

OUR STORY

Explanatory

HAGGADAH



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It is a great pleasure to share with you Our Story Haggadah, companion and range of compelling products brought to you by the Family of Jewish Futures. Jewish Futures is a platform of diverse educational organisations, each one offering a different pathway towards meaningful engagement with Jewish life.

We all love stories! Stories magically draw us into their narrative. Stories seamlessly transport us to another time, another place, another world. Stories invite our imagination to connect with characters from another age. Stories invite us to play our role. Tonight, Our Story Haggadah by Jewish Futures invites each of us to immerse ourselves in the incredible richness of our past, in order to engage with the dynamics of a tumultuous present and to play our own chosen role in forming our collective future.

The Haggadah and the accompanying array of products in the Pesach Box is not a prescriptive offering. There is a Seder - literally, 'order' to Pesach night and to the Jewish way of living. However there is also an enormous array of choice in our chosen style of interaction. The Jewish Futures Pesach Box is an invitation to choose your own set, the characters with whom you relate, the roles you wish to play. We only have one proviso: step inside the scene, let your imagination flow, the colours dazzle, the tastes titillate, the sights beckon and let's commit together to work as one to build a vibrant Jewish future for all.

Chag sameach,

A handwritten signature in black ink that reads "Naftali". The script is fluid and cursive, with the first letter 'N' being particularly large and stylized.

Rabbi Naftali Schiff, Founder & Chief Executive, Jewish Futures

Welcome to "Our Story" Haggadah!

A night to connect -

To immerse ourselves in our collective past;

To engage in the our challenging present

To play our role in building our shared future!

Perhaps there was a time when a "one size fits all" type of approach worked in education. Not today. Where appropriate, people need to be offered multiple pathways of choice in order to meaningfully and authentically connect to our 3500 year-young traditions.

Seder Night recognises the reality of the diverse family of personalities, opinions and dispositions that sits around every Jewish family table.

Perhaps this is another reason why the narrative of the Seder Night resonates so deeply with us all. It is not a lecture or a class, rather a story with pictures and props; an opportunity for each of us, young and old to connect in a meaningful way. On Seder Night, we literally step into the most epic story of world civilisation- Our Story. To see, feel and touch the degradation and torment of slavery for oneself. To relive the resplendent jubilation of crossing the Reed Sea amidst the noisy multitudes of our ancestors singing their way to dry land. And to connect with the millennial yearnings of the Jewish dreams of unity of purpose, rebuilding of Israel and a sense of completeness, of shalom together.



Lessons in Leadership

As we go through the Haggadah we will meet characters who played a key role in sculpting the Jewish journey through epochs. From Moses and Miriam in antiquity, to Rabbi Elazar in the Second Temple era and the mysterious, anonymous author of the Haggadah itself. Follow this icon to discover Seder night's lessons in leadership.



Stories of Survival

At the heart of the Exodus epic is a profound message of hope and belief in a better future. The Israelite slaves faced a challenge that became the hallmark of Jewish communities throughout the ages: a bold refusal to abandon hope to despair. Follow this icon to share in stories that encapsulate our shared faith in our ability to transform slavery into freedom.



Discuss and Debate

The word 'Haggadah' literally means 'telling over'. At the core of the Seder experience is the idea that the entire process should be framed as a dialogue that links generation to generation in one unbroken chain stretching back to the Exodus itself. The Haggadah introduces us to so many thoughts and themes that are as relevant now as they were then. Follow this icon to strike up a lively debate! Perfect for teens!



Seder Games

In so many ways, Seder night is a night given over to the younger generation. In fact, many customs that are probably familiar to us were established for no reason other than to get the children involved! Follow this icon to link the Seder experience to fun and interactive games, quizzes and activities! Perfect for teens!



The Jewish Journey Map

Lasting over 4000 years and counting, the Jewish journey has taken in so many places and cultures. The Haggadah traces this journey from Abraham's migration to the Promised Land, all the way through to the Second Temple Era and beyond. Follow this icon to our fold-out map to discover the story behind these locations and trace that journey yourself!



Deeper Insights

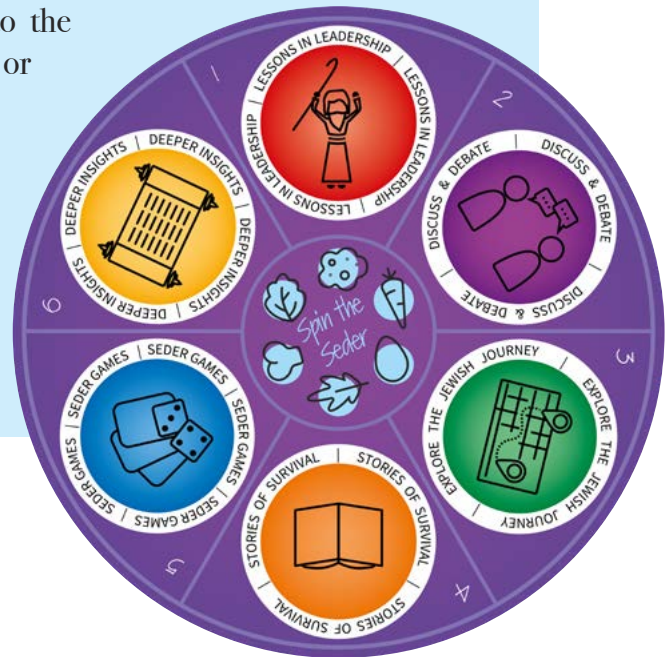
Here's the thing: Seder night is busy. Really busy. The table is overflowing with Matzah, bottles of wine, trays of delicious food - not to mention all the books! And to cap it all off, within moments of starting the Seder we realise that the Haggadah seems to transcend eras and even languages. At times, it can be tricky to connect to its content. Follow this icon to explore some of the central themes in greater detail.

What is 'Spin the Seder?'

At ten key points in the Haggadah, you will see the following icon and side bar. It gives the opportunity to explore the upcoming segment of the Seder in whichever way you choose! There is no 'one size fits all'! Each of the six 'elements' contained in your Pesach Box and Haggadah Companion enable the user to experience the Haggadah in a way that most speaks to them. Want to delve into the history and geography? Head for the 'Jewish Journey Map'. Fancy more of an in-depth, academic approach? Try 'Lessons in Leadership' or 'Deeper Insights'. Prefer inspirational easy reading? 'Stories of Survival' is the place to go. Eager to get the kids or teens more involved? 'Discuss and Debate' cards or 'Seder Games' are perfect!

Whatever your preference, just follow the descriptions and instructions in the text boxes next to the relevant icons to link the Haggadah to any or all of these fantastic materials.

You can even turn 'Spin the Seder' into a fun game by using a spinner or a die (you'll find one in your Pesach Box) to roll or 'spin' at each of the ten points and add a bit of surprise to the evening - wherever you land, that's what you'll use to bring the Seder to life!



All shoulder
notes and
explanations by:



ASHKENAZI CUSTOM

Leading Ashkenzai halachic authority, Rabbi Moses Isserles (d. 1572, Krakow. Known by his acronym ‘Rema’) arranges the Seder plate according to the order in which its contents will be used in the course of the Seder. This is based on the Talmudic dictum that a person should not pass over (no pun intended) items to be used in the performance of a mitzvah. Therefore, karpas (vegetable) and salt water are placed closest to the leader, followed by the matzot, then marror and charoset.

SEPHARDI CUSTOM

The Sephardic and Hassidic arrangement of the Seder plate is in accordance with the kabbalistic teachings of Rema’s contemporary, Rabbi Isaac Luria (d. 1572, Safed. Known by his acronym ‘Arizal’). This approach sees each item on the plate as corresponding to Divine attributes, as follows: the shank bone represents Kindness, the egg represents Might, the marror represents Harmony, the charoset represents Eternity, the karpas represents Splendour. These mystical attributes are derived from the ‘Sefirot’ - the levels of God’s interaction with and manifestation in this world.

Arranging the Seder Plate:



Beitzah - Egg



Zarza - Shank Bone



Marror - Bitter Herbs



Charoset



Chazeret - Lettuce



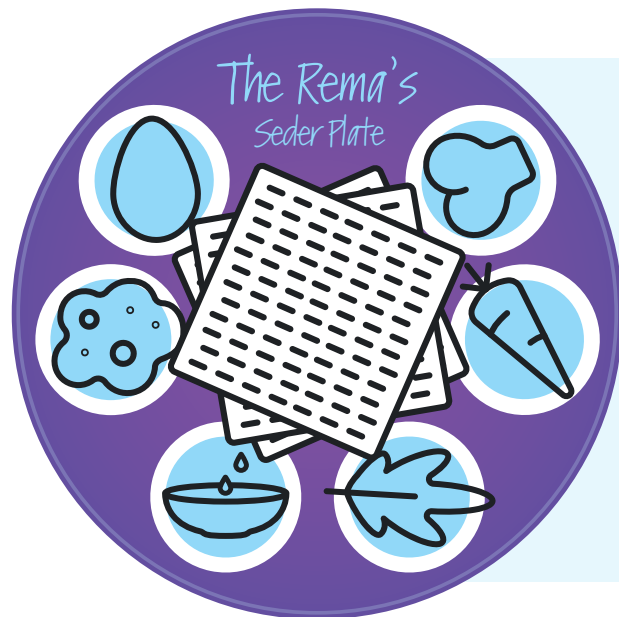
Marror - Bitter Herbs



Salt Water



Matzah





Lessons in Leadership

One of the great mysteries of the Haggadah is that we have no idea who wrote it! This is highly unusual, considering how almost all significant literary contributions to the Jewish library are thoroughly credited and verified. Turn to p.78 in the Haggadah Companion to explore a lesson in creative authorship.



Stories of Survival

As we prepare to charge our glasses for the Kiddush prayer and drink the first of four toasts to freedom, we turn to p.14 in the Haggadah Companion and join Mr. David Marks, Auschwitz survivor to whom the words ‘L’Chaim – to life!’ are more than just a motto – they represent his entire worldview.



Discuss and Debate

If the statistics are true (they probably are), Seder night is the most widely-practised occasion across the entire Jewish world. Check out Card #1 in your Pesach Box to open the discussion in the perfect way: Why IS this night so special, and what does it mean to you?



Seder Games

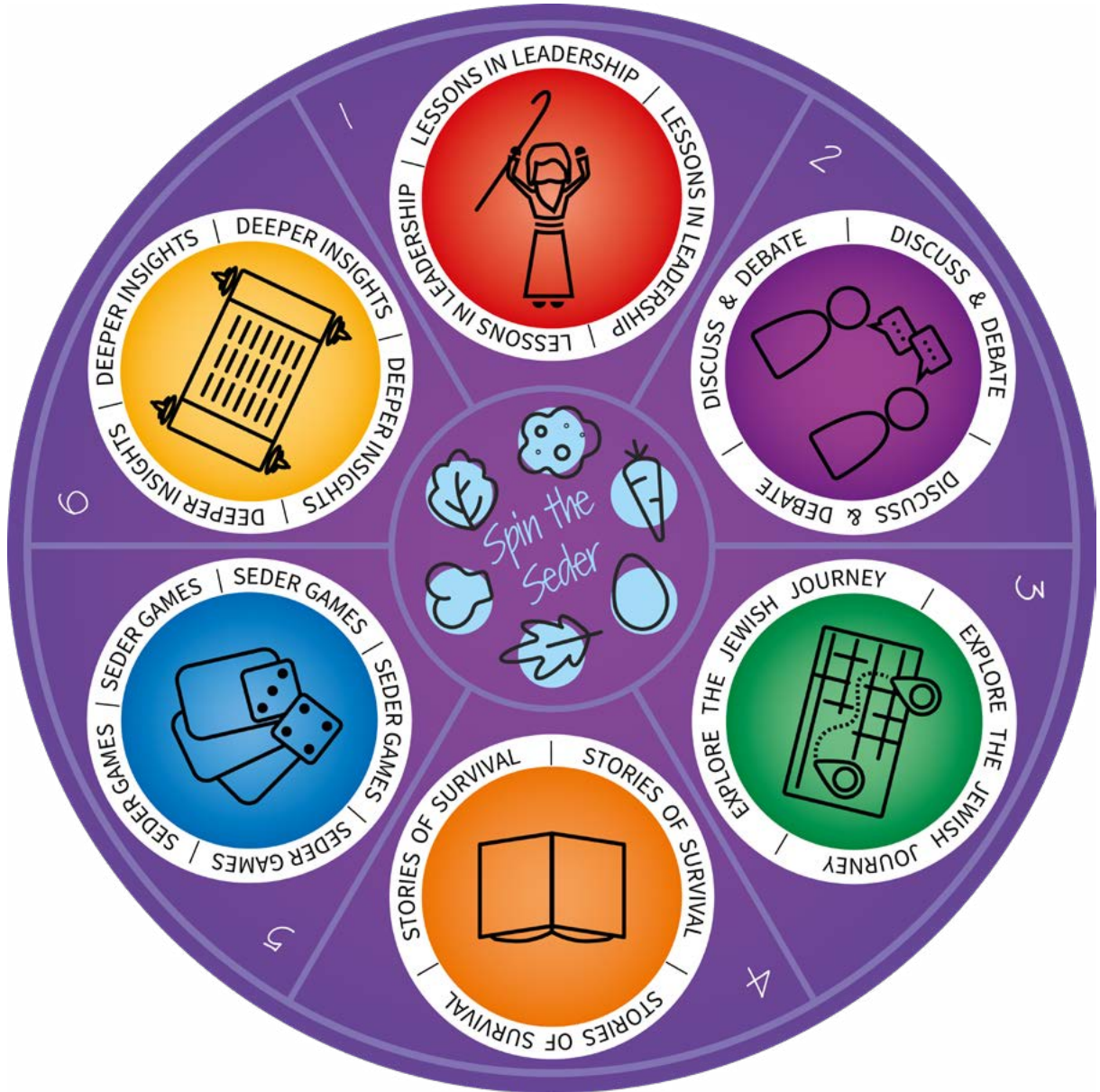
Kiddush is all about taking a seemingly ordinary object (wine) and making it special. Check out ‘The Object Game’ on p.98 of the Haggadah Companion!



Deeper Insights

Before we even begin the bulk of the Seder in the Maggid section, customs such as dipping a vegetable in saltwater already hint to the uniqueness of this night of miracles. Much of the Seder is designed to pique the curiosity of those presents, prompting the child within us to ask questions in youthful fascination and wonder. Turn to p.36 in the Haggadah Companion to read more in ‘Question Time’.

Spin the Seder!





Wine can be used for base drunkenness, but it can also be used for joy and elevated consciousness. Like so much in this world, it all depends how we use it. For the Jew, holiness is not withdrawal from the world. Kiddush involves taking the worldly and making it holy. The Hebrew word kadosh means 'holy' in the sense of something set aside, designated or special. The text of the Kiddush prayer articulates the concept of specialness. Each aspect of creation has a unique role. This applies to individuals as well as to nations. As in sports where each individual player expresses their own talent while abiding by the same rules of the game, Judaism provides a framework for spirituality and personal growth designed to enable our unique nature and talents to flourish.

We pour the first cup. The matzot are covered.

On Friday night, begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On weekdays, begin here.

On Shabbat, include the words in brackets:

סְבָרֵי מָרְנוּ וּרְבָנוּ וּרְבוּתֵי.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, (אֶת יוֹם הַשְּׁבֻת הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה) מִקְרָא קִדְּשׁ זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשְׁבֻת) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ.

בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

KADESH/ KIDDUSH



We pour the first cup. The matzot are covered.

Kiddush contains two main themes: the exodus from Egypt and the unique role of the Jewish people.

On Friday night, begin here:

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

On weekdays, begin here.

On Shabbat, include the words in brackets:

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

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

Blessed are You, God, who sanctifies (the Sabbath,) Israel, and the festivals.



On Saturday night add the following two paragraphs:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קִדְשׁ לְחָלַל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
 יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת
 יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ
 אֶת־עַמּוּךְ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.

בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קִדְשׁ לְקִדְשׁ.

On both nights:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְנוֹ
 הַזֶּה.

Drink the first cup, while reclining to the left.

UNIQUELY, THIS HAGGADAH COMBINES THE BASIC TEXTS OF BOTH THE ASHKENAZI AND SEPHARDI CUSTOM. THOSE FOLLOWING THE SEPHARDI CUSTOM SHOULD INCLUDE **ALL TEXT IN RED**, AS WELL AS ANY RELEVANT INSTRUCTIONS REGARDING ORDER AND 'HOW TO'.

At the conclusion of Shabbat, we recite 'Havdalah', literally translated as 'separation'. This short ceremony distinguishes days of holiness from regular weekdays. When Seder night coincides with Saturday night, we mark the transition from Sabbath to festival with an adapted version of Havdalah. Despite the fact that both Shabbat and festivals are regarded as holy, our tradition teaches that Shabbat - a statement of testimony and belief in the creation and purpose of the world - is imbued with a deeper level of holiness than the various festivals, even one as important as Pesach. Whereas the festivals are seen as conduits of individual aspects of holiness (Pesach's being the concepts of freedom, God's providence and the unique role of the Jewish people), Shabbat is seen as the all-encompassing weekly occasion that anchors the rest of the Jewish calendar.

KADESH/ KIDDUSH



On Saturday night add the following two paragraphs:

Blessed are You, our God, King of the universe, who creates the light of the fire. Blessed are You, our God, King of the universe, who distinguishes between the holy and the mundane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath and the holiness of the Festival, and You have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness.

Blessed are You, God, who distinguishes between the holy and the holy.

