

הגדה של פסח



עם תרגום אנגלי



הוצאת

„מרכז לעניני חנוך“

ברוקלין, נ.י.

770 איסטערן פארקוויי

שנת חמשת אלפים שבע מאות שבעים ותשע לבריאה





HAGGADAH SHEL PESACH
WITH ENGLISH TRANSLATION

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by

MERKOS L'INYONEI CHINUCH

770 Eastern Parkway / Brooklyn, New York 11213

(718) 774-4000 / Fax (718) 774-2718

editor@kehot.com / www.kehot.org

ORDERS:

291 Kingston Avenue / Brooklyn, New York 11213

(718) 778-0226 / Fax (718) 778-4148

www.kehot.com

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HAGGADAH SHEL PESACH



Haggadah for Passover

With an English Translation

by

RABBI JACOB IMMANUEL SCHOCHET



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MERKOS L'INYONEI CHINUCH

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TRANSLATOR'S INTRODUCTION¹

There is hardly another date in our calendar so rich in tradition, customs, historical involvement and symbolism, as the Festival of Pesach. For Pesach marks our exodus from Egypt, the birth of our nation.²

We are enjoined to “remember the day of your leaving Egypt, all the days of your life.”³ In every generation, indeed every day, each one must regard himself as if he himself had that day come out of Egypt.⁴ This experience of liberation and freedom really comes alive on Pesach, especially at the Seder.

When celebrating the Seder we relive the story of the exodus, by recalling that event in all its details, by eating *matzah* and *maror* even as our ancestors did “in those days, at this time.” We forge the links with our past and our future, as we fulfill the precept of “You shall tell your child on that day, saying: It is because of this, that God did for me when I went out from Egypt.”⁵

At the Seder, when reciting the Haggadah, Pesach generates “*pe sach*—the mouth relates” the story of the exodus;⁶ the *matzah* is transformed from “*lechem oni*—the bread of affliction” to “*lechem oni*—the bread of response,” that is, the bread causing many things to be asked, answered and discussed.⁷

1. From the Translator's Foreword to *Haggadah For Pesach with an Anthology of Reasons and Customs* (Kehot, 1984/2003).

2. Ezekiel 16:4. See the commentaries there.

3. Deuteronomy 16:3. See *Berachot* 12b (cited in the Haggadah, p. 22-23). See also Rashi on Exodus 13:3; *Rambam, Hilchot Keriat Shema* 1:3; *Shulchan Aruch Harav, Orach Chayim* 67:1.

4. *Pesachim* 116b (cited in the Haggadah, p. 36-37); *Tanya*, ch. 47.

5. Exodus 13:8 (cited in the Haggadah, *ibid.*, and p. 24-25).

6. R. Chaim Vital, *Peri Eitz Chayim, Sha'ar Chag Hamatzot*, ch. 7; *Sha'ar Hakavanot, Inyan Hapesach, derush* 3. See also *Chida, Devash Lefi*, s.v. *Peh*, par. 6.

7. *Pesachim* 36a and 115b, interpreting Deuteronomy 16:3.

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Our sages composed for us the Haggadah, a text offering all the significant details of the historical miracle of the exodus that are to be remembered, retold and relived on this glorious night of the Seder—“so that you will tell in the ears of your child and your grandchild that which I wrought in Egypt, and My signs which I have done among them; and you will know that I am God!”⁸

For the Seder to be an authentic experience, then, it is not enough to simply recite the Haggadah. One must understand it and probe its contents. One must sense and live the proceedings. “Everyone must bestir himself with awe to follow the instructions of the sages who arranged the precept of the Seder and the Haggadah. This matter should not be trivial in one’s eyes! There are some things at the Seder which may seem insignificant to man, but let him act prudently to observe them—for there is nothing vain among them!”⁹

In this context I translated the whole Haggadah according to the authoritative text found in the Siddur of the *Alter Rebbe*, R. Schneur Zalman of Liadi. This text includes all relevant instructions for the proceedings throughout the Seder.

*

Some Comments about this Translation:

a. As the Haggadah is a liturgical text, I chose to render the *Shem Havayah* (Tetragrammaton) as GOD (in capital letters).

b. Various precepts observed at the Seder are subject to specific Halachic measurements. For the convenience of those using this Haggadah, the Introductory Notes offer a practical guide to these measurements, as well as some helpful suggestions.¹⁰

8. Exodus 10:2.

9. *Sefer Maharil*, beginning of *Hilchot HaHaggadah*.

10. These measurements are based on *Shulchan Aruch, Orach Chayim* sect. 486 (with equivalent amounts etc. taken from Rabbi A. C. Noeh, *Kuntres Hashiurim*, s.v. *revi'it, kezayit, and achilat peras*); Responsa of *Tzemach Tzedek, Sha'ar Hamiluim* I.no. 9 (text and gloss). Rabbi Zalman S. Dworkin, Rav of the Lubavitch community, reviewed and ratified these measurements.

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c. Some Hebrew words and terms are generally left untranslated. The *Glossary* appended offers their translations and some explanations.

*

The proper observance of Pesach is a most beautiful and inspiring experience, though not always too easy. There are very strict requirements to remove all traces of *chametz* from our possession, and to prevent any contact with it. We need special zeal to preserve the ritual purity of Pesach throughout its duration.

On the other hand, “commensurate with the painstaking effort is the reward.”¹¹ The special care and zeal to be manifest on Pesach reflects itself throughout the year. Thus said R. Yitzchak Luria, that he who is very meticulous in these requirements is assured safeguarding against any unwitting sin throughout the year.¹²

As we recall and relive our redemption from the *Mitzrayim* (Egypt) of old, may we all merit very soon to be redeemed from the *meytzarim*—the straits and constrictions—of the present, speedily to experience the literal fulfillment of “As in the days of your going out from Egypt, I will show them wondrous things!”¹³

J. Immanuel Schochet

Toronto, Ont.

Rosh Chodesh Nissan, 5744



11. *Avot* 5:21. See *Zohar* III: 278b.

12. *Devash Lefi*, s.v. *Chet*, par. 18; *Ba'er Heitev*, *Orach Chayim* 447: note 1. See *Zohar* III:282b; *Likutei Sichot* III: p. 945.

13. *Micah* 7:15.



INTRODUCTORY NOTES

Measurements and Suggestions for the Seder

Specific instructions for the proceedings of the Seder are offered in the appropriate places of the Haggadah. It is important, though, to be aware of the proper measures for the various requirements.

Four Cups of Wine

Four cups of wine are to be drunk during the Seder, by both men and women. The minimum size for each cup is a *revi'it* (lit., one fourth [of a *log*]), which is about 3.5 fluid ounces (nearly 105 milliliters).¹ Ideally one should drink the *whole cup* each time; if this is not possible, one is to drink at least a little more than half of the cup. It is better to use a smaller goblet (with minimum size) and to drink the whole cup, than using a larger one and not drinking all of it.

* * *

Karpas

One should eat *less* than a *kezayit* (see Glossary) of the *karpas*, that is, not more than half an ounce.

* * *

Matzah

Matzah must be eaten three times during the Seder:

1. The first time at the beginning of the meal, after reciting the *motzi* and the special blessing for the *matzah*. This initial consumption of *matzah* is a Biblical precept (*de'orayta*), and thus more stringent. For this initial consumption one is to use two *zeytim*: one *kezayit* of the top *matzah*, and one *kezayit* of the middle (bro-

1. Actually the precise amount (according to Rabbi Noeh's calculation) is 86 milliliters (2.9 fluid oz), which one may rely on. In view of more common practice I rounded it off upward to the size mentioned.

INTRODUCTORY NOTES

ken) *matzah*. However, by Biblical precept only one *kezayit* need be consumed, while the other *kezayit* is a Rabbinic precept (*derabanan*). Practically speaking this means:

One *kezayit matzah* is a fraction less than one ounce (25.6 gram). It is to be remembered, though, that in chewing the *matzah*, some particles will crumble, and some remain between the teeth, and are not swallowed; thus one should take a little bit more than the size stated to assure the swallowing of a whole *kezayit*. In terms of spatial dimensions:

Machine-baked *matzot* are generally of uniform size and weight (approximately 1.2 ounces, or 36 gram). Hand-baked *matzot* vary in both size and density. Nonetheless, the *average* hand-baked *matzah* has a diameter of 10-10 1/2 inches, and weighs 2.3 ounces (66 gram). One *kezayit matzah* (slightly less than one ounce) is then a piece of 5 by 7 inches in area.

If someone should find it difficult to consume two *zeytim* of this size, one may use a smaller amount for the *second kezayit* (which, as stated, is *derabanan*), namely about two-thirds of an ounce (17.3 gram), thus a third less than the first *kezayit* (or roughly 6 by 4 inches).

2. The second time, is the *matzah* used for *korech*—the sandwich of *matzah* and *maror*. This too is a Rabbinic precept (*derabanan*). Thus here, too, if it is difficult to follow the stricter measure of approximately one ounce, one may suffice with just two-thirds of an ounce (17.3 gram) of *matzah*.

3. The third time one is to eat *matzah* is the *afikoman*, of which one should ideally consume two *zeytim*. If this is difficult, one *kezayit* is enough. Eating the *afikoman* is also *derabanan*, thus if unable to consume the full size for a *kezayit*, one may suffice with the smaller size of two-thirds of an ounce (17.3 gram) per *kezayit*.

Note: In each of these three cases one should complete the consumption of the required amount in *less than four minutes*.

* * *

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Maror

Since the destruction of the *Beit Hamikdash* and the consequent absence of the Pesach offering, the precept of eating bitter herbs is *derabanan*. Thus one may suffice with the smaller measure of a *kezayit*, namely two-thirds of an ounce (17.3 gram).

This applies to the original consumption of *maror* by itself, as well as for the *maror* used for *korech*.

For both *maror* and *korech* it is our custom to use a mixture of horseradish and *chazeret* (lettuce) to make up the required amount of a *kezayit*. When using the stems of romaine lettuce, however, the amount for a *kezayit* is slightly higher—namely a little *more* than $2/3$ of an ounce (19.2 gram).

Note: For both *maror* and *korech* one should complete the consumption of the required amount in less than *four* minutes. If this should prove difficult, one can extend the time to a maximum of 6 or 7 minutes.

* * *

SUGGESTIONS FOR THE SEDER

Matzah

Only three *matzot* are placed on the Seder tray, and generally not everyone has his/her own Seder-tray. This means that the leader of the Seder has to distribute the required amounts for all participants from his *matzot*. The three *matzot*, thus, will obviously not be sufficient for everyone; and certainly not for the *afikoman*, which is itself just more than half a *matzah*. However, when it comes to distributing *matzah* for *motzi*, *korech* and *afikoman*, one can supplement the original *matzot* with others which should be prepared beforehand.

It is advisable to prepare with care pieces of *matzah* in the proper sizes before the Seder, and to keep them near the leader, so that they can then be distributed with smaller pieces from the Seder-tray at the appropriate times.

* * *



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Chazeret

The prevalent custom is to use Romaine Lettuce for *chazeret*. Some use endives or Iceberg Lettuce. When using such leaves, especially Romaine Lettuce, one must be *careful to check them for insects* before the Seder. Many insects are very small, the same color as the leaves, and thus difficult to detect. It is advisable, therefore, to use only the center ribs, as they can be examined and cleaned much more easily, rather than whole leaves.

* * *

Additional Note

On the eve of Pesach one is not allowed to eat any *matzah* (and also on the first day of Pesach one should limit the eating of *matzah*), so that when eating *matzah* at the Seder (to fulfill the *mitzvah*) it will be a conspicuous event and one will do so with proper appetite. For the same reason one should not eat *maror* on the eve of Pesach and on the first day. Moreover, it is our custom not to eat *matzah* during the 30 days preceding Pesach.

It is also our custom that from the morning of the eve of Pesach, until after the *korech* of the second Seder, one does not eat any of the ingredients of the *charoset* and *maror*.



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ORDER OF THE SEARCH AND REMOVAL OF CHAMETZ

It is customary to put pieces of hard bread in various places some time before the search, so that the one who searches will find them. According to the Kabbalah, one should place ten pieces. Before starting the search, the following blessing is recited:

ברוך Blessed are You, GOD, our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the removal of *chametz*.

One is to search by candlelight in all hidden places, even cracks in the floor. One is not to speak between the blessing and the beginning of the search, even concerning the search itself. Throughout the search one should not speak about anything that is not relevant to the search. Members of the household should stand nearby to hear the blessing, with each one then searching his own place without speaking in between. Take heed to search first in the room nearest the place where the blessing was heard, and not to go to another room immediately after the blessing. After the search one must be careful that the *chametz* retained to be eaten or to be burnt in the morning, be put in a safe place, so that it not be carried about and thereby crumbled and spread by children or rodents. After the search one must also nullify [the *chametz* he may have overlooked] and say:

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

On the fourteenth of Nissan, in the fifth hour of the day, one should make a special fire and burn the *chametz* and nullify it. For the nullification of the daytime say:

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

The ten pieces are to be burnt, and the following is said during the burning of the *chametz*:

יהי May it be Your will, GOD, our God and God of our fathers, that just as I remove the *chametz* from my house and from my possession, so shall You remove all the extraneous forces. Remove the spirit of impurity from the earth, remove our evil inclination from us, and grant us a heart of flesh to serve You in truth. Make all the *sitra achara*, all the *kelipot*, and all wickedness be consumed in smoke, and remove the dominion of evil from the earth. Remove with a spirit of destruction and a spirit of judgment all that distress the Shechinah, just as You destroyed Egypt and its idols in those days, at this time. Amen, *Selah*.

