between the cups and their respective mitzvos?

Some medieval commentators take different approaches to dealing with this difficult phrase. The Rashbam omits it from the Gemara text, as pointed out by Rabbi Elazar Moshe Horowitz in his commentary. The Ran reinterprets it: Despite the fact that the rabbis primarily instituted four cups as an expression of freedom, they also linked each one, secondarily, to a specific mitzvah.

I believe one may suggest an alternative interpretation, one which sheds light on the deeper meaning of freedom in the context of the Seder. Our rabbis tell us that "there is no freer man than one who toils in the study of Torah (Avos 6:2)." By extension, performance of mitzvos and dedication to a life of Torah is considered to be the highest form of freedom. Freedom does not simply mean the ability to do what we please; true freedom means investing our lives with the sense of purpose and mission that comes with dedication to Torah and mitzvos.

That is the idea the Gemara is conveying. The four cups were created by the rabbis as an expression of freedom. The truest and noblest way we express that freedom is by linking the cups to the performance of mitzvos. The very institution of the four cups reminds us of this profound truth every Seder night.

# - קדש -

*We pour the first cup. The matsot are covered.*

**On Shabbat, begin here:** And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all their host. And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day, and sanctified it; because He rested on it from all of His work which God created in doing (Gen. 1:31-2:3).

**On weekdays, begin here:** Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, [Sabbaths for rest], appointed times for happiness, holidays and special times for joy, [this Sabbath day, and] this Festival of Matsot, our season of freedom [in love] a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy.

Blessed are You, O Lord, who sanctifies [the Sabbath,] Israel, and the appointed times.

מוזגים כוס ראשון. המצות מכוסות.

בַּשַּׁבָּת מִתְחִילִין וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שַׁבַּת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בחול מתחילין: סברי מרְנו וּרְבָנו וְרַבּוֹתַי. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שַׁבָּתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, (לשבת: אֶת יוֹם הַשַּׁבָּת הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (לשבת: בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בַּחֲרֹת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (לשבת: וְשַׁבָּת) וּמוֹעֲדֵי קִדְּשָׁךְ (לשבת: בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלָּתָנוּ.

בְּרוּךְ אַתָּה ה', מִקְדֵּשׁ (לשבת: הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

**On Saturday night add:** Blessed are You, Lord our God, King of the universe, who creates the light of the fire. Blessed are You, Lord our God, King of the universe, who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath and the holiness of the Festival, and You have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, O Lord, who distinguishes between the holy and the holy.

Blessed are You, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

*Drink while reclining to the left and do not recite a blessing after drinking.*

במוצאי שבת מוסיפים: בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָלָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאַת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה ה', הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

שׁוּתָה בְּהַסִּיבַת שְׂמַאל וְאִינוּ מְבַרְךְ בְּרַכָּה אַחֲרוֹנָה.

## - ורחץ -

*Wash your hands but do not say the blessing "on the washing of the hands."*

נוטלים את הידים ואין מברכים "על נטילת ידים"

## - כרפס -

*Take less than a kazayit; dip it into the salt water; Say the blessing "who creates the fruit of the earth;" and have in mind that this blessing will also be for the bitter herbs. Eat without reclining.*

לוקח מן הכרפס פחות מכזית – כדי שלא יתחייב בברכה אחרונה – טובל במי מלח, מברך "בורא פרי האדמה", ומכווין לפטור בברכה גם את המרור. אוכל בלא הסבה.

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

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

## - יחץ -

*Split the middle matsah in two, and conceal the larger piece to use it for the afikoman.*

חותך את המצה האמצעית לשנים, ומצפין את הנתח הגדול לאפיקומן

### - "STEALING" THE AFIKOMAN -

The practice of “stealing” the Afikoman is first recorded by Rabbi Yaakov Reisher (1670-1733) in his Chok Yaakov commentary to the Shulchan Aruch (Orach Chaim 472:2). Rabbi Reisher links the custom to the statement in the Gemara (Pesachim 109a) that we “grab the matza on the night of Pesach.” While various interpretations are given of this statement, the Rambam (Chametz U’Matza 7:3) codifies it by stating that “we grab the matza out of one another’s hands” in order to “make a significant change to prompt the children to ask questions.” Rabbi Reisher suggests that “stealing” the Afikoman is a variant on the Rambam’s understanding of the Gemara and that it is done to pique the interest of the children at the Seder.

Numerous esteemed authorities have objected to the custom, claiming that it glorifies and encourages stealing. To be sure, there is no actual prohibition of stealing involved, as the head of the Seder permits and encourages the taking of the Afikoman. Nonetheless, luminaries such as the Chazon Ish, the Steipler Gaon, the Lubavitcher Rebbe and Rabbi Shlomo Zalman Auerbach all discouraged engaging in an action termed “stealing,” even if halachically permissible.

Two important points can help us defend and appreciate this centuries-old custom:

First, we should note that the term used in the classic sources is not “stealing” the Afikoman, but “grabbing” the Afikoman. The term “to grab” is used elsewhere in rabbinic literature to connote acquiring something desirable in the sense of “seizing an opportunity.” Consider, for example, the statement of the Gemara (Menachos 30a) that “one who purchases a Sefer Torah is as if he grabbed a mitzvah.” Rashi interprets this to mean that he has fulfilled the mitzvah of writing a Sefer Torah with far less effort than one normally needs to expend.

Another example of “grabbing” in a positive sense can be found in Eruvin 54a:

“Shmuel said to Rav Yehuda: Wise one, grab and eat, grab and drink, for the world is like a wedding.” The Meiri explains Shmuel’s intent: Life passes by quickly, like a wedding. While you are here, seize the opportunity to “eat and drink” – that is, to perform as many mitzvos as you possibly can.

A second important point is the identification of “matzos” with “mitzvos” in rabbinic literature. This point is made by Rashi in his comments to Shemos 12:17: “You shall guard the matzos.” Rashi there quotes, “Said Rabbi Yoshiya: Do not read “matzos” but rather “mitzvos.” Just as one should not delay the baking of the matza, one should not delay the performance of a mitzva.” The Maharal, in his commentary to Rashi, stresses that the comparison is meant quite exactly. Just as delay significantly alters and even disqualifies the matza, so too delay in the performance of a mitzva may even disqualify it.

Putting these two points together, we can suggest that the practice of “grabbing the matza” (i.e. grabbing the Afikoman) is symbolic of seizing opportunities to perform mitzvos. By encouraging the child to “grab” the Afikoman, we are instructing him to not pass up a mitzva when it comes his way. The “ransoming” of the matza similarly instills in the child a sense that the mitzvos are infinitely precious and fetch a high price. Rather than teaching the child to steal, the intent of this centuries-old custom of “grabbing” the Afikoman is to show the child the value of a mitzva.

This explanation may help us understand as well the custom to save a piece of Afikoman after the Seder is over (Ba’er Heitev OC 477:4), as well as the association of the Afikoman with various “segulos” and mystical powers. If the Afikoman is considered symbolic of mitzvos, then the saving of a piece of it displays that we cherish mitzvos and are reluctant to part with them.

This approach can also explain a puzzling fact: The Gemara never refers to the matza eaten at the end of the meal as the “Afikoman.” The term “Afikoman,” as used by the Gemara, refers to items one may not eat after the last piece of matza is consumed. How did the term “Afikoman” come to be used to refer to the matza itself?

Rashi (Pesachim 119b) translates the term “Afikoman” as “Bring out the sweet desserts.” Perhaps people applied the term “Afikoman” to the matza to convey the notion that the true sweet desserts are the precious mitzvos which it represents.

One last homiletic point: The statement in the Talmud with which we began tells us that the purpose of “grabbing the matza” is in order that the “children not fall asleep.” On some level, we are all the children who need to be awoken. Life often causes us to forget that the truly valuable items we encounter in this world are mitzvos. By “grabbing the matzos” – grabbing the mitzvos – “children” of all ages are challenged to awake from their spiritual slumber.

# - מגיד -

*The leader uncovers the matsot, raises the Seder plate, and says out loud:*

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

מגלה את המצות, מגביה את הקערה ואומר בקול רם:

הַאֲכֹל  
לְחָמָא עֲנִיא דִּי אֲכֹל  
אֲבֵהֲתָנָא בְּאַרְעָא  
דְּמַצְרַיִם. כָּל דְּכָפִין יִיְתִי וְיִיכֹל, כָּל דְּצָרִיךְ  
יִיְתִי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבְּאָה  
בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא עֲבָדִי, לְשָׁנָה  
הַבְּאָה בְּנֵי חוֹרִין.

## - HA LACHMA ANYA -

The Maggid section of the Haggada begins with an Aramaic declaration: “This (the Matza) is the bread of poverty our forefathers ate in Egypt. Anyone who is hungry – let him come and eat; anyone who is needy – let him come ‘*v’yifsach*.’ We are now here; next year may we be in the Land of Israel. We are now slaves; next year may we be free.”

*V’yifsach* – from the same root as Pesach – is generally translated as “let him come and eat the Pesach sacrifice.” This translation, however, poses a difficulty: In order to partake of the Pesach sacrifice, one needed to pre-arrange before Pesach to be part of a group associated with a particular animal. Absent that preparation, one would be prohibited to eat from the sacrifice. How, then, can we invite the needy to partake in the Pesach sacrifice once the holiday has already begun?

Moreover, the Rambam identifies the recitation of Ha Lachma Anya as a passage added specifically during the Jewish Exile. (This explains its being in Aramaic, the language of the Babylonian Exile.) Why would a paragraph added in Exile make reference to the Pesach sacrifice if we were no longer bringing it due to our Exile?

The commentators offer various solutions to this problem, ranging from eliminating the phrase (R’ Yeshaya of Trani), explaining that it reminds us of the invitations extended to people in pre-Exile times before Pesach (Shibolei Haleket), or interpreting the phrase as meaning “let him perform the mitzvos of Pesach” (Avudraham). Perhaps we can suggest the following:

The commentators debate the very meaning of the word “Pesach.” While a common translation of the term is “pass over,” many understand the word to mean “display mercy.” (See Onkelos and Rashi to Shemos 12:13.) In light of the latter

interpretation, it is possible to render the phrase in question as “anyone who is needy -- let him come and receive our mercy.” The flow of ideas in the paragraph would then be as follows: The matza reminds us of the impoverished lives we led as Egyptian slaves. We resolve, therefore, to alleviate the poverty of those who are currently in need, since we identify with their plight. Let anyone who is hungry come and eat; let anyone who needs come and receive our mercy. In that merit, we express our wish that we leave this Exile and return to Israel as free individuals.

*He removes the plate from the table. We pour a second cup of wine. The son then asks:*

מסיר את הקערה מעל השולחן. מוזגין כוס שני. הבן שואל:

What differentiates this night from all [other] nights?

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

1. On all [other] nights we eat chametz and matsa; this night, only matsa?
2. On all [other] nights we eat other vegetables; tonight (only) marror.
3. On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice.
4. On [all] other nights, we eat either sitting or reclining; tonight we all recline.

1. שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה, הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.
2. שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר יִרְקוֹת הַלַּיְלָה הַזֶּה (כָּלוּ) מְרוּרָה.
3. שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּיֵינוּ פַּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.
4. שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵין הַזֶּה כָּלָנוּ מְסֻבֵין.

### - MAH NISHTANA -

Mah Nishtana is popularly referred to as the “four questions.” Yet, the four clauses which begin with the phrase “On all other nights” are best described as statements, with the question implied, at most.

The term “four questions” is also difficult to reconcile with the Rambam's presentation of the Mah Nishtana. The Rambam (Chametz U'Matza 8:2) describes how, after the second cup is filled, “the child asks, and the reader says, Mah Nishtana.” According to the Rambam, the Mah Nishtana is not recited by the child at all; it is a declaration

made by the leader of the Seder. As such, it would not seem to be a list of questions at all; why would the leader of the Seder ask questions of himself?

It would seem that the Rambam considers the opening line of “Mah Nishtana” to be a question -- “How is this night different from all other nights?” -- as he describes multiple times in Hilchos Chametz U’Matza 7:3 how people “ask Mah Nishtana.” However, the Rambam’s description of Mah Nishtana as being said by the reader, as well as the syntax of the subsequent lines, implies that the four clauses following Mah Nishtana are statements. They are essentially four answers to the question posed by Mah Nishtana: “How is this night different than other nights?”

Why would the Haggada start off by listing ways in which the Seder night is unique?

Rav Soloveitchik zt”l noted how the Rambam compares the mitzvah of recounting the story of the Exodus on the night of the Seder with the mitzvah to make Kiddush. The Rav suggested that one aspect of the comparison is the need to contrast the extraordinary with the ordinary. In the case of Shabbos, the mitzvah of Kiddush is to “mention ... the holiness of the day and its greatness, and contrast it with the other days (Sefer HaMitzvos, Mitzvah 155).” So too, the mitzvah of recounting the story of the Exodus is to highlight what makes the Seder night special and unique. This is fulfilled through the Mah Nishtana.

The realization that Mah Nishtana’s role is to help us appreciate the special nature of the night helps us understand a passage in the Gemara: “Rav Nachman asked his slave Daru: If a master freed his slave and gave him gold and silver, how should the slave respond? Daru said, He should thank and praise his master. Said Rav Nachman, You have absolved us from saying Mah Nishtana! (Pesachim 116a)”

If Mah Nishtana is a catalogue of questions, it is hard to understand how Daru’s statement substitutes for it. But if Mah Nishtana is a vehicle for helping us appreciate the extraordinary, Daru’s very personal expression of gratitude can play the same role.

The first step in appreciating any experience is to first note what makes the experience unique and special. The Haggada, once again, teaches us a life lesson in absorbing any experience in its fullness.

*He puts the plate back on the table. The matsot should be uncovered.*

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy

מחזיר את הקערה אל השולחן. המצות תהיינה מגלות בשעת אמירת ההגדה.

היינו לַפְרָעָה  
בְּמִצְרַיִם, עֲבָדִים

One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."

Rabbi Elazar ben Azariah said, "Behold I am like a man of seventy years and I have not said the exodus from Egypt at night until Ben Zoma explicated it, as it is stated (Deut. 16:3), 'In order that you remember the day of your going out from the land of Egypt all the days of your life; 'the days of your life' the days, 'all the days of your life' the nights." But the Sages say, "'the days of your life' this world, 'all the days of your life' in the days of the Messiah."

Blessed be the Place [of all], Blessed be He; Blessed be the One who Gave the Torah to His people Israel, Blessed be He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

וְיִוְצִיאֵנוּ ה' אֱלֹהֵינוּ מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לַפְּרָעָה בְּמִצְרַיִם. וְאֶפִּילוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בְּיִצְיַאת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בְּיִצְיַאת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

## מַעֲשֵׂה רַבֵּי אֱלִיעֶזֶר וְרַבֵּי יְהוֹשֻׁעַ וְרַבֵּי

אֱלִיעֶזֶר בְּרֵעֲזָרְיָה וְרַבֵּי עֲקִיבָא וְרַבֵּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבִנְיָבְרַק וְהָיוּ מְסַפְּרִים בְּיִצְיַאת מִצְרַיִם כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רְבוּתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֱלִיעֶזֶר בְּרֵעֲזָרְיָה הֲרִי אָנִי כְּכֹן שְׁבָעִים שָׁנָה וְלֹא זְכִיתִי שֶׁתֹּאמַר יִצְיַאת מִצְרַיִם בְּלַיְלוֹת עַד שֶׁדִּרְשָׁה בֶן זֹמַא, שֶׁנֶּאֱמַר, לְמַעַן תִּזְכֹּר אֶת יוֹם יְצִיאַתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הֵימָּיִם. כֹּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֲכָמִים אוֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ לְהַבְיֵא לִימּוֹת הַמְּשִׁיחַ:

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כִּנְגֵד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל.