On both nights:

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

Drink the first cup, while reclining to the left.

UNIQUELY, THIS HAGGADAH COMBINES THE BASIC TEXTS OF BOTH THE ASHKENAZI AND SEPHARDI CUSTOM. THOSE FOLLOWING THE SEPHARDI CUSTOM SHOULD INCLUDE ALL TEXT IN RED, AS WELL AS ANY RELEVANT INSTRUCTIONS REGARDING ORDER AND 'HOW TO'.

There are various customs at this point. Either the head of the Seder or all participants in the Seder wash their hands, but do not say the blessing "on the washing of the hands." Customs also vary in terms of the manner of washing. Some families pour from a vessel twice on each hand, others pour three times on each hand.

Eat less than an olive size of vegetable; dip it into the salt water and then say the blessing "who creates the fruit of the earth." Have in mind that this blessing will also be for the bitter herbs (Marror) later on. Eat without reclining.

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

SEPHARDI CUSTOM

Many Sephardi families have the custom of using green vegetables such as celery or parsley to dip as Karpas. Many Sephardim dip the Karpas in vinegar rather than salt water. In modern times when these vegetables/herbs are far easier to come by, many Ashkenazi communities have abandoned the humble potato and have opted for some greenery instead!

The leader of the Seder breaks the middle Matzah in two, then puts the smaller part back between the two whole matzot. The larger piece is hidden as the Afikoman. Customs differ: in some families the youngest member of the Seder hides it, in other the leader of the Seder hides it. In many Sephardi homes, the Afikoman is not hidden at all.

וְרַחֵץ



כַּרְפָּס



...by stimulating questions in a curious fashion, the Seder hopes to awaken the inquisitive, searching side within each of us. Seder night is an evening to break free and to dedicate time to question, to debate and to discuss. The Haggadah has a standard 'four questions' that come as a result of these peculiar practices, but in fact these are just a starting point.

URCHATZ/ WASHING



KARPAS/ VEGETABLE IN SALT WATER



We dip and eat one solitary vegetable solely in order to pique our curiosity and to begin to engage our minds. The Seder is about questions. In stark contradistinction to those cultures that idealize blind obedience, Judaism has always demanded an active participation of the mind. The Talmud itself takes the form of an extended debate of piercing questions and thought provoking responses. Jewish tradition encourages dialogue and questions, not just 'how?' But 'why?' continued...

There are various customs at this point. Either the head of the Seder or all participants in the Seder wash their hands, but do not say the blessing "on the washing of the hands." Customs also vary in terms of the manner of washing. Some families pour from a vessel twice on each hand, others pour three times on each hand.

Eat less than a mouthful of vegetable; dip it into the salt water and then say the blessing "who creates the fruit of the earth." Have in mind that this blessing will also be for the bitter herbs (Marror) later on. Eat without reclining.

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

ASHKENAZI CUSTOM

Ashkenazi families tend to dip the Karpas into a salt water mixture, whose bitterness reminds us of the bitter slavery. In 19th century eastern Europe, the custom to use a potato began to develop. This was partly because potatoes were far more readily available to those communities than green vegetables, which struggle to grow in colder climates in time for Pesach.

The leader of the Seder breaks the middle Matzah in two, then puts the smaller part back between the two whole matzot. The larger piece is hidden as the Afikoman. Customs differ: in some families the youngest member of the Seder hides it, in other the leader of the Seder hides it. In many Sephardi homes, the Afikoman is not hidden at all.



Lessons in Leadership

The question and answer format of ‘Mah Nishtanah’ makes clear that Seder night is constructed with one thing in mind: the transmission of our heritage to the next generation. Turn to p.80 in the Haggadah Companion to reveal the reasons why tonight is ‘led’ by - and for - the children.



Discuss & Debate

There is a beautiful tradition for the youngest member of the Seder to pose the four questions in ‘Mah Nishtanah - Why is this night different?’ Check out Card #2 in your Pesach Box to discuss Judaism’s obsession with connecting our youth to the past.



The Jewish Journey Map

‘This is the bread of affliction that our ancestors ate in the land of Egypt. Our first stop on the Jewish Journey Map is Location #1 - Ancient Egypt itself. You can explore this further on p.58 of the Haggadah Companion.



Stories of Survival

The very first paragraph of Maggid focuses us on a thread that runs through the entire Seder: Appreciation. Turn to p.16 in the Haggadah Companion to read the amazing true story of a South Korean diplomat who became pro-Israel due to a deep sense of appreciation, in ‘A Lesson in Thanks’.



Seder Games

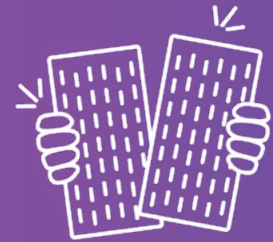
Much of Seder night is about bringing the evening to life for the younger members of the table. Check out p.99 of the Haggadah Companion for a twist on the classic game of charades!



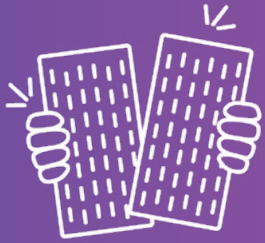
Deeper Insights

This year, Pesach will once again have a very different look and feel to the ‘norm’. But perhaps there is comfort to be found at the very outset of the Haggadah. We are about to ask, ‘why is this night different?’. Perhaps, this night of nights is meant to be unusual. Turn to p.38 in the Haggadah Companion to explore this idea in greater depth, in ‘Why is this year different?’.

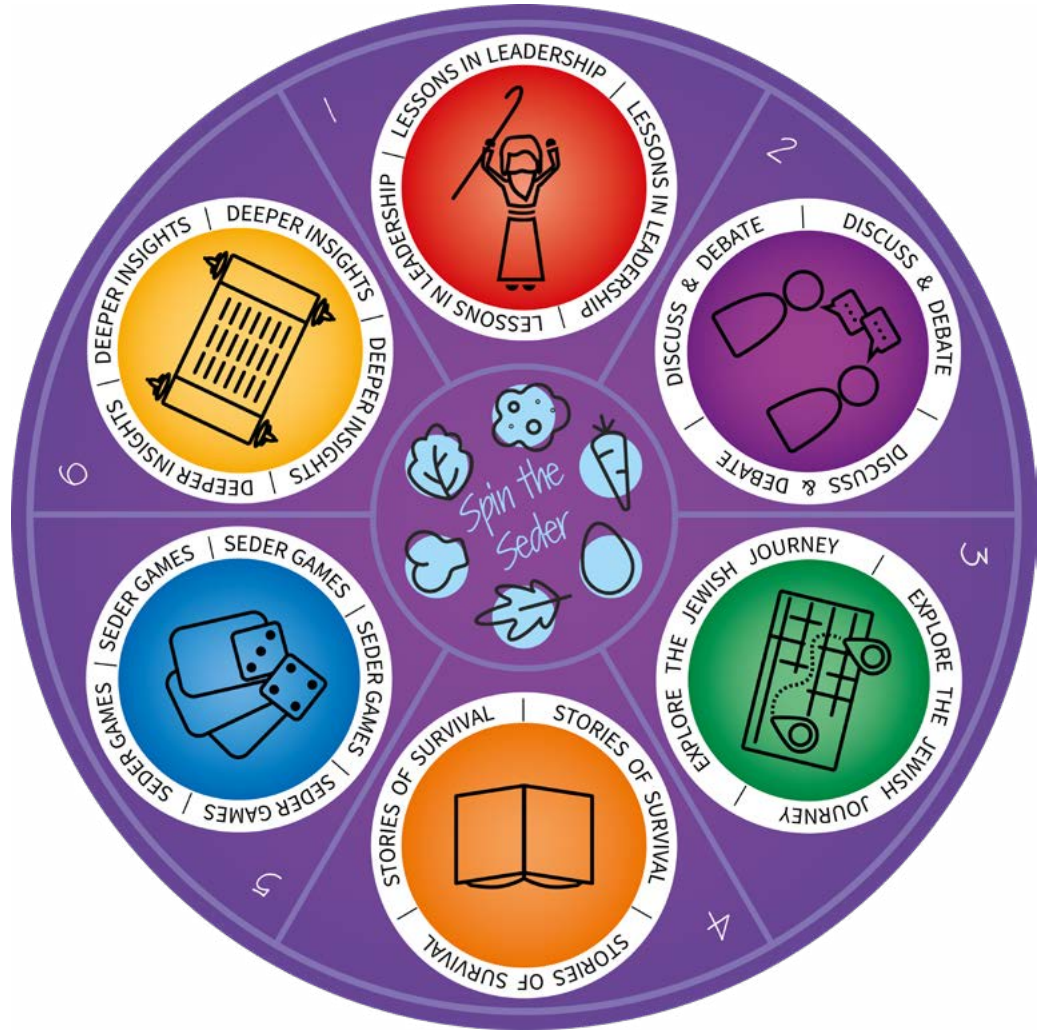
יְחִי



At this point, we put aside part of the Matzah for later. In a sense we are choosing to invest in the future. Although we live in a world where instant gratification is so readily available and even encouraged, the desire to have something NOW can often be childlike. It can enslave us and lead us to do that which we later regret. A mature person is able to choose to defer the immediate fulfillment of desire for a greater or more long-term good. Our choice to hold back the Matzah both provokes the ‘four questions’ and simultaneously teaches us an important life lesson. True freedom includes becoming free from the enslaving drives of immediate gratification, allowing investment in the future for ourselves, our families and the world.



Spin the Seder 2!



מגיד





MAGGID/OUR STORY



Why is this night different?

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא (הכא) עבדי לשנה הבאה (בארעא דישראל) בני חורין.



The leader removes the plate from the table. We pour a second cup of wine. Many have the custom for the youngest person present to ask the following:

מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – בלוי מצה. שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה (בלוי) מרור. שבכל הלילות אין אנו מטבילין אפילו פעם אחת – הלילה הזה שתי פעמים. שבכל הלילות אנו אוכלין בין יושבין ובין מסבין – הלילה הזה כלנו מסבין.

מה נשתנה הלילה הזה. מכל הלילות: שבכל-הלילות אין אנחנו מטבילין אפילו פעם אחת. והלילה הזה שתי פעמים: שבכל-הלילות אנחנו אוכלין חמץ או מצה. והלילה הזה בלוי מצה: שבכל-הלילות אנחנו אוכלין שאר ירקות. והלילה הזה מרור: שבכל-הלילות אנחנו אוכלין ושותין בין יושבין ובין מסבין. והלילה הזה כלנו מסבין:

At the core of the Seder night experience is the theme of dialogue through questions and answers. The obligation to tell over the story of the exodus to future generations is repeated on multiple occasions in the Torah; on every occasion, the Torah presents that ‘telling over’ in question and answer format.

Education through probing, searching inquisitiveness has always been a hallmark of Jewish culture and national character. From the parody of a Jewish person ‘answering a question with another question’ to the formal legal give and take of the Talmud, our tradition places great value on seeking knowledge and challenging the answers when given, never resting until we reach the very depth of truth.



Why is this night different?

This is the bread of affliction that our ancestors ate in the land of Egypt. Anyone who is hungry should come and eat, anyone who is in need should come and celebrate Pesach. Now we are here, next year we will be in the Land of Israel; this year we are (here as) slaves, next year we will be free people (in the land of Israel).

The leader removes the plate from the table. We pour a second cup of wine. Many have the custom for the youngest person present to ask the following:

Why is this night different from all other nights? On all nights we may eat leavened food and Matzah; but on this night, only Matzah? On all other nights we may eat other vegetables; but tonight we eat bitter herbs. On all other nights, we don't dip [our food] at all; but tonight [we dip it] twice. On all other nights, we eat either sitting or reclining; but tonight we all recline.

Why is this night different from all other nights? On all other nights we don't even dip once, and on this night, we dip twice. On all other nights we eat leavened food and Matzah, and on this night, only Matzah. On all other nights we eat many vegetables, and on this night, bitter herbs. On all other nights we eat and drink sitting or reclining, and on this night we all recline.



Lessons in Leadership

Throughout the Maggid section we will encounter individuals who quite literally changed the course of Jewish history. One such leader was Rabbi Elazar ben Azariah, the youthful leader who bore the burden of a 70-year old on his inexperienced shoulders. Turn to p.82 of the Haggadah Companion to read his story.



Stories of Survival

The Maggid section begins as simply and starkly as could be imagined. ‘We were slaves’. Simple as. We were. Now we are not. And the selfsame story of suffering and redemption has been played out over and over, generation to generation. Turn to p.18 in the Haggadah Companion to explore the clandestine Seder night that took place in Auschwitz, 1944.



Discuss and Debate

A key part of the Seder experience is facing up to the fact that life isn’t always easy. But at the same time, it is often when we emerge from the greatest challenges that we grow and learn how to fulfil our potential. Check out Card #3 in the Pesach Box to start getting a grip on what has been a truly horrible year for us all.



Seder Games

The Haggadah is all about connecting ourselves to a story that is thousands of years old. That can be quite tricky in this day and age, so we’ve put together a special ‘Emoji Haggadah’ on p.100 of the Companion. See if you can work it all out!



The Jewish Journey Map

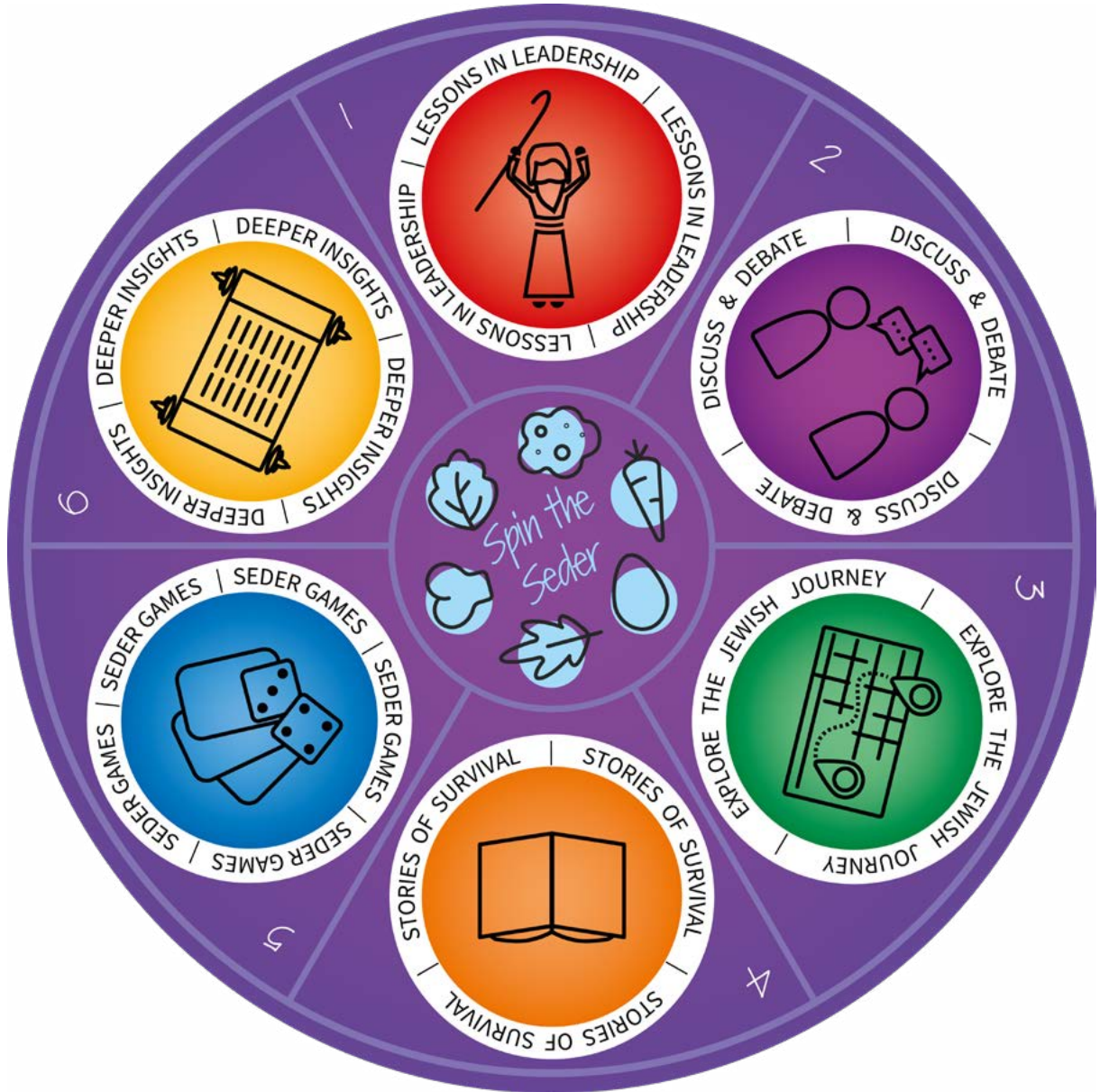
The next section of Maggid transcends space and time as we visit the two most chronologically distant locations in the entire Seder. We first visit Bnei Brak in the post-Second Temple era (Location #2 and p.60 in the Companion), before turning the clock back thousands of years to Abraham’s birthplace of Ur Casdim (Location #3 and p.62 in the Companion).



Deeper Insights

The Coronavirus pandemic made for a painful and unfamiliar year. So many are unable to spend Seder night with their loved ones - in most cases for the second year running. Turn to p.40 of the Haggadah Companion for a surprising link between the famed Seder night in ancient Bnei Brak and the circumstances we find ourselves in today, in ‘Far Away from Home’.