ORDER OF THE PESACH OFFERING

"We offer the words of our lips in place of the sacrifice of bullocks." The Minchah prayer is instead of the daily afternoon offering, and in the time of the *Beit Hamikdash* the Pesach offering was sacrificed after the daily afternoon offering. Thus it is appropriate to study the offering of the Pesach offering after Minchah, and say the following:

קרבן The Pesach offering is brought from yearling male lambs or goats, and slaughtered anywhere in the Temple court only after midday of the fourteenth of Nissan, after the slaughtering of the daily afternoon offering and after the afternoon cleaning of the cups of the menorah. One should not slaughter the Pesach offering while *chametz* is in his possession. If he slaughtered it before the daily afternoon offering, it is acceptable, provided that someone stir the blood of the Pesach offering so that it will not congeal until the blood of the daily afternoon offering will have been sprinkled, and then the blood of the Pesach offering is sprinkled once toward the base of the altar. How is it done? The *shochet* slaughters it, and the first Kohen at the head of the line receives it and hands it over to his colleague, and his colleague to his colleague, and the Kohen nearest the altar sprinkles it once toward the base of the altar. He returns the empty vessel to his colleague, and his colleague to his colleague, receiving first the full vessel and then returning the empty one. There were rows of silver

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והב. ולא היו לבזבזין שוללים שָׂמָא יניחם וְיִקְרַשׁ הָדָם. אחר כך תולין את הפסח ומבשלים אותו בליל וקורעין אותו וממחין את קרביו עד שיצא הפרש ומוציאין את האומרים והם החלב שעל הקרב ויומרת הכבד ושתי כליות והחלב שעליהן והאלוה לעמת העצה ונתתם בכלי שרת ומולחם ומקמירם הכהן על גבי המזבח כל אחד לבדו. והשחיטה והזריקה ומהו קרביו והקטר חלבו דוחין את השבת ושאר עניניו אינם דוחין את השבת. וכן אין מוליכין את הפסח לבית כשחל בשבת אלא בת האחת הם מתעבדים עם פסחיהם בזה הבית והבת השנייה יושבת לה בחיל והשלישית במקומה עומדת. חשכה יצאו וצלו פסחיהם. בשלשה כתות הפסח נשחט ואין בת פחותה משלשים אנשים. נכנסה בת הראשונה נתמלאה העזרה נועלין אותה. ובעוד שהם שוחטין ומקריבין את האומרים קוראין את החלל. אם גמרו אותו קודם שיקריבו בלם שונים אותו ואם שנו ישלשו. על כל קריאה תוקעין שלש תקיעות תקיעה תרועה תקיעה. גמרו להקריב פותחין העזרה. יצאה בת ראשונה נכנסה בת שנייה נועלין דלתות העזרה. גמרו פותחין יצאה בת שנייה נכנסה בת שלישית ומעשה בלן שוין. ואחר שיצאו בלן רוחצין העזרה ואפילו בשבת מפני לכלוף הדם שהיה בה. וכיצד היתה הרחיצה אמת המים היתה עוברת בעזרה והיה לה מקום לצאת ממנה וכשרוצין להדיח את הרצפה סותמין מקום יציאתה והיא מתמלאת על כל גדותיה מפה ומפה עד שהמים עולים וצפים מכאן ומכאן ומקבץ אליה כל דם וכל לכלוף שהיה בעזרה. ואחר כך פותחין מקום יציאתה והכל יוצא עד שגשאר הרצפה מנקה ומשפתה. והו כבוד הבית. ואם הפסח נמצא מרפה לא עלה לו עד שמביא אחר:

זהו הענין בקיצור גדול. וצריך האדם הירא וחרד על דבר ה' לקרות אותו בזמנו שתעלה קריאתו במקום הקרבתו וידאג על חורבן הבית ויתחנן לפני ה' בורא עולם שיבנה אותו במהרה בימינו אמן:



סדר הגדה

יסדר על שולחנו קערה בג' מצות מונחים זה על זה הישראל ועליו הלוי ועליו הכהן ועליו לימין הזרוע וכנגדו לשמאל הביצה תחתיהם באמצע המרור ותחת הזרוע החרוטה וכנגדו תחת הביצה הכרסם ותחת המרור החזרת שעושים כורך:

סימן סדר של פסח

קִדְשׁ • וְרַחֵץ • כֶּרֶפֶס • יַחֵץ • מַגִּיד • רְחֹצָה • מוּצִיא •
 מִצֵּה • מְרוֹר • כּוּרֵךְ • שְׁלַחַן עוֹרֵךְ • צִפּוֹן • בִּרְךְ •
 הַלֵּל • נִרְצָה :



קידוש

אַתְּקִינּוּ סְעוּדַתָּא דְּמַלְבָּא עֲלֵאָה דָּא הִיא סְעוּדַתָּא דְּקוּדְשָׁא
 בְּרִידָא הוּא וְשְׂכִינְתֵיהּ :

vessels and rows of golden vessels, and the vessels did not have flat bottoms lest they set them down and the blood become congealed. Afterwards they hung the Pesach offering, flayed it completely, tore it open, and cleansed its bowels until the wastes were removed. They took out the parts offered on the altar, namely, the fat that is on the entrails, the lobe of the liver, the two kidneys with the fat on them, and the tail up to the backbone, and placed them in a ritual vessel. The Kohen then salted them and burned them upon the altar, each one individually. The slaughtering, the sprinkling of its blood, the cleansing of its bowels and the burning of its fat override the Shabbat, but other things pertaining to it do not override the Shabbat. Likewise, if [the fourteenth of Nissan] occurs on Shabbat, the Pesach offerings are not carried home, but one group remains with their Pesach offerings on the Temple mount, the second group sits in the *chel* [an area just outside the Temple court], and the third stands in its place [in the courtyard]. After nightfall they go to their places and roast their Pesach offering. The Pesach offering was slaughtered in three groups, each group consisting of no less than thirty men. The first group entered, filling the Temple court. They closed [its doors], and while they were slaughtering it and offering its parts on the altar, they [the Levi'im] recited the Hallel. If they finished [Hallel] before all had sacrificed, they repeated it, and if they repeated it [and were not finished yet], they recited it a third time. Each time Hallel was recited, [the Kohanim] sounded three blasts of the trumpet: *tekiah, teruah, tekiah*. When the offering was ended, they opened the doors of the Temple court, the first group went out and the second entered, and they closed the doors of the Temple court. When they finished, they opened the doors, the second group went out and the third entered. The procedure of each group was the same. After they all had left, they washed the Temple court, even on Shabbat, of the dirt of the blood. How was the washing done? A water duct passed through the Temple court and had an outlet from the court. When they wished to wash the floor, they shut the outlet and the stream overflowed its sides until the water rose and flooded the [floor] all around and all the blood and dirt of the court were gathered to it. Then they opened the outlet, everything flowed out and the floor was completely clean; this is the honor of the Temple. If the Pesach offering was found to be unfit, one did not fulfill his obligation until he brings another one.

This is a very brief description of the order of the Pesach offering. The God-fearing person should recite it in its proper time, that its recital shall be regarded in place of its offering. One should be troubled about the destruction of the *Beit Hamikdash*, and plead before God, the Creator of the universe, that He rebuild it speedily in our days; Amen.

ORDER OF THE HAGGADAH

Prepare a *ke'arah* (tray) on the table, with three *matzot* one on the other: first the *Yisrael*, on it the *Levi* and on it the *Kohen*. Above all these place on the right side the *zeroa* (bone), and opposite to it—on the left side—the *beitzah* (egg); below these, in the center, the *maror*; [lower still,] below the bone place the *charoset*, and opposite to it—below the egg—the *karpas*; [below these,] under the *maror*, put the *chazeret* used for *korech*.

ORDER OF THE PESACH SEDER

קדש Kadesh: Recite the *Kiddush*. **Urechatz:** Washing the Hands. **Karpas:** Eating of the *Karpas*. **Yachatz:** Breaking the Middle *Matzah*. **Maggid:** Recital of Haggadah. **Rachtzah:** Washing the Hands [for the *Matzah*]. **Motzi:** Blessing of *Hamotzi* [over *Matzah*]. **Matzah:** Blessing over, and Eating of, *Matzah*. **Maror:** Blessing over, and Eating of, *Maror*. **Korech:** Eating combination of *Matzah* and *Maror*. **Shulchan Orech:** “Set Table” [Festive meal]. **Tzafun:** Eating the Hidden *Afikoman*. **Beirach:** *Birkat Hamazon* [Blessing after Meal]. **Hallel:** Recital of Psalms of Praise. **Nirtzah:** The *Seder* is accepted favorably.

KIDDUSH

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

קדש

כשחל יו"ט בשבת אומרים תחלה יום הששי:

יום הששי: « ויכלו השמים והארץ וכל צבאם: » ויכל אלהים
 ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי
 מכל מלאכתו אשר עשה: ג ויברך אלהים את יום השביעי ויקדש
 אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

בחול מתחילין כאן

סגרי מרגו ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:
 ברוך אתה יהוה אלהינו מלך העולם אשר בחר-
 בנו מכל עם ורוממנו מכל לשון וקדשנו
 במצותיו • ותתן לנו יהוה אלהינו באהבה (לשבת שבתות
 למנוחה) מועדים לשמחה • חגים וזמנים לששון
 את יום (לשבת השבת הנה ואת יום)

חג המצות

הנה • ואת יום טוב מקרא קדש הנה

זמן חרותנו

(באהבה) מקרא קדש זכר ליציאת מצרים • פי בנו
 בחרת ואותנו קדשת מכל העמים • (ושבת) ומועדי
 קדשך (לשבת באהבה וברצון) בשמחה ובששון הנחלתנו:
 ברוך אתה יהוה מקדש (השבת) ישראל והזמנים:

ברוך אתה יהוה אלהינו מלך העולם שהחיינו וקיימנו והגיענו
 לזמן הזה:

במוצאי שבת מקדשין יקנה"ז. יין. קידוש. נר. הברלה. זמן:

ברוך אתה יהוה אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יהוה אלהינו מלך העולם המבדיל בין
 קדש לחול • בין אור לחשך • בין ישראל

KADESH

When the festival occurs on Shabbat, say first "The sixth day..."

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

On a weekday begin here:

סברי Attention, Gentlemen!

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

ברוך Blessed are You, GOD, our God, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, GOD, our God, have given us in love (on Shabbat Shabbats for rest and) festivals for happiness, feasts and festive seasons for rejoicing, (on Shabbat this Shabbat day and)

the day of this Feast of Matzot,
and this Festival of holy convocation,
the Season of our Freedom,

(on Shabbat in love), a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy (on Shabbat Shabbat and) Festivals, (on Shabbat in love and favor,) in happiness and joy. Blessed are You, GOD, who sanctifies (on Shabbat the Shabbat and) Israel and the festive seasons.

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

At the conclusion of the Shabbat, the following blessings of *Havdalah* are to be said before the blessing "Who has granted us life...":

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

ברוך Blessed are You, GOD, our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six

לַעֲמִים • בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה • בֵּין
 קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּבִלְתָּ • וְאֶת־יוֹם
 הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קִדְשַׁת • הַבְּבִלְתָּ
 וְקִדְשַׁת אֶת־עַמּוֹךְ יִשְׂרָאֵל בְּקִדְשַׁתְךָ: בְּרוּךְ אַתָּה יְהוָה
 הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ: שֶׁחַיִּינוּ

שׁוּתָה הַכּוֹס בִּישִׁיבָה בְּהִסְבִּיבַת שְׂמַאל דְּרַךְ חֲרוּת:

וּרְחֵץ וְנוֹטֵל יָדָיו וְאִינוּ מְבַרֵךְ:

כֶּרֶפֶס נוֹטֵל פָּחוֹת מְכֻזֵּית כֶּרֶפֶס וְיִטְבּוֹל בְּמֵי מֶלַח אוֹ חוֹמֵץ וְיִבְרֵךְ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה:

יְכוּיֵן לְהוֹצִיא גַם הַמְרוֹר בְּבִרְכָה זוֹ:

יִחַץ וְיִקַּח מִצָּה הָאֲמֻצְעִית וְפּוֹרְסָה לְשָׁנִים חֶלֶק אֶחָד גָּדוֹל מִחֲבִירָו וְחֶלֶק הַגְּדוֹל יִנִּיחַ לֵאפִיקוֹמֵן וְהִקְטִין מִנִּיחַ בֵּין
 הַב' מִצּוֹת:

מְגִיד וּמַגְבִּיחַ הַקְּעָרָה שֵׁשׁ בָּהּ הַמִּצּוֹת וַיֹּאמֶר:

הֵא לַחֲמָא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם
 כֹּל דְּכַפִּין יִיתִי וְיִיכּוֹל • כֹּל דְּצָרִיךְ יִיתִי וְיִפְסַח •
 הַשְּׁתָּא הָכָא • לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל • הַשְּׁתָּא
 עֲבָדִין לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

מְסַלְקִין הַקְּעָרָה עִם הַמִּצּוֹת לְצַד אַחַר וּמוֹזְגִין לוֹ כּוֹס ב' וְכֹאן הֵבֵן שׁוֹאֵל מֶה נִשְׁתַּנָּה:

מֶה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת • שֶׁבְּכָל הַלֵּילוֹת
 אִין אָנוּ מְטַבְּלִין אֶפְיֵלוּ פַּעַם אַחַת • הַלֵּילָה הַזֶּה
 שְׁתֵּי פַּעַמִּים: שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ אוֹ מִצָּה
 הַלֵּילָה הַזֶּה כֹּל מִצָּה: שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר
 יְרֵקוֹת הַלֵּילָה הַזֶּה מְרוֹר: שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין
 בֵּין יוֹשְׁבֵינֵינוּ וּבֵין מְסַבִּין הַלֵּילָה הַזֶּה כֹּלְנוּ מְסַבִּין:

וּמְחַזְרִין הַקְּעָרָה וּמְגַלִּין מִקְצַת הַפֶּת וְאוֹמְרִים עֲבָדִים וְכוּ':

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ
 מִשָּׁם בְּיַד תּוֹקָה וּבְזֶרַע נְטוּיָה • וְאֵלָיו לֹא

workdays. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six workdays. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, GOD, who makes a distinction between holy and holy. [Continue with the blessing] “Who has granted us life...” [above.]

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

URECHATZ

Wash the hands without reciting the blessing.

KARPAS

Take less than a *kezayit* of the *karpas*, dip it into salt-water or vinegar, and recite the following blessing:

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

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

YACHATZ

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

MAGGID

Raise the tray with the *matzot* and say:

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

The tray with the *matzot* is moved aside, and the second cup is poured. Now the child asks “What makes this night different...”:

מה What makes this night different from all [other] nights? On all nights we need not dip even once, and on this night we do so twice! On all nights we eat chametz or matzah, and on this night, only matzah! On all nights we eat any kind of vegetables, and on this night, maror! On all nights we eat sitting upright or reclining, and on this night we all recline!