**What does the wise son say?** "What are these testimonies, statutes and judgments that the Lord our God commanded you?' (Deut. 6:20)" And accordingly you will say to him, as per the laws of the Pesach sacrifice, "We may not eat an afikoman after the Pesach sacrifice (Pesachim 10:8)."

**What does the evil son say?** "What is this worship to you?' (Ex. 12:26)" 'To you' and not 'to him.' Since he excluded himself from the collective, he is a heretic. Accordingly, you will blunt his teeth and say to him, "For this sake did the Lord do [this] for me in my going out of Egypt' (Ex. 13:8)." 'For me' and not 'for him.' If he had been there, he would not have been saved.

**What does the simple son say?** "What is this?' (Ex. 13:14)" And you will say to him, "With the strength of [His] hand did the Lord take us out from Egypt, from the house of slaves' (Ex. 13:14)."

**And for the one who doesn't know to ask,** you will open [the conversation] for him. As it is stated (Ex. 13:8), "And you will speak to your son on that day saying, for the sake of this, did the Lord do [this] for me in my going out of Egypt."

It could be from Rosh Chodesh [that one would have to discuss the Exodus]? It is stated, "on that day." From "on that day," it could be from while it is still day, so we learn as it is stated, "for the sake of this." I didn't say 'for the sake of this' except [that it be observed] when matsa and maror are resting in front of you.

From the beginning, our ancestors were

מה הוא אומר?  
מה העדות והחקים  
והמשפטים אשר צוה ה'  
אלהינו  
אתכם. ואף אתה אמור לו  
כהלכות הפסח:  
אין מפטירין אחר הפסח  
אפיקומן:

מה הוא אומר?  
מה העבודה הזאת לכם.  
לכם – ולא לו. ולפי שהוציא את עַצְמוֹ  
מן הכלל כפר בעקה. ואף אתה הקהה  
את שניו ואמור לו: "בעבור זה עשה  
ה' לי בצאתי ממצרים". לי ולא-לו. אלו  
היה שם, לא היה נגאל:

מה הוא אומר? מה  
זאת? ואמרת אליו  
"בחוזק יד הוציאנו ה' ממצרים מבית  
עבדים".

יודע לשאול  
– את פתח  
לו, שנאמר, והגדת לבנך ביום ההוא  
לאמר, בעבור זה עשה ה' לי בצאתי  
ממצרים.

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

מתחלה עובדי עבודה זרה היו

idol worshipers. And now, the Place [of all] has brought us close to His worship, as it is stated (Joshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods.

And I took Avraham from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave him Yitzchak. And I gave him Ya'akov and Esav; and I gave to Esav, Mount Seir [in order that he] inherit it; and Yaakov and his sons went down to Egypt."

Blessed be the One who keeps His promise to Israel, blessed be He; since He calculated the end [of the exile,] to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated (Gen. 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them 400 years. And also that nation for which they shall toil will I judge, and afterwards they will go out with much property."

*He covers the matsa and lifts up the cup and says:*

And it is this that has stood for our ancestors and for us; since it is not [only] one [person or nation] that has stood [against] us to destroy us, but rather in each generation, they stand [against] us to destroy us, but the Holy One, blessed be He, rescues us from their hand.

*He puts down the cup and uncovers the matsa.*

אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל-כלהעם, כה אמר ה' 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, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת יעשו. ואתן לעשו את ההר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים.

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמו שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם, ידע תדע כיגר יהיה זרעך בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה. וגם אתהגוי אשר יעבדו דן אנכי ואחריכּן יצאו ברכש גדול.

*מכסה המצה ומגביה את הכוס בידו, ואומר:*

והיא שעמדה לאבותינו ולנו. שלא אחד בלבד עמד עלינו לבלותנו, אלא שבכל דור ודור עומדים עלינו לבלותנו, והקדוש ברוך הוא מצילנו מידם.

*יניח הכוס מידו ויגלה את המצות.*

- MAGGID -

The Talmudic sages who composed the Haggada chose to tell the story of the Exodus by quoting the verses recited by the farmer bringing his Bikkurim (first fruits) to the Beis haMikdash, verses which relate the story of the Exodus in an encapsulated form. That choice of verses seems odd; why not merely tell the story of the Exodus by quoting the verses in the Torah which actually tell the story first-hand: the extensive narrative in Parshiyos VaEra, Bo, and Beshalach?

While there are numerous answers to this question, a certain approach is suggested by the comments made by Ibn Ezra in his commentary to the beginning of Parshas Ki Savo, where the Torah describes the farmer bringing his Bikkurim and making the declaration.

The Torah introduces the farmer's declaration by saying וענית ואמרת. There are different ways to translate וענית. Rashi understands that the term means "You will raise your voice." Ibn Ezra, however, translates the term as "You will respond." He posits that the Kohen would ask the farmer, "What have you brought?" to which the farmer would respond by relating the story of the Exodus.

Why would the Kohen need to ask "What have you brought?" Clearly the question was ritualized; the Kohen certainly understood what the farmer was bringing.

Rabbi Chaim Soloveitchik explained that an essential difference between the annual mitzvah of Sippur Yetzias Mitzrayim and the daily mitzvah of Zechiras Yetzias Mitzrayim was that the former requires a question-and-answer format. Indeed, the Seder begins with the recitation of questions (the "Mah Nishtana") which prompts the recounting of the story. According to Ibn Ezra's interpretation, this notion of introducing the story with a question is conveyed by the Torah itself, as the question of the Kohen prompts the farmer to recount the story of the Exodus.

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people].

**"An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous."**

צא ולמד מה בקש לבן הארמי לעשות  
ליעקב אבינו: שפּרעה לא גזר אלא  
על הזכרים, ולבן בקש לעקר את־הכל.  
שנאמר:

אַרְמֵי אֲבִי, וַיֵּרֶד מִצְרַיִם  
וַיִּגַר שָׁם בְּמִתֵּי מֵעֵט, וַיְהִי שָׁם  
לְגוֹי גָדוֹל, עָצוּם וְרַב.

**"And he went down to Egypt" forced on account of the word of God.**

**"And he resided there"** this teaches that Ya'akov didn't go down to settle in Egypt, only to reside there, as it is stated (Gen. 47:4), "And they said to Pharaoh, 'To reside in the land have we come, as there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in Goshen.'"

**"As a small number"** as it is stated (Deut. 10:22), "With seventy souls did your ancestors come down to Egypt, and now the Lord your God has made you as numerous as the stars of the sky."

**"And became there a nation"** - this teaches that Israel [became] special there.

**"Great, powerful"** as it is stated (Ex. 1:7), "And the Children of Israel multiplied and swarmed and grew most numerous and strong, and the land became full of them."

**"And numerous"** as it is stated (Ez. 16:7), "I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren."

**"And the Egyptians did bad to us"** (Deut. 26:6) - as it is stated (Ex. 1:10), "Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land."

**וַיֵּרַד מִצְרַיִם.** אָנוּס עַל פִּי הַדְּבָר.

**וַיֵּגֵר שָׂם.** מִלְמַד שְׁלֵא יֵרַד יַעֲקֹב אֲבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלָּא לְגֹר שָׂם, שְׁנֵאֲמַר: וַיֹּאמְרוּ אֶל־פַּרְעֹה, לְגֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מַרְעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ, כִּי כְבֵד הָרֶעִב בְּאֶרֶץ כְּנָעַן. וְעַתָּה יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן.

**בְּמַתִּי מַעֲט.** כְּמָה שְׁנֵאֲמַר: בְּשִׁבְעִים נַפְשׁ יֵרְדוּ אֲבוֹתֶיךָ מִצְרַיִם, וְעַתָּה שְׂמֹךְ ה' אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

**וַיְהִי שָׂם לְגֹזֵל.** מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׂם.

**גְּדוֹל עָצוּם.** כְּמָה שְׁנֵאֲמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם.

**וַרְב.** כְּמָה שְׁנֵאֲמַר: רִבְבָה כְּצֻמָּח הַשָּׂדֶה נִתְתִּיף, וַתִּרְבִּי וַתִּגְדְּלִי וַתְּבֹאִי בְּעֵדֵי עֲדָיִים, שְׂדֵים נִכְנֹו וּשְׂעָרַי צִמְחָה, וְאַתָּה עָרִם וְעָרִיָה. וְאַעֲבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמְיֶךָ, וְאֶמַר לָךְ בְּדַמְיֶךָ חַיִּי, וְאֶמַר לָךְ בְּדַמְיֶךָ חַיִּי.

**וַיַּרְעוּ אֶתְנֹו הַמִּצְרַיִם וַיַּעֲנוּנוּ,**  
**וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.**

**וַיַּרְעוּ אֶתְנֹו הַמִּצְרַיִם.** כְּמָה שְׁנֵאֲמַר: הִבָּה נִתְחַכְמָה לוֹ פֹּו יִרְבָּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַם בָּנוּ, וְעָלָה מִן־הָאָרֶץ.

"**And afflicted us**" as is stated (Ex. 1:11); "And they placed upon him leaders over the work-tax in order to afflict them with their burdens; and they built storage cities, Pithom and Ra'amses."

"**And put upon us hard work**" as it is stated (Ex. 1:11), "And they enslaved the children of Israel with breaking work."

"**And we we cried out to the Lord, the God of our ancestors, and He heard our voice, and saw our affliction, and our toil and our duress**" (Deut. 26:7).

"**And we cried out to the Lord, the God of our ancestors**" as it is stated (Ex. 2:23); "And it was in those days the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their pleas went up to God from the work."

"**And the Lord heard our voice**" as it is stated (Ex. 2:24); "And God heard their groans and God remembered His covenant with Avraham and with Yitschak and with Ya'akov."

"**And He saw our affliction**" this [refers to] the separation from the way of the world, as it is stated (Ex. 2:25); "And God saw the Children of Israel and God knew."

"**And our toil**," the killing of the sons, as it is stated (Ex. 1:24); "Every boy that is born, throw him into the Nile and every girl you shall keep alive."

"**And our duress**" this [refers to] the pressure, as it is stated (Ex. 3:9); "And I also saw the duress that the Egyptians are applying on them."

וַיַּעֲנוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמֹו עָלָיו שְׂרֵי מַסִּים לְמַעַן עַנּוֹתוֹ בְּסַבְלָתָם. וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעָה. אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרָה.

וַנִּצְעַק אֱלֹהִים אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת־קִלְנוֹ, וַיִּרְא אֶת־עַנְיֵנוּ וְאֶת עֲמַלְנוֹ וְאֶת לַחֲצֵנוּ.

וַנִּצְעַק אֱלֹהִים אֱלֹהֵי אֲבוֹתֵינוּ. כָּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֶּאֱחָזוּ בְנֵי־יִשְׂרָאֵל מִיַּד־עֲבוֹדָה וַיִּזְעָקוּ, וַתַּעַל שְׁוַעְתָּם אֶל־הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע ה' אֶת קִלְנוֹ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם, אֶת־יִצְחָק וְאֶת־יַעֲקֹב.

וַיִּרְא אֶת־עַנְיֵנוּ. זוֹ פְּרִישׁוֹת דָּרוֹךְ אֲרָץ, כָּמָה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי־יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים.

וְאֶת־עַמְלָנוּ. אֵלּוּ הַבְּנִיִּים. כָּמָה שֶׁנֶּאֱמַר: כָּל־הַבֵּן הַיְלֹוֹד הַיֶּאֱרָה תִּשְׁלִיכֶהוּ וְכָל־הַבַּת תִּחְיֶוּן.

וְאֶת לַחֲצֵנוּ. זוֹ הַדְּחָק, כָּמָה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי אֶת־הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם.

**"And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Deut. 26:8).**

**"And the Lord took us out of Egypt"** not through an angel and nor a seraph nor a messenger, but by the Holy One, blessed be He, Himself, as it is stated (Ex. 12:12); **"And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Lord."**

**"And I will pass through Egypt"** - I and not an angel. **"And I will smite every firstborn"** - I and not a seraph. **"And with all the gods of Egypt, I will make judgments"** - I and not a messenger. **"I am the Lord"** - I am He and there is no other.

**"With a strong hand"** is the pestilence, as it is stated (Ex. 9:3); **"Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, a very heavy pestilence."**

**"And with an outstretched forearm"** is the sword, as it is stated (I Chronicles 21:16); **"And his sword was drawn in his hand, leaning over Jerusalem."**

**"And with great awe,"** the revelation of the Divine Presence, as it is stated (Deut. 4:34), **"Or did God try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and**

**וּיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבַמְזֹרָא גָדֹל, וּבֵאֲתוֹת וּבַמִּפְתִּיּוֹת.**

**וּיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם.** לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי שֶׁרָף, וְלֹא עַל־יְדֵי שְׁלִיחַ, אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבַעֲצָמוֹ. שְׁנֵאמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַכִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'.

**וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה – אֲנִי וְלֹא מַלְאָךְ; וְהַכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שֶׁרָף; וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי ה'.** אֲנִי הוּא וְלֹא אַחֵר.

**בְּיַד חֲזָקָה.** זו הַדְּבָר, כְּמָה שְׁנֵאמַר: הִנֵּה יַד־ה' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמְלִים, בַּבָּקָר וּבַצֹּאן, דָּבַר כְּבֵד מְאֹד.

**וּבְזֵרַע נְטוּיָה.** זו הַחֶרֶב, כְּמָה שְׁנֵאמַר: וַחֲרַבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל־ירוּשָׁלַיִם.

**וּבַמְזֹרָא גָדֹל.** זו גְּלוּי שְׁכִינָה. כְּמָה שְׁנֵאמַר, אוּ הִנֵּסָה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בְּאֲתַת וּבַמוֹפְתִיּוֹת וּבַמְלַחְמָה וּבְיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבַמְזֹרָאִים גְּדוּלִים כָּל־

with an outstretched forearm and with great and awesome acts, like all that the Lord, your God, did for you in Egypt in front of your eyes?"

"**And with signs**" is the staff, as it is stated (Ex. 4:17); "And this staff you shall take in your hand, with it you will preform signs."

"**And with wonders**" refers to the blood, as it is stated (Joel 3:3); "And I will place my wonders in the skies and in the earth."

*At "blood and fire and pillars of smoke" and the ten plagues and "detsakh," "adash" and "ba'achab," one should pour out a little wine from the cup.*

## Blood and fire and pillars of smoke.

Another [explanation]: "With a strong hand" [corresponds to] two [plagues]; "and with an outstretched forearm" [corresponds to] two [plagues]; "and with great awe" [corresponds to] two [plagues]; "and with signs" [corresponds to] two [plagues]; "and with wonders" [corresponds to] two [plagues].

These are [the] ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

- Blood**
- Frogs**
- Lice**
- Wild Animals**
- Pestilence**
- Boils**

אֲשֶׁר-עָשָׂה לָכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

**ובאתות.** זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת הָאֵתוֹת.

**ובמפתים.** זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ.

כשאומר דם ואש ותימרות עשן, עשר המכות ודצ"ך עד"ש באח"ב – ישפוך מן הכוס מעט יין:

**דָּם וְאֵשׁ  
וְתִימְרוֹת  
עֵשָׁן.**

דָּבָר אַחֵר: בְּיַד חֲזָקָה שְׁתִּים, וּבְזֵרַע נְטוּיָה שְׁתִּים, וּבְמָרָא גָדֹל – שְׁתִּים, וּבְאֵתוֹת – שְׁתִּים, וּבְמִפְתִּים – שְׁתִּים.