Spin the Seder 3!



'We Were Slaves' - An Eternal Dialogue

The leader then puts the plate back on the table. The Matzot should be uncovered during the saying of the Haggadah.

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי (עֲדִיּוֹן) אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפִּילוּ כִּלְנוּ חֲכָמִים כִּלְנוּ נְבוֹנִים כִּלְנוּ זְקֵנִים כִּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה מְצוּהָ עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

SEPHARDI CUSTOM

Instead of just singing the passage above, Sephardi families re-enact the Exodus from Egypt! Right before the youngest participant asks 'Why is this night different?', they leave the room, taking with them the broken Matzah wrapped up in a bag carried on their back. Acting like a traveller leaving Egypt, they then knock on the door and the following conversation begins (many recite it in the original Arabic!):

'Minwen Jaiye?' ('Where are you from?')

'Mimetzrayim.' ('From Egypt')

'Lawen Rayech?' ('Where are you going?')

'Li Yerushalayim' ('To Jerusalem')

'Ishu Zawatak?' ('And what are your provisions?')

'Matzah u'Marror!' ('Matzah and bitter herbs!')



Would we still be slaves? Freedom is far more than political emancipation. Even though we might feel free, we can still be trapped by all sorts of forces that prevent us from actualizing our potential and from leading fulfilling lives. We can be enslaved by the social pressure of living like others; by our own animalistic lusts, cravings and drives; by our egos, bad tempers, jealousies, guilt-complexes... any of a host of negative traits, addictions and habits that can hurt us, control us, and prevent us from becoming who we truly want to be.

Many sources point out that the word Egypt in Hebrew - Mitzrayim - is spelled with the precise same letters as the word 'Metzarim' - limitations.



'We Were Slaves' - An Eternal Dialogue

The leader then puts the plate back on the table. The Matzot should be uncovered during the saying of the Haggadah.

We were slaves to Pharaoh in the land of Egypt. And Hashem, our God, took us out from there with a strong hand and an outstretched arm. And if the Holy One, Blessed is He, had not taken our ancestors out from Egypt then we and our children and our children's children would [all] (still) be slaves to Pharaoh in Egypt. And even if we were all people of wisdom, understanding, experienced and all knowledgeable of the Torah, it is still our responsibility to tell the story of the exodus from Egypt. The more we elaborate on the discussion of the Exodus, the more we are praiseworthy.

ASHKENAZI CUSTOM

Ashkenazi families tend to sing 'Avadim Hayinu' in an upbeat, joyful tune. However, it has to be said that the Sephardi custom sounds like much more fun! Check it out...

עבדים היינו לפרעה במצרים



An illustration in a stylized, flat-art style. The scene is set in a desert with rolling orange and yellow hills. In the foreground, a man in a dark brown robe and a head covering with a red band is kneeling on the ground. He is holding a large, reddish-brown brick with both hands, offering it to a standing man. The standing man, representing Pharaoh, is dressed in a dark, long-sleeved robe with a gold sash and a gold headband. He holds a black whip with multiple strands in his right hand, pointing it towards the kneeling man. The background features stylized, curved shapes in shades of yellow and orange, suggesting a landscape or architectural elements. The overall color palette is warm, dominated by oranges, yellows, and browns.

“ We were slaves to Pharaoh in Egypt... ”

Seder night in ancient Bnei Brak: The Five Rabbis

מעשה ברבי אלעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין 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 הימים. כל ימי חייך 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: אֶחָד חָכֵם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שׂאִינֹו יוֹדֵעַ לְשׂאוֹל.





Seder night in ancient Bnei Brak: The Five Rabbis

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

Rabbi Elazar ben Azariah said, "I am like a seventy-year old man, but I could not understand why the exodus from Egypt can be discussed every night, until Ben Zoma expounded it, as it says (Deut. 16:3), 'In order that you remember the day you left Egypt all the days of your life;' The phrase 'the days of your life' would have indicated only the days; the addition of the word "all" includes the nights as well. But the Sages say [in disagreement with Ben Zoma], "'the days of your life' would mean only the present world; the addition of "all" includes the era of the Messiah.

Blessed be the Almighty; Blessed is He; Blessed be the One who gave the Torah to His people Israel, Blessed is He. The Torah speaks corresponding to four [different] children: one who is wise, one who is corrupt, one who is innocent and one who doesn't know to ask.



חכם מה הוא אומר?

מה העדות והחקים והמשפטים אשר צוה יי אלהינו אתכם. ואף אתה אמור לו כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן:

רשע מה הוא אומר?

מה העבודה הזאת לכם. לכם – ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר. ואף אתה הקהה את שניו ואמור לו: "בעבור זה עשה יי לי בצאתי ממצרים". לי ולא-לו. אלו היה שם, לא היה נגאל:

תם מה הוא אומר?

מה זאת? ואמרת אליו "בחזק יד הוציאנו יי ממצרים מבית עבדים".

ושאינו יודע לשאול –

את פתח לו, שנאמר, "והגדת לבנך ביום ההוא לאמר, בעבור זה עשה יי לי בצאתי ממצרים".

Even some of the greatest Rabbis in history could find new insights and ideas worth discussing all night. Despite having 'done it all before' there is so much to absorb. Put differently, how much we will get out of the Seder, depends on how we approach it, which leads directly to the four sons - four possible attitudes. Perhaps we can even find within ourselves elements of each of the four. At times wise, curious, fascinated and probing; at times cynical. Sometimes we are just simple, and sometimes we don't know how to ask; we have lost curiosity, we are no longer interested. True freedom comes from a genuine openness to learn and discover. If we can just shed that cynical or 'know it all' blockage, we can gain so much tonight. We'll have already attained one giant leap away from slavery, towards freedom.



For all Generations: The Four Children

What does the wise son say?

“‘What are these testimonies, statutes and judgments that Hashem our God commanded you?’ (Deut. 6:20)” Therefore you should explain to him the laws of the Pesach offering - “We may not eat an Afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach offering.”

What does the evil son say?

“‘What is this service to you?’ (Ex. 12:26)” He says ‘to you’ and thereby excludes himself. Since he excluded himself from the community, he denies the basic principle of Jewish faith. Accordingly, you should blunt his teeth and say to him, “‘It is because of this that Hashem did so for me when I went out of Egypt’ (Ex. 13:8).” ‘For me’ and not ‘for him.’ If he had been there, he would not have been redeemed.

What does the innocent son say?

“‘What is this?’ (Ex. 13:14)” And you will say to him, “‘With a strong hand did Hashem take us out of Egypt, from the house of slaves’ (Ex. 13:14).”

And for the one who doesn't know to ask,

you should open the conversation for him. As it says (Ex. 13:8), “And you will speak to your child on that day saying, it is because of this that God did so for me when I went out of Egypt.”

Abraham's Journey - Roots of the Exodus

מגיד



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

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו,
שנאמר: ויאמר יהושע אל-כל-העם, כה אמר יי אלהי ישראל: בעבר הנהר
ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים.

ואקח את-אביכם את-אברהם מעבר הנהר ואולף אותו בכל-ארץ כנען,
וארבה את-זרעו ואתן לו את-יצחק, ואתן ליצחק את-יעקב ואת-עשו. ואתן
לעשו את-הר שער לרשת אתו, ויעקב ובניו ירדו מצרים.

Why on earth are we going all the way back to Abraham? Aren't we meant to be discussing Egypt? The Jewish journey began in a pagan world, where infanticide was widespread, where might meant right, and where the masses were kept illiterate. It was a world of biological instinct, a world of tribes and groups cooperating internally and competing viciously against others. Abraham and his family began a revolution. But it was only through the Egypt experience that there finally emerged an entire people committed to bringing an alternative vision to the world: a vision of Godly values, of a universal right to life, of equal justice, of peace as an ideal and of a deep belief in, and commitment to, the dream of bringing Heaven down to Earth. We have the choice to permit ourselves to be enslaved by our animal instincts, or to become something far greater; to let all that is wrong with the world 'just be', or to commit ourselves to making it better



Abraham's Journey - Roots of the Exodus

One might have thought that the obligation to discuss the Exodus begins from the first day of the month [of Nissan]. However, the Torah says; "on that day." And yet, if it had only stated "on that day," it might be assumed that the discussion can only take place during the day [i.e. Seder night would become Seder morning!]. To correct this assumption, it states: "for the sake of this." The specific 'this' in the verse refers to a moment when Matzah and Marror [bitter herbs] are placed before you; and that moment is the night of the fifteenth of Nissan [i.e. Seder night].

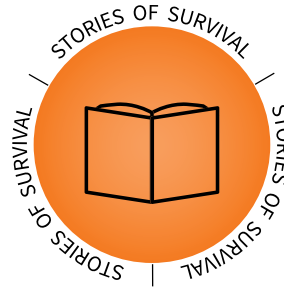
From the beginning, our ancestors were idol worshippers. But now, Hashem has brought us close to His mission, as it says (Joshua 24:2-4), "And Joshua said to the whole people, 'So says Hashem, God of Israel; Your ancestors originated from beyond the Euphrates River; Terach the father of Abraham and the father of Nachor, and they worshiped other gods.

And I took your father, Abraham, from over the river and I led him to the land of Canaan in its entirety and I multiplied his offspring and I gave him Isaac. And to Isaac I gave Jacob and Esau; and I gave Mount Seir to Esau as an inheritance; but Jacob and his sons went down to Egypt.'"



Lessons in Leadership

The next section of Maggid traces the story of our ancestors in slavery to our forefather Jacob's sojourn with his uncle, Laban. It comes as a shock to learn that Laban was apparently more of a threat to Jewish continuity than Pharaoh himself! Turn to p.84 in the Haggadah Companion to explore Jacob's lesson in leading with purpose.



Stories of Survival

As we prepare to raise our glasses and sing joyously, toasting Jewish survival, we are reminded of those who - incredibly - did exactly the same in far more trying circumstances. Turn to p.20 in the Haggadah Companion to read the true story of a young Jewish prisoner who taught a Nazi guard the song of Jewish survival.



Discuss and Debate

Tracing anti-Semitism through the generations is a difficult and complicated task. True, we have so much to be proud of and grateful for, but wouldn't it have all been so much simpler if history had just left us alone? Pick out Card #4 to discuss the ways in which discrimination has made us who we are today, and how we continue to survive.



Deeper Insights

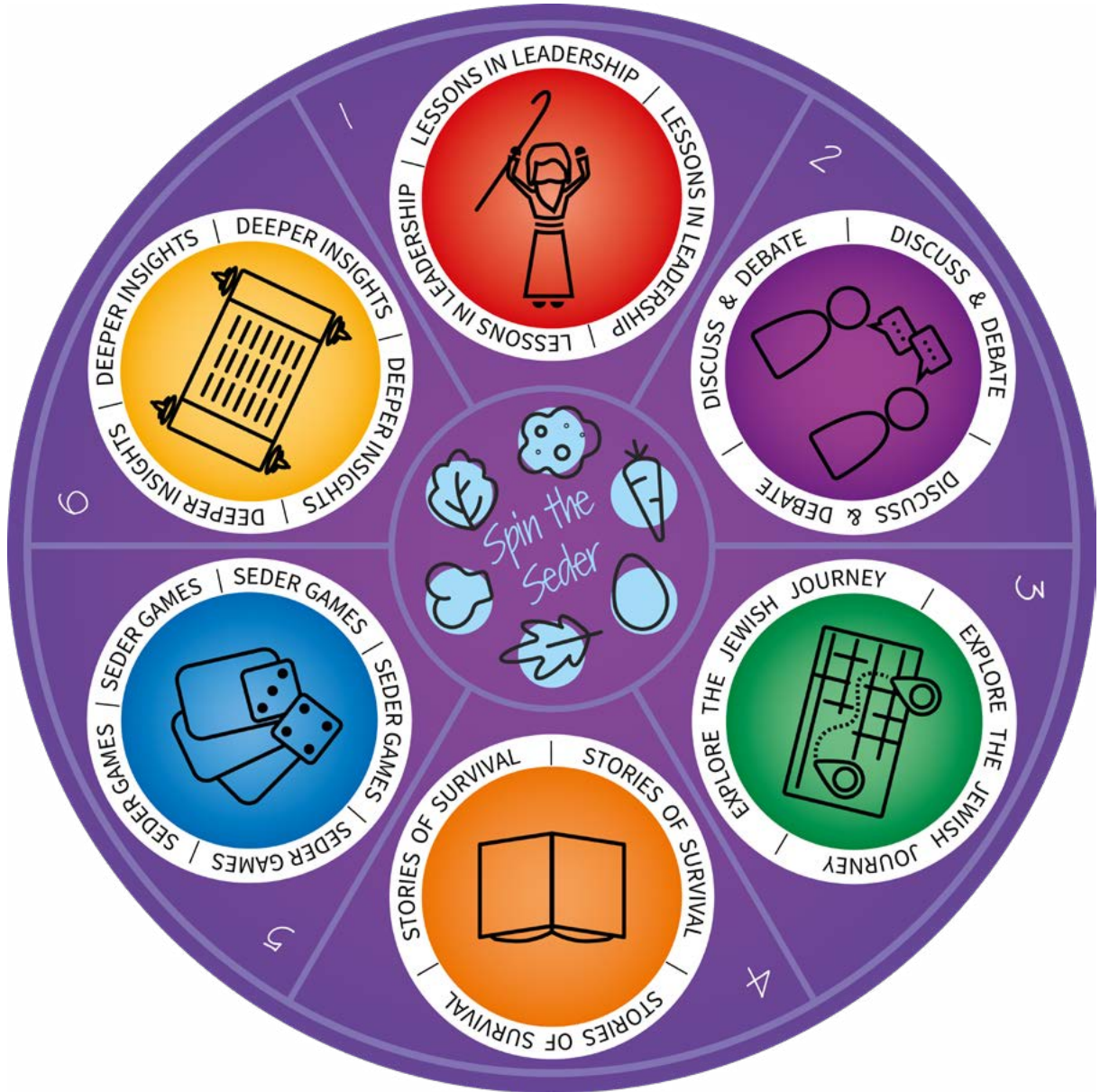
In every generation, the Jewish community faces seemingly overwhelming challenges. And in every generation, we prevail. Not only do we prevail, we rebuild - again and again - without even the slightest hint of bitterness or hatred. Turn to 'Looking Back to Look Forward' on p.42 of the Haggadah Companion to learn more.



The Jewish Journey Map

There are SO many locations mentioned in the upcoming section of Maggid! From the Covenant made with Abraham in Haran (Location #4 and p.64 in the Companion) to Jacob's sojourn with Laban in Padan Aram (Location #5, p.66 in the Companion) and finally the slave-labour cities of Pithom and Rameses (Location #6, p.68 in the Companion), explore them all!

Spin the Seder 4!



The Promise: A Toast to the Triumph of Jewish Survival

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

Cover the Matzot, raise the cup and say:

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֶּא שְׁבָכַל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

The leader puts down the cup and uncovers the Matzot.

מגיד



Why do we raise our glasses and sing about anti-semitism? We are celebrating the unshakable bond between Creator and creation that has allowed for the otherwise inexplicable survival of the Jewish people against all the odds. In the words of Tolstoy: 'The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world - such a nation cannot be destroyed. The Jew is as everlasting as eternity itself'. It is not only about the Jewish people, but about the whole of mankind - if we recognize that God is really with us, then we realize that in the end what is good and right will survive and triumph.



The Promise: A Toast to the Triumph of Jewish Survival

Blessed is He, who keeps His promise to Israel, blessed is He. The Holy One, blessed is He, calculated the end of the exile, to fulfil that which He said to Abraham at the Covenant between the Parts, as it says (Gen. 15:13-14), "And He said to Abraham, 'know with certainty that your descendants will be a stranger in a land that is not theirs, and their hosts will oppress them and afflict them for four hundred years. But I will exact justice on the nation that they serve, and afterwards they will go out with great wealth.'"

Cover the Matzot, raise the cup and say:

It is this (Divine protection) that has stood by our ancestors and for us; since it is not only one person or nation that has risen up against us to destroy us, but rather in each generation, our enemies stand against us to destroy us, but the Holy One, Blessed is He, rescues us from their hand.

The leader puts down the cup and uncovers the Matzot.



**“ And it is this (Divine protection)
that has stood by our ancestors and for us... ”**

וְהָיָא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ





צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו: שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את־הכל. שנאמר: ארמי אבד אבי, ויֵרד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב.

ויֵרד מצרימה – אנוס על פי הדבור.

ויגר שם - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל־פרעה, לגור בארץ באנו, כי אין מרעה לצאן אשר לעבדיך, כי כבד הרעב בארץ כנען. ועתה ישובו־נא עבדיך בארץ גשן.

במתי מעט - כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמוך יי אלהיך ככוכבי השמים לרב.

ויהי שם לגוי - מלמד שהיו ישראל מצוינים שם.

גדול עצום – כמה שנאמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד, ותמלא הארץ אתם.

ורב - כמה שנאמר: רבבה כצמח השדה נתתיך, ותרבי ותגדלי ותבאי בעדי עדיים, שדים נכנו וישערך צמח, ואת ערם ועריה. ואעבר עליך ואראך מתבוססת בדמיוך, ואמר לך בדמיוך חיי, ואמר לך בדמיוך חיי.



Jacob's Descent to Egypt

Go and learn what Laban the Aramean attempted to do to our father Jacob. Whereas Pharaoh only decreed the death sentence on the males, Laban sought to uproot the whole people. As it says (Deut. 26:5), "An Aramean sought to destroy my father; and he [Jacob] went down to Egypt, and he resided initially there with a small number but grew into a nation, great, powerful and numerous."