The tray is restored to its place with the *matzah* partly uncovered. Now we say “We were slaves...”:

עבדים We were slaves to Pharaoh in Egypt, and GOD, our God, took us out from there with a strong hand and with an

הוציא הקדוש ברוך הוא את-אבותינו ממצרים הרי
 אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים •
 ואפילו בלנו חכמים בלנו נבונים בלנו יודעים את-
 התורה מצוה עלינו לספר ביציאת מצרים • וכל
 המרבה לספר ביציאת מצרים הרי זה משבח :

מעשה ברבי אלעזר ורבי יהושע ורבי אלעזר בן
 עזריה ורבי עקיבא ורבי טרפון שהיו מסבים
 בבני ברק • והיו מספרים ביציאת מצרים כל אותו
 הלילה עד שבאו תלמידיהם ואמרו להם רבותינו
 הגיע זמן קריאת שמע של שחרית :

אמר רבי אלעזר בן עזריה הרי אני כבן שבעים שנה
 ולא זכיתי שתאמר יציאת מצרים בלילות עד
 שדרשה בן זומא • שנאמר למען תזכר את-יום צאתך
 מארץ מצרים כל ימי חייך • ימי חייך חיים • כל
 ימי חייך להביא הלילות • וחכמים אומרים ימי חייך
 העולם הזה • כל ימי חייך להביא לימות המשיח :

ברוך המקום • ברוך הוא • ברוך שנתן תורה לעמו
 ישראל • ברוך הוא • כנגד ארבעה בנים דברה
 תורה • אחד חכם • ואחד רשע • ואחד תם • ואחד
 שאינו יודע לשאול :

חכם מה הוא אומר מה העדת והחקים והמשפטים
 אשר צוה יהוה אלהינו אתכם ואף אתה אמור
 לו בהלכות הפסח אין מפטירין אחר הפסח אפיקומן :

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

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

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

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

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

רִשְׁעֵי מַה הוּא אוֹמֵר מָה הָעֲבוּדָה הַזֹּאת לָכֶם • לָכֶם •
 וְלֹא לוֹ • וּלְפִי שֶׁהוֹצִיא אֶת־עַצְמוֹ מִן הַכֶּלֶל
 בְּפֶרַךְ בְּעֶקֶר • וְאִם אֶתְּהָה הִקְהֵה אֶת־שִׁנּוּי וְאָמַר לוֹ
 בְּעֵבֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם • לִי וְלֹא לוֹ
 אֱלוֹ הָיָה שֵׁם לֹא הָיָה נִגְאָל:

תָּם מַה הוּא אוֹמֵר מַה זֹאת • וְאָמַרְתָּ אֵלָיו בְּחֻזֵּק יָד
 הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם מִבֵּית עֲבָדִים:

וְשִׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל אֶת פֶּתַח לוֹ שֶׁנֶּאֱמַר וְהִגַּדְתָּ
 לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבֹר זֶה עָשָׂה יְהוָה
 לִי בְּצֵאתִי מִמִּצְרָיִם:

יְכוּל מְרֹאשׁ חֲדָשׁ תִּלְמוּד לֹמַר בַּיּוֹם הַהוּא אִי בַּיּוֹם
 הַהוּא יְכוּל מִבְּעוֹד יוֹם תִּלְמוּד לֹמַר בְּעֵבֹר זֶה •
 בְּעֵבֹר זֶה לֹא אָמַרְתִּי אֱלֹא בְּשַׁעֲה שֵׁישׁ מִצָּה וּמְרוֹר
 מִנְּחִים לְפָנֶיךָ:

מִתְחַלְּהָ עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ וְעַכְשָׁיו
 קָרַבְנוּ הַמָּקוֹם לְעִבְדָתוֹ • שֶׁנֶּאֱמַר וַיֹּאמֶר
 יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
 בְּעֵבֶר הִנְהָר יֵשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תָּרַח אֲבִי אַבְרָהָם
 וְאֲבִי נְחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

וְאִלְמָח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הִנְהָר וְאוֹלְךָ
 אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וְאַרְבֶּ אֶת־זֶרְעוֹ וְאַתָּן לוֹ
 אֶת־יִצְחָק: וְאַתָּן לְיִצְחָק אֶת־יַעֲקֹב וְאַת־עֵשָׂו וְאַתָּן

*וארבה קרי

(א) שמות יב כו: (ב) שם יג ח: (ג) שם שם יד: (ד) שם שם ת: (ה) יהושע כו ב: (ו) שם שם ג: (ז) שם שם ד:

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

תם The simpleton, what does he say? “What is this?” Thus you shall say to him: “GOD took us out of Egypt, from the house of slaves, with a strong hand.”

ושאינו As for the one who does not know how to ask, you must initiate him, as it is said: “You shall tell your child on that day, ‘It is because of this that GOD acted for me when I left Egypt.’”

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

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

ואקה ““And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave

לַעֲשׂוֹ אֶת־הַחֵר שַׁעִיר לְרֵשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבְנָיו
יָרְדוּ מִצְרָיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל • בְּרוּךְ הוּא שֶׁהַקְדוּשׁ
בְּרוּךְ הוּא חָשַׁב אֶת־הַקֶּץ לַעֲשׂוֹת כְּמָה שֶׁאָמַר
לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים • שֶׁנֶּאֱמַר וַיֹּאמֶר
לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם
וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי
אֲשֶׁר יַעֲבָדוּ דָן אֲנֹכִי וְאַחֲרָי בֶן יֵצְאוּ בְּרִכּוּשׁ גָּדוֹל:

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

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ שְׁלֹא אֶחָד בְּלִבָּד עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ אֲלֵא שֶׁבְכַל־דָּוָר וְדָוָר עוֹמְדִים
עָלֵינוּ לְכַלּוֹתֵנוּ • וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

יעמיד הכוס ויגלה הפת:

צֵא וּלְמַד מִהַבְּקֵשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לַיַּעֲקֹב
אָבִינוּ • שֶׁפָּרְעָה לֹא גֵר אֲלֵא עַל הַזְּכָרִים וְלְבֶן
בְּקֵשׁ לַעֲקוֹר אֶת־הַכֹּל • שֶׁנֶּאֱמַר אֲרָמִי אָבִי
וַיֵּרַד מִצְרַיִמָּה וַיִּגַּר שָׁם בְּמִתִּי מֵעַט וַיְהִי שֵׁם לְגוֹי גָּדוֹל
עַצוֹם וְרַב:

וַיֵּרַד מִצְרַיִמָּה אָנוּס עַל פִּי הַדְּבָר • וַיִּגַּר שָׁם מְלֻמָּד
שְׁלֹא יָרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֲלֵא
לְגוֹר שָׁם • שֶׁנֶּאֱמַר וַיֹּאמְרוּ אֵל פָּרְעָה לְגוֹר בְּאֶרֶץ
כְּאֵנוּ כִּי אֵין מְרַעָה לַעֲשָׂן אֲשֶׁר לַעֲבָדֶיךָ כִּי כָבֵד הָרַעֲב
בְּאֶרֶץ כְּנַעַן וְעַתָּה יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ גִּשְׁן:

בְּמִתִּי מֵעַט כְּמָה שֶׁנֶּאֱמַר בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ

(א) בראשית טו יג: (ב) שם שם יד: (ג) דברים כו ה: (ד) בראשית מז ד: (ה) דברים י כב:

Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt.”

ברוך Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the Covenant between the Portions, as it is said: “And He said to Abraham, ‘You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth.’”

According to the instructions of R. Isaac Luria, the cup is now to be raised and the *matzot* to be covered.

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

Put down the cup and uncover the *matzah*.

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

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

במותי “*Few in number*”—as it is said: “Your fathers went down to Egypt with seventy persons, and now, GOD, your God, has

אֲבֹתֶיךָ מִצְרַיִם וְעַתָּה שְׂמוֹךְ יְהוָה אֱלֹהֶיךָ כְּבוֹכְבֵי
הַשָּׁמַיִם לָרֹב: וַיְהִי שֵׁם לְגוֹי מְלֻמֵּד שְׁהוּ יִשְׂרָאֵל
מִצִּיּוֹנִים שֵׁם: גְּדוֹל עֲצוּם כְּמָה שֶׁנֶּאֱמַר וּבְנֵי יִשְׂרָאֵל
פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא הָאָרֶץ
אֹתָם: וְרַב כְּמָה שֶׁנֶּאֱמַר וְאָעֲבֹר עֲלֶיךָ וְאֶרְאֶךָ
מִתְבוֹסֶסֶת בְּדַמְיֶךָ וְאֶמַר לְךָ בְּדַמְיֶךָ חַי וְאֶמַר לְךָ
בְּדַמְיֶךָ חַי: רַבָּה פְּצֻמַּח הַשְּׂדֵה נִתְתִּיךָ וַתִּרְבֵּי
וַתִּגְדְּלֵי וַתְּבוֹאֵי בְּעַדֵי עַדִּים שְׂדִים נִכְנֹו וּשְׁעָרַי צִמַּח
וְאֵת עֶרְם וְעָרִיה:

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עֲלֵינוּ עֲבֹדָה קָשָׁה: וַיִּרְעוּ
אֹתָנוּ הַמִּצְרִים כְּמָה שֶׁנֶּאֱמַר הִבֵּה נִתְחַפְּמָה לוֹ פֶּן יִרְפֶּה
וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל־שִׁנְאֵינוּ וְנִלְחַם בָּנוּ
וְעָלָה מִן הָאָרֶץ: וַיַּעֲנוּנוּ כְּמָה שֶׁנֶּאֱמַר וַיִּשְׁיִמוּ עָלָיו שְׂרֵי מַסִּים
לְמַעַן עַנּוֹתוֹ בְּסִבְלָתָם וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפָרְעָה אֶת־פֶּתָם וְאֶת־
רַעְמִסִּם: וַיִּתְּנוּ עֲלֵינוּ עֲבֹדָה קָשָׁה כְּמָה שֶׁנֶּאֱמַר וַיַּעֲבֹדוּ מִצְרַיִם
אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעֲבֹדָה קָשָׁה בְּחֹמֶר
וּבִלְבָנִים וּבְכֹל־עֲבֹדָה בַּשֶּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר עֲבָדוּ
בָּהֶם בְּפָרֶךְ:

וְנִצְעַק אֱלֹהֵי יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־
קִלְנוּ וַיִּרְא אֶת־עֲנִינוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחֲצֵנוּ:
וְנִצְעַק אֱלֹהֵי יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ כְּמָה שֶׁנֶּאֱמַר וַיְהִי
בַּיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיִּאָּנְחוּ בְנֵי
יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים
מִן הָעֲבֹדָה:

וַיִּשְׁמַע יְהוָה אֶת־קוֹלָנוּ כְּמָה שֶׁנֶּאֱמַר וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם

(א) דברים כו: (ב) שמות א: (ג) יחזקאל טו: (ד) שם שם: (ה) שמות א: (ו) שם א: (ז) שם שם: (ח) שם שם יד: (ט) שם ב: כג: (י) שם ב: כד:

made you as numerous as the stars of heaven.” *“And he became there a nation”*—this teaches that Israel was distinctive there. *“Great, mighty”*—as it is said: “And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them.” *“And numerous”*—as it is said: “I passed over you and saw you wallowing in your bloods, and I said to you, ‘By your blood you shall live,’ and I said to you, ‘By your blood you shall live!’ I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful, your bosom fashioned and your hair grown long, but you were naked and bare.”

וירעו **“The Egyptians treated us badly and they made us suffer, and they put hard work upon us.”** *“The Egyptians treated us badly”*—as it is said: “Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land.” *“And they made us suffer”*—as it is said: “They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Raamses.” *“And they put hard work upon us”*—as it is said: “The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks, and with all manner of service in the field; all their work which they made them perform with rigor.”

ונצעק **“And we cried out to GOD, the God of our fathers, and GOD heard our voice and saw our suffering, our labor and our oppression.”** *“And we cried out to GOD, the God of our fathers”*—as it is said: “During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. and their cry for help from their servitude rose up to God.”

וישמע *“And GOD heard our voice”*—as it is said: “And God

וַיִּזְכֹּר אֱלֹהִים אֶת־פְּרִיתוֹ אֶת־אֲבֹתָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב :
וַיֵּרָא אֶת־עַנְיָנוּ זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ כְּמֵה שֶׁנֶּאֱמַר וַיֵּרָא אֱלֹהִים
אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים :

וְאֶת־עַמְלָנוּ אֵלֶּי הַבְּנִים כְּמֵה שֶׁנֶּאֱמַר כָּל הַבֶּן הַיְלֹד הַיְאֹרֶה
תִּשְׁלִיכֻהוּ וּבְרֵיהֶת תַּחֲיוֹן : וְאֶת־לֶחֶצְנוּ זֶה הַדְּחַק כְּמֵה
שֶׁנֶּאֱמַר וְגַם רֵאִיתִי אֶת־הַלְחָץ אֲשֶׁר מִצְרַיִם לוֹחֲצִים אֹתָם :
וַיִּזְצִיאָנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרֵעַ נְטוּיָה וּבְמָרָא גְדוֹל
וּבְאֹתוֹת וּבְמִפְתֵּיִם : וַיִּזְצִיאָנוּ יְהוָה מִמִּצְרַיִם לֹא עַל יְדֵי
מְלָאָךְ וְלֹא עַל יְדֵי שָׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ אֱלֹהֵי הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּכַבּוֹדוֹ וּבְעֲצָמוֹ • שֶׁנֶּאֱמַר וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה
וְהַפִּיתִי כַל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאֲדָם וְעַד בְּהֵמָה וּבְכָל־אֲרֵהֵי
מִצְרַיִם אֲעִשֶׂה שְׁפָטִים אֲנִי יְהוָה : וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא
מְלָאָךְ • וְהַפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא שָׂרָף • וּבְכָל־
אֲרֵהֵי מִצְרַיִם אֲעִשֶׂה שְׁפָטִים אֲנִי וְלֹא הַשְּׁלִיחַ • אֲנִי יְהוָה • אֲנִי
הוּא וְלֹא אֲחֵר :

בְּיַד חֲזָקָה זֶה הַדְּבָר כְּמֵה שֶׁנֶּאֱמַר הִנֵּה יַד יְהוָה הוֹיָה בְּמִקְנֶךָ
אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבְצֹאן דָּבָר
בְּבֵד מֵאֹד : וּבְזֹרֵעַ נְטוּיָה זֶה הַחֶרֶב כְּמֵה שֶׁנֶּאֱמַר וַחֲרַבּוּ שְׁלֹופֵה
בִּידוֹ נְטוּיָה עַל יְרוּשָׁלַיִם • וּבְמָרָא גְדוֹל זֶה גְלוּי שְׂכִינָה כְּמֵה שֶׁנֶּאֱמַר
אִז הִנֵּסָה אֱלֹהִים לָבֵא לָקַחַת לֹו גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בְּאֹתוֹת
וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֹרֵעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים
כָּל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ : וּבְאֹתוֹת
זֶה הַמַּטָּה כְּמֵה שֶׁנֶּאֱמַר וְאֶת־הַמַּטָּה הַזֶּה תִּקַּח בְּיַדְךָ אֲשֶׁר
תַּעֲשֶׂה־בּוֹ אֶת־הָאֹתוֹת : וּבְמוֹפְתִים זֶה הַדָּם כְּמֵה שֶׁנֶּאֱמַר וְנִתְּתִי
מוֹפְתִים בְּשָׁמַיִם וּבְאֶרֶץ

באמירת דם ואש ותמרות עשן ישפוך ג' שפיקות ואין ליטול באצבע לשפוך כ"א בכוס עצמו וישפוך לתוך כלי שבור (ויכוין שהכוס הוא סוד המלכות ושופך מהיין שבתוכו סוד האף והזעם שבה ע"י כח הבינה לתוך כלי שבור סוד הקליפה שנקראת ארוך):

דָּם וָאֵשׁ וְתַמְרוֹת עֵשֶׂן :

א) שמות ב כה: (ב) שם א כב: (ג) שם ט: (ד) דברים כו: (ה) שמות יב: (ו) שם ט: (ז) ד"ה כא טו: (ח) דברים ד לד: (ט) שמות ד יז: (י) יואל ג (הוא פסוק אחד. דם וכר):

heard their groaning, and God remembered His covenant with Abraham, Isaac and Jacob.”

וירא “*And He saw our suffering*”—this refers to the separation of husband and wife, as it is said: “God saw the children of Israel, and God took note.”

ואת “*Our labor*”—this refers to the children, as it is said: “Every boy that is born you shall throw into the river, and every girl you shall keep alive.” “*And our oppression*”—this refers to the pressure, as it is said: “I have seen the oppression with which the Egyptians oppress them.”

ויוציאנו “**GOD took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.**” “*GOD took us out of Egypt*”—not through an angel, not through a *seraph* and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself! Thus it is said: “On that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I—GOD.” “I will pass through the land of Egypt,” I and not an angel. “And I will smite every first-born in the land of Egypt,” I and not a *seraph*. “And I will carry out judgments against all the gods of Egypt,” I and not a messenger. “I—GOD,” it is I, and none other!