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

**דָּם צְפַרְדֵּי  
כְּנִים עָרוֹב  
דָּבָר**

**Hail**

**Locusts**

**Darkness**

**Slaying of the Firstborn**

Rabbi Yehuda was accustomed to giving [the plagues] mnemonics:

**Detsakh,**

**Adash**

**Beachav.**

Rabbi Yose Hagelili says, "From where can you derive that the Egyptians were struck with ten plagues in Egypt and with fifty plagues at the Sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: 'This is the finger of God' (Ex. 8:15). And at the Sea, what does it state? 'And Israel saw the Lord's great hand that he used upon the Egyptians, and the people feared the Lord; and they believed in the Lord, and in Moshe, His servant' (Ex. 14:31). How many were they struck with with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues and at the Sea, with fifty plagues."

Rabbi Eliezer says, "From where can you derive that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was composed of four plagues? As it is stated (Ps. 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'Wrath' one; 'and fury' two; 'and trouble' three; 'a sending of messengers of evil' four. You

שְׁחִין בְּרַד  
אַרְבֵּה חֲשָׁף  
מַכַּת בְּכוֹרוֹת

רבי יהודה הִזָּה נוֹתֵן בָּהֶם סִמְנִים:

דַּצַּ"ךְ עַד"ש  
בְּאֵח"ב.

רבי יוסי הגלילי אומר: מנין אתה אומר שֶׁלְקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לְקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אֹמֵר? וַיֹּאמְרוּ הַחֲרָטְמִים אֶל פְּרַעֲה: אֶצְבַּע אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיֵּירָאוּ הָעַם אֶת־ה', וַיֹּאמְרֵינוּ בִּי וּבְמִשְׁחַת עַבְדּוֹ. כַּמָּה לְקוּ בְּאֶצְבַּע? עֶשֶׂר מַכּוֹת. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוּ עֶשֶׂר מַכּוֹת וְעַל הַיָּם לְקוּ חֲמִשִּׁים מַכּוֹת.

רבי אליעזר אומר: מנין שְׁכַל־מִכָּה וּמִכָּה שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל אַרְבַּע מַכּוֹת? שְׁנָאָמֵר: וְשַׁלַּח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מְשַׁלַּח מַלְאָכֵי רָעִים. עֲבָרָה – אַחַת, וְזַעַם – שְׁתַּיִם, וְצָרָה – שְׁלֹשׁ, מְשַׁלַּח מַלְאָכֵי רָעִים – אַרְבַּע. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוּ

can say from here that in Egypt, they were struck with forty plagues and at the Sea with two hundred plagues."

Rabbi Akiva says, says, "From where can you derive that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was composed of five plagues? As it is stated (Ps. 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'The fierceness of His anger' one; 'wrath' two; 'and fury' three; 'and trouble' four; 'a sending of messengers of evil' five. You can say from here that in Egypt, they were struck with fifty plagues and at the Sea with two hundred and fifty plagues."

**How many degrees of good did the Place [of all bestow] upon us!**

- If He had taken us out of Egypt and not made judgements on them;  
*it would have been enough for us.*
- If He had made judgments on them and had not made [them] on their gods;  
*it would have been enough for us.*
- If He had made [them] on their gods and had not killed their firstborn;  
*it would have been enough for us.*
- If He had killed their firstborn and had not given us their money;  
*it would have been enough for us.*
- If He had given us their money and had not split the Sea for us;  
*it would have been enough for us.*
- If He had split the Sea for us and had not taken us through it on dry land;  
*it would have been enough for us.*

אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לָקוּ מֵאַתֵּיּם מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּיין שְׁכַל־מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הֵיטָה שֶׁל חֲמֵשׁ מַכּוֹת? שְׁנַאֲמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאָכֵי רָעִים. חֲרוֹן אַפּוֹ – אַחַת, עֲבָרָה – שְׁתֵּי, וְזַעַם – שְׁלוֹשׁ, וְצָרָה – אַרְבַּע, מִשְׁלַחַת מַלְאָכֵי רָעִים – חֲמִשׁ. אָמור מֵעֵתָה: בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמֵאַתֵּיּם מַכּוֹת.

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלִינוּ!

- אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּינֵנו.
- אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּינֵנו.
- אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דִּינֵנו.
- אֱלוֹ הָרַג אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָם, דִּינֵנו.
- אֱלוֹ נָתַן לָנוּ אֶת־מָמוֹנָם וְלֹא קָרַע לָנוּ אֶת־הֵימָם, דִּינֵנו.
- אֱלוֹ קָרַע לָנוּ אֶת־הֵימָם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דִּינֵנו.

If He had taken us through it on dry land  
and had not drowned our enemies;  
*it would have been enough for us.*

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ  
בְּחַרְבָּהּ וְלֹא שָׁקַע צָרְנוֹ  
בְּתוֹכוֹ,

If He had drowned our enemies and  
had not supplied our needs in the  
wilderness for forty years;  
*it would have been enough for us.*

דִּינֹהּ  
אלו שָׁקַע צָרְנוֹ בְּתוֹכוֹ  
וְלֹא סִפֵּק צָרְכָנוּ בַּמִּדְבָּר  
אֲרַבְעִים שָׁנָה,

If He had supplied our needs in the  
wilderness for forty years and had not  
fed us the manna;  
*it would have been enough for us.*

דִּינֹהּ  
אלו סִפֵּק צָרְכָנוּ בַּמִּדְבָּר  
אֲרַבְעִים שָׁנָה וְלֹא הֶאָכִילָנוּ  
אֶת־הַמָּן,

If He had fed us the manna and had not  
given us the Shabbat;  
*it would have been enough for us.*

דִּינֹהּ  
אלו הֶאָכִילָנוּ אֶת־הַמָּן וְלֹא  
נָתַן לָנוּ אֶת־הַשַּׁבָּת,

If He had given us the Shabbat and had  
not brought us close to Mount Sinai;  
*it would have been enough for us.*

דִּינֹהּ  
אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי,

If He had brought us close to Mount Sinai  
and had not given us the Torah;  
*it would have been enough for us.*

דִּינֹהּ  
אלו קָרְבָנוּ לְפָנֵי הַר סִינַי,  
וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה,

If He had given us the Torah and had not  
brought us into the land of Israel;  
*it would have been enough for us.*

דִּינֹהּ  
אלו נָתַן לָנוּ אֶת־הַתּוֹרָה  
וְלֹא הֵכִינֵסְנוּ לְאֶרֶץ יִשְׂרָאֵל,

If He had brought us into the land of  
Israel and had not built us the Temple;  
*it would have been enough for us.*

דִּינֹהּ  
אלו הֵכִינֵסְנוּ לְאֶרֶץ יִשְׂרָאֵל  
וְלֹא בָנָה לָנוּ אֶת־בַּיִת  
הַבְּחִירָה,

How much more so is the good that is  
doubled and quadrupled that the Place  
[of all bestowed] upon us [enough for us];  
since he took us out of Egypt, and made  
judgments with them, and made [them]  
with their gods, and killed their firstborn,  
and gave us their money, and split the  
Sea for us, and brought us through it on  
dry land, and pushed down our enemies  
in [the Sea], and supplied our needs in  
the wilderness for forty years, and fed us  
the manna, and gave us the Shabbat, and  
brought us close to Mount Sinai, and gave

עַל אַחַת, בְּמָה וּבְמָה, טוֹבָה כְּפֹלָה  
וּמְכַפְּלֵת לְמָקוֹם עָלֵינוּ: שְׁהוֹצֵאָנוּ  
מִמִּצְרַיִם, וְעָשָׂה בָהֶם שְׁפָטִים, וְעָשָׂה  
בְּאֱלֹהֵיהֶם, וְהָרַג אֶת־בְּכוֹרֵיהֶם, וְנָתַן  
לָנוּ אֶת־מָמוֹנָם, וְקָרַע לָנוּ אֶת־הַיָּם,  
וְהֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּהּ, וְשָׁקַע צָרְנוֹ  
בְּתוֹכוֹ, וְסִפֵּק צָרְכָנוּ בַּמִּדְבָּר אֲרַבְעִים  
שָׁנָה, וְהֶאָכִילָנוּ אֶת־הַמָּן, וְנָתַן לָנוּ אֶת־

us the Torah, and brought us into the land of Israel and built us the Temple to atone upon all of our sins.

Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, matsa and marror.

**The Pesach sacrifice** that our ancestors were accustomed to eating when the Temple existed, for the sake of what was it? To commemorate that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Ex. 12:27); "And you shall say: 'It is the Pesach sacrifice to the Lord, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed the head and bowed."

*Hold the matsa and show it to the others.*

**This matsa** that we are eating, for the sake of what? To commemorate that our ancestors' dough was not yet able to rise, before the King of kings, the Holy One, blessed be He, revealed Himself and redeemed them, as it is stated (Ex. 12:39); "And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

*Hold the marror and show it to the others.*

**This marror** that we are eating, for the sake of what [is it]? For the sake

השֶׁבֶת, וְקָרְבָנוּ לְפָנֵי ה' הַיּוֹם, וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כֹּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח, לֹא יֵצֵא יָדָיו חוֹבְתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמַרְרוֹ.

שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֵמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קוֹם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶסַח הַקְּדוֹשׁ בָּרוּךְ הוּא עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זָבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בֵּיתֵינוּ הִצִּיל וַיְקַדְּ הָעַם וַיִּשְׁתַּחֲוּ.

אוּחוֹז הַמַּצָּה בִּידוֹ וּמְרֹאֵה אוֹתָהּ לְמַסּוּבֵינוּ:

זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מְלֶכֶךְ הַמַּלְכִּים, הַקְּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא חִמְץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

אוּחוֹז הַמַּרְרוֹר בִּידוֹ וּמְרֹאֵה אוֹתוֹ לְמַסּוּבֵינוּ:

זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל

[to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Ex. 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Ex. 13:8); "For the sake of this, did the Lord do [this] for me in my going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did He redeem, as it is stated (Deut. 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

*Hold the cup, cover the matsa and say:*

Therefore we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before Him, Halleluyah!

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our God, Who sits on high; Who looks down upon the heavens and the earth? He brings up

שׁוֹם שְׁמֵרָרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ  
בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרָרוּ אֶת חַיֵּיהֶם  
בְּעִבְדָּה קָשָׁה, בַּחֹמֶר וּבַלְבָּנִים וּבְכָל־  
עֲבָדָה בַשָּׂדֶה אֶת כָּל עֲבַדְתָּם אֲשֶׁר עָבְדוּ  
בָהֶם בְּפָרוֹךְ.

בְּכַל־דֹּר וְדֹר חִיב אָדָם לִרְאוֹת אֶת־  
עֲצָמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר:  
וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר  
זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא  
אֶת־אֲבוֹתֵינוּ בַלְבָּד גָּאֵל הַקְדוֹשׁ בְּרוּךְ  
הוּא, אֲלֵא אִף אוֹתָנוּ גָאֵל עִמָּהֶם,  
שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן  
הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר  
נִשְׁבַּע לְאֲבוֹתֵינוּ.

יאחו הכוס בידו ויכסה המצות ויאמר:

לְפִיכֶן אֲנַחְנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל,  
לְשַׁבַּח, לְפַאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ,  
לְעֵלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ  
אֶת־כָּל־הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבַדּוֹת  
לְחֵרוֹת מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב,  
וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגֵאֲלָה.  
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הַלְלוּיָהּ הַלְלוּ עִבְדֵי ה', הַלְלוּ אֶת־שֵׁם  
ה'. יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.  
מִמְזֶרֶח שָׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם  
ה'. רֵם עַל־כְּלָגוּזִים ה', עַל הַשָּׁמַיִם  
כְּבוֹדוֹ. מִי כִּי אֵלֵהֵינוּ הַמְגִבִּיהִי לְשַׁבַּח,  
הַמְשִׁפִּילֵי לְרְאוֹת בְּשָׁמַיִם וּבְאָרֶץ?  
מְקִימֵי מַעֲפָר דָּל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן,

the poor out of the dirt; from the refuse piles, He raises the destitute. To seat him with the nobles, with the nobles of his people. He seats a barren woman in a home, a happy mother of children. Halleluyah!

In going out of Egypt, the house of Ya'akov from a people of foreign speech. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water.

*Raise the cup*

Blessed are You, Lord our God, King of the universe, who redeemed us and our ancestors from Egypt, and brought us on this night to eat matsa and marror; so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, (**on Saturday night:** from the Pesach sacrifices and from the offerings,) the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are you, Lord, who redeemed Israel.

*Say the blessing and drink while reclining to the left.*

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

לְהוֹשִׁיבֵי עַם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.  
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים  
שְׂמֵחָה. הַלְלוּיָהּ.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב  
מִעַם לַעֲזוֹ, הִיָּתְהָ יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל  
מִמְשָׁלוֹתָיו. הֵיִם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב  
לְאַחֹרָה. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת  
כְּבָנֵי צֹאן. מַה לָּךְ הֵיִם כִּי תִנוּס, הַיַּרְדֵּן  
– תִּסָּב לְאַחֹרָה, הַהָרִים – תִּרְקְדוּ  
כְּאֵילִים, גְּבַעוֹת כְּבָנֵי־צֹאן. מִלְפָּנֵי אֲדוֹן  
חוֹלֵי אֶרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי  
הַצּוּר אָגַם־מַיִם, חִלְמִישׁ לְמַעַיְנו־מַיִם.

מגביהים את הכוס עד גאל ישראל.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,  
אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, וְהִגִּיעֵנוּ הַלְּלִיָּהּ הַזֶּה לְאַכְל־  
בוֹ מִצָּה וּמְרוּרָה. כֵּן ה' אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים  
אֲחֵרִים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם,  
שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשָׂשִׁים בְּעִבּוֹדְךָ.  
וְנֹאכַל שָׂם מִן הַזִּבְחִים וּמִן הַפְּסָחִים  
(בְּמוֹצֵיא שַׁבַּת: מִן הַפְּסָחִים וּמִן  
הַזִּבְחִים) אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר  
מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדְדָה לָּךְ שִׁיר חֲדָשׁ עַל  
גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה  
ה', גָּאֵל יִשְׂרָאֵל.

שותים את הכוס בהסבת שמאל.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן.

## - רחצה -

*We wash the hands with a blessing.*

נוטלים את הידים ומברכים:

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

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת  
יָדַיִם.

### - MATZA -

Rabban Gamliel famously explains that the reason we eat Matza is to remind us of the fact that our ancestors' dough did not have time to rise as they sped hurriedly out of Egypt. Many commentaries ask how this could be the reason behind eating Matza; after all, the Jews were commanded to eat Matza while they were still in Egypt, on the night before the Exodus. One popular answer to this question is that the mitzva of Matza was given to the Jews in Egypt in anticipation of the fact that the dough would not rise the following day. G-d, who knows the future, is certainly able to assign a mitzva based on events which have not yet taken place.

A different answer is offered by the Abarbanel. He suggests that Matza actually has a dual purpose and message. On the one hand, Matza is a bread of poverty, typically eaten by slaves. When the Jews were told to eat Matza before leaving Egypt, they saw Matza as being a symbol of the servitude they had endured.

There is, however, a second dimension to the mitzva of Matza: its symbol of the rapid exodus of the Jews from Egypt. The Jews only came to recognize this second significance latent in Matza once they experienced the exodus and saw their dough fail to rise. At that point, Matza became invested with a second level of significance. The point being made by Rabban Gamliel is that the Matza "we" -- as opposed to the Jews in Egypt -- eat is primarily to mark the exodus from Egypt and not the concept of Matza as a bread of poverty.