"And he went down to Egypt" - compelled by the Divine decree [the covenant in which God told Abraham that his descendants would have to go into exile]. "And he resided there" - this teaches that Jacob, didn't intend to settle permanently in Egypt, but rather only to reside there temporarily, as it says (Gen. 47:4), "And they said to Pharaoh, 'To reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is severe in the land of Canaan, and now please grant that your servants may dwell in the Land of Goshen.'"

"As a small number" - as it says (Deut. 10:22), "With seventy people did your ancestors come down to Egypt, and now Hashem your God has made you as numerous as the stars of the sky."

"And there he became a nation" - this teaches that Israel became distinguishable there. "Great, powerful" - as it says (Ex. 1:7), "And the Children of Israel were fruitful, increased greatly, multiplied and became very mighty and the land was filled with them."

"Numerous" - as it says: I made you as numerous as the plants of the field; you grew and developed, and became charming, beautiful of figure; your hair grown long; but you were without focus or purpose. And I passed over you and saw your bloodstained doorposts and I said about you;" by your blood shall you live!" And I said about you; "by your blood shall you live!"



וַיִּרְעוּ אֶתְנֹו הַמִּצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

וַיִּרְעוּ אֶתְנֹו הַמִּצְרַיִם - כְּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַס־בָּנוּ, וְעָלָה מִן־הָאָרֶץ. וַיַּעֲנוּנוּ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁימוּ עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתְכֶם. וַיִּבְּנוּ עָרֵי מִסְכְּנוֹת לַפְרָעָה. אֶת־פֶּתַח וְאֶת־רֵעַמְסִס. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה - כְּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ.

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קִלְנוּ, וַיִּרְא אֶת־עֲנֵינוּ וְאֶת עֲמָלְנוּ וְאֶת לַחֲצֵנוּ.

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאֱנָחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבוֹדָה וַיִּזְעְקוּ, וַתַּעַל שׁוֹעַתְכֶם אֶל־הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע יְיָ אֶת קִלְנוּ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקֹתְכֶם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם, אֶת־יִצְחָק וְאֶת־יַעֲקֹב.

וַיִּרְא אֶת־עֲנֵינוּ - זוֹ פְּרִישׁוֹת דֶּרֶךְ אָרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי־יִשְׂרָאֵל וַיִּדַע אֱלֹהִים.

וְאֶת־עֲמָלְנוּ - אֵלוּ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל־הַבֶּן הַיְלֹוֹד הַיֵּאֲרָה תִשְׁלִיכֻהוּ וְכָל־הַבַּת תִּחְיוּן.

וְאֶת לַחֲצֵנוּ - זוֹ הַדִּחְקָה, כְּמָה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי אֶת־הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֲתֶם.



The Suffering of a Slave-Nation

"And the Egyptians did evil to us" (Deut. 26:6) - as it says (Ex. 1:10), "Let us deal craftily with them, lest they multiply and, if we happen to be at war, they will join our enemies and fight against us and then leave the country!"

"And they afflicted us" - as it says (Ex. 1:11); "And they placed task-masters over them in order to oppress them with their burdens; and they built the storage cities of Pithom and Rameses."

"And they imposed upon us hard work" - as it says (Ex. 1:11), "And they enslaved the children of Israel with hard labour".

"And we cried out to Hashem, the God of our ancestors, and Hashem heard our cry, saw our affliction, and our burden and our oppression" (Deut. 26:7).

"We cried out to Hashem, the God of our ancestors" - as it says (Ex. 2:23); "It happened in those days that the king of Egypt died and the Children of Israel groaned and cried because of the servitude; and their cry went up to God."

"Hashem heard our cry" - as it says (Ex. 2:24); "God heard their groaning, and God remembered His covenant with Abraham and with Isaac and with Jacob."

"He saw our affliction" - this is the disruption of family life, as it says; (Ex. 2:25); "God saw the Children of Israel and God knew."

"Our burden" - refers to the killing of the sons, as it says (Ex. 1:24); "Every boy that is born, you shall throw him into the Nile and every daughter you shall keep alive."

"Our oppression" - refers to the relentless pressure, as it says (Ex. 3:9); "I have also seen how the Egyptians are oppressing them."



That was a lot of verses! Are we meant to be getting something from all of that?

The crux of the Haggadah is four verses that recount the predicament of the Jewish people, and our redemption.

The Talmud says that these verses should provoke discussion and analysis. What follows is a summary of each verse and some points to ponder and discuss:

1. How the Jews got stuck in Egypt in the first place... Are we truly free? How did we get to where we are in life?

2. How they gradually became enslaved... What are the areas we are not free? To what extent are we 'slaves' to social pressure? To other compelling forces?

3. How they finally cried out to God against the slavery... Do we just accept those areas where we lack freedom? What pains us most in the world? What would we like to change about our lives and about the world around us? What's stopping us?

4. How the impossible became a reality and God pulled us out of slavery... Do we really believe we can make those changes? What limiting beliefs are stopping us?

וּיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמָרָא גָדֹל, וּבְאִתּוֹת וּבְמִפְתִּיּוֹת.

וּיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם - לֹא עַל־יְדֵי מְלָאָךְ, וְלֹא עַל־יְדֵי שָׂרָף, וְלֹא עַל־יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוּשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבַעֲצָמוֹ. שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אָנֹכִי יְיָ. וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אָנֹכִי וְלֹא מְלָאָךְ; וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אָנֹכִי וְלֹא שָׂרָף; וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אָנֹכִי וְלֹא הַשְּׁלִיחַ; אָנֹכִי יְיָ. אָנֹכִי הוּא וְלֹא אַחֵר.

בְּיַד חֲזָקָה - זֶה הַדְּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד־יְיָ הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשָׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמֻלִים, בַּבָּקָר וּבַצֹּאן, דְּבַר כְּבֵד מְאֹד.

וּבְזֵרַע נְטוּיָה - זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וְחָרְבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם.

וּבְמָרָא גָדֹל - זֶה גְלוּי שְׁכִינָה. כְּמָה שֶׁנֶּאֱמַר, אוֹ הִנֵּסָה אֱלֹהִים לְבוֹא לְקַחַת לּוֹ גּוֹי מְקַרֵּב גּוֹי בְּמִסֹּת בָּאִתּוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמִוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיכֶם.

וּבְאִתּוֹת - זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה־בוֹ אֵת הָאִתּוֹת.

וּבְמִפְתִּיּוֹת - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׂמַיִם וּבָאָרֶץ.



Our Cry for Salvation

"And Hashem took us out of Egypt with a mighty hand and with an outstretched arm; with great awe - with signs and with wonders" (Deut. 26:8).

"And Hashem took us out of Egypt" - not through an angel and not through a divine being and not through a messenger, but directly by God Himself, as it says (Ex. 12:12); "And I will pass through the Land of Egypt on that night and I will slay every firstborn in the Land of Egypt, from man to beast; and upon all the gods of Egypt, I will execute judgments, I am Hashem." "I will pass through the Land of Egypt on that night" - I and not an angel. "And I will slay every firstborn" - I and not a divine being. "And with all the gods of Egypt, I will execute judgments" - I and not a messenger. "I am Hashem" - it is I and no other.

"With a mighty hand" - refers to the pestilence, as it says (Ex. 9:3); "Behold the hand of Hashem shall strike your cattle which are in the field, the horses, the donkeys, the camels, the herd, and the flock - a very severe pestilence."

"With an outstretched arm" - refers to the sword, as it says (I Chron. 21:16); "His sword was drawn in his hand, outstretched over Jerusalem."

"And with great awe" - alludes to the revelation of the Divine Presence, as it says (Deut. 4:34), "Has God ever attempted to take for Himself a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, as all that Hashem, your God, did for you in Egypt, in front of your eyes?"

"With signs" - refers to Moses' staff, as it says (Ex. 4:17); "Take this staff in your hand, that you may perform the miracles with it."

"With wonders" - refers to the blood, as it says (Joel 3:3); "I will place my wonders in the skies and on the earth."



Lessons in Leadership

Facing plague after plague with ever-merciless stubbornness was the tyrant and nemesis at the center of the Exodus story; Pharaoh himself. Turn to p.86 of the Haggadah Companion to explore how Pharaoh and other antagonists through history have a surprising amount to teach us.



Stories of Survival

We will shortly recount the ten plagues that struck the Egyptians. Turn to p.22 of the Haggadah Companion to discover the incredible true story of the Jews of Prague who were saved from certain death thanks to a last-minute intervention from a most unlikely source.



Discuss and Debate

We probably know all the songs and all the actions, but jokes aside: it's probably a good idea to discuss the plagues in greater detail. Why did God choose certain methods rather than others? What was each unique plague meant to accomplish? Pick out Card #5 from the Pesach Box to open this discussion.



Seder Games

Spark your imaginations by role-playing the Exodus story; pretend that a very disgruntled Egyptian is calling customer services to complain about blood and frogs everywhere! Check it out on p.102 of the Haggadah Companion.



The Jewish Journey Map

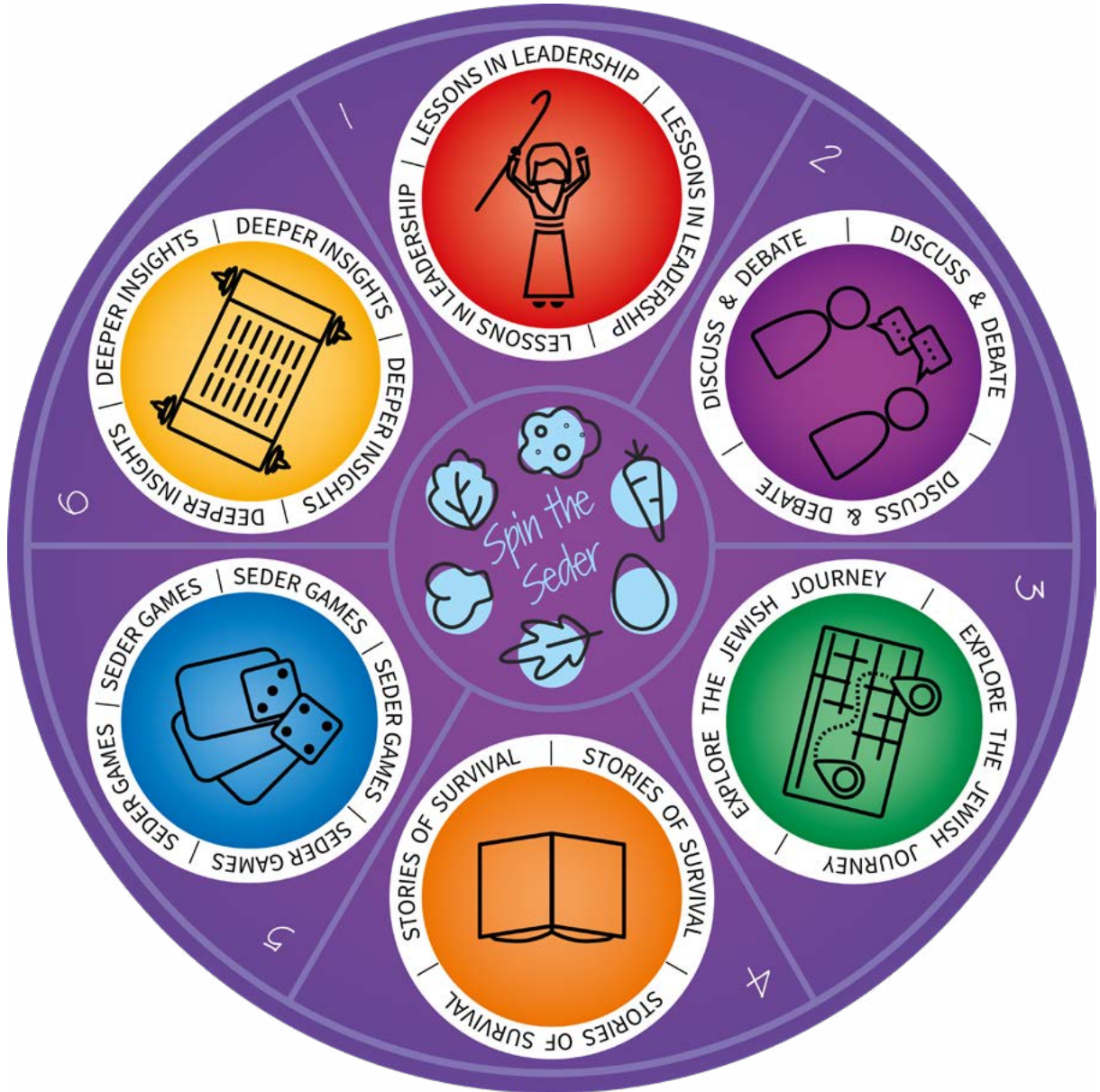
A fascinating addendum to the description of the ten plagues are the calculations made by various sages to demonstrate how the miracle of the splitting of the sea was in fact many times greater than the plagues themselves! Check out location #7 on your fold-out Jewish Journey map, then head to p.70 in the Haggadah Companion to pinpoint the Red Sea.



Deeper Insights

As we recall the afflictions of the ten plagues, there is a custom to remove drops of wine from our cups as a way of recognising that we are not overly jubilant at the Egyptians' downfall. Indeed, revenge isn't much of a Jewish characteristic. And yet, if that is true, why not remove ALL the wine? Why were the plagues necessary at all? Turn to p.44 in the Haggadah Companion to explore more, in 'Is Revenge Sweet?'

Spin the Seder 5!



As we recite each word in the sentence "Blood and fire and pillars of smoke", we remove a little wine from our cup. customs differ as to how this is done:



SEPHARDI CUSTOM

The Sephardic custom prefers to remove wine from the cup indirectly, by pouring some into another cup or bowl at each mention of punishment. At the conclusion of the plagues, some have the custom to then cover that cup/bowl with a napkin. This is based on a Kabbalistic idea that the drops of wine - symbolically representing the suffering of the plagues - are a source of evil that should be disposed of extremely carefully and treated with caution - some immediately pour the wine down the drain!

דָּם וָאֵשׁ וְתִמְרוֹת עָשָׁן.

דָּבַר אַחַר: בְּיַד חֲזָקָה שְׁתִּים, וּבְזֶרַע נְטוּיָה שְׁתִּים, וּבְמִרְא גְדֹל – שְׁתִּים, וּבְאֵתוֹת – שְׁתִּים, וּבְמִכְתִּים – שְׁתִּים.

אֱלוֹ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

Remove some wine at the mention of each of the ten plagues (overleaf):

King David wrote (Psalms 24:17): "Do not gloat when your enemy falls". The notions of rejoicing over someone else's suffering or seeking revenge (not to be confused with seeking justice) are entirely foreign to Jewish thought. Never more clearly is this represented than the esoteric interpretation (Talmud Sanhedrin, 39b) to the events preceding the splitting of the Red Sea. We are taught that the ministering angels gathered together to sing a song of praise to God in light of the awesome miracle about to be performed in saving the Israelites and drowning the Egyptians. Quite unexpectedly, God 'rebuked' the angels, exclaiming: 'My creations drown in the sea, and yet you gather to sing?!'. Although the punishments meted out to the Egyptians were both deserved and overdue, and although it was crucial for justice to be restored to a people ruled over by a tyrant, nonetheless our heartfelt wish is that these purposes be accomplished through peaceful means. We recognise that punitive measures are always a last resort.



The Ten Plagues

As we recite each word in the sentence "Blood and fire and pillars of smoke", we remove a little wine from our cup. customs differ as to how this is done:

ASHKENAZI CUSTOM

All customs agree that the main symbolism at this point of the Seder is to demonstrate a measure of sympathy for the Egyptians' downfall, and regret that they allowed their oppression of the slaves to descend to such a point that only strict justice could atone for their cruelty. The Ashkenazi custom is to remove a drop of wine from the cup at each mention of a punishment (many people prefer to use their pinky!), and place that drop on a side plate.

Blood, fire and pillars of smoke.

Another explanation of the preceding verse; [each phrase represents two plagues,] hence: "mighty hand" - two; "outstretched arm" - two; "great awe" - two; "signs" - two; "wonders" - two, for a total of ten.

These are the ten plagues that God brought on the Egyptians in Egypt and they are:

Remove some wine at the mention of each of the ten plagues (overleaf):



דָּם
BLOOD

צְפַרְדֵּי
FROGS

בַּחֲמֵץ
LICE

חַרֹב
WILD ANIMALS
(THE MIXTURE OF)

יָרָא
PESTILENCE





מִכַּת
בְּכוֹרוֹת

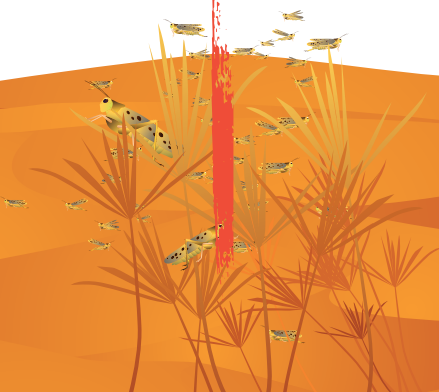
SLAYING OF
THE FIRSTBORN



צְפַרְדֵּי

LOCUSTS

חֹשֶׁךְ
DARKNESS



שֶׁטֶף

BOILS

בָּרָד
HAIL



רבי יהודה היה נוהג בהם סמנים:

דַּצ"ךְ עַד"ש בְּאֵח"ב.