ביד “*With a strong hand*”—this refers to the pestilence, as it is said: “Behold, the hand of GOD will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence.” “*And with an outstretched arm*”—this refers to the sword, as it is said: “His sword was drawn in his hand, stretched out over Jerusalem.” “*And with a great manifestation*”—this refers to the revelation of the *Shechinah* (Divine Presence), as it is said: “Has any god ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that GOD, your God, did for you in Egypt before your eyes!” “*And with signs*”—this refers to the staff, as it is said: “Take into your hand this staff, with which you shall perform the signs.” “*And wonders*”—this refers to the blood, as it is said: “And I shall show wonders in heaven and on earth—

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

דם Blood, and fire and pillars of smoke.”

דָּבָר אַחַר בְּיַד חֲזָקָה שְׁתִּים • וּבְזִרְעַ נְמוּיָה שְׁתִּים • וּבְמִזְרָא
גָּדֵל שְׁתִּים • וּבְאֵתוֹת שְׁתִּים • וּבְמִפְתִּים שְׁתִּים :

אֵלּוּ עֶשֶׂר מִבּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְוִים
בְּמִצְרַיִם • וְאֵלּוּ הֵן :

באמירת עשר מכות ישפוך עשר שפיקות מהכוס עצמו כנ"ל (ויכוין בשפיקה גם כן כנ"ל) ומה שנשאר בכוס (נעשה
סוד יין המשמח לכך) לא ישפוך אלא יוסיף יין:

דִּם • צְפֻרְדַּע • כְּנָם • עָרוֹב • דְּבָר • שְׁחִין • בְּרָד •
אַרְבֶּה • חִשְׁךְ • מִבַּת בְּכוֹרוֹת :

רַבִּי יְהוּדָה הֵיךְ נֹתֵן בָּהֶם סְמָנִים :

דְּצִ"ד • עַד"ש • בְּאַח"ב :

רַבִּי יוֹסֵי הַגָּלִילִי אוֹמֵר מִנֵּן אֶתְּהָ אוֹמֵר שְׁלָקוּ הַמִּצְרַיִם בְּמִצְרַיִם
עֶשֶׂר מִבּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מִבּוֹת • בְּמִצְרַיִם מָה הוּא
אוֹמֵר וַיֹּאמְרוּ הַחֲרָטָמִם אֶל־פְּרַעֲהוּ אֲצַפֵּעַ אֱלֹהִים הִיא • וְעַל הַיָּם
מָה הוּא אוֹמֵר וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְהוָה
בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְיִנוּ בִּיהוָה וּבְמִשְׁחָה עַבְדּוֹ :
בְּמָה לָקוּ בְּאֲצַפֵּעַ עֶשֶׂר מִבּוֹת • אֲמֹר מֵעַתָּה בְּמִצְרַיִם לָקוּ עֶשֶׂר
מִבּוֹת • וְעַל הַיָּם לָקוּ חֲמִשִּׁים מִבּוֹת :

רַבִּי אֱלִיעֶזֶר אוֹמֵר מִנֵּן שְׁבַל־מִכָּה וּמִכָּה שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְוִים בְּמִצְרַיִם הֵיךְ
שֶׁל אַרְבַּע מִבּוֹת שֶׁנֶּאֱמַר יִשְׁלַח בָּם חֲרוֹן אַפּוֹ עֲבָרָה
וְזַעַם וְצָרָה מִשְׁלַחַת מִלְּאֲכֵי רָעִים : עֲבָרָה אַחַת • וְזַעַם
שְׁתֵּים • וְצָרָה שְׁלֹשׁ • מִשְׁלַחַת מִלְּאֲכֵי רָעִים אַרְבַּע •
אֲמֹר מֵעַתָּה בְּמִצְרַיִם לָקוּ אַרְבָּעִים מִבּוֹת • וְעַל הַיָּם
לָקוּ מֵאַתִּים מִבּוֹת :

רַבִּי עֲקִיבָא אוֹמֵר מִנֵּן שְׁבַל־מִכָּה וּמִכָּה שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְוִים בְּמִצְרַיִם הֵיךְ

(א) שמות ח טו: (ב) שם יד לא: (ג) תהלים עח מט:

דבר Another explanation: “Strong hand” indicates two [plagues]; “Outstretched arm,” another two; “Great manifestation,” another two; “Signs,” another two; and “Wonders,” another two.

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

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

דם Blood. Frogs. Lice. Wild Beasts. Pestilence. Boils. Hail. Locust. Darkness. Slaying of the Firstborn.

רבי Rabbi Yehudah referred to them by acronyms:

דצ"ך DeTzaCh (blood, frogs, lice); **ADaSh** (beasts, pestilence, boils); **BeAChaV** (hail, locust, darkness, firstborn).

רבי Rabbi Yosai the Gallilean said: “How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea? In Egypt it says of them, ‘The magicians said to Pharaoh “This is the finger of God.”’ At the sea it says, ‘Israel saw the great hand that GOD laid against Egypt; and the people feared GOD, and they believed in GOD and in His servant Moses.’ Now, how often were they smitten by ‘the finger’? Ten plagues! Thus you must now say that in Egypt they were struck by ten plagues, and at the sea they were stricken by fifty plagues.”

רבי Rabbi Eliezer said: “How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues? For it is said: ‘He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil’: ‘Fury,’ is one; ‘indignation,’ makes two; ‘trouble,’ makes three; ‘discharge of messengers of evil,’ makes four. Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.”

רבי Rabbi Akiva said: “How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? For it is said: ‘He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil’: ‘His fierce anger,’ is one; ‘fury,’ makes two; ‘indignation,’ makes three; ‘trouble,’ makes four; ‘discharge of messengers of evil,’ makes five. Thus you must now say that in Egypt they were

שֶׁל חֲמִשׁ מִכּוֹת • שֶׁנֶּאֱמַר יִשְׁלַח בָּם חֲרוֹן אַפּוֹ עֲבָרָה
וְזַעַם וְצָרָה מִשְׁלַחַת מִלְּאֲכֵי רָעִים • חֲרוֹן אַפּוֹ אַחַת •
עֲבָרָה שְׁתַּיִם • וְזַעַם שְׁלֹשׁ • וְצָרָה אַרְבַּע • מִשְׁלַחַת
מִלְּאֲכֵי רָעִים חֲמִשׁ • אָמור יַמְעִתָּהּ בְּמִצְרַיִם לְקוֹ
חֲמִשִּׁים מִכּוֹת • וְעַל הַיָּם לְקוֹ חֲמִשִּׁים וּמֵאֵתַיִם מִכּוֹת :

בְּמָה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלִינוּ :

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים דִּינּוּ :
אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם דִּינּוּ :
אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם וְלֹא הִרְג אֶת־בְּכוֹרֵיהֶם דִּינּוּ :
אֱלוֹ הִרְג אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מִזְבֵּחַ דִּינּוּ :
אֱלוֹ נָתַן לָנוּ אֶת־מִזְבֵּחַ וְלֹא קָרַע לָנוּ אֶת־הַיָּם דִּינּוּ :
אֱלוֹ קָרַע לָנוּ אֶת־הַיָּם וְלֹא הֵעֵבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב דִּינּוּ :
אֱלוֹ הֵעֵבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב וְלֹא שָׁקַע צָרִינוּ בְּתוֹכוֹ דִּינּוּ :
אֱלוֹ שָׁקַע צָרִינוּ בְּתוֹכוֹ וְלֹא סָפַק צָרָכֵנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה דִּינּוּ :
אֱלוֹ סָפַק צָרָכֵנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֵאֱכִילָנוּ אֶת־הַמֶּן דִּינּוּ :
אֱלוֹ הֵאֱכִילָנוּ אֶת־הַמֶּן וְלֹא נָתַן לָנוּ אֶת־הַשֶּׁבֶת דִּינּוּ :
אֱלוֹ נָתַן לָנוּ אֶת־הַשֶּׁבֶת וְלֹא קָרַבְנוּ לְפָנֵי הַר־סִינַי דִּינּוּ :
אֱלוֹ קָרַבְנוּ לְפָנֵי הַר־סִינַי וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה דִּינּוּ :
אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל דִּינּוּ :
אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת־בֵּית־הַבְּחִירָה דִּינּוּ :

עַל־אֶחָת בְּמָה וּבְמָה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמָקוֹם עָלִינוּ •
שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם • וְעָשָׂה בָּהֶם שְׁפָטִים • וְעָשָׂה בְּאֱלֹהֵיהֶם •
וְהִרְג אֶת־בְּכוֹרֵיהֶם • וְנָתַן לָנוּ אֶת־מִזְבֵּחַ • וְקָרַע לָנוּ אֶת־הַיָּם •
וְהֵעֵבִירָנוּ בְּתוֹכוֹ בְּחֶרֶב • וְשָׁקַע צָרִינוּ בְּתוֹכוֹ • וְסָפַק צָרָכֵנוּ
בְּמִדְבָּר אַרְבָּעִים שָׁנָה • וְהֵאֱכִילָנוּ אֶת־הַמֶּן • וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת •
וְקָרַבְנוּ לְפָנֵי הַר־סִינַי • וְנָתַן לָנוּ אֶת־הַתּוֹרָה • וְהִכְנִיסָנוּ לְאֶרֶץ
יִשְׂרָאֵל • וּבָנָה לָנוּ אֶת־בֵּית־הַבְּחִירָה לְכַפֵּר עַל פְּלִעֲוֹנוֹתֵינוּ :

struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.”

כמה [Note] how many levels of favors the Omnipresent One has bestowed upon us!

א If He had brought us out from Egypt, and had not carried out judgments against them —*Dayenu*, it would have sufficed us!

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

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

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

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

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

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

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

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

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

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

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

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

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

ע Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the *Beit Habechirah* to atone for all our sins.

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְּבָרִים
אֵלוֹ בְּפֶסַח לֹא יֵצֵא יְדֵי חוֹבְתוֹ • וְאֵלוֹ הֵן : פֶּסַח •
מִצֵּה • וּמְרוֹר :

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵן שְׁבִית־הַמִּקְדָּשׁ קִיָּם עַל־שׁוֹם
מָה • עַל־שׁוֹם שֶׁפֶסַח הַמָּקוֹם עַל־פְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם •
שֶׁנֶּאֱמַר וְאִמְרַתֶּם זִכַּח פֶּסַח הוּא לִיהוָה אֲשֶׁר פֶּסַח עַל־פְּתֵי בְנֵי
יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־פְּתֵינוּ הִצִּיל וַיִּקַּד
הָעַם וַיִּשְׁתַּחֲוּוּ :

נוטל הפרוסה בידו ויאמר:

מִצֵּה זֶה שֶׁאֵנּוּ אוֹכְלִים עַל־שׁוֹם מָה • עַל־שׁוֹם שְׁלֹא הִסְפִּיק בְּצִקָּת
שֶׁר אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲרֵיהֶם מִלֶּךְ מִלְּכֵי־
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאֹלָם • שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת־הַבֶּצֶק
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת כִּי לֹא חָמֵץ כִּי גִרְשׁוּ מִמִּצְרַיִם
וְלֹא יִכְרוּ לְהַתְמַהֵמָה וְגַם צִדָּה לֹא עָשׂוּ לָהֶם :

נוטל המרור בידו ויאמר:

מְרוֹר זֶה שֶׁאֵנּוּ אוֹכְלִים עַל־שׁוֹם מָה • עַל־שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִם
אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם • שֶׁנֶּאֱמַר וַיִּמְרָרוּ אֶת־חַיֵּיהֶם
בְּעַבְדָּה קָשָׁה בְּחָמֹר וּבִלְבָנִים וּבְכַל־עֲבוּדָה בַּשָּׂדֶה אֶת כָּל־
עַבְדֹתֶם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ :

בְּכַל־דָּוָר וְדָוָר חֵיב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ כְּאֵלוֹ הוּא יֵצֵא
מִמִּצְרַיִם • שֶׁנֶּאֱמַר וְהַגְדַּת לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר
זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם : לֹא אֶת־אֲבוֹתֵינוּ בְּלֶכֶד גָּאֵל
הַקְּדוֹשׁ בְּרוּךְ הוּא מִמִּצְרַיִם אֶלֶּא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם • שֶׁנֶּאֱמַר
וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אוֹתָנוּ לְרֵת לָנוּ אֶת־הָאָרֶץ
אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ :

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

לְפִיכֶךָ אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר
לְרוֹמֵם לְחַדֵּר לְבָרֵךְ לְעֹלָה וּלְקַדְּשׁ • לְמִי

(א) שמות יב כו: (ב) שם שם לט: (ג) שם א יד: (ד) שם יג ה: (ה) דברים ז כג:

רַבֵּן Rabbān Gamliel used to say: “Whoever does not discuss the following three things on Pesach has not fulfilled his duty, namely: **Pesach** (the Pesach-sacrifice); **Matzah** (the unleavened bread); **Maror** (the bitter herbs).”

פֶּסַח Pesach—the Pesach-lamb that our fathers ate during the time of the Beit Hamikdash—for what reason [did they do so]? Because the Omnipresent passed over our fathers’ houses in Egypt, as it is said: “You shall say, ‘It is a Pesach-offering to GOD, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses.’ And the people bowed and prostrated themselves.”

Take the broken *matzah* into your hand and say:

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

Take the *maror* into your hand and say:

מָרוֹר This **maror** that we eat—for what reason? Because* the Egyptians embittered our fathers’ lives in Egypt, as it is said: “They made their lives bitter with hard work, with mortar and with bricks, and with all manner of service in the field; all their work which they made them perform with rigor.”

בְּכָל In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: “You shall tell your child on that day, ‘It is because of this that GOD acted for me when I left Egypt.’” The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: “It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers.”

Cover the *matzah* and raise the cup. The cup is to be held in the hand until the completion of the blessing, “Who has redeemed us . . .”

לְפִיכָךְ Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who

שְׁעֵשֶׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֶּה • הוֹצִיאָנוּ
 מֵעֲבָדוֹת לְחֵרוֹת • מִיַּגוֹן לְשִׂמְחָה • וּמֵאֲכָל לְיוֹם טוֹב •
 וּמֵאֲפֵלָה לְאוֹר גְּדוֹל • וּבְשִׁעְבוֹד לְגֵאֲלָה • וְנֹאמֵר
 לְפָנָיו הַלְלוּיָהּ :

« הַלְלוּיָהּ | הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה :
 ב יְהִי שֵׁם יְהוָה מְבָרַךְ מֵעַתָּה וְעַד־עוֹלָם :
 ג מִמְזוֹרַח־שָׁמֶשׁ עַד־מְבוֹאוֹ מְהֵלֵל שֵׁם יְהוָה : ד רַם עַל־
 כָּל־גּוֹיִם | יְהוָה עַל־הַשָּׁמַיִם כְּבוֹדוֹ : ה מִי בִיהוָה אֱלֹהֵינוּ
 הַמְּגַבִּיהִי לְשֵׁבֶת : ו הַמְּשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ :
 ז מְקִימֵי מַעְפָּר דָּל מֵאֲשַׁפֵּת יָרִים אֲבוֹן : ח לְהוֹשִׁיבֵי
 עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ : ט מוֹשִׁיבֵי | עֵקֶרֶת הַבַּיִת
 אִם־הַבָּנִים שִׂמְחָה הַלְלוּיָהּ :

« בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיַּת יַעֲקֹב מֵעַם לֵעָז :
 ב הִיָּתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְשַׁלּוֹתָיו :
 ג תִּים רָאָה וַיִּנֶּם תִּירֵדֵן יִסָּב לְאַחֹר : ד הַהָרִים רָקְדוּ
 כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן : ה מַה־לָּךְ תִּים כִּי תִנוּס תִּירֵדֵן
 תִּסָּב לְאַחֹר : ו הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבְנֵי־
 צֹאן : ז מִלְּפָנֵי אֲדוֹן חוֹלֵי אָרֶץ מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב :
 ח הַהֶפְכִי הַצּוֹר אֲגַם־מַיִם חֲלָמִישׁ לְמַעֲיָנו־מַיִם :

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם אֲשֶׁר גָּאֲלָנוּ
 וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם וְהַגִּיעָנוּ הַלְלִיָּהּ
 הוֹה לְאֶכְל־בּוֹ מִצָּה וּמְרוֹר • כֵּן יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי
 אֲבוֹתֵינוּ יַגִּיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים הַבָּאִים
 לְקִרְאָתָנוּ לְשָׁלוֹם שְׂמֵחִים כְּבָנֵי עִירָךְ וְשָׂשִׂים

did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, from mourning to festivity, from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him: Halleluyah—Praise God!