The Maharal takes issue with the description of Matza as a bread of poverty. He points out that we never find any reference in Tanach to the idea that the Jews ate Matza as slaves. Instead, he suggests, Matza is a bread of simplicity. While poverty and freedom are antithetical to one another, simplicity is actually the key to true freedom. Thus, Matza is both representative of simplicity and freedom at the same time.

Perhaps we can combine the explanations of the Abarbanel and the Maharal and suggest as follows: On the night before the Exodus, the Jews ate Matza in Egypt as a sign of simplicity. They understood that G-d wanted them to embrace a simple life. In the morning, when their dough failed to rise, they realized that the simplicity that they had espoused the night before was actually the key to true freedom. Thus, the event of the dough failing to rise revealed a deeper significance to the Matza which they had not previously understood.

## - מוציא מצה -

*Take out the matza with the broken one between the two whole ones; hold the three of them and bless "ha-motzi" with the intention to take from the top one and "on eating matza" with the intention of eating from the broken one. Afterwards, break off a kazayit from the top whole one and a second kazayit from the broken one, dip them into salt and eat both while reclining.*

Blessed are You, Lord our God, King of the Universe, who brings bread from the ground.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matsa.

יקח המצות בסדר שהניחן, הפרוסה בין שתי השלמות, יאחז שלשתן בידו ויברך "המוציא" בכוונה על העליונה, ו"על אכילת מצה" בכוונה על הפרוסה. אחר כך יבצע כזית מן העליונה השלמה וכזית שני מן הפרוסה, ויטבלם במלח, ויאכל בהסה שני הזיתים:

ברוך אתה ה', אלהינו מלך העולם המוציא לחם מן הארץ.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה.

## - מרור -

*All present should take a kazayit of marror, dip into the haroset, shake off the haroset, make the blessing and eat without reclining.*

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of marror.

כל אחד מהמסבים לוקח כזית מרור, מטבלו בחרוסת, מנער החרוסת, מברך ואוכל בלי הסבה.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור.

## - כורך -

*All present should take a kazayit from the third whole matsa with a kazayit of marror, wrap them together and eat them while reclining and without saying a blessing. Before he eats it, he should say:*

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed:

He would wrap the matsa and marror and eat them together, in order to fulfill what is stated, (Ex. 12:15): "You should eat it upon matsot and marrorim."

כל אחד מהמסבים לוקח כזית מן המצה השלישית עם כזית מרור, כורכים יחד, אוכלים בהסבה ובלי ברכה. לפני אכלו אומה.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזְמַן שְׁבִיט הַמִּקְדָּשׁ הָיָה קָיָם:

הָיָה כּוֹרֵף מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֵאָכְלוּ.

## - שולחן עורך -

*We eat and drink.*

אוכלים ושותים.

## - צפון -

*After the end of the meal, all those present take a kazayit from the matsa, that was concealed for the afikoman, and eat a kazayit from it while reclining.*

**Before eating the afikoman, say:**

"In memory of the Pesach sacrifice that was eaten upon being satiated."

אחר גמר הסעודה לוקח כל אחד מהמסבים כזית מהמצה שהייתה צפונה לאפיקומן ואוכל ממנה כזית בהסבה. וצריך לאוכלה קודם חצות הלילה.

לפני אכילת האפיקומן יאמר:  
זָכַר לְקִרְבָּן פֶּסַח הַנֶּאֱכָל עַל הַשׁוֹבֵעַ.

# - ברוך -

*We pour the third cup and recite the Grace*

A Song of Ascents; When the Lord will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed, he will surely come in joyful song and carry his sheaves. (Ps. 126)

**The leader opens:** My masters, let us bless.

**Everyone answers:** May the Name of the Lord be blessed from now and forever.

**The leader says:** With the permission of our gentlemen and our teachers and my masters, let us bless [our God] from whom we have eaten.

**Everyone answers:** Blessed is [our God] from whom we have eaten and from whose goodness we live.

**The leader repeats and says:** Blessed is [our God] from whom we have eaten and from whose goodness we live.

Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to all flesh since His kindness is forever. And in His great goodness, we always have not lacked,

מוזגים כוס שלישי ומברכים ברכת המזון.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת  
צִיּוֹן הֵייוּנוּ כְּחֹלְמִים. אֲזוּ יִמְלֵא שְׂחֹק  
פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזוּ יֵאמְרוּ בְּגוֹיִם:  
הַגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְדִּיל ה'  
לַעֲשׂוֹת עִמָּנוּ, הֵייוּנוּ שְׂמֵחִים. שׁוּבָה ה'  
אֶת שְׁבִיתֵנוּ כְּאֶפְיקִים בְּנִגְב. הַזְרְעִים  
בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּחֵף יִלְחֵף וּבִכְה  
נִשְׂא מִשְׁפַּח הַזֶּרַע, בֵּא יבֵא בְרִנָּה נִשְׂא  
אֶלְמֹתָיו.

שלשה שאכלו כאחד חיבים לזמן  
והמזמן פותח: רבותי נברך:

המסבים עונים: יהי שם ה' מברך מעתה  
ועד עולם.

המזמן אומר: ברשות מרנן ורננן  
ורבותי, נברך [אלהינו] שאכלנו משלו.  
המסבים עונים: ברוך [אלהינו] שאכלנו  
משלו ובטובו חיינו

המזמן חוזר ואומר: ברוך [אלהינו]  
שאכלנו משלו ובטובו חיינו

ברוך אתה ה', אלהינו מלך העולם,  
הזן את העולם כלו בטובו בחן בחסד  
וברחמים, הוא נותן לחם לכל בשר כי  
לעולם חסדו. ובטובו הגדול תמיד לא  
חסר לנו, ואל יחסר לנו מזון לעולם ועד.

and may we not lack nourishment forever and always, for His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

We thank you, Lord our God, that you have given as an inheritance to our ancestors a lovely, good and broad land, that You took us out, Lord our God, from Egypt and redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, for Your statutes which You have told us, and for life, grace and kindness that You have granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

And for everything, Lord our God, we thank You and bless You; may Your name be blessed by all, constantly forever and always, as it is written "And you shall eat and be satiated and bless the Lord your God for the good land that He has given you." Blessed are You, Lord, for the land and for the nourishment.

Please have mercy, Lord our God, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, where Your Glory dwells; and upon the monarchy of the House of David, Your appointed one; and upon the great and holy house that Your name is called upon. Our God, our Father, tend us, sustain us, provide for us, relieve us and give us quick relief, Lord our God, from all of our troubles. And please do not make us needy, Lord our God, not for the gifts of flesh and blood, and not for their loans, but rather from Your full,

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן  
וּמְפָרֵן לְכֹל וּמְטִיב לְכֹל, וּמְכִין מְזוֹן  
לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה  
ה', הַזָּן אֶת הַכֹּל.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ  
לְאַבוֹתֵינוּ אֶרֶץ חֲמֹדָה טוֹבָה וְרַחֲבָה,  
וְעַל שֶׁהוֹצַאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ  
מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים,  
וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבָשָׂרֵנוּ,  
וְעַל תּוֹרַתְךָ שֶׁלַּמְדַּתָּנוּ, וְעַל חֻקֶּיךָ  
שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד  
שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה  
זָן וּמְפָרֵן אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם  
וּבְכֹל עֵת וּבְכֹל שָׁעָה:

וְעַל הַכֹּל ה' אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים  
לָךְ וּמְבָרְכִים אוֹתְךָ, יְהַבְרֵךְ שְׁמֶךָ  
בְּפִי כָּל חַי תְּמִיד לְעוֹלָם וָעֶד.  
כְּפָתוּב: וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת  
ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר  
נָתַן לָךְ. בְּרוּךְ אַתָּה ה', עַל הָאֶרֶץ  
וְעַל הַמְּזוֹן:

רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ  
וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ וְעַל מַלְכוּת בַּיִת דָּוִד מְשִׁיחֶךָ  
וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא  
שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ, רַעֲנוּ  
זוּגְנוּ פְרָנְסֵנוּ וּכְלַפְלֵנוּ וְהַרְוִיחֵנוּ,  
וְהַרְוֵחַ לָנוּ ה' אֱלֹהֵינוּ מִהֶרָה  
מִכָּל צָרוֹתֵינוּ. וְנָא אֵל תִּצְרִיכֵנוּ

open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always.

**On Shabbat, add:** May You be pleased to embolden us, Lord our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work and rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Lord our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Lord our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of salvations and the Master of consolations.

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matsot. Remember us, Lord our God, on it for good and recall us on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power.

ה' אֱלֹהֵינוּ, לֹא לַיְדֵי מַתְנַת בְּשָׁר  
וְדָם וְלֹא לַיְדֵי הַלְּוֹאֲתָם, כִּי אִם  
לַיְדֵי הַמְּלָאָה הַפְּתוּחָה הַקְּדוּשָׁה  
וְהַרְחֵבָהּ, שְׁלֵא גִבוּשׁ וְלֹא נִפְלֵם  
לְעוֹלָם וָעֶד.

בשבת מוסיפין: רצה והחליצנו  
ה' אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם  
הַשְּׁבִיעִי הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוּשׁ  
הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוּשׁ הוּא  
לְפָנֶיךָ לְשֵׁבֶת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה  
כְּמִצְוֹת רְצוֹנָךָ. וּבְרִצְוֹנֶךָ הִנֵּיחַ לָנוּ ה'  
אֱלֹהֵינוּ שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאִנְחָה  
בְּיוֹם מְנוּחֹתֵינוּ. וְהִרְאֵנוּ ה' אֱלֹהֵינוּ  
בְּנִחְמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַיִם  
עִיר קְדֻשָׁךְ כִּי אֲתָה הוּא בֵּעַל  
הַיְשׁוּעוֹת וּבֵעַל הַנְּחָמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה  
וַיָּבֵא וַיִּגַּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע  
וַיִּפְקֵד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,  
וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן מְשִׁיחַ בֶּן  
דָּוִד עֲבָדֶךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר  
קְדֻשָׁךְ, וְזָכוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ, לְפַלְיֶתָה לְטוֹבָה לְחַן וּלְחֶסֶד  
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג  
הַמִּצּוֹת הַזֶּה זְכָרְנוּ ה' אֱלֹהֵינוּ בּוֹ  
לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבְרָכָה וְהוֹשִׁיעֵנוּ  
בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים  
חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי  
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם  
אַתָּה.

And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Lord, who builds Jerusalem in His mercy. Amen.

Blessed are You, Lord our God, King of the Universe, the Power, our Father, our King, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepard, the Shepard of Israel, the good King, who does good to all, since on every single day He has done good, He does good, He will do good, to us; He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever. May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yolk from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation.

May the Merciful One bless my husband/  
my wife. May the Merciful One bless  
[my father, my teacher,] the master of

ובנה ירושלים עיר הקודש במהרה  
בימינו. ברוך אתה ה', בונה ברחמי  
ירושלים. אמן.

ברוך אתה ה', אלהינו מלך העולם,  
האל אבינו מלכנו אדירנו בוראנו  
גואלנו יוצרנו קדושו קדוש יעקב  
רוענו רועה ישראל המלך הטוב  
והמטיב לכל שבכל יום ויום הוא  
הטיב, הוא מטיב, הוא ייטיב לנו. הוא  
גמלנו הוא גומלנו הוא יגמלנו לעד,  
לחן ולחסד ולרחמים ולרוח הצלה  
והצלחה, ברכה וישועה נחמה פריסה  
וכלכלה ורחמים וחיים ושלום וכל טוב,  
ומכל טוב לעולם על יחסרנו.

הרחמן הוא ימלוך עלינו לעולם ועד.

הרחמן הוא יתברך בשמים ובארץ.

הרחמן הוא ישתבח לדור דורים,  
ויתפאר בנו לעד ולנצח נצחים, ויתחדר  
בנו לעד ולעולמי עולמים.

הרחמן הוא יפרנסנו בכבוד.

הרחמן הוא ישבור עלנו מעל צוארנו,  
והוא יוליכנו קוממיות לארצנו.

הרחמן הוא ישלח לנו ברכה מרבה  
בבית הזה, ועל שלחן זה שאכלנו עליו.

הרחמן הוא ישלח לנו את אליהו הנביא  
זכור לטוב, ויבשר לנו בשורות טובות  
ישועות ונחמות.

הרחמן הוא יברך את בעלי / אשתי.

this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen.

From above, may they advocate upon them and upon us merit, that should protect us in peace; and may we carry a blessing from the Lord and charity from the God of our salvation; and find grace and good understanding in the eyes of God and man.

**On Shabbat, we add:** May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.

May the Merciful One give us to inherit the day that will be all good. [The day that is all long, the day that the righteous will sit and their crowns will be on their heads and they will enjoy the radiance of the Divine presence and my our share be with them.] May the Merciful One give us merit for the times of the messiah and for life in the world to come.

A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever. The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen. Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing. Thank the Lord, since He is good, since His kindness is forever. You open Your hand and satisfy the will of all living

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת [אָבִי מוֹרֵי] בְּעַל הַבַּיִת הַזֶּה. וְאֶת [אִמֵּי מוֹרְתֵי] בְּעַלֵּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מִכַּל כָּל, כִּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה, וְנֹאמַר, אָמֵן.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוּת שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם. וְנֹשֵׂא בְרָכָה מֵאֵת ה', וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

**בשבת:** הַרְחֵמֵנוּ הוּא יְנַחֵלְנוּ יוֹם שֶׁכָּלוּ שְׁבַת וּמְנוּחָה לַחַיֵּי הָעוֹלָמִים.

הַרְחֵמֵנוּ הוּא יְנַחֵלְנוּ יוֹם שֶׁכָּלוּ טוֹב. [יוֹם שֶׁכָּלוּ אַרְוֵף. יוֹם שֶׁצַּדִּיקִים יוֹשְׁבִים וְעֵטְרוֹתֵיהֶם בְּרֹאשֵׁיהֶם וְנִהְנִים מִזֵּי הַשְּׂכִינָה וְיֵהִי חֶלְקֵנוּ עִמָּהֶם]. הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

מְגִדוֹל יְשׁוּעוֹת מְלָכּוֹ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד וּלְזֶרְעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֶמְרוּ, אָמֵן. יִרְאוּ אֶת ה' קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפָרִים רָשׁוּ וְרַעֲבוּ, וְדָרְשׁוּ ה' לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ. פּוֹתַח אֶת יָדּוֹ,

things. Blessed is the man that trusts in the Lord and the Lord is his security. I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread. The Lord will give courage to His people. The Lord will bless His people with peace.

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

*We drink while reclining and do not say a blessing afterwards.*

*We pour the cup of Eliyahu and open the door.*

Pour your wrath upon the nations that did not know You and upon the kingdoms that didn't call Your Name! Since they have consumed Ya'akov and laid waste his habitation. Pour out Your fury upon them and the fierceness of Your anger shall reach them! Pursue them with anger and eradicate them from under the skies of the Lord.

וּמְשָׁבִיעַ לְכֹל חַי רְצוֹן. בְּרוּךְ הַגִּבּוֹר  
אֲשֶׁר יִבְטַח בֵּי, וְהָיָה ה' מְבֹטָחוֹ. נֶעַר  
הָיִיתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צַדִּיק  
נֶעְזָב, וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם. יי עַז לְעַמּוֹ  
יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרִי הַגֶּפֶן.

ושותים בהסיבה ואינו מברך ברכה  
אחרונה.