Remove some wine at the mention of each acronym



רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? וירא ישראל את-היד הגדלה אשר עשה יי במצרים, וייראו העם את-י, ויאמינו ביי ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו חמשים מכות.

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

רבי עקיבא אומר: מנין שכל-מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנאמר: ישלחכם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו – אחת, עברה – שתיים, וזעם – שלוש, וצרה – ארבע, משלחת מלאכי רעים – חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.

Rabbi Yehudah's mnemonic seems at first to be confusing and even entirely unnecessary. Even the youngest schoolchild knows the ten plagues! Beyond this, why did he divide them into this specific grouping of 3/3/4?

The Maharal of Prague notes that the division follows the intensity of justice shown to Pharaoh and his court.

The first plague of each group (blood, wild animals and hail) were preceded by a warning from Moses, delivered to Pharaoh away from the palace and his ministers at the banks of the Nile.

The second plague of each group (frogs, pestilence and locusts) were also preceded by a warning – albeit this time; in his throne room, in earshot of his retinue.

The third plague of each group (lice, boils and darkness) were not preceded by a warning at all; Pharaoh's stubborn recalcitrance was beyond redemption and not deserving of a prior warning.

And yet, at the end of each 'cycle' of plagues, God once more showed mercy to Pharaoh, giving him an opportunity to meet Moses' warnings with humility.



The Extent of God's Justice

Rabbi Yehudah was accustomed to use a mnemonic with the following acronyms:

Dtza'ch, Ada'sh, Beach'av.

Remove some wine at the mention of each acronym

Rabbi Yossi from the Galil says, "From where do we learn that the Egyptians were struck with ten plagues in Egypt and fifty (more) at the splitting of the Sea? In Egypt, the Torah says: 'Then the magicians said to Pharaoh: 'This is the finger of God!' (Ex. 8:15). And at the Sea, the Torah relates; 'Israel saw the great "hand" which God used upon the Egyptians, and the people feared God; and they believed in Hashem, and in Moses, His servant' (Ex. 14:31). How many plagues did they receive with the 'finger'? Ten. It therefore follows that if they suffered ten plagues in Egypt, [where they were struck with a finger], they must have been made to suffer fifty plagues at the Sea [where they were struck with a whole 'hand' .]

Rabbi Eliezer says, "From where do we learn that every plague that the God brought upon the Egyptians contained four measures of punishment? As it says (Psalms 78:49): 'He sent His fierce anger; wrath, fury, and suffering, a band of emissaries of evil. This suggests that each plague consisted of: 1) 'wrath' 2) 'fury' 3) 'suffering' and 4) 'a band of emissaries of evil'. It therefore follows that in Egypt they were struck by forty plagues and at the sea by two hundred.

Rabbi Akiva says, "how does one derive that each plague that God inflicted upon the Egyptians in Egypt was equal to five measures of punishment? As it says (Psalms 78:49): 'He sent upon them His fierce anger, wrath, fury, suffering, and a band of emissaries of evil. Since each plague in Egypt consisted of 1) fierce anger 2) wrath, 3) fury, 4) trouble, and 5) a band of emissaries of evil, it therefore follows that in Egypt they were struck by fifty plagues and at the Sea by two hundred and fifty!"



Lessons in Leadership

So many of the stanzas we sing about in Dayeinu are to a large extent creditable to Moses, the man who stood up to Pharaoh's tyranny and a nation of slaves to freedom. Turn to p.88 in your Haggadah Companion to discover how his leadership style was remarkably different from what we might have expected.



Stories of Survival

The Exodus story and beyond that - the Jewish story throughout the ages - is one of surviving and even flourishing despite the odds being overwhelmingly stacked against us. Turn to p.24 in your Haggadah Companion to read an incredible true story that took place in Burma during World War 2, 'Against the Odds'.



Discuss and Debate

The next song, 'Dayeinu', is an age-old classic. And yes, we KNOW everyone knows 'the right way' to sing the tune! At its core, Dayeinu is a story that describes God's leadership. Even though technically each individual step of the exodus would have been 'enough', a leader sticks to a vision until the very end of its goals. Check out Card #6 in your Pesach Box to discuss leadership.



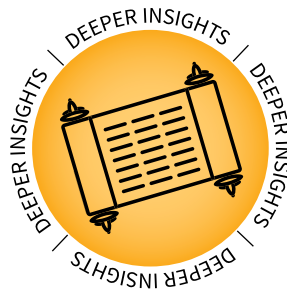
Seder Games

Everyone LOVES singing 'Dayeinu', right? But did you know that the song is actually meant to teach us all about gratitude and saying 'thank you'? Check out p.104 of the Haggadah Companion for a fun twist on the radio classic 'Just a Minute'!



The Jewish Journey Map

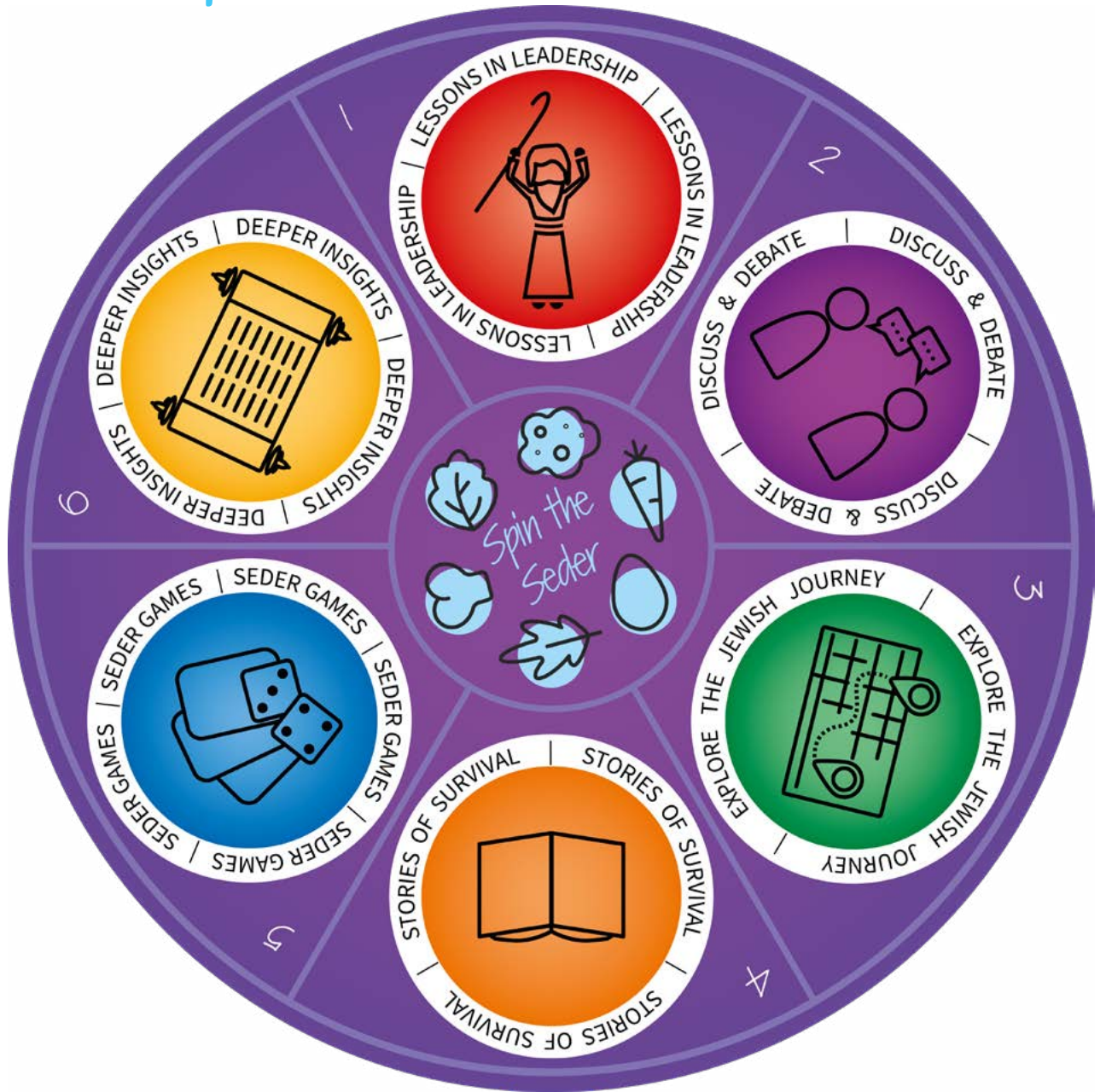
The Exodus gave us freedom. But what to DO with that newfound freedom was a different challenge entirely. And so in Dayeinu, we sing about our ancestors standing at Mount Sinai to receive the Torah - the blueprint of how to make that freedom make sense. Check out location #8 on your fold-out Jewish Journey map, then head to p.72 in the Haggadah Companion to discover Mount Sinai!



Deeper Insights

'Dayeinu' is a song whose core is all about one thing: gratitude. But its deeper message is sometimes perplexing; if God had actually ceased the 'exodus project' halfway through, would that have honestly been 'enough'? Turn to p.46 in the Haggadah Companion for a heartfelt and emotional look at this classic song in 'Gratitude Attitude'.

Spin the Seder 6!



Dayeinu - Song of Gratitude

מגיד

The cups are topped up. The wine removed during the recital of the Ten Plagues is not re-used.



'Dayeinu' means 'it would have been enough' - having recounted the wonders of the miraculous birth of the Jewish people, we respond with gratitude. It is difficult to be truly grateful. Would we trade our eyesight for a million pounds? If not, then we are walking millionaires - we have blessings worth millions to us. What about hearing? A functioning body? Legs that walk? Family? Friends? We have gifts worth billions... but do we wake up each morning realising how lucky we are? If we don't consciously focus on the good that we have, we take it for granted, and end up focusing instead on the little that we are lacking. Dayeinu is an exercise in appreciation. Step by step we focus on each episode of the Egypt saga, realising how privileged we are.

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ!

אֵלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׂפָטִים, דַּיֵּינוּ.

אֵלּוּ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דַּיֵּינוּ.

אֵלּוּ עָשָׂה בְּאַלְהֵיהֶם, וְלֹא הִרְג אֶת־בְּכוֹרֵיהֶם, דַּיֵּינוּ.

אֵלּוּ הִרְג אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מְמוֹנָם, דַּיֵּינוּ.

וּמִנֵּינִי שָׁנַתָּן לָנוּ אֶת־מְמוֹנָם. שְׂנֵאָמַר וַיִּנְצְלוּ אֶת־מִצְרַיִם. עֲשָׂאוּהָ כְּמִצּוּלָה שְׂאִין בָּהּ דָּגִים. דָּבָר אַחֵר עֲשָׂאוּהָ כְּמִצּוּדָה שְׂאִין בָּהּ דָּגָן. לָמָּה מְחַבֵּב הַכָּתוּב אֶת בְּזוּת הַיָּם יוֹתֵר מִבְּזוּת מִצְרַיִם. אֲלָא מַה שֶּׁהָיָה בְּבִתִּים נִטְלוּ בְּמִצְרַיִם. וּמַה שֶּׁהָיָה בְּבֵתֵי תְּשׁוּרָאוֹת נִטְלוּ עַל הַיָּם. וְכֵן הוּא אוֹמֵר כְּנִפְי יוֹנָה נִחְפָּה בְּכֶסֶף. זוֹ בְּזוּת מִצְרַיִם. וְאַבְרוֹתָיָהּ בִּירְקָרְק חֲרוּץ. זוֹ בְּזוּת הַיָּם. וְתַרְבִּי וְתַגְדְּלִי וְתַבְּאִי. זוֹ בְּזוּת מִצְרַיִם. בְּעֵדֵי עֲדִיִּים. זוֹ בְּזוּת הַיָּם. תּוֹרֵי זָהָב נִעֲשָׂה־לָּהּ. זוֹ בְּזוּת מִצְרַיִם. עִם נְקֻדּוֹת הַכֶּסֶף. זוֹ בְּזוּת הַיָּם:

אֵלּוּ נָתַן לָנוּ אֶת־מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דַּיֵּינוּ.

אֵלּוּ קָרַע לָנוּ אֶת־הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּהּ, דַּיֵּינוּ.

אֵלּוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּהּ וְלֹא שָׁקַע צָרְנוֹ בְּתוֹכוֹ דַּיֵּינוּ.

אֵלּוּ שָׁקַע צָרְנוֹ בְּתוֹכוֹ וְלֹא סִפַּק צָרְכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה דַּיֵּינוּ.

אֵלּוּ סִפַּק צָרְכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת־הַמֶּן דַּיֵּינוּ.

אֵלּוּ הֶאֱכִילָנוּ אֶת הַמֶּן. וְלֹא נָתַן לָנוּ אֶת הַשִּׁבֹּת דַּיֵּינוּ:



Dayeinu - Song of Gratitude

The cups are topped up. The wine removed during the recital of the Ten Plagues is not re-used.

How many degrees of good did the Almighty bestow upon us!

If He had taken us out of Egypt and not brought judgment on them; it would have been enough for us.

If He had brought judgment on them [the people] and had not brought judgment on their gods; it would have been enough for us.

If He had brought judgment on their gods and had not killed their firstborn; it would have been enough for us.

If He had killed their firstborn and had not given us their wealth; it would have been enough for us.

If He had given us their wealth and had not split the Sea for us; it would have been enough for us.

If He had split the Sea for us and had not taken us through it on dry land; it would have been enough for us.

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

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

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

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

Dayeinu - Song of Gratitude

מגיד



אלו נתן לנו את־השֶׁבֶת, וְלֹא קִרְבָּנוּ לְפָנֵי הַר סִינַי, דַּיִנוּ.

אלו קִרְבָּנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה. דַּיִנוּ.

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיִנוּ.

אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה דַּיִנוּ.

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמִקּוּם עָלֵינוּ: שְׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג אֶת־בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת־מִמּוֹנָם, וְקָרַע לָנוּ אֶת־הַיָּם, וְהִעֲבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה, וְשָׁקַע צָרְנוּ בְּתוֹכוֹ, וְסָפַק צָרְכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, וְהֵאָכִילָנוּ אֶת־הַמָּן, וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת, וְקִרְבָּנוּ לְפָנֵי הַר סִינַי, וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה לְכַפֵּר עַל־כָּל־עוֹנוֹתֵינוּ.

Why leeks/onions? Some say this hints to the complaints of the Israelites in the desert, who asked to return to Egypt to enjoy the delicious onions they grew there. This custom warns against a desire to return to slavery!



Dayeinu - Song of Gratitude

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

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

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

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

In light of all this, how much more so should we be grateful to God for all the favours He showered on us; He took us out of Egypt, and brought judgment against them, and against their gods, and killed their firstborn, and gave us their wealth, and split the Sea, and brought us through it on dry land, and drowned our enemies in the sea, and provided our needs in the wilderness for forty years, and fed us the manna, and gave us the Sabbath, and brought us to Mount Sinai, and gave us the Torah, and brought us to the Land of Israel and built us the Temple to atone for us.

SEPHARDI CUSTOM

Sephardim of Persian origin (Iran and Afghanistan) have a particularly lively custom, which is to ‘whip’ each other with leeks or scallions throughout ‘Dayeinu’! The whipping is meant to remind the guests of the beatings meted out by the Egyptian taskmasters.



“ If He would have split the sea, but not taken us through on dry land – it would have been enough! ”

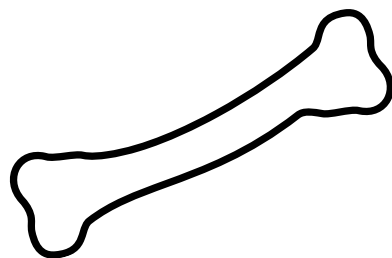
**אלו קרע לנו את הים ולא העבירונו
בתוכו בחרבה - דיינו!**



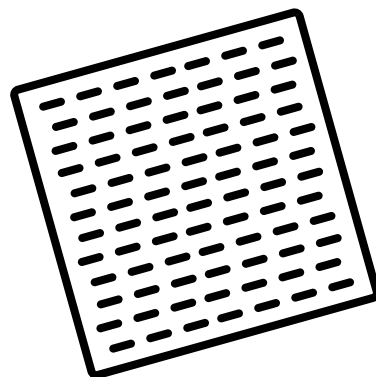


רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׂלֵא שְׁלֶשָׁה דְבָרִים
אֵלּוּ בַּפֶּסֶח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן:

פֶּסֶח



מִצָּה

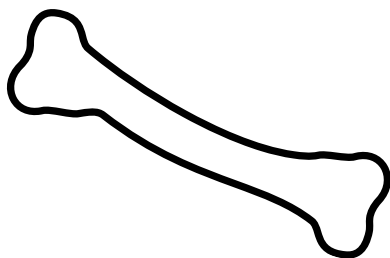


וּמְרוֹר



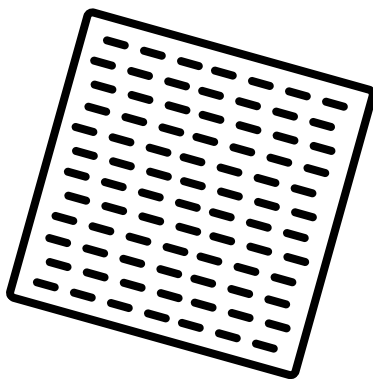


Rabban Gamliel used to say, Anyone who has not said these three things on Pesach has not fulfilled their obligation, namely:



PESACH

The Pascal offering



MATZAH

The unleavened bread



MARROR

The bitter herbs

Pesach, Matzah and Marror - The Three Elements

When reciting the paragraph about Matzah, the leader lifts the middle Matzah and holds it up for all to see.