הללויה Halleluyah—Praise God! Offer praise, you servants of GOD; praise the name of GOD. May GOD's name be blessed from now and to all eternity. From the rising of the sun to its setting, GOD's Name is praised. GOD is high above all nations; His glory is over the heavens. Who is like GOD, our God, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah—praise God!

בצאת When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like young sheep? [We do so] before the Master, the Creator of the earth, before the God of Jacob, who turns the rock into a pool of water, the flint-stone into a spring of water.

ברוך Blessed are You, GOD, our God, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, GOD, our God and God of our fathers, enable us to attain other holidays and festivals that will come to us in peace—with happiness in the rebuilding of Your city, and

בַּעֲבוּדֶתְךָ וְנֹאכַל שָׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים
 (במוצאי שבת מן הפסחים ומן הזבחים) אֲשֶׁר יִגִּיעַ דָּמָם עַל קִוַּי
 מִזְבִּיחֶךָ לְרִצּוֹן וְנִזְדָּה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל
 פְּדוּת נַפְשֵׁינוּ: בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל:

ומברך ושותה בהסיבה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

רחצה ואחר כך נוטל ידיו ומברך על נטילת ידים:

מוציא ויקח המצות כסדר שהניחם הפרוסה בין שתי השלימות ויאחזם בידו ויברך:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

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

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

ואח"כ יבצע כזית מכל אחד משתיהן ויאכלם ביחד ובהסיבה:

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
 אֲכִילַת מַרֹּר: ויאכלנו בלי הסיבה:

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

בֵּן עֲשֵׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הַזֶּה קַיָּם הָיָה פּוֹרֵךְ פֶּסַח מַצָּה וּמַרֹּר
 וְאוֹכֵל בִּיחָד • בְּמוֹ שֶׁנֶּאֱמַר עַל מִצּוֹת וּמְרֹאָרִים יֵאכְלֶהוּ:

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

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

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

ברך ואח"כ מוזגין כוס שלישי ואומר עליו בהמ"ז:

(א במדבר ט יא:



with rejoicing in Your service [in the *Beit Hamikdash*]. Then we shall eat of the sacrifices and of the Pesach-offerings (On Saturday night: of the Pesach-offerings and of the sacrifices) whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, GOD, who redeemed Israel.

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

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

RACHTZAH

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

MOTZI

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

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

MATZAH

Do not break anything off the *matzot*. First put down the third *matzah* (the bottom one), and recite the following blessing over the broken *matzah* and the top one before breaking them. When reciting the following blessing have in mind that it refers also to the eating of the “sandwich” of *korech*—which will be made with the third *matzah*—and also to the eating of the *afikoman*.

ברוך Blessed are You, GOD, our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the eating of *matzah*. [Now break off a *kezayit* from each of the two *matzot* held, and eat the two pieces together in reclining position.]

MAROR

Now take a *kezayit* of the *maror*, dip it into the *charoset*—then shake off the *charoset* that stuck to it, so that the bitter taste will not be neutralized. Recite the following blessing:

ברוך Blessed are You, GOD, our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the eating of *maror*. [Now eat the *maror*, without reclining.]

KORECH

Take the third *matzah*, and take also a *kezayit* of the *chazeret* which is to be dipped into *charoset*. Combine the two [like a sandwich], and say the following:

כן Thus did Hillel do at the time of the Beit Hamikdash: he would combine the Pesach-offering, *matzah* and *maror* and eat them together, as it is said: “They shall eat it with *matzot* and bitter herbs.”

Now eat them together (in reclining position. *Tur* and *Shulchan Aruch*, sect. 465. Gloss from the Siddur of the author of *Tzemach Tzedek*).

SHULCHAN ORECH

Now eat and drink according to your need. One may drink wine between the second and third cups.

TZAFUN

After the above, take the *afikoman* and divide it among all the members of the household, by giving everyone a *kezayit*. Take care not to drink after the *afikoman*. It is to be eaten in reclining position, and this ought to be done before midnight.

BEIRACH

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



א **נְשִׂיר** הַמַּעֲלוֹת בְּשׁוֹב יְהוָה אֶת־שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים:
 ב אִזּוּ יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ בְּנוֹיִם
 הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי: ג הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ
 הֵינּוּ שְׂמֹחִים: ד שׁוֹבָה יְהוָה אֶת־שְׁבִיתָנוּ כַּאֲפִיקִים בְּנֹגֵב:
 ה הַזְרָעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: ו הַלֶּחֶם יֵלֶךְ | וּבִכְהָ נִשְׂא מִשְׁדֵּךְ־
 הַזֶּרַע בְּאֵיבָא בְּרִנָּה נִשְׂא אֶלְמָתָיו:

א **לְבַגֵּי־קָרַח** מְזֻמָּר שִׁיר יְסוּדָתוֹ בְּהַר־רֵי־קֹדֶשׁ: ב אֲהַב יְהוָה
 שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכָּנֹת יַעֲקֹב: ג נִכְבְּדוֹת מְדַבֵּר בְּךָ
 עִיר הָאֱלֹהִים סֶלָה: ד אֲזַכִּיר | רַחֵב וּבָבֶל לַיְדָעִי הִנֵּה פְלִשְׁתַּי
 וְצוּר עִם־כּוֹשׁ זֶה יִלְד־שָׁם: ה וּלְצִיּוֹן יֹאמַר אִישׁ וְאִישׁ יִלְד־בָּהּ
 וְהוּא יְכוֹנְנָה עַלְיוֹן: ו יְהוָה יִסְפֵּר בְּכַתוּב עַמִּים זֶה יִלְד־שָׁם סֶלָה:
 ז וְשָׂרִים כְּחַלְלִים כָּל מַעֲנֵי בְךָ:

א **אֲבָרְכָה** אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְלֹתוֹ בְּפִי: סוּף דְּבַר
 הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים יִרְאֵה וְאֶת־מַצּוֹתָיו שְׂמֹר כִּי־זֶה
 כָּל־הָאָדָם: תִּהְלֹת יְהוָה יְדַבֵּר־פִּי וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ
 לְעוֹלָם וָעֶד: וְאֲנַחְנוּ | נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

קודם מים אחרונים יאמר פסוק זה:

זֶה | חֶלֶק־אָדָם רִשְׁעֵי מַאֲלֵהִים וְנַחֲלַת אִמְרוּ מֵאֵל:

ואחר מים אחרונים יאמר פסוק זה:

וַיְדַבֵּר אֵלַי זֶה הַשְּׁלָחוֹן אֲשֶׁר לִפְנֵי יְהוָה:

אם מברכין בזימון אומר המברך:

הַב לָן וְנִבְרַךְ:

(או בל"א רבותי מיר וועלן בענטשן):

ועונין המסובין יהי שם יהוה מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:
 המברך אומר פְּרִשׁוֹת מְרֻנָּן וּרְבִנָּן וְרַבּוּתֵי נְבָרֵךְ שְׂאֵבְלָנוּ מִשְׁלוֹ:
 ועונין המסובין בְּרוּךְ שְׂאֵבְלָנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵינּוּ:
 ומי שלא אכל עמהם עונה בְּרוּךְ וּמְבָרַךְ שְׂמוֹ תָּמִיד לְעוֹלָם וָעֶד:
 ואם הם עשרה אומר המברך נְבָרֵךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלוֹ:
 ועונין המסובין בְּרוּךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵינּוּ:
 ומי שלא אכל עונה בְּרוּךְ אֱלֹהֵינוּ וּמְבָרַךְ שְׂמוֹ תָּמִיד לְעוֹלָם וָעֶד:

(א) תהלים קכז: (ב) שם פז: (ג) שם לד: (ד) קהלת יב יג: (ה) תהלים קמה כא: (ו) שם קטו יח: (ז) איוב כ כט: (ח) יחזקאל מא כב:



שיר A Song of Ascents. When GOD will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, “GOD has done great things for these.” GOD has done great things for us; we were joyful. GOD, return our exiles as streams in the Negev. Those who sow in tears will reap with joyous song. He goes along weeping, carrying the bag of seed; he will surely come [back] with joyous song, carrying his sheaves.

לכני A Psalm by the sons of Korach, a song whose foundation is in the holy mountains. GOD loves the gates of Zion more than all the dwelling-places of Jacob. Glorious things are spoken of you, O city of God. I will make mention of Rahab and Babylon unto those that know me; behold Philistia and Tyre, as well as Cush, “This one was born there.” But of Zion it will be said, “This man and that man was born there,” and He, the Most High, will establish it. GOD will count the register of the nations, “This one was born there.” Selah. Singers and dancers alike [will chant], “All my inner thoughts are of you.”

אברכה I will bless GOD at all times; His praise is always in my mouth. The ultimate conclusion, all having been heard: fear God and observe His commandments, for this is the whole of man. My mouth will utter the praise of GOD, and all flesh shall bless His holy Name forever and ever. And we will bless GOD from now and forever. Halleluyah—praise God!

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

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

After *mayim acharonim*, the following verse is said:

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

When the Blessing after the Meal is said with a quorum of three or more, the leader begins:

רבותי Gentlemen, let us say the Blessings.

The others respond:

יהי May the Name of GOD be blessed from now and to all eternity.

The leader repeats the response and continues:

ברשות With your permission, esteemed gentlemen,

In the following paragraphs, If there is a quorum of ten, insert our God

נברך let us bless Him (our God) of whose bounty we have eaten.

The others respond:

ברוך Blessed be He (our God) of whose bounty we have eaten and by whose goodness we live. [The leader repeats this response.]

Those present who did not partake of the meal respond:

ברוך Blessed be He (our God) and praised be His Name always, forever and ever.



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הֵן אֶת־
הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא
נוֹתֵן לָחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ: וּבְטוּבוֹ
הַגָּדוֹל עִמָּנוּ תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יַחֲסִר־לָנוּ מִזֶּן
לְעוֹלָם וָעֶד: בְּעֵבֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן
וּמְפָרְנִים לְכָל וּמְטִיב לְכָל וּמְכִיֵּן מִזֶּן לְכָל־בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא כְּאִמּוֹר פְּלוֹתָהּ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי
רְצוֹן: בְּרוּךְ אַתָּה יְהוָה הֵן אֶת־הַכֹּל:

גוֹרָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבְוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה
וּרְחֵבָה וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבְדִּים וְעַל־בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ וְעַל
תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים הֵן וְחֶסֶד
שֶׁחֻנְנֵתָנוּ וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן וּמְפָרְנִים אוֹתָנוּ תָּמִיד בְּכָל
יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ יְתִבְרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
וָעֶד: כְּפֶתוּב וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבְרַכְתָּ אֶת־יְהוָה
אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַתְּ לָךְ: בְּרוּךְ אַתָּה
יְהוָה עַל־הָאָרֶץ וְעַל־הַמִּזֶּן:

רַחֵם יְהוָה אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ וְעַל־יְרוּשָׁלַם
עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ וְעַל־הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
עָלָיו: אֱלֹהֵינוּ אָבִינוּ רוֹעֵנוּ זוֹנְנוּ פְּרֻנְסֵנוּ וְכָל־כְּלָנוּ
וְהַרְוִיחֵנוּ וְהַרְוַח לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מְכַל־
צָרוֹתֵינוּ: וְנָא אֲלֵתְצַרִּיכֵנוּ יְהוָה אֱלֹהֵינוּ • לֹא לִי יָדִי

(א) תהלים קמה טו: (ב) דברים ח י:

ברוך Blessed are You, GOD, our God, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us, continuously, we are not lacking, and may we never lack food, for the sake of His great Name. For He is a [benevolent] God who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: “You open Your hand and satisfy the desire of every living thing.” Blessed are You, GOD, who provides food for all.

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

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

רחם Have mercy, GOD, our God, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House which is called by Your Name. Our God, our Father, our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, GOD, our God, grant us relief from all our afflictions. GOD, our God, please do not make us dependent upon the gifts

מִתַּנַּת בְּשׂוּר וְדָם וְלֹא לַיָּדַי הִלְוֹאתֶם כִּי אִם לַיָּדָךְ
הַמַּלְאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה שְׂלֵא נִבְּוֹשׁ וְלֹא
נִכְרָם לְעוֹלָם וָעֶד:

בשבת רצה והחליצנו יהוה אלהינו במצותיך ובמצות יום השביעי
השבת הגדול והקדוש הזה כי יום זה גדול וקדוש
הוא לפניך • לשפת-כפו ולנוח-כפו באהבה במצות רצונך •
וברצונך הניח לנו יהוה אלהינו שלא תהא צרה ויגון ואנחה
ביום מנוחתנו • והראנו יהוה אלהינו בנחמת ציון עירך •
ובבנין ירושלם עיר קדשך כי אתה הוא בעל הישועות
ובעל הנחמות:

אלהינו ואלהי אבותינו יעלה ויבא • ויגיע ויראה וירצה • וישמע ויפקד
ויזכר • ויזכרנו ויפקדוננו • ויזכרן אבותינו • ויזכרן משיח בידוד
עבדך • ויזכרן ירושלם עיר קדשך • ויזכרן כל-עמך בית ישראל לפניך
לפליטה לטובה • לחן ולחסד ולרחמים ולחיים טובים ולשלום • ביום
חג המצות הזה • ביום טוב מקרא קדש הזה • וזכרנו יהוה אלהינו
בו לטובה • ופקדנו בו לברכה והושיענו בו לחיים טובים • וכדבר ישועה
ורחמים חוס וחסנו ורחם עלינו והושיענו פי אליך עינינו • פי אל
מלך חנון ורחום אתה:

ובנה ירושלים עיר הקדש במהרה בימינו • ברוך
אתה יהוה בנה ברחמי ירושלם • אמן:
ברוך אתה יהוה אלהינו מלך העולם האל • אבינו
מלכנו • אדירנו בוראנו גאלנו יוצרנו • קדושנו
קדוש יעקב רוענו רועה ישראל המלך הטוב והמטיב
לכל בכל יום ויום • הוא המטיב לנו • הוא המטיב לנו
הוא יטיב לנו • הוא גמלנו הוא גומלנו הוא יגמלנו
לעד • לחן ולחסד ולרחמים • ולרוח הצלה והצלתה •
ברכה וישועה • נחמה פרנסה וכלכלה ורחמים וחסים
ושלום וכל-טוב ומכל-טוב לעולם אל יחסרנו:
הרחמן הוא ימלוך עלינו לעולם ועד: הרחמן הוא
יתברך בשמים ובארץ: הרחמן הוא ישתבח לדור



of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may not be shamed or disgraced forever and ever.