מוזגים כוס של אליהו ופותחים את הדלת:

שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ  
וְעַל־מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ.  
כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נְוֵהוּ הַשָּׁמַי.  
שִׁפְךָ־עַל־יָהּ זַעֲמָךְ וְחָרוֹן אַפְּךָ יִשִּׁיגֵם.  
וְתִרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַי ה'.

### - KOS SHEL ELIYAHU -

One of the most memorable and colorful customs associated with the Seder is the setting aside of a special "Kos Shel Eliyahu," Elijah's Cup.

The earliest reference to a Kos Shel Eliyahu is made by Rabbi Chaim Benveniste (1603-1673) in his Pesach Me'uvvin (paragraph 182):

*"The cups (drunk during the Seder) should not be 'tainted' (by having been drunk from before reciting the brachos over them). If any wine is left after one drank from the cup, he should pour it back into the decanter, and then refill his cup. This eliminates the stigma of the cup being considered 'tainted.' ... It would seem that this is the basis of the custom which I have observed some Ashkenazim follow, namely, that they place an empty cup in the middle of the table so that people can pour their leftover wine into it. They call this cup the Kos Shel Eliyahu. I was pleased with this custom and follow it as well. I drink the leftover wine which is placed into this cup during the course of the meal."*

Rabbi Moshe Chagiz (1671-1751) in his "She'elos U'Teshuvos Shtei HaLechem":  
*"The custom which he (Rabbi Chaim Benveniste) observed is a proper custom and*

*cannot be dismissed. However, the Ashkenazic custom (which he references) to attribute the cup to Eliyahu is clearly a mistake on their part and potentially even sinful. It is disgraceful (to refer to a cup with discarded wine by the name of) a distinguished person (like Eliyahu). The proper custom, which I have seen, is (based on the idea that) the four cups represent the four redemptions. As such, it is appropriate to prepare an additional cup associated with Eliyahu, since he will usher in the Final Redemption."*

Rabbi Chagiz is astonished as to how the Ashkenazim can associate a cup with Eliyahu when the cup's sole purpose is essentially to serve as a repository for discarded wine. It seems incredibly disrespectful to associate such an illustrious personality like Eliyahu with such a mundane purpose. As such, Rabbi Chagiz gives an alternate interpretation as to the purpose of the Kos Shel Eliyahu; it is poured in honor of the Final Redemption and the role Eliyahu plays as the harbinger of that redemption.

(We should note that the respective explanations of Rabbi Benveniste and Rabbi Chagiz would dictate different points during the Seder at which the cup should be utilized. According to Rabbi Benveniste, the cup should be placed on the table at the very beginning of the Seder. According to Rabbi Chagiz, it would seem that the cup should only be placed on the table and/or filled at the Seder's end.)

The interpretation given by Rabbi Chagiz – that the role of the cup of Eliyahu is to represent the Final Redemption – is developed by later commentators into the idea that Eliyahu himself attends the Seder, and that the cup not merely honors him in the abstract, but is actually presented to or drunk by him. This notion is not merely meant to be fanciful or entertaining for children; it expresses in a very visceral way our belief in the Final Redemption. This attempt to concretize our belief is expressed beautifully by Rabbi Yosef Hahn (1570-1637) in his Yosef Ometz (paragraph 788): *"After he drinks from the [third cup], he should hold the fourth cup in his hand and open the door ... How beautiful is the custom that we perform some act [while the door is opened] to remind us of Mashiach, such as having someone suddenly enter through the door while "Shefoch" is being recited. This displays, on the night of our initial redemption, our firm belief in our final redemption ..."*

While Rabbi Hahn does not discuss the custom of having a cup of Eliyahu, he does discuss the notion of greeting "Mashiach" at the open door with a cup of wine in one's hand, presumably to offer to Mashiach upon his arrival. It is easy to see how this notion could develop further into the cup of Eliyahu being placed for Eliyahu himself, who arrives on the night of the Seder. All of this helps us visualize the Final Redemption.

If, however, the role of the cup of Eliyahu is to symbolize and strengthen our belief in the Final Redemption, one must wonder why the practice focuses on Eliyahu, who is merely the harbinger of Mashiach. Why not create a “Cup of Mashiach,” meant to symbolize the arrival of Mashiach himself?

I believe we can answer this question by better appreciating the unique roles which are played by Eliyahu and Mashiach respectively in the Final Redemption.

The Maharal (Netzach Yisrael chapter 53) explains that the respective roles of Eliyahu and Mashiach in the final redemption parallel the roles of Aharon and Moshe in the redemption from Egypt. He writes that Aharon’s role, as Chazal explain (Avos 1:12), was to bring people together in peace. In contrast, Moshe insisted that the people adhere strictly to the demands of the law. In a sense, Aharon and Moshe played the roles of “good cop” and “bad cop” -- leading with love and leading with discipline. Both were necessary to help forge the Jewish people.

Eliyahu and Mashiach, explains the Maharal, play similar roles in the final redemption. Eliyahu’s role is to help bring the Jewish people together in anticipation of the arrival of Mashiach. He does this by either clarifying questionable family status, or by resolving disputes, or simply by promoting peace. All this work needs to be done before Mashiach arrives. Mashiach, like Moshe Rabbenu, is a king who will rule with strict justice. Unless Eliyahu “smooths out” the “rough edges” of the Jewish people prior to Mashiach’s arrival, the strict justice associated with Mashiach could potentially be overwhelming for the Jewish people.

This is the meaning of the verse at the end of Malachi, which is the source of the notion that Eliyahu will herald the coming of Mashiach:

*“Behold, I will send you Eliyahu the prophet before the coming of the great and awesome day of Hashem. He will reconnect the hearts of the father with those of the sons, and those of the sons with those of their fathers -- lest I come and utterly smite the earth.”*

In light of the Maharal, we better understand the ominous warning at the end of these verses: Unless Eliyahu is successful in “reconnecting the hearts of the fathers with those of the sons” -- i.e. uniting the Jewish people -- there is a real danger that the earth will “utterly smitten” -- that the strict justice of Mashiach will be too much for the world to handle.

The Maharal thus stresses that Eliyahu is not simply a harbinger of Mashiach in the sense that he heralds his arrival. Rather, Eliyahu has an essential role in preparing the world for the arrival of Mashiach; Mashiach coming before Eliyahu would actually be disastrous. We thus understand why the customs helping us visualize the Final Redemption on the night of the Seder focus on Eliyahu, not on Mashiach.

We are simply not ready yet for Mashiach's arrival; we need Eliyahu to come first and ready us to be able to receive him.

In light of our enhanced understanding of Eliyahu's unique role in the messianic process, I believe we can defend the custom described by Rabbi Benveniste, in which the "Cup of Eliyahu" is a cup into which excess wine from the participants' cups is placed. Rabbi Chagiz felt that labeling a "trash cup" as the "Cup of Eliyahu" was disrespectful. Based on the above, however, we might suggest that the Cup of Eliyahu is doing exactly what Eliyahu himself does. Just as Eliyahu will enable the Jewish people to shed their impurities and purify themselves, so too the Cup of Eliyahu ensures that those sitting at the Seder have cups of wine that are untainted and free of any stigma.

## - הלל -

*We pour the fourth cup and complete the Hallel*

Not to us, not to us, but rather to Your name, give glory for your kindness and for your truth. Why should the nations say, "Say, where is their God?" But our God is in the heavens, all that He wanted, He has done. Their idols are silver and gold, the work of men's hands. They have a mouth but do not speak; they have eyes but do not see. They have ears but do not hear; they have a nose but do not smell. Hands, but they do not feel; feet, but do not walk; they do not make a peep from their throat. Like them will be their makers, all those that trust in them. Israel, trust in the Lord; their help and shield is He. House of Aharon, trust in the Lord; their help and shield is He. Those that fear the Lord, trust in the Lord; their help and shield is He. The Lord who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those

מזוגים כוס הרביעית וגומרים את ההלל:

לֹא לָנוּ, ה', לֹא לָנוּ, כִּי לְשִׁמְךָ תָּן  
כְּבוֹד, עַל חֲסִדֶּךָ עַל אֲמֹתֶךָ. לָמָּה  
יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם.  
וְאֱלֹהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.  
עֲצַבְיָהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יָדַי אָדָם.  
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא  
יִרְאוּ. אֲזָנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף  
לָהֶם וְלֹא יִרְחוּ. יָדֵיהֶם וְלֹא יִמְשֹׁנוּ,  
רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרְוֹנָם.  
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח  
בָּהֶם. יִשְׂרָאֵל בְּטַח בֵּי, עַזְרָם וּמִגְנָם  
הוּא. בֵּית אַהֲרֹן בְּטַחוּ בֵּי, עַזְרָם  
וּמִגְנָם הוּא. יִרְאֵי ה' בְּטַחוּ בֵּי, עַזְרָם  
וּמִגְנָם הוּא. יִי זְכָרְנוּ יְבָרֵךְ. יְבָרֵךְ אֶת  
בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן,  
יְבָרֵךְ יִרְאֵי ה', הַקְּטָנִים עִם הַגְּדֹלִים.

that fear the Lord, the small ones with the great ones. May the Lord bring increase to you, to you and to your children. Blessed are you to the Lord, the maker of the heavens and the earth. The heavens, are the Lord's heavens, but the earth He has given to the children of man. It is not the dead that will praise the Lord, and not those that go down to silence. But we will bless the Lord from now and forever. Halleluyah!

I have loved the Lord - since He hears my voice, my supplications. Since He inclined His ear to me - and in my days, I will call out. The pangs of death have encircled me and the straits of the Pit have found me and I found grief. And in the name of the Lord I called, "Please Lord, Spare my soul." Gracious is the Lord and righteous, and our God acts mercifully. The Lord watches over the silly; I was poor and He has saved me. Return, my soul to your tranquility, since the Lord has favored you. Since You have rescued my soul from death, my eyes from tears, my feet from stumbling. I will walk before the Lord in the lands of the living. I have trusted, when I speak - I am very afflicted. I said in my haste, all men are hypocritical.

What can I give back to the Lord for all that He has favored me? A cup of salvations I will raise up and I will call out in the name of the Lord. My vows to the Lord I will pay, now in front of His entire people. Precious in the eyes of the Lord is the death of His pious ones. Please Lord, since I am Your servant, the son of Your maidservant; You have opened my chains. To You will I offer a thanksgiving offering and I will call out in the name of the Lord. My vows to the Lord I will pay, now in front of His entire people. In the courtyards of the house of the Lord, in your midst, Jerusalem. Halleluyah!

יִסַּף ה' עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
בְּרוּכִים אַתֶּם לֵי, עֲשֵׂה שְׂמִים  
וְאַרְצֵי. הַשָּׁמַיִם שְׂמִים לֵי וְהָאָרֶץ  
נָתַן לְבָנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּ  
יְהוָה וְלֹא כָּל יְרֵדֵי דוּמָה. וְאַנְחֵנוּ  
נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

אֶהְבֵּתִי כִּי יִשְׁמַע ה' אֶת קוֹלִי  
תִּחַנּוּנֵי. כִּי הִטָּה אָזְנוֹ לִי וּבִמְצִי  
אֶקְרָא. אֶפְפוּנֵי חֶבְלֵי מוֹת וּמִצָּרֵי  
שָׂאוֹל מִצְאוּנֵי, צָרָה וְיָגוֹן אִמְצָא.  
וּבִשְׁם ה' אֶקְרָא: אֲנָא ה' מַלְטָה  
נַפְשִׁי. חָנוּן ה' וְצַדִּיק, וְאַלְהֵינוּ  
מֵרַחֵם. שֹׁמֵר פֶּתָאִים ה', דְּלוֹתֵי  
וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי,  
כִּי ה' גָּמַל עָלֶיכִי. כִּי חִלַּצְתָּ נַפְשִׁי  
מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה, אֶת  
רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי ה'  
בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר  
אֲנִי עָנִיתִי מְאֹד. אֲנִי אָמַרְתִּי בַחֲפוּזִי  
כָּל הָאָדָם כֹּזֵב.

מָה אֲשִׁיב לֵי כָּל תַּגְּמוּלוֹהֵי עָלַי.  
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם ה'  
אֶקְרָא. נְדַרִּי לֵי אֲשַׁלֵּם נִגְדָה נָא  
לְכָל עַמּוֹ. יָקָר בְּעֵינַי ה' הַמּוֹתָה  
לְחַסִּדָּיו. אָנָּה ה' כִּי אֲנִי עַבְדְּךָ, אֲנִי  
עַבְדְּךָ בֶּן אִמְתְּךָ, פִּתְחַת לְמוֹסְרִי.  
לָךְ אֲזַבַּח זָבַח תּוֹדָה וּבִשְׁם ה'  
אֶקְרָא. נְדַרִּי לֵי אֲשַׁלֵּם נִגְדָה נָא  
לְכָל עַמּוֹ. בַּחֲצֵרוֹת בַּיִת ה', בְּתוֹכְכִי  
יְרוּשָׁלַיִם. הַלְלוּיָהּ.

Praise the name of the Lord, all nations; extol Him all peoples. Since His kindness has overwhelmed us and the truth of the Lord is forever. Halleluyah! Thank the Lord, since He is good, since His kindness is forever. Let Israel now say, "Thank the Lord, since He is good, since His kindness is forever." Let the House of Aharon now say, "Thank the Lord, since He is good, since His kindness is forever." Let those that fear the Lord now say, "Thank the Lord, since He is good, since His kindness is forever."

From the strait I have called, Lord; He answered me from the wide space, the Lord. The Lord is for me, I will not fear, what will man do to me? The Lord is for me with my helpers, and I shall glare at those that hate me. It is better to take refuge with the Lord than to trust in man. It is better to take refuge with the Lord than to trust in nobles. All the nations surrounded me - in the name of the Lord, as I will chop them off. They surrounded me, they also encircled me - in the name of the Lord, as I will chop them off. They surrounded me like bees, they were extinguished like a fire of thorns - in the name of the Lord, as I will chop them off. You have surely pushed me to fall, but the Lord helped me. My boldness and song is the Lord, and He has become my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of the Lord acts powerfully. I will not die but rather I will live and tell over the acts of the Lord. The Lord has surely chastised me, but He has not given me over to death. Open up for me the gates of righteousness; I will enter them, thank the Lord. This is the gate of the Lord, the righteous will enter it.

I will thank You, since You answered me and You have become my salvation. The stone that was left by the builders has become the main cornerstone.

הִלְלוּ אֶת ה' כָּל גּוֹיִם, שְׁבַחוּהוּ  
כָּל הָאֻמִּים. כִּי גִבַר עָלֵינוּ חֶסֶדוֹ,  
וְאֶמֶת ה' לְעוֹלָם. הִלְלוּיָהּ. הוֹדוּ  
לִי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ.  
יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם  
חֶסֶדוֹ. יֹאמְרוּ נָא בֵּית אֶהְרֹן כִּי  
לְעוֹלָם חֶסֶדוֹ. יֹאמְרוּ נָא יִרְאֵי ה'  
כִּי לְעוֹלָם חֶסֶדוֹ.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי  
בְּמִרְחַב יְהוָה. ה' לִי, לֹא אֵירָא  
- מִה יַעֲשֶׂה לִּי אָדָם, ה' לִי  
בְּעֲזָרִי וְאֲנִי אֲרָאָה בְּשִׁנְאֵי טוֹב  
לְחַסוֹת בֵּי מִבְּטַח בְּאָדָם. טוֹב  
לְחַסוֹת בֵּי מִבְּטַח בַּגְּדִיבִים.  
כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם ה' כִּי  
אֲמִילֵם. סְבֻנוּ גַם סָבְבוּנִי, בְּשֵׁם  
ה' כִּי אֲמִילֵם. סְבֻנוּ כַּדְּבָרִים,  
דַּעֲכוּ כַּאֲשׁ קוֹצִים, בְּשֵׁם ה'  
כִּי אֲמִילֵם. דַּחֹה דַחִיתַנִּי לְנֶפֶל,  
וַיִּי עֲזָרְנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי  
לִי לִישׁוּעָה. קוֹל רְנָה וִישׁוּעָה  
בְּאֶהְלִי צְדִיקִים: יָמִין ה' עֲשָׂה  
חֵיל, יָמִין ה' רוֹמְמָה, יָמִין ה'  
עֲשָׂה חֵיל. לֹא אָמוֹת כִּי אֶחְיֶה,  
וְאֶסְפָּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה,  
וְלָמוֹת לֹא נִתְּנִי. פִּתְחוּ לִי שַׁעֲרֵי  
צְדָקָה, אֲבֹא בָם, אֹדְדָה יְהוָה. זֶה  
הַשַּׁעַר לִי, צְדִיקִים יִבְאוּ בוֹ.