Similarly, the Marror should be held aloft when reciting the paragraph about Marror.



פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הִיָּה קִיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרָתֶם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בְּתֵינוּ הִצִּיל וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

מִצָּה זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצַקֶּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וְגֵאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

מְרוֹר זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחֹמֶר וּבְכָל־עַבְדָּה בִּשְׂדֵה אֶת כָּל עַבְדָּתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרוֹךְ.

17th century talmudist and halachist Rabbi Shabbetai ben Meir (known as 'Shach') explains that Rabban Gamliel purposefully listed marror last as a stark warning of the bitter times on the horizon in the post-Temple exile. With no central focal point, independent governance or national identity, he foresaw that the pages of Jewish history would take a turn for the worst.

But despite this dire forewarning, our mention of marror is followed immediately by a bold and determined declaration of hope and faith: It wasn't just our ancestors who were rescued from the suffering of Egypt; in every generation the Almighty saves us and preserves us.

MAGGID/ OUR STORY



Direct descendant of the famed Tannaic sage Hillel, Rabban Gamliel II was the leader (Nasi) of the High Court (Sanhedrin) in the generation after the destruction of the Second Temple (70 CE). The burden on his shoulders was enormous - to navigate Roman hegemony and ensure the survival of Judaism into the post-Temple, Mishnaic era.

The Maggid section of the Seder draws to its conclusion with Rabban Gamliel's teaching concerning the three most crucial elements of the entire evening: the Paschal offering, matzah and marror.

Numerous commentaries are troubled by the order in which these elements are presented. Chronologically, we would expect: bitterness of slavery (marror), Paschal offering (Pesach) and finally the bread of freedom (matzah). Why is marror mentioned last?
continued...

Pesach, Matzah and Marror - The Three Elements

When reciting the paragraph about Matzah, the leader lifts the middle Matzah and holds it up for all to see.

Similarly, the Marror should be held aloft when reciting the paragraph about Marror.

Pesach- why did our ancestors eat a Pesach offering when the Temple still stood? Because God passed over the homes of our ancestors in Egypt, as it says (Ex. 12:27); "And you shall say: 'It is the Passover offering to God, who passed over the homes of the Children of Israel in Egypt, when He struck the Egyptians, and spared our homes;' And the people bowed their heads and prostrated themselves."

Matzah- why do we eat this unleavened bread? Because the dough did not have time to become leavened before the King of kings, the Holy One, Blessed is He, revealed Himself to them and redeemed them, as it is written; (Ex. 12:39); "They baked the dough which they brought out of Egypt into unleavened bread, for it had not yet risen, because they were hurried out of Egypt and could not delay, nor had they prepared any provisions for the way.

Marror - Why do we eat this bitter herb? Because the Egyptians embittered the lives of our ancestors in Egypt, as it says (Ex. 1:14); "They embittered their lives with hard labour in the field: whatever service they made them perform was with back-breaking intensity."



Lessons in Leadership

As we prepare to conclude the Maggid section, we finish with songs of praise that speak of the joyous moment when the Israelites marched out of Egypt to freedom. Turn to p.90 of the Haggadah Companion to learn about Miriam, a leader whose courage and determination led to Moses' birth and survival through infancy.



Stories of Survival

Stories of heroism and bravery from the concentration camps throughout Nazi-occupied Europe are incredibly plentiful. Turn to p.26 in the Haggadah Companion to read the mind-blowing true story of the secret matzah bakery in the Vaihingen concentration camp.



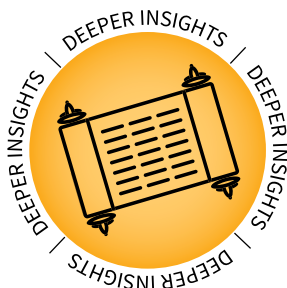
Discuss and Debate

A theme that dominates Maggid is how so many people - both individuals and an entire nation - trusted in God and never gave up hope that things would work out. No-one epitomised this hope more than the Jewish women, who joined Miriam in a song of thanks at the splitting of the sea. Check out Card #7 from your Pesach Box to celebrate the inspirational women in your life!



Seder Games

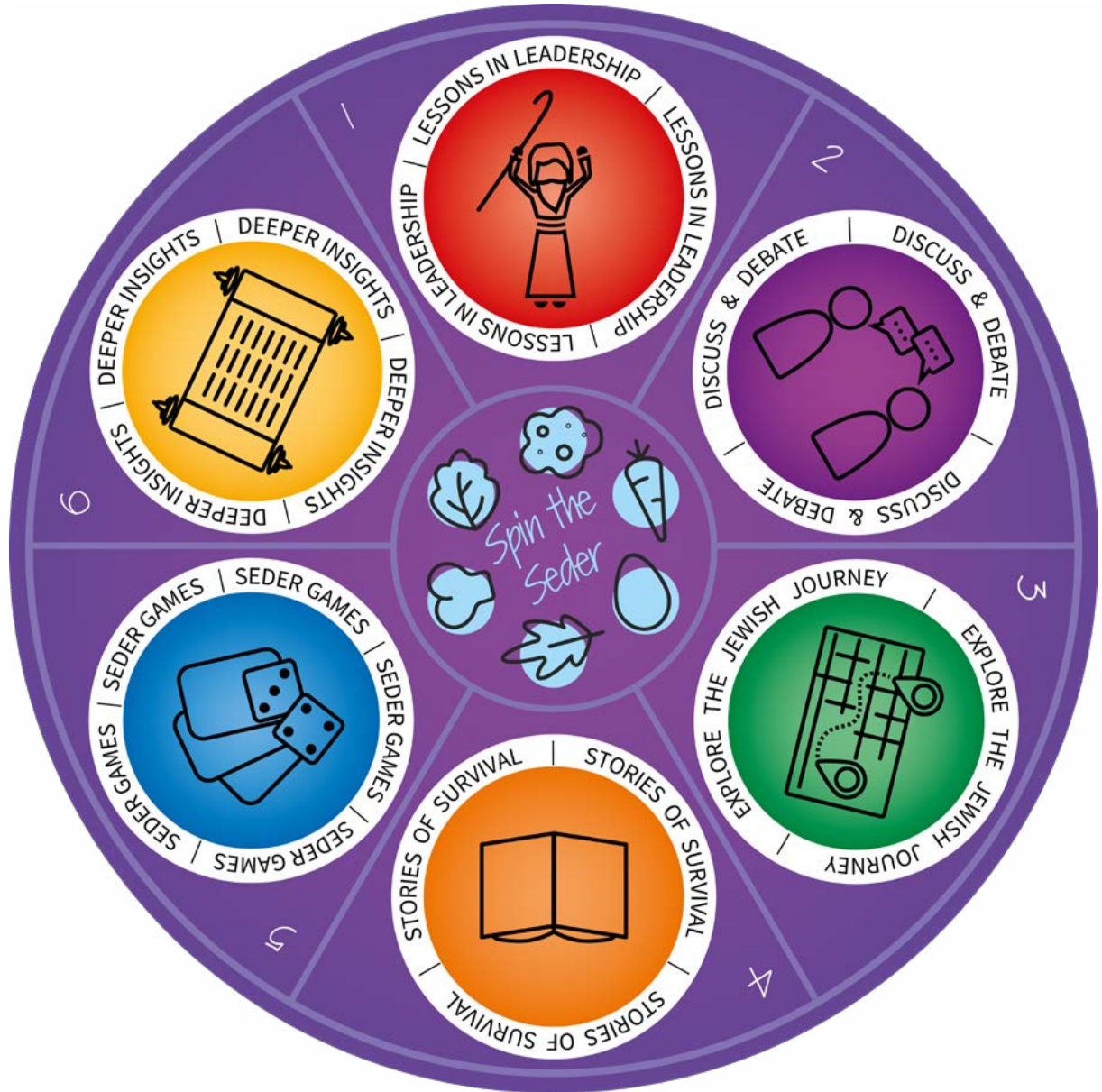
As we conclude this section with songs of gratitude called 'Hallel', we continue building on the theme of saying 'thank you' with another challenge on p.105 of the Haggadah Companion.



Deeper Insights

Matzah. Love it or hate it, this iconic non-bread dominates Pesach and the Seder, and for good reason: On the one hand, it is called the 'bread of affliction', but on the other hand, it is also called the 'bread of freedom'. So which one is it? It can't be both! Surely not?! Turn to p.48 of the Haggadah Companion to explore a brilliant answer to this classic question, in 'The Cardboard Contradiction'.

Spin the Seder 7!



In Every Generation - A Chain of Praise



בְּכָל־דֹּדֵר וְדוֹדֵר חַיֵּב אָדָם לְרֵאוֹת (לְהֵרֵאוֹת) אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמְצָרִים,
שֶׁנֶּאֱמַר: וְהִגְדַּתְּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמְצָרִים.
לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלֶּא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם,
שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר
נִשְׁבַּע לְאֲבוֹתֵינוּ.

The Matzot are covered, raise the cup of wine (until 'Who has redeemed Israel' / 'Who created fruit of the vine') and say:

לְפִיכֶן אֲנַחֲנוּ חַיֵּימָם לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעַלֵּה
וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֹהִים: הוֹצִיאָנוּ מֵעֲבָדוֹת
לְחֵרוֹת מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד
לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת־שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמְזֹרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהַלֵּל שֵׁם יי. רָם עַל־כָּל־גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי
כִּי אֵלֵהֵינוּ הַמְּגַבִּיָּה לְשָׁבֶת, הַמְּשִׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מִקִּימֵי מֵעָפָר
דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עַם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֲקָרַת
הַבַּיִת, אִם הַבְּנִים שִׁמְחָה. הַלְלוּיָהּ.



In Every Generation - A Chain of Praise

In each and every generation, it is our duty to regard ourselves (**to portray ourselves**) as though we personally had gone out of Egypt, as it says (Ex. 13:8); "You shall explain to your child on that day: it was because of this that Hashem did for me when I went out of Egypt." It was not only our ancestors whom God redeemed from slavery; we, too, were redeemed with them, as it says (Deut. 6:23); " He brought 'us' out from there, in order to bring us in, to give us the land which He promised to our fathers."

The Matzot are covered, raise the cup of wine (until 'Who has redeemed Israel' / 'Who created fruit of the vine') and say:

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

Halleluyah! Praise, you servants of Hashem, praise the name of Hashem. May the Name of Hashem be blessed from now and forever. From the rising of the sun to its setting, Hashem's name is praised. High above all nations is Hashem, above the heavens is His glory. Who is like Hashem, our God, Who is enthroned on high; yet lowers Himself to attend to heaven and earth? He raises the destitute out of the dirt; from the refuse, He lifts the needy - to seat them with nobles, with nobles of His people. He transforms the barren into glad parents of children. Halleluyah!



בצאת ישראל ממצרים, בית יעקב מעם לעז, היתה יהודה לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב לאחור. ההרים רקדו כאילים, גבעות כבני צאן. מה לך הים כי תנוס, הירדן – תסב לאחור, ההרים – תרקדו כאילים, גבעות כבני-צאן. מלפני אדון חולי ארץ, מלפני אלוה יעקב. ההפכי הצור אגס-מים, חלמיש למעינו-מים.

ברוך אתה יי אלהינו מלך העולם, אשר גאלנו וגאל את-אבותינו ממצרים, והגיענו הלילה הזה לאכל-בו מצה ומרור. כן יי אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע דמם על קיר מזבחך לרצון, ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה יי, גאל ישראל.

Sephardim drink the cup of wine here. Ashkenazim continue:

ברוך אתה יי, אלהינו מלך העולם בורא פרי הגפן.

Drink the second cup, while reclining to the left.



In Every Generation - A Chain of Praise

When Israel went forth from Egypt, Jacob's household from a people of alien tongue, Judah became His sanctuary, Israel His dominion. The Sea saw and fled, the Jordan turned backward. The mountains jumped like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing? O Jordan that you turn backward? O mountains that you jump like rams? O hills like young sheep? Before God's presence; tremble, O Earth, before the presence of the God of Jacob. He who turns the boulder into a pool of water, the stone into a fresh spring. (Psalms 114)

Blessed are You, Hashem our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and enabled us on this night to eat Matzah and Marror. So too, Hashem, our God, and God of our ancestors, may You bring us to future holidays and festivals in peace, gladdened in the rebuilding of Your city [Jerusalem] and joyful in Your service. There we shall eat of the offerings and from the Pesach offerings, whose blood will adorn the sides of Your Altar for gracious acceptance. We shall then sing a new song of praise to You for our redemption and for the liberation of our souls. Blessed are you, Hashem, Who has redeemed Israel.

Sephardim drink the cup of wine here. Ashkenazim continue:

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

Drink the second cup, while reclining to the left.

Matzah - A Taste of Freedom

Starting with the right hand, wash each hand twice and recite the following blessing:

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

The leader raises all the Matzot on the Seder plate and recites the following blessings. Afterwards, the leader breaks off a piece (approx. half a machine Matzah) from the top whole Matzah and a second piece (approx. half a machine Matzah) from the broken middle one.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לָחֶם מִן הָאָרֶץ.

The bottom Matzah is put down and the following blessing is recited while the top (whole) Matzah and the middle (broken) piece are still raised. Eat both while reclining.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה.

רְחִיצָה



מוֹצֵיא

מַצָּה

Matzah is literally free of all additives, externalities and superficialities - it is bread without the figurative hot air. Everything we pursue in life can be divided into necessities and luxuries. To the extent that a luxury becomes a necessity we lose an element of our freedom by being enslaved to that need. Jewish thought teaches that we should not submit to peer pressure, viewing ourselves as competing with others. It is far better to focus on our 'personal bests' rather than 'world records'; life is an arena in which we do not need others to lose in order for us to win. On Passover we can focus on the essence and leave the externalities behind.

RACHTZA/ WASHING HANDS



MOTZI MATZAH/ EATING THE MATZAH



Matzah - A Taste of Freedom

Starting with the right hand, wash each hand twice and recite the following blessing:

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

The leader raises all the Matzot on the Seder plate and recites the following blessings. Afterwards, the leader breaks off a piece (approx. half a machine Matzah) from the top whole Matzah and a second piece (approx. half a machine Matzah) from the broken middle one.

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

The bottom Matzah is put down and the following blessing is recited while the top (whole) Matzah and the middle (broken) piece are still raised. Eat both while reclining.

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

Marror - A Taste of Slavery

מָרֹר

All present should take an olive size of Marror and dip it into the Charoset. Make the following blessing and eat without reclining.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרֹר.



SEPHARDI CUSTOM

Many Sephardi families have the custom of using romaine lettuce as Marror. Indeed, whereas the Ashkenazi Seder plate tends to have two separate sections - one for bitter herbs, the other for lettuce, Sephardi Seder plates tend to present them as one and the same thing.

If it's all about freedom, why focus on pain and enslavement? Freedom and pain are inexorably linked. Our approach to the 'bitter' times is neither to deny nor to seek escape but to face up to the challenges and embrace the opportunity they offer. The key is to recognise that pain and suffering emanate from exactly the same source as joy and pleasure. The self same God that redeemed us from Egypt was the One who allowed us to be enslaved there in the first place, because, painful though it was, it was necessary for us to go through it as a nation. Without an appreciation of pain and hardship, with all the inherent challenges that life entails, there can be no true sense of joy and fulfillment. Without connecting to the trials and tribulations that are woven into the tapestry of Jewish history, we will be unable to fully appreciate the majesty that forms Jewish destiny.



Marmor - A Taste of Slavery

All present should take an olive size of Marmor and dip it into the Charoset. Make the following blessing and eat without reclining.

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

ASHKENAZI CUSTOM

Just like potatoes spread throughout Ashkenazi communities due to their high yield in difficult conditions, horseradish became the go-to option for Ashkenazi Marmor as it was cheaper and easier to come by than romaine lettuce or the like. More ‘sharp’ than ‘bitter’, once it is grated, dried and matured it packs one almighty punch!

Korech - Remembering Temple Times

All present should take a piece (approx. half a machine Matzah) with an olive size of Marmor, wrap them together and eat them while reclining and without saying a blessing. Before eating it, we say:

זָכֹר לְמִקְדָּשׁ כְּהִלָּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם
הָיָה כּוֹרֵךְ מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:

מִצָּה וּמְרוֹר בְּלֹא בְרָכָה. זָכֹר לְמִקְדָּשׁ. בְּיַמֵּינוּ יִחַדְשׁ. כְּהִלָּל הַזָּקֵן
שֶׁהָיָה כּוֹרֵךְ וְאוֹכֵל בְּבֵית אֶחָת. לְקַיֵּם מָה-שֶׁנֶּאֱמַר. עַל-מִצּוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:

The festive meal now commences - the moment we've all been waiting for! Following the meal, the Afikoman is eaten and Birkat Hamazon (Grace after Meals) is recited. Those following the **Ashkenazi custom** should follow the text from p.84-92. Those following the **Sephardi custom** should follow the text from p.94-102.

כּוֹרֵךְ



שֶׁלַחן
עוֹרֵךְ



KORECH/ THE SANDWICH



SHULCHAN ORECH/ THE MEAL



Korech - Remembering Temple Times

All present should take a piece (approx. half a machine Matzah) with an olive size of Marmor, wrap them together and eat them while reclining and without saying a blessing. Before eating it, we say:

In remembrance of the Temple we do as Hillel did in Temple times; He would combine (the Pesach-offering,) Matzah and Marmor in a sandwich and eat them together, to fulfil what it says "They shall eat it with Matzot and bitter herbs".