On Shabbat, add this paragraph:

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

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

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

ברוך Blessed are You, GOD, our God, King of the universe, benevolent God, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good. May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations, and be



דוֹרִים וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנֵצַח נִצְחִים וַיִּתְהַדָּר בָּנוּ
 לְעַד וּלְעוֹלָמֵי עוֹלָמִים: הֶרְחַמְן הוּא יִפְרֹנְסֵנוּ בְּכַבּוֹד:
 הֶרְחַמְן הוּא יִשְׁבּוֹר עוֹל גְּלוֹת מֵעַל צוּאֲרֵנוּ וְהוּא
 יוֹלִיכֵנוּ קוֹמְמֵיּוֹת לְאַרְצֵנוּ: הֶרְחַמְן הוּא יִשְׁלַח בְּרַכָּה
 מְרַבָּה בְּבֵית זֶה וְעַל שְׁלַחַן זֶה שְׂאֵבְלָנוּ עָלֵינוּ: הֶרְחַמְן
 הוּא יִשְׁלַח לָנוּ אֶת־אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב וַיְבַשְׂרֵנוּ
 לָנוּ בְּשׂוֹרֹת טוֹבוֹת יְשׁוּעוֹת וּנְחֻמוֹת: הֶרְחַמְן הוּא
 יְבַרֵךְ אֶת־אֲבֵי מוֹרֵי בְּעַל הַבַּיִת הַזֶּה וְאֶת־אֲמֵי מוֹרְתֵי
 בְּעַלַּת הַבַּיִת הַזֶּה אוֹתָם וְאֶת־בֵּיתָם וְאֶת־זֵרְעָם וְאֶת־
 כָּל־אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ: כְּמוֹ שֶׁבֵרַךְ
 אֶת־אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב בְּכָל מַכַּל כָּל כֵּן
 יְבַרֵךְ אוֹתָנוּ (בְּנֵי בְרִית) כְּלָנוּ יַחַד בְּבְרַכָּה שְׁלֵמָה
 וְנֹאמַר אָמֵן:

מִמְרוֹם יִלְמְדוּ עָלֵינוּ וְעֲלֵינוּ זְכוֹת שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם וְנִשְׂא
 בְּרַכָּה מֵאֵת יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל וְנִמְצָא חַן וְשִׁכָּל
 טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

בשבת הֶרְחַמְן הוּא יִנְחִילָנוּ לְיוֹם שְׁפִלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:
 ביום"ט הֶרְחַמְן הוּא יִנְחִילָנוּ לְיוֹם שְׁפִלוֹ טוֹב:

הֶרְחַמְן הוּא יוֹפְנֵנוּ לְיָמוֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא • מְגִדֵּל יְשׁוּעוֹת
 מִלְכּוֹ וְעֵשֶׂה חֶסֶד לְמִשִּׁיחוֹ קְרוֹד וּלְזֹרְעוֹ עַד עוֹלָם: עֵשֶׂה
 שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
 יֵרָאוּ אֶת־יְהוָה קֹדְשׁוֹ בְּיָאֵין מַחְסוֹר לִירְאוּ: כְּפִירִים רְשׁוּ
 וְרַעֲבוּ וְדָרְשׁוּ יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב: הוֹדוּ לַיהוָה כִּי־
 טוֹב כִּי לָעוֹלָם חֶסֶדוֹ: פּוֹתַח אֶת־יְרֵךְ וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:
 פְּרוֹךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מְבַטְחוֹ:

ומברך על הכוס ושותה בהסיבה:

פְּרוֹךְ אֶתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹרֵא פְּרֵי הַגֶּפֶן:

(א) ש"ב כב ג: (ב) תהלים לד י: (ג) שם לד יא: (ד) שם קלו א: (ה) שם קמה טז: (ו) ירמיה יז:

glorified in us forever and all eternity, and honored in us forever and ever. May the Merciful One sustain us with honor. May the Merciful One break the yoke of exile from our neck, and may He lead us upright to our land. May the Merciful One send abundant blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet—may he be remembered for good—and may he bring us good tidings, salvations and consolations. May the Merciful One bless my father, my teacher, the master of this house, and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, “in everything,” “from everything,” with “everything,” so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

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

On Shabbat add this paragraph:

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

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

הרחמן May the Merciful One grant us the privilege of reaching the days of Moshiach and the life of the World to Come. He is a tower of salvation to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heights, may He make peace for us and for all Israel; and say, Amen.

יראו Fear GOD, you His holy ones, for those who fear Him suffer no want. Young lions are in need and go hungry, but those who seek GOD shall not lack any good. Give thanks to GOD, for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in GOD, and GOD will be his trust.

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

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



מוזגין כוס ד' ופותרין הדלת ואומר:

שְׂפֹךְ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ. וְעַל
מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָבַל אֶת־
יַעֲקֹב וְאֶת־נְדָחוֹ הַשְּׂמוּ: שְׂפֹךְ־עֲלֵיהֶם זַעֲמֹךָ וַחֲרוֹן אַפְּךָ
יִשִּׁיגֵם: תִּרְדּוּף בָּאֵף וְתִשְׁמַדֵּם מִתַּחַת שְׁמֵי יְהוָה:

הלל נרצה

א לא לנו יהוה לא לנו כי לשמך תן כבוד על־חסדך על־אמתך:
ב לפמה יאמרו הגוים איה־נא אלהיהם: ג ואלהינו בשמים
פל אשר־חפץ עשה: ד עצביהם כסף וזהב מעשה ידי אדם:
ה פה להם ולא ידברו עינים להם ולא יראו: ו אונים להם ולא
ישמעו אף להם ולא יריחון: ז ידיהם ולא ימישון רגליהם ולא
יהלכו לא־יהגו בגרונם: ח כמותם יהיו עשיהם פל אשר־פטח
פתחם: ט ישראל פטח ביהוה עזרם ומגנם הוא: י בית אהרן
פטחו ביהוה עזרם ומגנם הוא: יא יראי יהוה פטחו ביהוה עזרם
ומגנם הוא:

יב יהוה זכרנו יברך יברך את־בית ישראל יברך את־
בית אהרן: יג יברך יראי יהוה הקטנים עם־
הגדלים: יד יסף יהוה עליכם ועל־בניכם:
טו ברוכים אתם ליהוה עשה שמים וארץ: טז השמים
שמים ליהוה והארץ נתן לבני־אדם: יז לא־תפתים
יהללויה ולא פל־ירדי דומה: יח ואנתנו נברך יה
מעֶתָּה ועד־עוֹלָם הַלְלוּיָהּ:

א אהבתי פיי־שמעו יהוה את־קולי תחנוני: ב פיה־פה אנו
לי ובמי אקרא: ג אפפוני חבלי־מוֹת ומצרי שאל
מצאוני צרה ויגון אמצא: ד ובשם־יהוה אקרא אנה יהוה
מלֶמְטָה נפשי: ה חנון יהוה וצדיק ואלהינו מרחם: ו שמר פתאים
*האלוף נעלם והחורק נקראת תחת הויה.

(א) תהלים עט ו: (ב) שם שם ז: (ג) שם טט כה: (ד) איכה ג טו:



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

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

HALLEL NIRTZAH

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

” GOD, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear GOD, the small with the great. May GOD increase [blessing] upon you, upon you and upon your children. You are blessed unto GOD, the Maker of heaven and earth. The heavens are the heavens of GOD, but the earth He gave to the children of man. The dead do not praise God, nor do those that go down into the silence [of the grave]. But we will bless God, from now to eternity. Halleluyah—Praise God!

אהבתי I love GOD, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call upon the Name of GOD: “Please, GOD, deliver my soul!” GOD is gracious and just; our God is compassionate. GOD watches over the



יְהוָה דַּלְתֵי וְלִי יְהוֹשִׁיעַ: ז שׁוּבֵי נַפְשֵׁי לְמִנְחוֹתֵיכִי כִּי יְהוָה גִּמְלָה
 עֲלֵיכֶם: ח כִּי חִלְצָתָם נַפְשֵׁי מִמּוֹת אֶת־עֵינֵי מִן־דְּמָעָה אֶת־רִגְלֵי
 מִדְּחֵי: ט אֶת־חֲלָדָי לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים: י הָאֲמַנְתִּי כִּי
 אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד: יא אֲנִי אֲמַרְתִּי בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב:

יב כֹּה־אָשִׁיב לַיהוָה כָּל־תְּגִמּוּלוֹתַי עָלַי: יג בּוֹסֵי־שׁוּעוֹת
 אֲשָׂא וּבָשֵׁם יְהוָה אֶקְרָא: יד נִדְרֵי לַיהוָה אֲשַׁלֵּם
 נִגְדֵה־נָּא לְכָל־עַמּוֹ: טו יָקָר בְּעֵינֵי יְהוָה הַמּוֹתָה
 לְחַסְדָּיו: טז אָנָּה יְהוָה כִּי־אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ בֶן־
 אֲמַתְךָ פִּתְחָתָ לְמוֹסְרֵי: יז לֵךְ אֲזַבְּחָ וּזְבַח תּוֹדָה
 וּבָשֵׁם יְהוָה אֶקְרָא: יח נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֵה־נָּא
 לְכָל־עַמּוֹ: יט בְּחִצְרוֹת אֶבֵּית יְהוָה בְּתוֹכֵי יְרוּשָׁלַם
 הַלְלוּיָהּ:

א הָלָלוּ אֶת־יְהוָה כָּל־גּוֹיִם שֶׁבְּחַוְהוּ כָּל־הָאֲמוּם: ב כִּי
 גִבֹּר עָלֵינוּ א חֲסִדוֹ וְאַמְת־יְהוָה לְעוֹלָם הַלְלוּיָהּ:

א הוֹדוּ לַיהוָה כִּי־טוֹב
 ב יֹאמְרוּ־נָא יִשְׂרָאֵל
 ג יֹאמְרוּ נָא בֵּית־אֱהֲרֹן
 ד יֹאמְרוּ נָא יִרְאֵי יְהוָה
 ה כִּי לְעוֹלָם חֲסִדוֹ:
 ו כִּי לְעוֹלָם חֲסִדוֹ:
 ז כִּי לְעוֹלָם חֲסִדוֹ:
 ח כִּי לְעוֹלָם חֲסִדוֹ:

ה מִן־הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בְּמִרְחַב־יָהּ: ו יְהוָה לִי
 זֵלָא אִירָא מַה־יַּעֲשֶׂה לִּי אָדָם: ז יְהוָה לִי בְּעוֹזִי
 וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי: ח טוֹב לְחַסוֹת בֵּיתוֹה מִבְּטַח
 בְּאָדָם: ט טוֹב לְחַסוֹת בֵּיתוֹה מִבְּטַח בְּנְדִיבִים:
 י כָּל־גּוֹיִם סִבְּבוֹנֵי בְּשֵׁם יְהוָה כִּי אֲמִילֵם: יא סִבְּבוֹנֵי
 גַּם־סִבְּבוֹנֵי בְּשֵׁם יְהוָה כִּי אֲמִילֵם: יב סִבְּבוֹנֵי כְּדַבְּרִים
 דַּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִילֵם: יג דַּחַח

simpletons; I was brought low and He saved me. Return, my soul, to your rest, for GOD has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before GOD in the lands of the living. I had faith even when I said, “I am greatly afflicted”; [even when] I said in my haste, “All men are deceitful.”

מה What can I repay GOD for all His kindness to me? I will raise the cup of salvation and call upon the Name of GOD. I will pay my vows to GOD, now, in the presence of all His people. Precious in the eyes of GOD is the death of His pious ones. I thank you, GOD, for I am Your servant. I am Your servant the son of Your handmaid; You have loosened my bonds. To You I will bring an offering of thanksgiving, and I will call upon the Name of GOD. I will pay my vows to GOD, now, in the presence of all His people, in the courtyards of the House of GOD, in the midst of Jerusalem. Halleluyah—Praise God!

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

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

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

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

יאמרו Let those who fear GOD say [it],
for His kindness is everlasting.

מן Out of narrow confines I called to God; God answered me with abounding relief. GOD is with me, I will not fear—what can man do to me? GOD is with me, through my helpers, and I can face my enemies. It is better to rely on GOD, than to trust in man. It is better to rely on GOD, than to trust in nobles. All nations surround me, but I cut them down in the Name of GOD. They surrounded me, they encompassed me, but I cut them down in the Name of GOD. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of GOD. You [my foes] pushed

דְּחִיתָנִי לְנֶפֶל וַיְהוּהַ עֲזָרָנִי: י' עֲזֵי וְזָמַרְתָּ יְהוָה וַיְהִי־לִי לְיִשׁוּעָה: כ"ו קוֹל אֲרָנָה וַיִּשׁוּעָה בְּאֶהְלֵי צְדִיקִים יָמִין יְהוּהַ עֲשֵׂה חֵיל: כ"ז יָמִין יְהוּהַ רֹמְמָה יָמִין יְהוּהַ עֲשֵׂה חֵיל: י"ח לֹא־אָמוֹת כִּי־אֲחִיהָ וְאֶסְפֵּר מַעֲשֵׂיהָ: י"ח יִפֹּר יִסְרְנֵי יְהוָה וְלַמּוֹת לֹא נִתְּנָנִי: י"ט פִּתְחוּ־לִי שַׁעֲרֵי־צְדָק אֲבֹאֲבֶם אוֹרְהָ יְהוָה: כ' זַהֲרֵ־הַשַּׁעַר לְיְהוּהַ צְדִיקִים יִבְאוּ בוֹ: כ"א אוֹרְךָ כִּי עֲנִיתָנִי וַתְּהִילֵי לְיִשׁוּעָה אוֹרְךָ: כ"ב אֶבֶן מֵאֲסוּ הַבּוֹנִים הִתְהַה לְרֹאשׁ פִּנְהָ אֶבֶן: כ"ג מֵאֵת יְהוּהַ הִתְהַה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ מֵאֵת: כ"ד זַהֲרֵ הַיּוֹם עֲשֵׂה יְהוּהַ נְגִילָה וְנִשְׂמְחָה בוֹ ז"ה:

כ"ה אָנָּה יְהוּהַ הוֹשִׁיעָה נָּא: אָנָּה יְהוּהַ הוֹשִׁיעָה נָּא:
 אָנָּה יְהוּהַ הַצְּלִיחָה נָּא: אָנָּה יְהוּהַ הַצְּלִיחָה נָּא:

כ"ו בְּרוּךְ הוּא בְּשֵׁם יְהוּהַ בְּרַכְנוּכֶם מִבֵּית יְהוּהַ בְּרוּךְ: כ"ז אֵל אֱלֹהֵי יִשְׂרָאֵל וַיֵּאָר לָנוּ אֶסְרוּ־חַג בְּעֵבְתֵיךְ עַד קַרְנֹת תְּמוֹנֹתֶיךָ אֵל: כ"ח אֱלֹהֵי אֲתָהּ וְאוֹרְךָ אֱלֹהֵי אֲרוֹמְמֶךָ אֵל: כ"ט הוֹדוּ לְיְהוּהַ כִּי־טוֹב כִּי לְעוֹלָם תְּסַדּוּ הוֹדוּ:

יְהִלְלוּךָ יְהוּהַ אֱלֹהֵינוּ (על) כָּל־מַעֲשֵׂיךָ וְחִסְדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ וְכִלְעֻמְךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׂפְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ מִלְּפָנֵינוּ. כִּי לָךְ טוֹב כְּהוֹדוֹת וְלִשְׁמֶךָ נָאִה לְזַמַּר כִּי מַעֲוָם וְעַד עוֹלָם אֲתָהּ אֵל:

א' הוֹדוּ לְיְהוּהַ כִּי־טוֹב כִּי לְעוֹלָם תְּסַדּוּ:
 ב' הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם תְּסַדּוּ:
 ג' הוֹדוּ לְאֱדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם תְּסַדּוּ:
 ד' לְעֵשֶׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ כִּי לְעוֹלָם תְּסַדּוּ:

*הא' נסתר.

me again and again to fall, but GOD helped me. God is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of GOD performs deeds of valor. The right hand of GOD is exalted; the right hand of GOD performs deeds of valor!" I shall not die, but I shall live and relate the deeds of God. God has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to God. This is the gate of GOD, the righteous will enter it. I thank You, for You have answered me, and You have been a help to me. I thank You, for You have answered me, and You have been a help to me. The stone scorned by the builders has become the main cornerstone. The stone scorned by the builders has become the main cornerstone. This was indeed from GOD; it is wondrous in our eyes. This was indeed from GOD; it is wondrous in our eyes. This day GOD has made; let us be glad and rejoice on it. This day GOD has made; let us be glad and rejoice on it.