אֹדְדָה כִּי עֲנִיתַנִּי וְתָהּ לִי  
לִישׁוּעָה. (2x). אֲבֹן מְאֹסוֹ

From the Lord was this, it is wondrous in our eyes. This is the day of the Lord, let us exult and rejoice upon it.

Please, Lord, save us now; please, Lord, give us success now! (Psalms 118:25)

Blessed be the one who comes in the name of the Lord, we have blessed you from the house of the Lord. God is the Lord, and He has illuminated us; tie up the festival offering with ropes until it reaches the corners of the altar. You are my Power and I will Thank You; my God and I will exalt You. Thank the Lord, since He is good, since His kindness is forever.

All of your works shall praise You, Lord our God, and your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song: and extol and glorify, and exalt and acclaim, and sanctify and coronate Your name, our King. Since, You it is good to thank, and to Your name it is pleasant to sing, since from always and forever are you the Power.

The soul of every living being shall bless Your Name, Lord our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From the world and until the world, You are the Power, and other than You we have no king, redeemer, or savior, restorer, rescuer, provider, and merciful one in every time of distress and anguish; we have no king, besides You! God of the first ones and the last ones, God of all creatures, Master of all Generations, Who is praised through a multitude of praises, Who guides His

הַבּוֹנִים הַיְתֵה לְרֹאשׁ פְּנֵה. (2X) מֵאֵת  
ה' הַיְתֵה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.  
(2X) זֶה הַיּוֹם עֲשֵׂה ה'. נִגְיֵלָה

וְנִשְׁמְחָה בּוֹ. (2X)

אָנָּה ה', הוֹשִׁיעָה נָּא. (2X)

אָנָּה ה', הַצְּלִיחָה נָּא. (2X)

בְּרוּךְ הַבָּא בְּשֵׁם ה', בְּרִכּוֹכֶם מִבֵּית  
ה'. (2X) אֵל ה' וַיָּאֵר לָנוּ. אֶסְרוּ חַג  
בְּעֵבְתִים עַד קַרְנוֹת הַמִּזְבֵּחַ. (2X) אֵלֵי  
אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי – אֲרוּמְמֶךָ. (2X)  
הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ. (2X)

יִהְלֹךְ ה' אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ  
צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל עַמֶּה בֵּית  
יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ  
וַיִּפְאָרוּ, וַיְרוּמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ  
וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּכֻנּוֹ. כִּי לָךְ טוֹב  
לְהוֹדוֹת וּלְשַׁמְּךָ נֶאֱמָה לְזַמְרָה, כִּי מֵעוֹלָם  
וְעַד עוֹלָם אֶתָּה אֵל.

נִשְׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ, ה'  
אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשֶׂר תִּפְאֵר וְתִרְוַם  
זְכָרֶךָ, מִלְּכֻנּוֹ, תְּמִיד. מִן הָעוֹלָם וְעַד  
הָעוֹלָם אֶתָּה אֵל, וּמִבְּלָעָדֶיךָ אֵין לָנוּ  
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל  
וּמַפְרִיֵס וּמְרַחֵם בְּכָל עֵת צָרָה  
וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֶתָּה.  
אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי  
כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל  
בְּרַב הַתְּשֻׁבָחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד  
וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא יָנוּם וְלֹא

world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone.

Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as sparkling as the sun and the moon, and our hands as outspread as the eagles of the sky and our feet as swift as deers - we still could not thank You sufficiently, Lord our God and God of our ancestors, and to bless Your Name for one thousandth of the thousand of thousands of thousands, and myriad myriads, of goodnesses that You performed for our ancestors and for us. From Egypt, Lord our God, did you redeem us and from the house of slaves you restored us. In famine You nourished us, and in plenty you sustained us. From the sword you saved us, and from plague you spared us; and from severe and enduring diseases you delivered us.

Until now Your mercy has helped us, and Your kindness has not forsaken us; and do not abandon us, Lord our God, forever. Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth - verily, they shall thank and bless and praise and glorify, and exalt and revere, and sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall swear allegiance to You; and every knee shall bend to You; and every upright one shall prostrate himself before You; all hearts

יִישָׁן - הַמְעוֹרָר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֱלוֹ פִינוּ מְלֵא שִׁירָה כִּים, וּלְשׁוֹנֵנוּ רְנָה בְּהַמּוֹן גְּלוֹי, וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמִרְחַבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיּוֹר, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיְלוֹת - אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לְךָ, ה' אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, וּלְבָרַךְ אֶת שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמִּצְרַיִם גָּאֲלָתָנוּ, ה' אֱלֹהֵינוּ, וּמִבַּיִת עֲבָדִים פְּדִיתָנוּ, בְּרַעַב זָנַתָּנוּ וּבִשְׁבָע כָּל־כַּלְפָּתָנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְּטָתָנוּ, וּמִחֲקָלִים רָעִים וְנֹאֲמָנִים דָּלִיתָנוּ.

עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ, וְאַל תִּשְׁטַנּוּ, ה' אֱלֹהֵינוּ, לְנִצָּחַ. עַל כֵּן אֲבָרִים שֶׁפִּלְגַת בְּנוֹ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שִׁמַּתָּ בְּפִינוּ - הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיִּמְעִירוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שִׁמְךָ מִלְּכָנּוּ. כִּי כָל פֶּה לְךָ יוֹדָה, וְכָל לָשׁוֹן לְךָ תִּשְׁבָּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירְאוּךָ, וְכָל קֶרֶב וְכָל־לִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כִּדְבַר שֶׁכְּתוּב, כָּל עֲצָמוֹתַי

shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written (Psalms 35:10), "All my bones shall say, 'Lord, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'" Who is similar to You and who is equal to You and who can be compared to You, O great, strong and awesome Power, O highest Power, Creator of the heavens and the earth. We shall praise and extol and glorify and bless Your holy name, as it is stated (Psalms 103:1), "[A Psalm] of David. Bless the Lord, O my soul; and all that is within me, His holy name." The Power, in Your powerful boldness; the Great, in the glory of Your name; the Strong One forever; the King who sits on His high and elevated throne. He who dwells always; lofty and holy is His name. And as it is written (Psalms 33:10), "Sing joyfully to the Lord, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous shall You be blessed; By the tongue of the devout shall You be exalted; And among the holy shall You be sanctified.

And in the assemblies of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation; as it is the duty of all creatures, before You, Lord our God, and God of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Yishai, Your servant, Your anointed one.

May Your name be praised forever, our King,

תֹּאמְרֶנָּה, ה' מִי כְמוֹךָ מְצִיל עַנִּי  
מִחֲזֶק מִמֶּנּוּ וְעַנִּי וְאֶבְיוֹן מִגְּזֹלוֹ. מִי  
יִדְמֶה לָּךְ וּמִי יִשְׁוֶה לָּךְ וּמִי יַעֲרֶךְ  
לָּךְ הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, קִנְיָה שְׁמַיִם וְאָרֶץ. נְהַלְלֶךָ  
וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וּנְבָרֶךָ אֶת שֵׁם  
קְדוֹשְׁךָ, כְּאִמּוֹר: לְדָוִד, בְּרַכִּי נַפְשִׁי אֶת  
ה' וְכֹל קְרִבֵי אֶת שֵׁם קְדוֹשׁוֹ. הָאֵל  
בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ,  
הַגִּבּוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ,  
הַמְלִיךָ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא.  
שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכַתּוּב:  
רַנְּנוּ צְדִיקִים בַּיּוֹם, לַיְשָׁרִים נְאֻהָ  
תְּהַלְּלָהּ. בְּפִי יִשְׁרִים תִּתְהַלֵּל, וּבִדְבָרֵי  
צְדִיקִים תִּתְבָּרַךְ, וּבִלְשׁוֹן חֲסִידִים  
תִּתְרוֹמֵם, וּבִקְרִיב קְדוּשֵׁים תִּתְקַדֵּשׁ.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל  
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלְּכַנּוּ, בְּכֹל  
דּוֹר וְדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים  
לְפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם  
לְהַדָּר לְבָרֶךְ, לְעַלָּה וּלְקַלֵּס עַל כָּל  
דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי  
עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכַנּוּ, הָאֵל  
הַמְלִיךָ הַגָּדוֹל וְהַקְדוֹשׁ בְּשְׁמַיִם  
וּבָאָרֶץ, כִּי לָךְ נְאֻהָ, ה' אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבַחְךָ, הַלֵּל  
וְזַמְרָה, עֲזֵ וּמְשֻׁלָּה, נִצַּח, גְּדֻלָּה  
וּגְבוּרָה, תְּהַלְּלָהּ וְתִפְאָרְתָּ, קְדוֹשָׁה

the Power, the Great and holy King - in the heavens and in the earth. Since for You it is pleasant - O Lord our God and God of our ancestors - song and lauding, praise and hymn, boldness and dominion, triumph, greatness and strength, psalm and splendor, holiness and kingship, blessings and thanksgivings, from now and forever. Blessed are You Lord, Power, King exalted through laudings, Power of thanksgivings, Master of Wonders, who chooses the songs of hymn - King, Power of the life of the worlds.

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

*We drink while reclining to the left*

וּמַלְכוּת, בְּרִכּוֹת וְהוֹדָאוֹת  
מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ  
אַתָּה ה', אֵל מֶלֶךְ גָּדוֹל  
בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת,  
אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר  
בְּשִׁירֵי זְמֶרָה, מֶלֶךְ אֵל חַי  
הָעוֹלָמִים.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

וְשׁוֹתָהּ בְּהִסְבַּת שְׂמָאל.

### - AL HAGEFEN -

After drinking the last of the four cups, we recite the Bracha Acharona of "Al HaGefen," which serves as a composite form of the Birkas HaMazon. The Bracha requests, among other things, that G-d enable us to return to Eretz Yisrael: "Rebuild the Holy City of Yerushalayim; bring us up into its midst and gladden us with its rebuilding."

At this point in the Bracha, the Ashkenazic tradition is to add the words "Let us eat from its fruit and be satiated from its goodness." The Sephardic tradition, however, not only omits these words but strongly objects to their recitation. The Tur (Orach Chaim 208) quotes from the Sefer Mitzvos Gadol that the phrase is highly inappropriate. Our yearning to enter Eretz Yisrael should be in order to fulfil the mitzvos associated with the land, not simply to enjoy the physical pleasure of eating its fruit!

Various answers are offered in defense of the Ashkenazic practice. Perhaps we can suggest the following:

The Navi Yechezkel (chapter 36) describes how, when Mashiaich comes, the Jewish people will be brought back to Eretz Yisrael. That return will be accompanied by a spiritual cleansing of the Jewish people. Then, G-d says, "I will call out to the grain and increase it. I will not subject you to famine. I will increase the fruit of the trees ("pri ha-eitz") and the produce of the field ("tenuvas ha-sadeh") in order that you will never again be shamed among the nations for being hungry."

This passage in Yechezkel portrays the abundance of fruit and produce in Eretz Yisrael as a way of restoring the national Jewish pride which had been damaged during the years of famine and degradation in Exile. The Jews' lowly status in Exile was a desecration of G-d's name; the Jews' restoration to power and prosperity in Eretz Yisrael will sanctify G-d's name. An important part of this sanctification of G-d's name will be the abundance of produce in Eretz Yisrael, demonstrating that G-d firmly supports His people in their land.

It seems clear that the language of the Bracha Acharona is meant to evoke this passage in Yechezkel, through the use of the phrase "*pri ha-eitz*" (when eating fruits associated with Eretz Yisrael) and the especially unusual phrase "*tenuvas ha-sadeh*." Thus, the bracha implies that our enjoyment of the fruits and produce of Eretz Yisrael itself is a sanctification of G-d's name. When Eretz Yisrael produces fruit and grain in abundance, it shows that G-d supports His land and His people.

The Ashkenazic inclusion of the request that we "eat from its fruit and be satiated from its goodness" is thus not simply a prayer for our own personal pleasure. It represents a spiritual yearning that Eretz Yisrael's bounty will demonstrate to all that G-d watches over Eretz Yisrael and the Jewish people.

Blessed are You, Lord our God, King of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our fathers, to eat from its fruit and to be satiated from its goodness. Please have mercy, Lord our God upon Israel Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your glory; and upon Your altar; and upon Your sanctuary; and build Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satiated from its goodness, and bless You in holiness and purity. [On Shabbat: And may you be pleased to embolden us on this Shabbat day] and gladden us on this day of the Festival of Matsot. Since You,

ברוך אתה ה' אלהינו מלך העולם,  
על הגפן ועל פרי הגפן, על תנובת  
השדה ועל ארץ חמדה טובה  
ורחבה שרצית והנחלת לאבותינו  
לאכול מפריה ולשבוע מטובה.  
רחם נא ה' אלהינו על ישראל עמך  
ועל ירושלים עירך ועל ציון משכן  
כבודך ועל מזבחתך ועל היכלך ובנה  
ירושלים עיר הקדש במהרה בימינו  
והעלנו לתוכה ושמחנו בבנינה  
ונאכל מפריה ונשבוע מטובה ונברך  
עליה בקדשה ובטהרה [בשבת:  
ורצה והחליצנו ביום השבת הזה]  
ושמחנו ביום חג המצות הזה, כי  
אתה ה' טוב ומטיב לכל, ונודה לך

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

עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.

Blessed are You, Lord, for the land and for  
the fruit of the vine

בְּרוּךְ אַתָּה ה', עַל הָאָרֶץ וְעַל פְּרֵי  
הַגֶּפֶן.

## - נרצה -

According to its law, according to all its  
judgement and statute. Just as we have  
merited to arrange it, so too, may we merit  
to do [its sacrifice]. Pure One who dwells  
in the habitation, raise up the congregation  
of the community, which whom can count.  
Bring close, lead the plantings of the sapling,  
redeemed, to Zion in joy.

חֲסַל סְדוּר פֶּסַח פְּהִלְכָתוֹ, כְּכֹל  
מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאֲשֶׁר זָכִינוּ לְסִדֵּר  
אוֹתוֹ בְּן נִזְכָּה לַעֲשׂוֹתוֹ. זֶה שׁוֹכֵן  
מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מְנָה.  
בְּקֶרֶב נֵהַל נְטָעֵי כִנֵּה פְדוּיִם לְצִיּוֹן  
בְּרִנָּה.

Next year, let us be in the built Jerusalem!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.

**On the first night we say:**

בליל ראשון אומרים:

**And so, it was in the middle of the night.**

וּבִכְן וַיְהִי בַחֲצִי

Then, most of the miracles did You  
wondrously do at night, at the first of the  
watches this night.