Matzah and Marmor without a blessing, in remembrance of the Temple - may it be renewed in our days. As did Hillel the Elder, who would wrap them together and eat them as one, in order to fulfil that which is written: "They shall eat it with Matzot and bitter herbs".

ASHKENAZI CUSTOM

It is almost universally agreed that Ashkenazim don't have it easy on Pesach. Their Matzah has the consistency and depth of a thin plywood, and there isn't a grain of rice anywhere to be seen! Well, it wasn't always this way. Some time in the late Middle Ages, Ashkenazi communities adopted a custom of rolling Matzah dough extremely thin and taking extra precautions against it leavening, removing as much moisture as possible from the kneading process. This led to the cardboard imitation we now love and adore. However, one huge advantage of the Ashkenazi method is that the extra-dry Matzot keep for far longer and are much easier to transport, making them cheaper and easier to come by.



Lessons in Leadership

Seder night, and especially the meal, is a time for Jewish people of all ages and backgrounds to come together as one and celebrate this night of all nights. Turn to p.92 of the Haggadah Companion to learn a lesson in leadership from our matriarch Rachel, whose undying hope that one day we will all be together as one is a dream that never fades.



Stories of Survival

The meal has (finally!) started, we're sitting down, enjoying delicious food, relaxed and satisfied. Pause for a moment to consider how there are many people who perhaps aren't as comfortable as we are. Consider what can be done to help them. Turn to p.28 of the Haggadah Companion to hear the true story of a man who did exactly that, in 'Miracle in Iran'.



Discuss and Debate

We know, we know - some of the food tastes a bit TOO much like potato flour and some of it tastes stale as soon as you open the packet. But let's face it, everyone has a favourite Pesach food! Is it matzah brei, macaroons, cinnamon balls, bubelachs, charoset? Pick Card #8 from your Pesach Box to start a lively debate! Is it jam on matzah, macaroons, cinnamon balls, bubelachs, charoset?



Seder Games

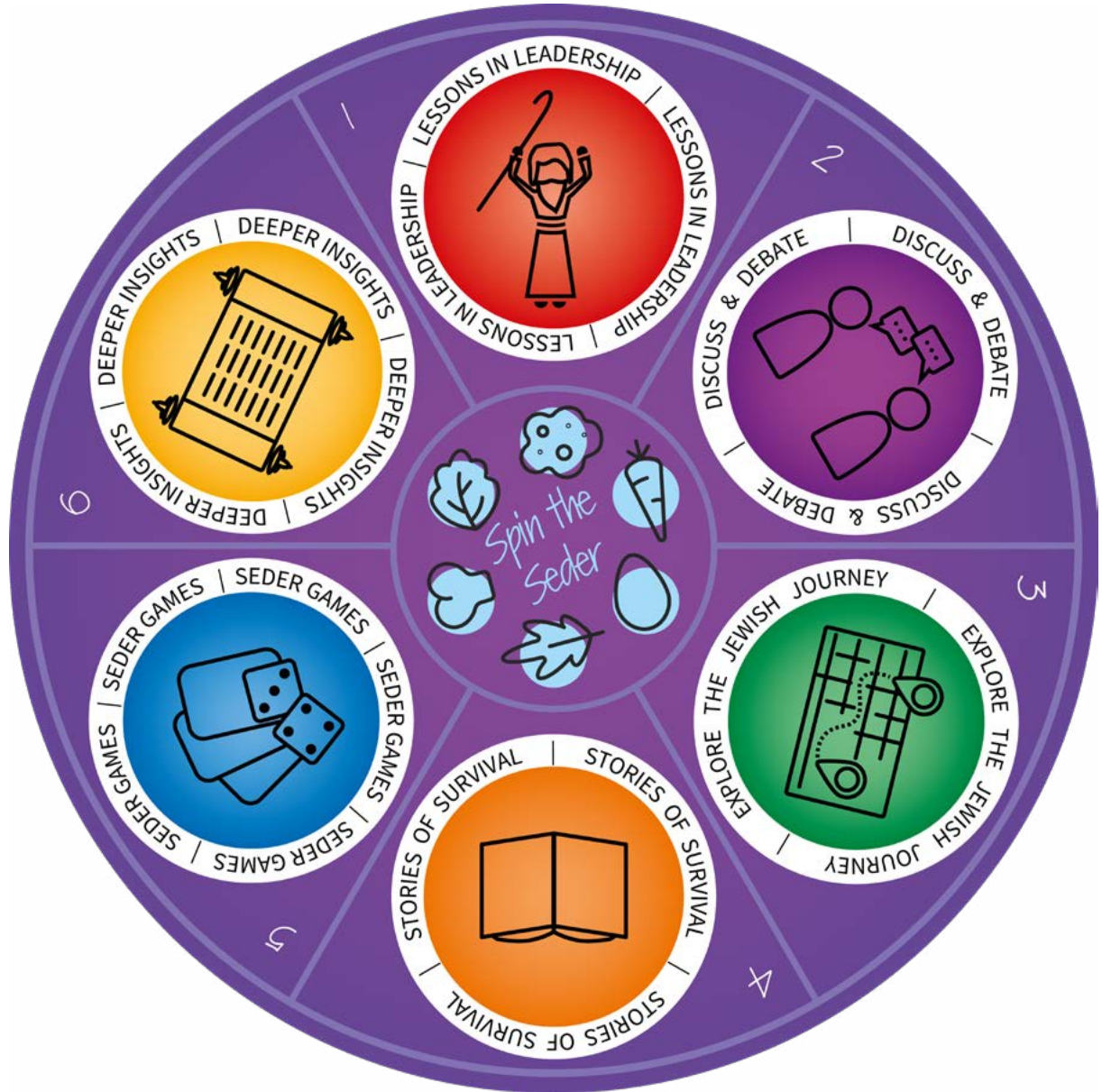
The meal is the PERFECT time for some fun and games! Check out our hilarious 'Pesach Finder' and Anagrams on p.106 of the Companion. And if you aren't too busy eating dessert, you'll LOVE our adaptation of Dingbats on p.108!



Deeper Insights

The wait for the meal seems sooooo long! But on the other hand, we often have that nagging feeling that every single step we've taking until this point has carried so much meaning and significance, that we're glad we didn't rush straight into the banquet! Turn to p.50 of the Haggadah Companion for a hilarious parable first told by Rabbi Nachman of Breslov, 'One Day More'.

Spin the Seder 8!



The Afikoman - One Final Taste of Freedom

The custom is for the a member of the Seder to find the Afikoman at the end of the meal. When it has been found, all present take a piece (approx. half a Matzah) from the Afikoman (add other Matzah if necessary), and eat it while reclining.

Sephardim first say:

זָכֹר לְקִרְבָּנוּ פֶּסַח הַנֶּאֱכָל עַל הַשֶּׁבַע:



We invested by putting aside something for later and now we can enjoy the dividends. The Afikoman is designed to be the dessert of the meal, to end the evening with the taste of Matzah - the symbol of freedom. The word Tzafun means 'hidden' as we are now eating the Matzah that was hidden away. The Hebrew word for universe is 'Olam', which comes from the word Ne'elam, meaning concealment. The world, so to speak conceals its true meaning. It takes time to start to see beyond the superficial, to cease to accept things at face value, to discover the Source of this complex world. And we traditionally hide the Afikoman and have the children search for it because we know that our collective future lies in our ability to transfer our Jewish values to a generation that is searching.



Lessons in Leadership

Immediately after we recite Grace after Meals, there is a custom to open the door to Elijah the Prophet. This custom is a declaration that we as a nation will never give up hope for a better future. It was this same hope that led Amram and Yocheved to continue having children despite the suffering of the slavery in Egypt. Their hope brought Moses into the world and the rest, as they say, is history. Turn to p.94 of the Haggadah Companion to learn their lesson in empowerment.



Stories of Survival

By mentioning Elijah the Prophet, we face the painful reality that things aren't great. There is a terrible amount of pain and suffering in the world. Turn to p.30 of the Haggadah Companion to read David Hatuel's empowering story 'Confronting Grief'.



Discuss & Debate

This section of the Seder is called 'Tzafun', which literally means 'hidden'. It is here that we recall that sometimes, we can't always see or know how things will work out. Take a look at Card #9 in your Pesach Box to share your thoughts on why this might be.



Deeper Insights

The final section of the Seder is dominated by songs. Even though the hour is late and bellies are full, head to p.52 in the Haggadah Companion to discover why we fill our mouths with song at this late hour with 'The Clock Strikes Midnight'.

TZAFUN/ EATING THE AFIKOMAN

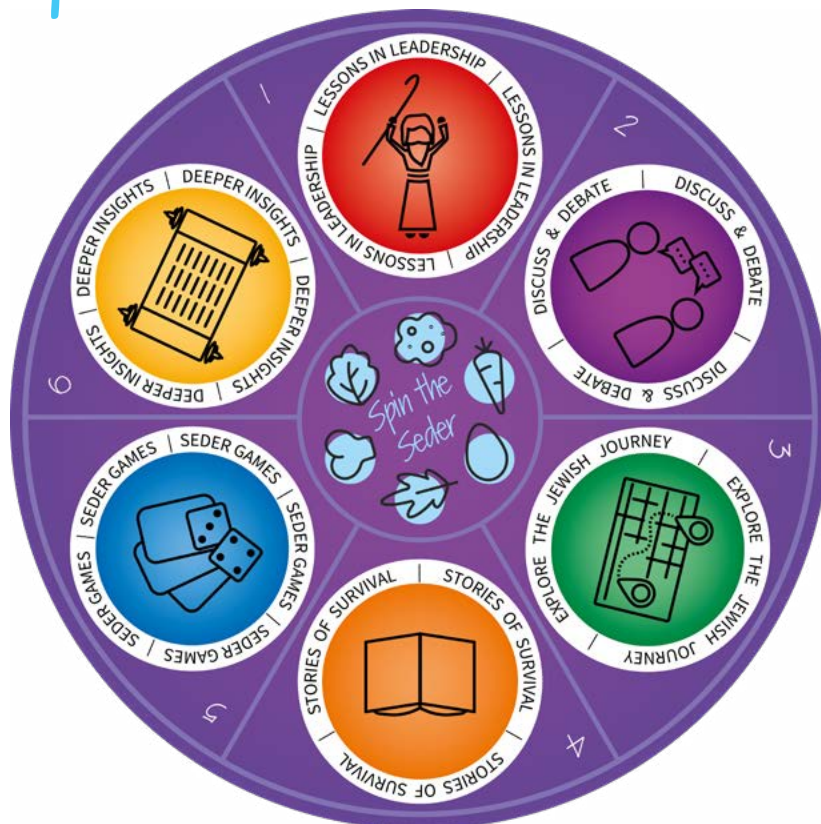


The Afikoman - One Final Taste of Freedom

The custom is for a member of the Seder to find the Afikoman at the end of the meal. When it has been found, all present take a piece (approx. half a Matzah) from the Afikoman (add other Matzah if necessary), and eat it while reclining. Sephardim first say:

In remembrance of the Pesach offering which was eaten to satiate.

Spin the Seder 9!





שִׁיר הַמַּעֲלוֹת, בְּשׁוֹב יִי אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים. אָז יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אָז יֵאמְרוּ בְּגוֹיִם: הַגְדִּיל יִי לַעֲשׂוֹת עִם אֱלֹהֵי הַגְדִּיל יִי לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמִיחִים. שׁוֹבָה יִי אֶת שְׂבִיתֵנוּ כְּאַפִּיקִים בְּנֶגֶב. הַזְרַעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֶּוֹף יִלְךְ וּבִכָּה נִשְׂא מִשָּׁף הַזֶּרַע, בֹּא יבֹא בְרִנָּה נִשְׂא אֶלְמֹתָיו.

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar-mitzvah are present, include the additions in brackets:

The leader begins:

רְבוּתֵי נְבָרְךָ:

The guests respond:

יְהִי שֵׁם יִי מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

The leader continues:

יְהִי שֵׁם יִי מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מָרְנוּ וּרְבָנוּ וּרְבוּתֵי, נְבָרְךָ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ.

The guests respond:

בָּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטּוֹבוֹ חֵינּוּ.

The leader concludes:

בָּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטּוֹבוֹ חֵינּוּ.

All continue in unison overleaf:

Dreaming of Zion

A Song of Ascents; When Hashem will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of laughter and our tongue joyful melody; then they will say among the nations; "Hashem has done greatly with these." Hashem has done great things with us; and we rejoiced. Hashem, return our captivity like streams in the dry land. Those that sow with tears will reap in joy. Though the farmer bears the measure of seed to the field in tears, he shall come home with joy, bearing his harvest. (Psalms 126)

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar-mitzvah are present, include the additions in brackets:

The leader begins:

My esteemed guests, let us bless!

The guests respond:

May His Name be blessed from now and forever.

The leader continues:

May His Name be blessed from now and forever. With the permission of my esteemed guests and superiors, let us bless [our God] in that we have eaten from his sustenance.

The guests respond:

Blessed is [our God] the one from whose sustenance we have eaten.

The leader concludes:

Blessed is [our God] the one from whose sustenance we have eaten.

All continue in unison overleaf:



בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִזָּן אֶת הָעוֹלָם כְּלוּ בְּטוֹבוֹ בְּחַן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֹּון לְעוֹלָם וָעַד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמַפְרִיֵס לְכָל וּמַטִּיב לְכָל, וּמְכִיֵן מִזֹּון לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הִזָּן אֶת הַכֹּל.

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֻבָה, וְעַל שֶׁהוֹצַאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זָן וּמַפְרִיֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יְתַבְרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעַד. כִּפְתּוּב: וְאֲכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתָּ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמִּזֹּון:

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ, רַעְנוּ זִנְגְנוּ פְּרִנְסְנוּ וְכִלְכַּלְנוּ וְהִרְוִיחְנוּ, וְהִרְוִיחְנוּ לָנוּ יי אֱלֹהֵינוּ מִהֲרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל תִּצְרִיכְנוּ יי אֱלֹהֵינוּ, לֹא לִיְדֵי מִתְנַת בֶּשֶׂר וְדָם וְלֹא לִיְדֵי הַלְוָאתָם, כִּי אִם לִיְדֵי הַמְּלָאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהִרְחֻבָה, שְׁלֹא יִבוֹשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעַד.

Source of Nourishment and Mercy

Blessed are You, Hashem our God, King of the Universe, who nourishes the entire world in His goodness, with grace, with kindness and with mercy; He gives bread to all creatures since His kindness is forever. And in His great goodness, we have never lacked, and may we not lack nourishment forever and always, because of His great name. Since He is the Source that feeds and provides for all and does good to all and prepares nourishment for all of His creatures that He created. Blessed are You, Hashem, who nourishes all.

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

And for everything, Hashem our God, we thank You and bless You; may Your name be blessed by the mouth of all living creatures, continuously forever and always, as it is written (Deut. 8:10); "And you shall eat and you shall be satiated and you shall bless Hashem your God for the good land that He has given you." Blessed are You, Hashem, for the land and for the food.

Please have mercy, Hashem our God, upon Israel, Your people; and upon your city Jerusalem, upon Zion, the dwelling place of Your Glory, on the monarchy of the House of David, Your appointed one, and upon the great and holy house that Your name is called. God, our Father, tend us, sustain us, provide for us, relieve us; Hashem our God grant us speedy relief from all of our troubles. Please, Hashem our God, make us not needful of the gifts of human hands nor of their loans, but only of Your Hand that is full, open, holy and generous, so that we not be embarrassed and we not be ashamed forever and ever.



On Sabbath add the following paragraph:

רְצֵה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשַׁבַּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ. וּבְרְצוֹנָךְ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלָא תְהֵא צָרָה וַיְגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ כִּי אַתָּה הוּא בַעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֵה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפַלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה זְכָרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדֻשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ מַלְכֵנוּ אֲדִירֵנוּ בּוֹרְאָנוּ גּוֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וְיוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יִטִּיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד, לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְרוּחַ הַצְּלָה וְהַצְּלָחָה, בְּרַכָּה וְיִשׁוּעָה נַחֲמָה פְּרִנְסָה וּכְלֻפְלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם עַל יַחְסָרְנוּ.

Jerusalem Rebuilt

On Sabbath add the following paragraph:

May it please You to strengthen us, Hashem our God, through your commandments and in the command of the seventh day, this great and holy Shabbat. For this day is great and holy before You, to rest on it and be content on it in love, as ordained by Your will. May it be Your will to allow us, Hashem our God, that we should not have distress, nor grief or mourning on our day of rest. And show us, Hashem our God, the comfort of Zion, Your city, and the rebuilding of Jerusalem, Your holy city; since You are the Master of salvations and the Provider of comfort.

Our God and God of our ancestors, may there rise, reach, be noted, be acceptable, be heard, be recalled and be remembered - before You - the remembrance and consideration of ourselves; the remembrance of our fathers; the remembrance of the anointed son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel. For survival, for well-being, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matzot. Remember us on it, Hashem our God, for goodness; consider us on it for blessing; and help us on it for life. In the matter of salvation and mercy, have pity, show grace, and be Compassionate upon us and help us for our eyes are turned to You; for You are the Almighty King, the gracious and compassionate.

May You rebuild Jerusalem, the holy city, quickly in our days. Blessed are You, Hashem, who builds Jerusalem in His mercy. Amen.