אנא We implore You, GOD, deliver us now.

אנא We implore You, GOD, deliver us now.

אנא We implore You, GOD, grant us success now.

אנא We implore You, GOD, grant us success now.

ברוך Blessed is he who comes in the Name of GOD; we bless you from the House of GOD. Blessed is he who comes in the Name of GOD; we bless you from the House of GOD. GOD is Almighty, He gave us light; bind the festival-offering with cords until [you bring it to] the horns of the altar. GOD is Almighty, He gave us light; bind the festival-offering with cords until [you bring it to] the horns of the altar. You are my God and I will thank You; my God, I will exalt You. You are my God and I will thank You; my God, I will exalt You. Give thanks to GOD, for He is good, for His kindness is everlasting. Give thanks to GOD, for He is good, for His kindness is everlasting.

יהללך GOD, our God, all Your works shall praise You; Your pious ones, the righteous who do Your will, and all Your people, the House of Israel, with joyous song will thank and bless, laud and glorify, exalt and adore, sanctify and proclaim the sovereignty of Your Name, our King. For it is good to thank You, and befitting to sing to Your Name, for from the beginning to the end of the world You are Almighty God.

הודו Give thanks to GOD, for He is good,

Give thanks to the God of gods,
Give thanks to the Lord of lords,
Who alone does great wonders,

for His kindness is everlasting;
for His kindness is everlasting;
for His kindness is everlasting;
for His kindness is everlasting;

ה	לְעִשָּׂה הַשָּׁמַיִם בְּתַבּוּנָה	כִּי לְעוֹלָם חֲסֵדוֹ :
ו	לְרוֹקַע הָאָרֶץ עַל־הַמַּיִם	כִּי לְעוֹלָם חֲסֵדוֹ :
ז	לְעִשָּׂה אוֹרִים גְּדֹלִים	כִּי לְעוֹלָם חֲסֵדוֹ :
ח	אֶת־הַשֶּׁמֶשׁ לְמַמְשָׁלַת בַּיּוֹם	כִּי לְעוֹלָם חֲסֵדוֹ :
ט	אֶת הַיָּרֵחַ וְכוּכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסֵדוֹ :
י	לְמַכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם	כִּי לְעוֹלָם חֲסֵדוֹ :
יא	וַיּוֹצֵא יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם	כִּי לְעוֹלָם חֲסֵדוֹ :
יב	בְּיַד חֲזָקָה וּבְזִרְעַ נְמוּיָה	כִּי לְעוֹלָם חֲסֵדוֹ :
יג	לְגִזְרֵי־סוּף לְגִזְרֵים	כִּי לְעוֹלָם חֲסֵדוֹ :
יד	וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ	כִּי לְעוֹלָם חֲסֵדוֹ :
טו	וַנַּעַר פָּרְעֹה וַחִירוֹ בַּיַּם־סוּף	כִּי לְעוֹלָם חֲסֵדוֹ :
טז	לְמוֹלֵךְ עַמּוֹ בַּמִּדְבָּר	כִּי לְעוֹלָם חֲסֵדוֹ :
יז	לְמַכָּה מַלְכִים גְּדֹלִים	כִּי לְעוֹלָם חֲסֵדוֹ :
יח	וַיַּהֲרֹג מַלְכִים אֲדִירִים	כִּי לְעוֹלָם חֲסֵדוֹ :
יט	לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי	כִּי לְעוֹלָם חֲסֵדוֹ :
כ	וּלְעוֹג מֶלֶךְ הַבְּשָׁן	כִּי לְעוֹלָם חֲסֵדוֹ :
כא	וַנִּתֵּן אֶרֶץ לְנַחֲלָה	כִּי לְעוֹלָם חֲסֵדוֹ :
כב	נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ	כִּי לְעוֹלָם חֲסֵדוֹ :
כג	שֶׁבַשְׁפָּלָנוּ זָכַר לָנוּ	כִּי לְעוֹלָם חֲסֵדוֹ :
כד	וַיַּפְרֶקְנוּ מִצְרַיִם	כִּי לְעוֹלָם חֲסֵדוֹ :
כה	נֹתֵן לָחֶם לְכָל־בָּשָׂר	כִּי לְעוֹלָם חֲסֵדוֹ :
כו	הוֹדוּ לְאֵל הַשָּׁמַיִם	כִּי לְעוֹלָם חֲסֵדוֹ :

נְשַׁמֵּת כְּלַחֵי תַבְרֵךְ אֶת־שִׁמְךָ יְהוָה אֱלֹהֵינוּ • וְרוּחַ כָּל־בָּשָׂר
 תִּפָּאֵר וּתְרוֹמֵם זְכָרְךָ מִלְּפָנֵינוּ תָּמִיד • מִן־הָעוֹלָם וְעַד־
 הָעוֹלָם אֲתָה אֵל • וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה



ומציל ומפרנס ועונה ומרחם בכל־עת צרה וצוקה אין לנו מלך
 אלא אתה: אלהי הראשונים והאחרונים אלוה כל־בריות ארון
 כל־תולדות המהלל ברב התשפחות. המנהג עולמו בחדר
 ובריותיו ברחמים. ויהוה הנה לא־ינום ולא־ישן. המעורר ישנים
 והמקיץ נרדמים והמשיח אלמים והמתיר אסורים והפומד גופלים
 והזקף כפופים. לך לבדך אנחנו מודים. אלו פיננו מלא שירה
 פים ולשוננו רנה בהמון גליו ושפתותינו שבה במרחבי רקיע
 ועינינו מאירות בשמש וכירח וידינו פרושות בנשרי שמים
 ורגלינו קלות כאילות אין אנו מספיקים להודות לך יהוה
 אלהינו ואלהי אבותינו ולברך את־שמוך על־אחת מאלף אלפי
 אלפים ורפי רבבות פעמים הטובות נסים ונפלאות שעשית
 עמנו ועם־אבותינו מלפנים: ממצרים גאלתנו יהוה אלהינו. מפית
 עבדים פדיתנו. פרעב ונתנו ובשבע כל־פלתנו מחרב הצלתנו
 ומדבר מלאתנו ומחלים רעים ונאמנים דליתנו: עדי־הנה עזרנו
 רחמך ולא־עזבונו חסדיך. ואל־תמשנו יהוה אלהינו לנצח:
 על־כן אברים שפלתנו בנו ורוח ונשמה שנפחת באפינו ולשון
 אשר שמת בפינו: הן הם יודו ויברכו וישפחו ויפארו וירוממו
 ויעריצו ויקדישו וימליכו את־שמוך מלכנו: כי כל־פה לך יודה
 וכל־לשון לך תשבע. וכל־עין לך תצפה וכל־כרך לך תכרע
 וכל־קומה לפניך תשתחוה. וכל־הלכות ויראוך וכל־קרב
 וכליות יזמרו לשמוך. בך־בר שפתוב כל־עצמותי תאמרנה יהוה
 מי כמוך. מציל עני מחוק ממנו ועני ואביון מגזלו: מי ידמה־לך
 ומי ישוה־לך ומי יערך־לך. האל הגדול הגבור והנורא אל עליון
 קנה שמים וארץ: נהלךך ונשפחתך ונפאריךך ונברךך את־שם קדשך.
 באמור לדוד ברכי נפשי את־יהוה וכל־קרבי את־שם קדשו:
 האל בתעצמות עזך. הגדול בכבוד שמוך. הגבור לנצח והנורא
 בנוראותיך. המלך היושב על פסא רם ונשא:

שוכן עד מרום וקדוש שמו. וכתוב רננו צדיקים ביהוה לישרים
 נאוה תהלה: בפי ישרים תתרוםם. ובשפתי צדיקים

Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You. [You are] the God of the first and of the last [generations], God of all creatures, Lord of all events, who is extolled with manifold praises, who directs His world with kindness and His creatures with compassion. Behold, GOD neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberers, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed. To You alone we give thanks. Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves, and our lips with praise like the expanse of the sky; and our eyes were shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer—we would still be unable to thank You, GOD, our God and God of our fathers, and to bless Your Name, for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us. GOD, our God, You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, GOD our God, forever! Therefore, the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth—they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our King. For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee shall bend to You, all who stand erect shall bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: “All my bones will say, GOD, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!” Who can be likened to You, who is equal to You, who can be compared to You, the great, mighty, awesome God, God most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name, as it is said: “[A Psalm] by David; bless GOD, O my soul, and all that is within me, [bless] His holy Name.”

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

שׁוֹכֵן He who dwells for eternity, lofty and holy is His Name. And it is written: “Sing joyously to GOD, you righteous; it befits the upright to offer praise.” By the mouth of the upright You are exalted; by the lips of the

תתברך • ובלשון חסידים תתקדש • ובקרב קדושים תתהלל:
 ובמקהלות רבבות עמך בית ישראל ברנה ותפאר שמך מלפנינו
 בכל־דור ודור שפן חובת כל־היצורים • לפניך יהוה אלהינו ואלהי
 אבותינו להודות להלל לשבח לפאר רומם להדר לברך לעלה
 ולקדם על כל־דברי שירות ותשבחות דוד בן־ישי עבדך משיחך:

ובכן ישתבח שמך לעד מלפני האל המלך הגדול והקדוש בשמים
 ובארץ • כי רק נאה יהוה אלהינו ואלהי אבותינו לעולם ועד •
 שיר ושבחה היל וזמרה עז וממשלה נצח גדלה וגבורה תהלה
 ותפארת קדשה ומלכות ברכות והודאות לשמך הגדול והקדוש
 ומעולם עד־עולם אתה אל: פרוך אתה יהוה אל מלך גדול ומהלל
 בתשבחות אל ההודאות אדון הנפלאות בורא פליהגשמות רבון
 כל־המעשים • הבוחר בשירי זמרה • מלך יחיד חי העולמים:

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

פרוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן: ושותה בהסיבה:

ברכה אחרונה על הגפן:

פרוך אתה יהוה אלהינו מלך העולם על הגפן ועל פרי הגפן
 ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית
 והנחלת לאבותינו לאכול מפריה ולשבוע מטובה רחם נא יהוה
 אלהינו על־ישראל עמך ועל־ירושלים עירך ועל־ציון משכן כבודך
 ועל־מזבחך ועל־היכלך • ובנה ירושלים עיר הקדש במהרה
 בימינו והעלנו לתוכה • ושמחנו בה וגברך בקדשה ובטהרה •
 (בשבת ורצה והחליצנו ביום השבת הזה): וזכרנו לטובה ביום
 חג המצות הזה • כי אתה יהוה טוב ומטיב לכל ונודה לך על
 הארץ ועל פרי הגפן: פרוך אתה יהוה על הארץ ועל פרי הגפן:

ברכת בנ"ר על שאר משקין:

פרוך אתה יהוה אלהינו מלך העולם בורא נפשות רבות וחסרונן
 על כל מה־שפראת להחיות בהם נפש פליחי • פרוך חי העולמים:

לאחר כך יאמר: לשנה הבאה בירושלים:



righteous You are blessed; by the tongue of the pious You are sanctified; and among the holy ones You are praised. In the assemblies of the myriads of Your people, the House of Israel, Your Name, our King, shall be glorified with song in every generation. For such is the obligation of all creatures before You, GOD, our God and God of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David son of Yishai, Your anointed servant.

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

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

בְּרִיךְ Blessed are You, GOD, our God, King of the universe, who creates the fruit of the vine. Drink in reclining position.

Concluding Blessing for the Wine:

בְּרִיךְ Blessed are You, GOD our God, King of the universe, for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as a heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, GOD our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity. (May it please You to strengthen us on this Shabbat day.) And remember us for good on this day of the Festival of Matzot. For You, GOD, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, GOD, for the land and for the fruit of the vine.

Concluding Blessing After Other Drinks:

בְּרִיךְ Blessed are You, GOD, our God, King of the universe, Who created numerous living beings and their needs, for all the things You have created with which to sustain the soul of every living being. Blessed is He who is the Life of all worlds.

Afterwards say:

NEXT YEAR IN JERUSALEM!





MAH NISHTANAH:
Traditional Yiddish Rendition

מאטע איד וועל בא דיר פֿרעגן פיר קשיות:
מה נשתנה הלילה הזה מכל הלילות
וואס איז אנדערש די נאכט פון פסח פון אלע נעכט פון א
גאנץ יאר.

די ערשטע קשיא איז: שפּבּל הלילות אין אנו מטבילין אפילו
פעם אחת הלילה הזה שתי פעמים: אלע נעכט פון א גאנץ
יאר טוינקען מיר ניט אין אפילו איין מאל, אבער די נאכט פון
פסח טוינקען מיר איין צוויי מאל. איין מאל פרפס אין זאלץ
וואסער דעם צווייטן מאל מרור אין חרסת.

די צווייטע קשיא איז: שפּבּל הלילות אנו אוכלין חמץ או מצה,
הלילה הזה בלוי מצה: אלע נעכט פון א גאנץ יאר עסן מיר
חמץ אדער מצה, אבער די נאכט פון פסח עסן מיר נאר מצה.
די דריטע קשיא איז: שפּבּל הלילות אנו אוכלין שאר ירקות,
הלילה הזה מרור: אלע נעכט פון א גאנץ יאר עסן מיר
אנדערע גרינסן, אבער די נאכט פון פסח עסן מיר ביטערע
גרינסן.

די פערטע קשיא איז: שפּבּל הלילות אנו אוכלין בין יושבין
ובין מסבין, הלילה הזה בלנו מסבין: אלע נעכט פון א גאנץ
יאר עסן מיר סיי זיצענדיקערהייט און סיי אנגעלענטערהייט,
אבער די נאכט פון פסח עסן מיר אלע אנגעלענטערהייט.
מאטע איד האב בא דיר געפרעגט פיר קשיות, יעצט גיב מיר
אן ענטפער.