הַלַּיְלָה.

A righteous convert did you make victorious  
when it was divided for him at night,  
*and it was in the middle of the night.*

אָז רֹב נְסִים הִפְלֵאתָ בַּלַּיְלָה,  
בְּרֵאשִׁי אֲשֶׁמֹרֶת זֶה הַלַּיְלָה.  
גַּר צָדֵק נִצַּחְתָּו כְּנִחְלָק לוֹ לַיְלָה,  
וַיְהִי בַחֲצִי הַלַּיְלָה.

You judged the king of Gerrar in a dream of  
the night; you frightened an Aramean in the  
dark of the night;  
and Yisrael dominated an angel and was able  
to withstand Him at night,  
*and it was in the middle of the night.*

דִּנְתָּ מֶלֶךְ גֶּרָר בַּחֲלוֹם הַלַּיְלָה,  
הַפְּחַדְתָּ אַרְמִי בְאֲמֵשׁ לַיְלָה.  
וַיִּשָׁר יִשְׂרָאֵל לְמִלְאָךְ וַיִּוֹכַל לוֹ  
לַיְלָה, וַיְהִי בַחֲצִי הַלַּיְלָה.

You crushed the firstborn of Patros in the  
middle of the night, their wealth they did not  
find when they got up at night; the attack of  
the leader Charoshet did you sweep away by

זָרַע בְּכוֹרֵי פֶתְרוֹס מִחֻצַּת בַּחֲצִי  
הַלַּיְלָה, חֵילָם לֹא מִצְאוּ בְּקוֹמָם

the stars of the night,  
*and it was in the middle of the night.*

The blasphemer counseled to wave off the  
desired ones, You made him wear his corpses  
on his head at night; Bel and his pedestal  
were bent in the pitch of night; to the man  
of delight was revealed the secret visions at  
night,

*and it was in the middle of the night.*

The one who got drunk from the holy vessels  
was killed on that night, the one saved from  
the pit of lions interpreted the scary visions  
of the night; hatred was preserved by the  
Agagite and he wrote books at night,

*and it was in the middle of the night.*

You aroused your victory upon him by  
disturbing the sleep of night [of Achashverosh],  
You will stomp the wine press for the one who  
guards from anything at night [Esav/Seir as per  
Isaiah 21:11]; He yelled like a guard and spoke,  
"the morning has come and also the night,"

*and it was in the middle of the night.*

Bring close the day which is not day and not  
night [referring to the end of days - Zechariah  
14:7], High One, make known that Yours is  
the day and also Yours is the night, guards  
appoint for Your city all the day and all the  
night, illuminate like the light of the day, the  
darkness of the night,

*and it was in the middle of the night.*

**On the second night, outside of Israel:  
And so "And you shall say, 'it is the Pesach  
sacrifice'"**

The boldness of Your strong deeds did you  
wondrously show at Pesach; at the head of

בְּלֵילָה,

טִיסַת נְגִיד חֲרָשֶׁת סִלֵּית בְּכוֹכְבֵי  
לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

יַעַץ מַחְרֵף לְנוֹפֵף אֹוִי, הוֹבְשֵׁת  
פְּגָרָיו בְּלַיְלָה, פָּרַע בַּל וּמִצְבּוֹ  
בְּאִישׁוֹן לַיְלָה,

לְאִישׁ חַמּוּדוֹת נִגְלָה רֹז חֲזוֹת לַיְלָה,  
וַיְהִי בַחֲצֵי הַלַּיְלָה.

מִשְׁתַּפֵּר בְּכָלִי קֹדֶשׁ נִהְרַג בּוֹ בְּלַיְלָה,  
נוֹשֵׁעַ מִבוֹר אַרְיוֹת פּוֹתֵר בְּעֵתוֹתָי  
לַיְלָה,

שֶׁנֶּאֱמַר נֹטַר אֲנִי וְכָתַב סִפְרִים  
בְּלַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

עוֹרֵרֶת נִצְחָה עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה.  
פוֹרָה תִּדְרֹף לְשׁוֹמֵר מֵהַ מְלִילָה,  
צָרַח בְּשׁוֹמֵר וְשָׁח אֶתְּאָ בְּקֶרֶן וְגַם  
לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא  
לַיְלָה, רָם הוֹדַע כִּי לֶךָ הַיּוֹם אַף לֶךָ  
הַלַּיְלָה, שׁוֹמְרִים הַפְּקֵד לְעִירָךָ כָּל  
הַיּוֹם וְכָל הַלַּיְלָה,  
תָּאִיר כְּאֹר יוֹם חֲשֻׁכַת לַיְלָה, וַיְהִי  
בַחֲצֵי הַלַּיְלָה.

בְּלֵיל שְׁנֵי בָחוּ"ל:

וּבִכְן וְאַמְרֵתֶם זָבַח

פֶּסַח.

אִמְץ גְּבוּרוֹתֶיךָ הַפְּלֵאֵת בַּפֶּסַח,

all the holidays did You raise Pesach; You revealed to the Ezrachite, midnight of the night of Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

Upon his doors did You knock at the heat of the day on Pesach; he sustained shining ones with cakes of matsa on Pesach; and to the cattle he ran, in commemoration of the bull that was set up for Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

The Sodomites caused Him indignation and He set them on fire on Pesach; Lot was rescued from them and matsot did he bake at the end of Pesach; He swept the land of Mof and Nof on Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

The head of every firstborn did You crush on the guarded night of Pesach; Powerful One, over the firstborn son did You pass over with the blood on Pesach; so as to not let the destroyer enter my gates on Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

The enclosed one was enclosed in the season of Pesach; Midian was destroyed with a portion of the omer-barley on Pesach; from the fat of Pul and Lud was burnt in pyres on Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

Still today to stand in Nov, until he cried at the time of Pesach; a palm of the hand wrote to rip up the deep one on Pesach; set up the watch, set the table on Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

The congregation did Hadassah bring in to triple a fast on Pesach; the head of the house

בְּרֵאשׁ כָּל מוֹעֲדוֹת נִשְׂאֵת פֶּסַח.  
גְּלִית לְאֶזְרָחֵי חֲצוֹת לַיִל פֶּסַח,  
וְאָמַרְתֶּם זָבַח פֶּסַח.

דִּלְתֵי דְפַקְתָּ כָּחַם הַיּוֹם בַּפֶּסַח,  
הַסְעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת  
בַּפֶּסַח,  
וְאֵל הַבָּקָר רָץ וְזָכַר לְשׁוֹר עֲרֹךְ  
פֶּסַח, וְאָמַרְתֶּם זָבַח פֶּסַח.

זוֹעֵמו סְדוֹמִים וְלוֹהֵטוּ בְּאֵשׁ  
בַּפֶּסַח, חָלַץ לוֹט מֵהֶם וּמִצּוֹת  
אָפָה בְּקֶץ פֶּסַח,  
טֵאטֵאֵת אֲדָמַת מוֹף וְנוֹף בְּעֶבְרֶךָ  
בַּפֶּסַח. וְאָמַרְתֶּם זָבַח פֶּסַח.

יְהִי רֵאשׁ כָּל הוֹן מְחַצֵּת בְּלִיל  
שְׁמוֹר פֶּסַח, כְּבִיר, עַל בֶּן בְּכוֹר  
פֶּסַחֵת בְּדָם פֶּסַח,  
לְבַלְתֵּי יַת מִשְׁחִית לְבֵא בַפֶּתַחֵי  
בַּפֶּסַח, וְאָמַרְתֶּם זָבַח פֶּסַח.

מִסְגֵּרַת סְגָרָה בַּעֲתוֹתֵי פֶּסַח,  
נִשְׁמְדָה מִדֶּן בְּצִלִּיל שְׁעוֹרֵי עֶמֶר  
פֶּסַח,  
שׁוֹרְפוּ מִשְׁמָנֵי פוֹל וְלוֹד בִּיקָד  
יְקוֹד פֶּסַח, וְאָמַרְתֶּם זָבַח פֶּסַח.

עוֹד הַיּוֹם בְּנֵב לְעַמּוֹד עַד גָּעָה  
עוֹנֵת פֶּסַח, פֶּס יָד כְּתָבָה לְקַעֲקַע  
צוֹל בַּפֶּסַח,

צָפָה הַצְּפִית עֲרוֹךְ הַשְּׁלָחַן  
בַּפֶּסַח, וְאָמַרְתֶּם זָבַח פֶּסַח.

of evil did you crush on a tree of fifty on Pesach; these two will you bring in an instant to the Utsi on Pesach; embolden Your hand, raise Your right hand, as on the night You were sanctified on the festival of Pesach.

*"And you shall say, 'it is the Pesach sacrifice.'"*

**Since for Him it is pleasant, for Him it is suited.**

Mighty in rulership, properly chosen, his troops shall say to Him,

*"Yours and Yours, Yours since it's Yours, Yours and even Yours, Yours, Lord is the kingdom; for Him it is pleasant, for Him it is suited."*

Noted in rulership, properly splendid, His distinguished ones will say to him,

*"Yours and Yours, Yours since it's Yours, Yours and even Yours, Yours, Lord is the kingdom; for Him it is pleasant, for Him it is suited."*

Meritorious in rulership, properly robust, His scribes shall say to him,

*"Yours and Yours, Yours since it's Yours, Yours and even Yours, Yours, Lord is the kingdom; for Him it is pleasant, for Him it is suited."*

Unique in rulership, properly powerful, His wise ones say to Him,

*"Yours and Yours, Yours since it's Yours, Yours and even Yours, Yours, Lord is the kingdom; for Him it is pleasant, for Him it is suited."*

Reigning in rulership, properly awesome, those around Him say to Him,

*"Yours and Yours, Yours since it's Yours, Yours and even Yours, Yours, Lord is the kingdom; for Him it is pleasant, for Him it is suited."*

קָהַל כְּנִסֵּה הַדְּסָה לְשִׁלֵּשׁ צוּם בַּפֶּסַח,  
רֹאשׁ מִבֵּית רָשַׁע מִחֲצַתָּ בַעֲיַן חֲמֻשִּׁים  
בַּפֶּסַח, שְׁתֵּי אֵלֶּה רָגַע תָּבִיא לְעוֹצֵית  
בַּפֶּסַח,  
תַּעֲזוּ יָדְךָ תְרוּם יְמִינְךָ כְּלִיל הַתְּקִדֵּשׁ חַג  
פֶּסַח, וְאִמְרַתֶּם זָבַח פֶּסַח.

**כִּי לֹו נֶאֱתָה, כִּי לֹו יֶאֱתָה.**

אֲדִיר בַּמְלוּכָה, בַּחֹור כְּהֶלְכָה, גְּדוּדִיו  
יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה'  
הַמְמַלְכָה, כִּי לֹו נֶאֱתָה, כִּי לֹו יֶאֱתָה.

דָּגוּל בַּמְלוּכָה, הַדּוֹר כְּהֶלְכָה, וְתִיקִיו  
יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה'  
הַמְמַלְכָה, כִּי לֹו נֶאֱתָה, כִּי לֹו יֶאֱתָה.

זָכָאֵי בַּמְלוּכָה, חֲסִין כְּהֶלְכָה טַפְסָרִיו  
יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה'  
הַמְמַלְכָה, כִּי לֹו נֶאֱתָה, כִּי לֹו יֶאֱתָה.

יַחִיד בַּמְלוּכָה, כְּבִיר כְּהֶלְכָה לְמוֹדִיו  
יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה'  
הַמְמַלְכָה, כִּי לֹו נֶאֱתָה, כִּי לֹו יֶאֱתָה.

מוֹזֶשׁל בַּמְלוּכָה, נוֹרָא כְּהֶלְכָה סְבִיבָיו  
יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה'  
הַמְמַלְכָה, כִּי לֹו נֶאֱתָה, כִּי לֹו יֶאֱתָה.

Humble in rulership, properly restoring,  
His righteous ones say to Him,  
*"Yours and Yours, Yours since it's Yours,  
Yours and even Yours, Yours, Lord is the  
kingdom; for Him it is pleasant, for Him it  
is suited."*

Holy in rulership, properly merciful, His  
angels say to Him,  
*"Yours and Yours, Yours since it's Yours,  
Yours and even Yours, Yours, Lord is the  
kingdom; for Him it is pleasant, for Him it  
is suited."*

Dynamic in rulership, properly  
supportive, His innocent ones say to  
Him,  
*"Yours and Yours, Yours since it's Yours,  
Yours and even Yours, Yours, Lord is the  
kingdom; for Him it is pleasant, for Him it  
is suited."*

**Mighty is He, may He build His house  
soon.**

*Quickly, quickly, in our days, soon. God  
build, God build, build Your house soon.*

Chosen is He, great is He, noted is He.  
*Quickly, quickly, in our days, soon. God  
build, God build, build Your house soon.*

Splendid is He, distinguished is He,  
meritorious is He, pious is He.  
*Quickly, quickly, in our days, soon. God  
build, God build, build Your house soon.*

Pure is He, unique is He, powerful is He,  
wise is He, A king is He, awesome is He,  
exalted is He, heroic is He, a restorer is  
He, righteous is He.  
*Quickly, quickly, in our days, soon. God  
build, God build, build Your house soon.*

עָנְיוּ בְּמְלוּכָהּ, פּוֹדֶה פְּהֶלְכָהּ, צְדִיקָיו  
יֹאמְרוּ לוֹ:

לָךְ וּלְךָ, לָךְ בִּי לָךְ, לָךְ אַף לָךְ, לָךְ ה'  
הַמְּמֻלְכָהּ, בִּי לוֹ נְאֻהָ, בִּי לוֹ יְאֻהָ.

קְדוּשׁ בְּמְלוּכָהּ, רַחוּם פְּהֶלְכָהּ שְׁנֵאֲנִיו  
יֹאמְרוּ לוֹ:

לָךְ וּלְךָ, לָךְ בִּי לָךְ, לָךְ אַף לָךְ, לָךְ ה'  
הַמְּמֻלְכָהּ, בִּי לוֹ נְאֻהָ, בִּי לוֹ יְאֻהָ.

תְּקִיף בְּמְלוּכָהּ, תּוֹמֵךְ פְּהֶלְכָהּ תְּמַיְמִיו  
יֹאמְרוּ לוֹ:

לָךְ וּלְךָ, לָךְ בִּי לָךְ, לָךְ אַף לָךְ, לָךְ ה'  
הַמְּמֻלְכָהּ, בִּי לוֹ נְאֻהָ, בִּי לוֹ יְאֻהָ.

**אֲדִיר הוּא יְבַנֶּה בֵּיתוֹ  
בְּקֶרֶב.**

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל  
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יְבַנֶּה  
בֵּיתוֹ בְּקֶרֶב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל  
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

הַדּוֹר הוּא, וְתֵיק הוּא, יִפְאִי הוּא, חֲסִיד  
הוּא יְבַנֶּה בֵּיתוֹ בְּקֶרֶב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל  
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

טָהוֹר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לְמוֹד  
הוּא, מְלֵךְ הוּא, נוֹרָא הוּא, סְגִיב הוּא,

Holy is He, merciful is He, the  
Omnipotent is He, dynamic is He.  
*Quickly, quickly, in our days, soon. God  
build, God build, build Your house soon.*

**Who knows one? I know one:**

One is our God in the heavens and  
earth.

**Who knows two? I know two:**

two are the tablets of the covenant,  
One is our God in the heavens and  
earth.

**Who knows three? I know  
three:**

three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and  
earth.

**Who knows four? I know four:**

four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and  
earth.

**Who knows five? I know five:**

five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and  
earth.

**Who knows six? I know six:**

six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,

עזוז הוא, פודה הוא, צדיק הוא יבנה  
ביתו בקרוב.

במהרה, במהרה, בימינו בקרוב. אל  
בנה, אל בנה, בנה ביתך בקרוב.

קדוש הוא, רחום הוא, שדי הוא, תקיף  
הוא יבנה ביתו בקרוב.

במהרה, במהרה, בימינו בקרוב. אל  
בנה, אל בנה, בנה ביתך בקרוב.

**אחד מי יודע? אחד אני יודע:**  
אחד אלהינו שבשמים ובארץ.

**שנים מי יודע? שנים אני יודע:**  
שני לחות הברית. אחד אלהינו שבשמים  
ובארץ.

**שלושה מי יודע? שלושה אני  
יודע:**

שלושה אבות, שני לחות הברית, אחד  
אלהינו שבשמים ובארץ.

**ארבע מי יודע? ארבע אני  
יודע:**

ארבע אמהות, שלושה אבות, שני לחות  
הברית, אחד אלהינו שבשמים ובארץ.

**חמשה מי יודע? חמשה אני  
יודע:**

חמשה חומשי תורה, ארבע אמהות,  
שלושה אבות, שני לחות הברית, אחד  
אלהינו שבשמים ובארץ.

three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

**Who knows seven? I know seven:**

seven are the days of the week,  
six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

**Who knows eight? I know eight:**

eight are the days of circumcision,  
seven are the days of the week,  
six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

**Who knows nine? I know nine:**

nine are the months of birth,  
eight are the days of circumcision,  
seven are the days of the week,  
six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

**Who knows ten? I know ten:**

ten are the statements,  
nine are the months of birth,  
eight are the days of circumcision,  
seven are the days of the week,  
six are the orders of the Mishnah,

שָׁשָׁה מִי יוֹדֵעַ? שְׁשָׁה אָנֹכִי  
יוֹדֵעַ:

שְׁשָׁה סְדָרֵי מְשֻׁנָּה, חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שֶׁבְשָׁמַיִם וּבָאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אָנֹכִי  
יוֹדֵעַ:

שִׁבְעָה יָמֵי שְׁבֻתָּא, שְׁשָׁה סְדָרֵי מְשֻׁנָּה,  
חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שֶׁבְשָׁמַיִם וּבָאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אָנֹכִי  
יוֹדֵעַ:

שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָּא,  
שְׁשָׁה סְדָרֵי מְשֻׁנָּה, חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שֶׁבְשָׁמַיִם וּבָאָרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אָנֹכִי  
יוֹדֵעַ:

תְּשַׁעָה יְרֵיחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה,  
שִׁבְעָה יָמֵי שְׁבֻתָּא, שְׁשָׁה סְדָרֵי מְשֻׁנָּה,  
חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שֶׁבְשָׁמַיִם וּבָאָרֶץ.

five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

### **Who knows eleven? I know eleven:**

eleven are the stars,  
ten are the statements,  
nine are the months of birth,  
eight are the days of circumcision,  
seven are the days of the week,  
six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

### **Who knows twelve? I know twelve:**

twelve are the tribes,  
eleven are the stars,  
ten are the statements,  
nine are the months of birth,  
eight are the days of circumcision,  
seven are the days of the week,  
six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the covenant,  
One is our God in the heavens and earth.

### **Who knows thirteen? I know thirteen:**

thirteen are the characteristics,  
twelve are the tribes,  
eleven are the stars,  
ten are the statements,  
nine are the months of birth,

### **עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ:**

עֶשְׂרֵה דְבָרִיא, תְּשֻׁעָה יְרַחֵי לְדָה,  
שְׂמוֹנֶה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שְׁבֻתָא,  
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרְץ.

### **עֶשְׂרֵה אֶחָד עֶשֶׂר מִי יוֹדֵעַ?**

#### **אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ:**

אֶחָד עֶשֶׂר כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא,  
תְּשֻׁעָה יְרַחֵי לְדָה, שְׂמוֹנֶה יְמֵי מִלָּה,  
שְׁבַעַה יְמֵי שְׁבֻתָא, שֵׁשָׁה סְדְרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע  
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרְץ.

### **שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם**

#### **עֶשֶׂר אֲנִי יוֹדֵעַ:**

שְׁנַיִם עֶשֶׂר שְׁבֻטֵיא, אֶחָד עֶשֶׂר  
כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תְּשֻׁעָה יְרַחֵי  
לְדָה, שְׂמוֹנֶה יְמֵי מִלָּה, שְׁבַעַה יְמֵי  
שְׁבֻתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה  
חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה  
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרְץ.

eight are the days of  
circumcision,  
seven are the days of the week,  
six are the orders of the Mishnah,  
five are the books of the Torah,  
four are the mothers,  
three are the fathers,  
two are the tablets of the  
covenant,  
One is our God in the heavens  
and earth.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה  
עָשָׂר אֲנִי יוֹדֵעַ:  
שְׁלֹשָׁה עָשָׂר מִדְּיָא. שְׁנַיִם עָשָׂר שְׁבִטָּיָא,  
אֶחָד עָשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבִרְיָא,  
תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה,  
שְׁבַעַה יָמֵי שְׁבִתָּא, שְׁשָׁה סְדָרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

### - CHAD GADYA -

Rabbi Chaim Yosef David Azulai, known as the “Chida” (Chaim Sha’al 1:28) records a fascinating story of a Sephardic Jew who openly mocked Ashkenazic Jews for singing Chad Gadya on the Seder night. How foolish, he declared, to end off the sublime night of the Seder with a song about a goat! (At the time, apparently, Sephardic Jews did not sing Chad Gadya, whose origins lie in the medieval German school of Rabbi Elazar of Worms, the Ba’al HaRokei’ach. Today the song has been widely adopted in the Sephardic world as well.) The local Rav was furious at the man’s talk and excommunicated him. The man protested that excommunication was an undeserved overreaction. The question was presented to the Chida.

The Chida responded: “It is obvious that this man is a sinful scoffer to mock the practice of tens of thousands of Jews in Poland and Germany for many generations... He should be fined appropriately to give money to the poor so that he appreciates the extent of his sin and repents... It is well-known that the Ashkenazic poems are based on Kabbalistic wisdom.”

Clearly, the Chida was not ready to dismiss Chad Gadya as a meaningless song about a goat. What is less clear is the song’s actual significance. The Chida implies that it may be Kabbalistic. Others have suggested that the song is a metaphor -- either for the successive exiles and ultimate redemption of the Jewish people (Vilna Gaon), or the procedure for bringing the Pesach sacrifice (Chasam Sofer), or a description of the trials the soul faces when it descends into this world (Yaavetz).

I believe one can appreciate the meaning of Chad Gadya – on the simplest of levels – by noting a significant shift which takes place towards the end of the main body of

the Seder itself, before one begins reciting the poems which follow it.

The Mishna (Pesachim 117b) rules that after Hallel, one recites “Birkas HaShir” – the Blessing of Song – over the fourth cup of wine. The Gemara records a debate as to whether “Birkas HaShir refers to the paragraph “*Yehalelucha*,” customarily recited at the end of Hallel, or to “*Nishmas Kol Chai*,” which typically is the concluding bracha of Pesukei D’Zimra on Shabbos and Yom Tov. The Gemara also adds that we recite “Hallel HaGadol” at the end of the Seder. There are different opinions as to what that means – perhaps Tehillim 136, perhaps Tehillim 23, perhaps all the chapters of Tehillim which begin “*Shir HaMa’alos*” through Tehillim 136. Our accepted practice is to recite Tehillim 136 as Hallel HaGadol, as well as both Yehalelucha and Nishmas; the exact order of when to say these paragraphs and how to conclude them varies based on custom. (See Shulchan Aruch Orach Chaim

Why are these paragraphs added at the end of the Seder? It is easier to understand the addition of Yehalelucha, since that paragraph typically is recited at the conclusion of Hallel, but why add Hallel HaGadol and Nishmas?

The Gemara (Pesachim 118a) explains that the reason Hallel HaGadol (“the great Hallel”) is so called is because it describes how G-d distributes sustenance to every creature. As the Rashbam comments, this is indeed a great thing! Apparently the theme of Hallel HaGadol is the notion that G-d provides for our needs on a daily basis. Indeed, that chapter can be understood as conveying that, while G-d is mighty and has performed many acts of kindness historically for the Jewish people, the ultimate expression of G-d’s kindness is His daily sustaining of all flesh.

A similar theme is associated with the bracha of Nishmas. The Gemara (Ta’anis ) identifies Nishmas as the blessing recited when rain falls after a period of drought. While the Talmud speaks of rainfall as being even greater than the miracle of the resurrection of the dead, rainfall is a natural phenomenon, not a supernatural one. Linking Nishmas to such a phenomenon implies that Nishmas itself is a blessing of acknowledgement of G-d’s role in the miracles of nature, not those which transcend nature.

The text of Nishmas itself supports this idea. While there is a brief reference to the Exodus from Egypt, the vast majority of Nishmas thanks G-d for providing for us in times of hunger and drought, saving us from pestilence and the sword, and enabling the poor man to be delivered from oppression. None of these events are necessarily supernatural. The theme of Nishmas, like that of Hallel HaGadol, seems to be focused on G-d’s role in facilitating miracles covertly through the natural events of everyday life.

In light of the above, it seems that the last portion of the Seder enables us to progress from recognizing the Hand of G-d in the miraculous events of the Exodus – a notion which has been the focus throughout the Seder night – to seeing G-d's Hand in the miracles of everyday life. We are meant to walk away from the Seder with our eyes opened to the presence of G-d in the world around us. An evening which begins with the commemoration of a specific historical event ends with a heightened sense of religious awareness which should impact on our every waking moment.

Although he is not addressing the structure of the Seder per se, a very similar point is made by Ramban (Shemos 13:16), in discussing the central role the remembering the Exodus plays in so many of our mitzvos:

*By acknowledging the famous, open miracles, one comes to acknowledge the hidden miracles, [the recognition of] which is the foundation of the entire Torah. For one does not have a portion in the Torah of Moshe Rabbenu until he believes that every thing which befalls us is ultimately a miracle, not merely "nature" or "the normal course of events."*

In light of this understanding of the spiritual journey we are meant to follow on the night of the Seder – opening our eyes to be able to see G-d in the world, beyond the facade described as the "normal course of events" – we can better appreciate the truly sublime message of Chad Gadya.

The goat, cat, and dog of Chad Gadya are exactly what they appear to be: A goat, cat, and dog, representing nothing more than the common and mundane experiences of this world. Goats are eaten by cats, oxen are slaughtered by butchers, and nothing about any of this seems extraordinary. It is only at the very end of Chad Gadya that G-d Himself suddenly appears on the scene. The message is that G-d is really behind all the seemingly mundane events in Chad Gadya. One need merely scratch the surface of the world of goats, cats, and dogs, and one discovers G-d Himself.

It is no wonder, then, that the Chida insisted that this poem be treated with respect. Chad Gadya reflects the very idea which Chazal sought to convey through Hallel HaGadol and Nishmas. In a sense, it captures the goal of the Seder itself.

One kid, one kid that my father bought  
for two zuz, one kid, one kid.

Then came a cat and ate the kid that my  
father bought for two zuz, one kid, one  
kid.

Then came a dog and bit the cat, that ate  
the kid that my father bought for two zuz,  
one kid, one kid.

Then came a stick and hit the dog, that  
bit the cat, that ate the kid that my father  
bought for two zuz, one kid, one kid.

Then came fire and burnt the stick, that  
hit the dog, that bit the cat, that ate the  
kid that my father bought for two zuz,  
one kid, one kid.

Then came water and extinguished the  
fire, that burnt the stick, that hit the dog,  
that bit the cat, that ate the kid that my  
father bought for two zuz, one kid, one  
kid.

Then came a bull and drank the water,  
that extinguished the fire, that burnt the  
stick, that hit the dog, that bit the cat, that  
ate the kid that my father bought for two  
zuz, one kid, one kid.

Then came the schochet and slaughtered  
the bull, that drank the water, that  
extinguished the fire, that burnt the stick,  
that hit the dog, that bit the cat, that ate  
the kid that my father bought for two zuz,  
one kid, one kid.

Then came the angel of death and  
slaughtered the schochet, who  
slaughtered the bull, that drank the water,

חד גְּדִיָּא, חד גְּדִיָּא דְּזִבִּין אָבִא בְּתַרֵּי זִוְזִי,  
חד גְּדִיָּא, חד גְּדִיָּא.

וְאֶתָּא שׁוּנְרָא וְאָכְלָה לְגַדְיָא, דְּזִבִּין אָבִא  
בְּתַרֵּי זִוְזִי. חד גְּדִיָּא, חד גְּדִיָּא.

וְאֶתָּא כְּלָבָא וְנָשָׁף לְשׁוּנְרָא, דְּאָכְלָה  
לְגַדְיָא, דְּזִבִּין אָבִא בְּתַרֵּי זִוְזִי. חד גְּדִיָּא,  
חד גְּדִיָּא.

וְאֶתָּא חוּטְרָא וְהִכָּה לְכְּלָבָא, דְּנָשָׁף  
לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזִבִּין אָבִא  
בְּתַרֵּי זִוְזִי. חד גְּדִיָּא, חד גְּדִיָּא.

וְאֶתָּא נוּרָא וְשָׂרַף לְחוּטְרָא, דְּהִכָּה  
לְכְּלָבָא, דְּנָשָׁף לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא,  
דְּזִבִּין אָבִא בְּתַרֵּי זִוְזִי. חד גְּדִיָּא, חד  
גְּדִיָּא.

וְאֶתָּא מַיָּא וְכָבֵה לְנוּרָא, דְּשָׂרַף  
לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנָשָׁף לְשׁוּנְרָא,  
דְּאָכְלָה לְגַדְיָא, דְּזִבִּין אָבִא בְּתַרֵּי זִוְזִי. חד  
גְּדִיָּא, חד גְּדִיָּא.

וְאֶתָּא תּוּרָא וְשָׁתָה לְמַיָּא, דְּכָבֵה לְנוּרָא,  
דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנָשָׁף  
לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזִבִּין אָבִא  
בְּתַרֵּי זִוְזִי. חד גְּדִיָּא, חד גְּדִיָּא.

וְאֶתָּא הַשׁוּחַט וְשָׁחַט לְתּוּרָא, דְּשָׁתָה  
לְמַיָּא, דְּכָבֵה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא,  
דְּהִכָּה לְכְּלָבָא, דְּנָשָׁף לְשׁוּנְרָא, דְּאָכְלָה  
לְגַדְיָא, דְּזִבִּין אָבִא בְּתַרֵּי זִוְזִי. חד גְּדִיָּא,  
חד גְּדִיָּא.

that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came the Holy One, blessed be He and slaughtered the angel of death, who slaughtered the schochet, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

וְאֵתָא מִלְאָךְ הַמָּוֶת וְשַׁחַט לְשׁוֹחֵט,  
דְּשַׁחַט לְתוֹרָא, דְּשָׂתָה לְמֵיא, דְּכָבָה  
לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,  
דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזָבִין  
אָבָא בְּתַרֵי זַוְיָא. חַד גְּדִיָא, חַד גְּדִיָא.

וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמִלְאָךְ  
הַמָּוֶת, דְּשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא,  
דְּשָׂתָה לְמֵיא, דְּכָבָה לְנוֹרָא, דְּשָׂרַף  
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא,  
דְּאָכְלָה לְגַדְיָא, דְּזָבִין אָבָא בְּתַרֵי זַוְיָא. חַד  
גְּדִיָא, חַד גְּדִיָא.