GLOSSARY

- Afikoman:** Lit., “Dessert.” Piece of *matzah* taken from the Seder plate at the beginning of the Seder and kept hidden until the end of the meal; it is the last thing eaten before the Blessing After Meals—to commemorate the Pesach-offering (which was the last thing eaten at the Seder in the time of the *Beit Hamikdash*), or the *matzah* that had to be eaten with the Pesach-offering.
- Alter Rebbe:** Lit., “Elder Rebbe,” R. Schneur Zalman of Liadi (1745-1812), author of *Tanya* and *Shulchan Aruch*, and founder of Chabad Chasidism.
- Arizal:** acronym for R. Yitzchak Luria (1534-1572); universally accepted father of modern Kabbalistic thought.
- Beit Hamikdash:** the Holy Temple of Jerusalem.
- Beitzah:** Lit., “Egg.” Hardboiled egg placed on the Seder plate in commemoration of the *Chagigah* (festival-sacrifice) offered every festival in the time of the *Beit Hamikdash*.
- Chametz:** Leavened bread or substances. It is forbidden to enjoy, or even possess, any *chametz* from the eve of Pesach until the conclusion of Pesach.
- Charoset:** Mixture of grated apples, pears, nuts and red wine. The color and consistency of the *charoset* is to remind us of the clay and mortar with which our ancestors were forced to work in Egypt. The *charoset* is used as a dip for the *maror* and *chazeret*.
- Chazeret:** Commonly identified as romaine lettuce; used as one of the bitter herbs on the Seder plate to fulfill the obligations of *maror* and *korech*.
- Eruv Tavshilin:** Lit., “Mixture of cooked dishes.” Procedure established by the Sages so that one may prepare food on a Festival for Shabbat.
- Haggadah:** Lit., “Narrative.” Book containing the service at the Pesach Seder.
- Hallel:** Lit., “Psalms of Praise.” Generally referring to Psalms 113-118. [More specifically we distinguish between *Hallel Mitzri* (the Hallel related to the exodus) Psalms 113-118, and *Hallel Hagadol* (the Great Hallel)—Psalm 137 which praises God “enthroned in the heights of the universe and distributing food for all creatures.” The unqualified term Hallel, however, always refers to *Hallel Mitzri*.]

GLOSSARY

Karpas: Umbelliferous vegetable like parsley, onion, potato, etc. (though excluding those that fall into the category of maror). It is eaten at the beginning of the Seder for the purpose of making the proceedings of the Seder night different, and thus stimulate the children's curiosity.

Ke'ara: Lit., "Tray" or "Platter." Used at the Seder for holding the *matzot* and the other requirements for the Seder.

Kelipah, pl. *Kelipot:* Lit., "Shell(s)." Kabbalistic term signifying evil and impurity. (For a detailed explanation see *Mystical Concepts in Chassidism*, ch. 10).

Kezayit, pl. *Kezeytim;* *zeytim:* Lit., "Like an olive." Halachic term describing minimum size or amount for required consumption of certain edibles. At the Seder this measure is relevant to the eating of the *matzah*, *maror*, *korech* and the *afikoman*. It is also relevant to the eating of the *karpas*—of which one is to eat less than a *kezayit*. The dry measure of a *kezayit* is a fraction less than an ounce (nearly 26 gram). See *Terms and Measurements* for more details.

Kiddush: Lit., "Sanctification." Blessing recited over a cup of wine, to sanctify the Shabbat or a festival.

Kohen: Lit., "Priest." Member of

the "priestly" class, i.e., descendants of Aaron the High Priest, in charge of the *Beit Hamikdash* and the sacrifices offered there. In the context of the Seder this term appears in relation to the three *matzot* on the Seder plate—which are referred to as *Kohen*, *Levi* and *Yisrael*; see below, under *Matzah*, *Levi*, and *Yisrael*.

Korech: Combination of *matzah* and *maror*, eaten like a sandwich before the meal, in memory of a procedure followed by Hillel the Elder in the time of the *Beit Hamikdash*.

Levi: Lit., "Levite." Descendants of the tribe of Levi (excluding the *Kohanim*), charged with assisting the *Kohanim* in the service and administration of the *Beit Hamikdash*. In the context of the Seder this term appears in relation to the three *matzot* on the Seder plate—which are referred to as *Kohen*, *Levi* and *Yisrael*; see above under *Kohen*, and below, under *Matzah*, and *Yisrael*.

Luria, R. Yitzchak: See above, under *Arizal*.

Maror: Bitter herbs, to be consumed at the Seder in commemoration of the bitter times suffered by our ancestors in Egypt. Both pure horseradish (cut into small pieces or grated) and *chazeret* are used for *maror*.

Matzah, pl. *Matzot:* Unleavened bread. Three *matzot* are to be

GLOSSARY

placed on the Seder plate, symbolic of the three groups of Jews—*Kohanim*, *Levi'im*, and *Yisraelim*; or to recall our three patriarchs (Abraham, Isaac and Jacob); etc. On Pesach, at least for the Seder, one should use hand-baked *matzot*.

Nissan: Hebrew month in the spring.

Pesach: Passover.

Revi'it: Lit., “One fourth” [of a log]. Approximately 3.5 fluid ounces (nearly 105 milliliters).

Seder: Lit., “Order.” The home service on the first two nights of Pesach.

Shechinah: Divine Presence or Indwelling.

Shochet: Ritual slaughterer.

Sitra Achara: Lit., “Other side.” Kabbalistic term signifying evil and impurity. (For a detailed explanation see *Mystical Concepts in Chassidism*, ch. 10).

Yisrael: Israelite. Generally any

Jew, but in the very specific sense one who is neither *Kohen* nor *Levi*, thus not a descendant of the tribe of Levi. In the context of the Seder this term appears in relation to the three *matzot* on the Seder plate—which are referred to as *Kohen*, *Levi* and *Yisrael*; see above, under *Matzah*, *Kohen*, and *Levi*.

Zeroa: Roasted bone of a lamb or fowl with some meat on it, placed on the Seder plate in commemoration of the Pesach-sacrifice offered in the time of the *Beit Hamikdash*. This bone is to be no more than a *symbolic reminder* of the Pesach-offering, and all similarities must be avoided. Thus it is our custom to use the neck of a chicken (which could not serve as a sacrifice), to remove most of its meat, and not to eat it during the Seder. For the same reason we do not eat roasted meat at all during the Seder.



סמני סדר של פסח

THE SEDER

Some Laws to Remember

The Shabbat before Pesach is called *Shabbat Hagadol* (the Great Shabbat). After the Minchah prayer we say part of the Haggadah, from *Avadim Hayinu* to *l'chaper al kol avonoteinu*.

Erev Pesach

On the evening before the 14th of Nissan, (the last night before Pesach), the *chametz* is searched for (*bedikat chametz*).

On the following morning, the *chametz* is burned (*biur chametz*).

As to the time until when *chametz* is permitted to be eaten on the morning of the day before Pesach, an orthodox rabbi should be consulted.

On the day before Pesach until the Seder, no *matzah* may be eaten.

The firstborn male must fast on the day before Pesach, unless he participated in a *seudat-mitzvah*, as for example, the *siyum* of a tractate of Talmud, when he may end his fast.

Eruv Tavshilin

When the first or second day of a festival occurs on a Friday, it is necessary to make an *Eruv Tavshilin*, on the day before the festival in order to be permitted to cook on that Friday also for the following Shabbat.

The Seder

The night of the 14th to the 15th of Nissan is the first Seder-night, and the following night is the second Seder.

During the service of both *Sedarim*, we recite the Haggadah and drink four cups of wine, and the service is conducted in the order and manner described in the Haggadah.

THE SEDER

The Plate

A cloth is spread over three *matzot* placed atop of each other, upon which (or upon a plate placed on top of the cloth) the following is arranged:

1. *Zeroa*—piece of roast meat, usually neck of chicken.

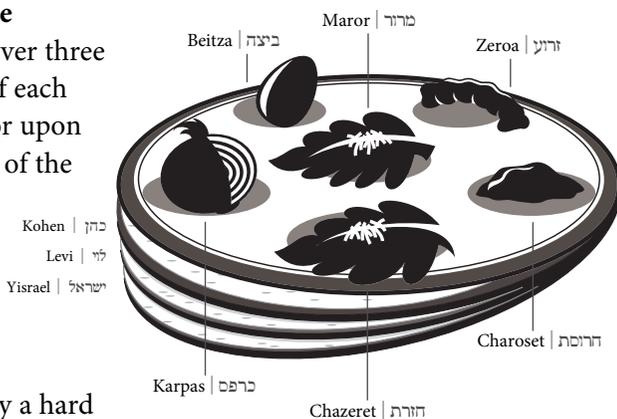
2. *Beitzah*—Usually a hard boiled egg, (customarily served later in salted water, as first course of the Seder meal).

3. *Maror*—bitter herbs, usually, horseradish and lettuce. (Used for item 9 of the Seder).

4. *Charoset*—a paste of nuts, apple, etc. with wine. (Used for item 9 and 10 of the Seder).

5. *Karpas*—some use onions or potatoes. (Used for item 3 of the Seder).

6. *Chazeret*—same herbs as no. 3. (Used for item 10 of the Seder).



1

קידוש

“Make Kiddush”



The Seder service begins with the reciting of Kiddush over a cup of wine. This is the first of the four cups which we must drink, reclining at the Seder.

If the first Seder occurs on Friday night, the Kiddush includes also the first part of the Friday-night Kiddush.

If the Seder occurs on a Saturday night, the Kiddush includes also the Havdalah.

THE SEDER



2

ורחץ

“Wash Your Hands”

Wash your hands in the way the hands are washed before a meal, but *do not* make a blessing this time.



3

כרפס

“Karpas”

Dip a small piece of onion (or potato) in salt water, and before eating it, make the blessing over vegetables.

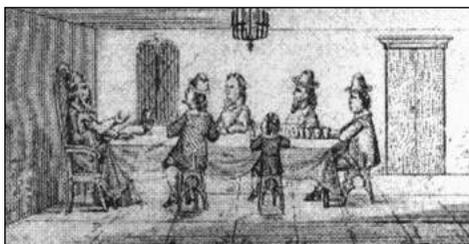


4

יהץ

“Break Matzah”

Break the middle *matzah*, and put away the larger half as the *afikoman* (to be eaten at the end of the meal—see item 12). Put back the smaller part between the two other *matzot*.



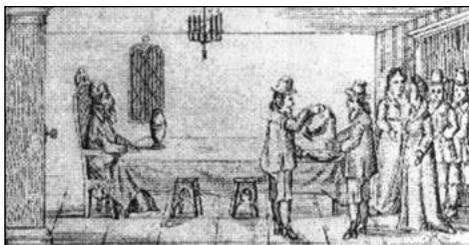
5

מגיד

“Begin Haggadah”

The Haggadah is begun. Before the “Four Questions” are asked, the cup should be filled again. After concluding the first part of the Haggadah, drink the second cup of wine while reclining.

THE SEDER



6

רחצה

“Washing of the Hands”

The hands are washed for the meal, this time *with* the customary blessing.

7-8

מוציא מצה

“The Blessings Over the Matzah”



Taking hold of the three *matzot*, the broken one between the two whole ones, the blessing *Hamotzi* should be made; then letting the bottom *matzah* drop back on the plate, and

holding the top whole *matzah* with the middle broken one, make the blessing *al achilat matzah*. Then breaking a *kezayit*, at least, from each, eat the two pieces together, while reclining.

9

מרור

“Bitter Herb”

Take the bitter herbs, customarily horseradish and lettuce (the size of a *kezayit*, at least), dip in *charoset*, then shake the latter off, and make the blessing *al achilat maror*. Eat without reclining.



THE SEDER

10

כורך

“Matzah-Maror Sandwich”

Break off pieces of bottom *matzah*, put bitter herbs, the size of a *kezayit*, at least, between them, after having dipped the herbs in *charoset*, and say *ken assa Hillel*. Eat it while reclining.



11

שלחן עורך

“Set Table”



The meal is now eaten. You may drink wine during the meal.

12

צפון

“The Hidden Afikoman”

After the meal is completed, the *afikoman* should be eaten; each one must eat at least the size of a *kezayit* of it, while *reclining*; it must be eaten before midnight. After the *afikoman*, one may neither eat nor drink (except the two remaining cups of wine).



THE SEDER

13

ברך

“Grace”



The third of the “Four Cups” is filled, and after grace has been said, say the blessing over wine and drink the third cup while *reclining*.

14

הלל

“Hallel”



After the fourth cup is filled and the short prayer *Shefoch* is said, with the door having been opened, the Hallel is recited. Then drink the fourth cup, while *reclining*, not forgetting to first recite the blessing, and to say grace after drinking it.

15

נרצה

“Accepted”

Having carried out the Seder service properly, you may be sure that it has been accepted by the Almighty. Then say:

NEXT YEAR IN JERUSALEM!

לְשָׁנָה הַבְּאֵה בִּירוּשָׁלַיִם:

Illustrations are from the *Trieste Haggadah*, printed in 1864.

Courtesy of the Central Chabad Library

TABLE OF DATES

2216	Yosef sold; led to Egypt.
2229	Yosef becomes Grand Vizier of Egypt.
2238	Yaakov with entire family of 70 souls settle in Goshen, Egypt.
2255	Yaakov dies at the age of 147, and is carried by his children to Hebron. Buried in the Cave of Machpelah.
2309	Yosef dies at the age of 110. His coffin sunk in the Nile.
2362 or 2363	Beginning of full enslavement of the Jewish people in Egypt.
2368	Adar 7—Moshe born.
2447	Moshe appears before Pharaoh demanding the release of the Jewish people from Egypt.
2448	Rosh Chodesh Nissan —Moshe tells the Jewish people about the Paschal sacrifice.
	10th day of Nissan —By G-d's command, the Jewish people set aside lambs for the Paschal sacrifice.
	14th day of Nissan —Afternoon: Paschal lamb sacrificed for the first time.
	Nissan 14-15 —Midnight: Plague of the first-born.
	Nissan 15 —Morning: Departure from Egypt.
	Nissan 21 —Crossing of Red Sea (Seventh day of Pesach).
	Iyar —War with Amalekites in Refidim.
	Iyar 16 —The Manna begins falling.
	Sivan 1 —The Jewish people arrive in the Sinai desert.
	Sivan 5 —Children of Israel declare “ <i>Naaseh V’Nishma.</i> ”
	Sivan 6 —The Giving of the Torah on Mt. Sinai (Shavuot).

A PESACH MESSAGE
From the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

זצוקללה"ה נבג"מ זי"ע

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

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

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

This lesson is emphasized by the three principal symbols of the Seder, concerning which our Sages said that unless the Jew



A PESACH MESSAGE

explains their significance he has not observed the Seder fittingly: *Pesach*, *Matzah* and *Maror*. Using these symbols in their chronological order and in accordance with the Haggadah explanation we may say: the Jews avoid *Maror* (bitterness of life) only through *Pesach* (G-d's special care 'passing over' and saving the Jewish homes even in the midst of the greatest plague), and *Matzah*—then the very catastrophe and the enemies of the Jews will work for the benefit of the Jews, driving them in great haste out of "*Mitzrayim*," the place of perversion and darkness, and placing them under the beam of light and holiness.

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

RABBI MENACHEM M. SCHNEERSON