Blessed are You, Hashem our God, King of the Universe, the Almighty, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good King. For every single day He did good, does good, and will do good to us. He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.



הַרְחַמֵּן הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמֵּן הוּא יִתְבַּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחַמֵּן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדַּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחַמֵּן הוּא יִפְרֹנְסֵנוּ בְּכַבּוּד. הַרְחַמֵּן הוּא יִשְׁבוֹר עָלֵנוּ מֵעַל צְוָאֲרַנּוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלֵינוּ. הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

Those eating at their parents' table should add the words in brackets.

הַרְחַמֵּן הוּא יְבַרְךְ אֶת [אָבִי מוֹרִי] בְּעַל הַבַּיִת הַזֶּה. וְאֶת [אִמִּי מוֹרְתִי] בְּעַלֵּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מִכַּל כָּל, כֵּן יְבַרְךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר, אָמֵן.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שֶׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

Source of Compassion

May the Compassionate One reign over us forever and always. May the Compassionate One be blessed in the heavens and in the earth. May the Compassionate One be praised for all generations, and exalted among us forever and ever, and glorified through us forever, and be honoured through us everlasting. May the Compassionate One sustain us honourably. May the Compassionate One break the yoke of oppression from our necks and guide us upright to our land. May the Compassionate One send abundant blessing to this home and upon this table upon which we have eaten. May the Compassionate One send us Elijah the prophet - may he be mentioned for good - and he shall announce to us tidings of good, of salvation and of consolation.

Those eating at their parents' table should add the words in brackets.

May the Compassionate One bless [my father, my teacher,] the host of this home and [my mother, my teacher,] the hostess of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Abraham, Isaac and Jacob, in all things. So too should He bless us, all of us together, with a complete blessing and we shall say, Amen.

On high, may merit be pleaded upon them and upon us, from a safeguard of peace. May we receive a blessing from God and just kindness from the God of our salvation, and find favour and understanding in the eyes of God and people.

On Sabbath, add the following sentence in brackets:

[הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.]

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלָכּוֹ וְעֲשֵׂה חֶסֶד לְמִשִּׁיחוֹ לְדָוִד וּלְזִרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ, אָמֵן.

יִרְאוּ אֶת יְיָ קִדְשָׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדָרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ. פּוֹתַח אֶת יְדָךְ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי, וְהָיָה יְיָ מִבְּטַחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מִבְּקָשׁ לָחֵם. יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.

Continue on p.104 with the Third Cup



The Messianic Era

On Sabbath, add the following sentence in brackets:

[May the Compassionate One give us to inherit the day that will be completely Shabbat and rest in everlasting life.]

May the Compassionate One give us to inherit the day that will be all good.

May the Compassionate One make us worthy of the days of the messiah and for life in the World to Come. He who is a tower of salvation to His king and shows loving kindness for His anointed, to David and his descendants forever. (II Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen.

Fear Hashem, His holy ones, for those who fear Him feel no want. Even mighty lions may feel want and hunger, but those that seek Hashem will not lack any good thing (Psalms 34:10-11). Thank Hashem, since He is good, since His kindness is forever (Psalms 118:1). You open Your hand and satisfy the desire of all living things (Psalms 146:16). Blessed is the man that trusts in Hashem and Hashem is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his children begging for bread (Psalms 37:25). Hashem will give courage to His people. Hashem will bless His people with peace (Psalms 29:11)

Continue on p.104 with the Third Cup



לְמַנְצַח בְּנִינַת מְזֻמּוֹר שִׁיר: אֱלֹהִים יִחַנְנוּ וַיְבָרְכֵנוּ יְאֵר פָּנָיו אֶתְנוּ סֵלָה: לְדַעַת בְּאַרְץ
 דְּרָכָךָ בְּכָל־גּוֹיִם יְשׁוּעָתְךָ: יוֹדוּךָ עַמִּים | אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמְחוּ וַיִּרְנְנוּ
 לְאֲמִים כִּי־תִשְׁפֹּט עַמִּים מִיִּשׂוֹר וּלְאֲמִים | בְּאַרְץ תִּנְחַם סֵלָה: יוֹדוּךָ עַמִּים | אֱלֹהִים
 יוֹדוּךָ עַמִּים כָּלָם: אֶרֶץ נִתְּנָה יְבוּלָה יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ
 אֹתוֹ כָּל־אֶפְסֵי־אֶרֶץ:

אֲבָרְכָה אֶת־יְיָ בְּכָל־עַת תָּמִיד תִּהְלֶתוּ בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים יִרְא
 וְאֶת־מִצּוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם: תִּהְלֶת יְיָ יִדְבַר־פִּי וַיְבָרַךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ
 לְעוֹלָם וָעֶד: וְאֲנַחְנוּ | נְבָרַךְ יְהִי מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ: וַיְדַבֵּר אֵלַי זֶה הַשְּׁלֶחַן אֲשֶׁר
 לִפְנֵי יְיָ:

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar-mitzvah are present, include the additions in brackets:

The leader begins:

הַב לָנוּ וְנִבְרִיךְ לְמַלְכָּא עֲלֵאָה קַדִּישָׁא:

The guests respond:

שְׂמִים:

The leader continues:

בְּרִשׁוֹת מַלְכָּא עֲלֵאָה קַדִּישָׁא. (וַיְבָרְשׁוֹת שְׁבַת מְלַכְתָּא.)
 וַיְבָרְשׁוֹת יוֹמָא טְבָא אוֹשְׁפִיזָא קַדִּישָׁא.
 וַיְבָרְשׁוֹתְכֶם. נְבָרַךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ:

The guests respond:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ הַגְּדוֹל חַיֵּינוּ:

The leader concludes:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ הַגְּדוֹל חַיֵּינוּ:

All continue in unison overleaf:

Dreaming of Zion

For the leader; with instrumental music. A psalm. A song. May God be gracious to us and bless us; may He show us favor, that Your way be known on earth, Your deliverance among all nations. Peoples will praise You, O God; all peoples will praise You. Nations will exult and shout for joy, for You rule the peoples with equity, You guide the nations of the Earth. The peoples will praise You, O God; all peoples will praise You. May the earth yield its produce; may Hashem our God, bless us. May God bless us, and be revered to the ends of the earth.

I will bless Hashem every moment - His praise will always fill my mouth. All things considered, every deed is noted - so fear God and observe His commandments, for that is the measure of man. May my lips speak God's praise, and may all creatures bless His holy Name forever. And as for us, let us praise God from now and forever. For it was spoken to me: this is the table that sits before God.

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar-mitzvah are present, include the additions in brackets:

The leader begins:

Come, let us bless the lofty, holy King!

The guests respond:

In heaven!

The leader continues:

With the permission of the lofty, holy King (**On Sabbath: And with the permission of the Sabbath queen**), and with permission of this festival and with permission from you holy guests - let us bless [our God] from whose sustenance we have eaten.

The guests respond:

Blessed is [our God] the one from whose sustenance we have eaten.

The leader concludes:

Blessed is [our God] the one from whose sustenance we have eaten.

All continue in unison overleaf:



ברוך אתה יי. אלהינו מלך העולם. האל הזן אותנו ואת-העולם כלו בטובו. בחן בחסד בריוח וברחמים רבים. נתן לחם לכל-בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו. ואל יחסר לנו מזון תמיד לעולם ועד. כי הוא אל זן ומפרנס לכל. ושלחנו ערוף לכל. והתקין מחיה ומזון לכל-ברייתיו אשר ברא ברחמי וברוב חסדיו. כאמור. פותח את-ידך ומשביע לכל-חי רצון. ברוך אתה יי. הזן את-הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו. ארץ חמדה טובה ורחבה. ברית ותורה חיים ומזון. על שהוצאתנו מארץ מצרים. ופדיתנו מבית עבדים. ועל בריתך שחתמת בבשרנו. ועל תורתך שלמדתנו. ועל חקי רצונך שהודעתנו. ועל חיים ומזון שאתה זן ומפרנס אותנו:

על הכל יהוה אלהינו אנחנו מודים לך. ומברכים את-שמך. כאמור. ואכלת ושבעת וברכת את-יי אלהיך על-הארץ הטבה אשר נתת-לך. ברוך אתה יי. על הארץ ועל המזון:

רחם יי אלהינו עלינו ועל ישראל עמך. ועל ירושלים עירך. ועל הר ציון משכן כבודך. ועל היכלך. ועל מעונך. ועל דבירך. ועל הבית הגדול והקדוש שנקרא שמך עליו. אבינו. רענו. זוננו. פרנסנו. כלכלנו. הרויחנו הרוח-לנו מהרה מכל-צרותינו. ונא. אל תצריכנו יי אלהינו. לידי מתנות בשר ודם. ולא לידי הלואתם. אלא לידך המלאה והרחבה. העשירה והפתוחה. יהי רצון שלא נבוש בעולם הזה. ולא נכלם לעולם הבא. ומלכות בית דוד משיחך תחזירנה למקומה במהרה בימינו:

Source of Nourishment

Blessed are You, Hashem, our God, King of the universe. God who feeds us and the entire world, with His Goodness, with Grace, with Kindness, with Abundance and with great Mercy. He Provides bread to all flesh – forever is His kindness. (Psalms 136, 25) And with His great goodness, we continually never lack. And May You never let us lack food forever and ever. For He is God, Who feeds and provides livelihood to everyone. And His table is set for all. For He prepares sustenance and food for all His creations that He created with His mercy and great kindness. As it says "You open Your hand, and You satiate all the living with its wants." (Psalms 145, 16). Blessed are You, Hashem, our God, King of the universe Who feeds all.

We thank You, Hashem, our God, that You bequeathed to our Forefathers a desirable, good and spacious land, a Covenant and Torah, life and food. And that You took us out from the land of Egypt and that You redeemed us from the house of bondage. And upon Your Covenant that you stamped upon our flesh. And for Your Torah that You taught us. And for the laws of Your Will that You taught us. And for life, and food that you feed and sustain us.

And upon all, Hashem, our God, we thank You and bless Your Name. As it says "And you shall eat and be satiated and you shall bless Hashem, our God for the good land that He gave you." Blessed are You, Hashem, for the land and the food.

Have mercy Hashem, our God upon us and upon Israel Your people and upon Jerusalem, Your city. And upon Mount Tzion – the Tabernacle of Your glory and upon Your sanctuary. And upon Your abode and upon Your inner chamber. And upon the great and holy abode upon which Your Name is called (the Temple). Our father, our shepherd, our sustainer, our provider. our deliverer. Deliver us speedily from all our sufferings. And please, let us not need, Hashem, our God, from the hands of others, gifts from flesh and blood. And not from their hands – their loans – rather from Your hand – full and plentiful, rich and open. May it be Your Will that we will not be embarrassed in this world and we will not be denigrated in the next world. And upon the Kingship of the house of David Your Messiah - restore it in place speedily in our days.



On Sabbath add the following paragraph:

[רְצַה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּעִי. הַשַּׁבָּת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי יוֹם גָּדוֹל וְקְדוֹשׁ הוּא מִלְפָּנֶיךָ. נִשְׁבּוֹת בּוֹ וְנִנּוּחַ בּוֹ וְנִחְעַנְגַּב בּוֹ כְּמִצְוֹת חֻקֵי רְצוֹנְךָ. וְאֵל תְּהִי צָרָה וְיָגוֹן בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ. כִּי אַתָּה הוּא בֹעַל הַנְּחֻמוֹת. וְהַגַּם שְׂאֲכָלְנוּ וְשָׁתִינוּ חֶרֶבָן בִּיתְךָ הַגָּדוֹל וְהַקְדוֹשׁ לֹא שָׁכַחְנוּ. אֵל תִּשְׁכַּחְנוּ לְנֹצֵחַ וְאֵל תִּזְנַחְנוּ לְעַד כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה:]

אֱלֹהֵינוּ וְאֵלֵהִי אָבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֵּר זְכוֹרֵנוּ. וְזָכְרוֹן אָבוֹתֵינוּ. זְכוֹרוֹן יְרוּשָׁלַיִם עִירְךָ. וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ. וְזָכְרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפַלְטָה לְטוֹבָה. לְחֵן לְחֶסֶד וּלְרַחֲמִים. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדַבַּר יְשׁוּעָה וְרַחֲמִים. חוּס וְחַנּוּן וְחַמּוּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַבְּנֶה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם, אָמֵן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אָבִינוּ. מְלַכְנוּ. אֲדִירְנוּ. בּוֹרְאֵנוּ. גּוֹאֲלֵנוּ. קְדוֹשְׁנוּ. קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמְּלִיךְ הַטּוֹב. וְהַמְּטִיב לְכָל שְׂבָכָל-יוֹם וְיוֹם הוּא הַטִּיב לָנוּ. הוּא מְטִיב לָנוּ. הוּא יִטִּיב לָנוּ. הוּא גְּמָלְנוּ. הוּא גּוֹמְלֵנוּ. הוּא יְגַמְלֵנוּ לְעַד חֵן וְחֶסֶד וְרַחֲמִים וְרִיחַ וְהַצְלָה וְכָל-טוֹב:

Source of Mercy

On Sabbath add the following paragraph:

[May it please You, Hashem our God, to give us rest, our God according to your commandments and from the commandments of the Seventh day, this Great and Holy Shabbat day, for this day is a great and holy day before you. Let us rest on it and let us have serenity and have pleasure from your commandments – the decrees of Your will. And do not let there be pain and suffering on the day of our rest. And let us see the consolation of Zion speedily in our days. For you are the one that is the master of rest. And even though we ate and drank, we did not forget the destruction of the of your great and holy temple. Do not forget us forever and do not abandon us forever, for you are Hashem, a Great and Holy King.]

Our God and God of our ancestors, may there rise, reach, be noted, be acceptable, be heard, be recalled and be remembered – before You – the remembrance and consideration of ourselves; the remembrance of our fathers; the remembrance of the anointed son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel. For survival, for well-being, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matzot. Remember us on it, Hashem our God, for goodness; consider us on it for blessing; and help us on it for life. In the matter of salvation and mercy, have pity, show grace, and be Compassionate upon us and help us for our eyes are turned to You; for You are the Almighty King, the gracious and compassionate.

And build Jerusalem, Your city, speedily in our days. Blessed are You, God, Who builds Jerusalem. (Say Quietly -) Amen.

Blessed are You, Hashem, our God, King of the universe, God, our Father, our King, our Glorious One, our Creator, our Redeemer, our Holiness. The Holiness of Jacob, our Shepherd, Shephard of Yisrael. The Good King that does good to all. Every single day He does Good, He causes good, and will do good to us. He bestowed, bestows and will bestow forever grace, kindness, mercy, bounty, salvation and all good.



הַרְחֵמֵן הוּא יִשְׁתַּבַּח עַל כְּבוֹדוֹ: הַרְחֵמֵן הוּא יִשְׁתַּבַּח בְּשָׁמַיִם וּבָאָרֶץ:
הַרְחֵמֵן הוּא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דּוֹרִים: הַרְחֵמֵן הוּא קָרַן לְעַמּוֹ יְרִים: הַרְחֵמֵן
הוּא יִתְפָּאֵר בְּנוֹ לְנִצְחַת נְצָחִים: הַרְחֵמֵן הוּא יִפְרֹנְסֵנוּ בְּכְבוֹד וְלֹא בְּבוּזֵי בְּהִתַּר
וְלֹא בְּאִסּוּר בְּנַחַת וְלֹא בְּצַעַר: הַרְחֵמֵן הוּא יִתֵּן שְׁלוֹם בֵּינֵינוּ: הַרְחֵמֵן הוּא
יִשְׁלַח בְּרָכָה רוּחָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵינוּ: הַרְחֵמֵן הוּא יַצְלִיחַ אֶת-דַּרְכֵינוּ:
הַרְחֵמֵן הוּא יִשְׁבּוֹר עַל גְּלוּת מְהֵרָה מֵעַל צוּאֲרָנוּ: הַרְחֵמֵן הוּא יוֹלִיכֵנוּ מִהֲרָה
קוֹמְמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֵן הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה. רְפוּאֵת הַנֶּפֶשׁ וּרְפוּאֵת
הַגּוּף: הַרְחֵמֵן הוּא יִפְתַּח לָנוּ אֶת-יְדוֹ הַרְחֵבָה: הַרְחֵמֵן הוּא יְבָרֵךְ כָּל-אֶחָד
וְאֶחָד מִמֶּנּוּ בְּשֵׁמוֹ הַגָּדוֹל כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב. בְּכָל
מִכַּל כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ יַחַד בְּרָכָה שְׁלֵמָה. וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן: הַרְחֵמֵן
הוּא יִפְרוֹשׂ עָלֵינוּ סֶכֶת שְׁלוֹמוֹ:

On Sabbath, add the following sentence in brackets:

[הַרְחֵמֵן הוּא יִנְחִילֵנוּ עוֹלָם שְׁכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:]
הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב:

Source of Compassion

The Merciful One, He will Be Praised upon His Throne of Glory! The Merciful One, He will be praised in Heaven and on the Earth. The Merciful One, He will Be Praised by us each and every generation. The Merciful One, He will raise the horn of His people. The Merciful One, He will Be Glorified by us eternally. The Merciful One, He will give us sustenance with honour and not denigration; with permission and not prohibitions; with tranquility and not with suffering. The Merciful One, He will provide peace among us. The Merciful One, He will send blessing and abundance and success in all our handiwork. The Merciful One, He will provide success in our paths. The Merciful One, He will break the yoke of the exile, speedily, from our necks The Merciful One, He will guide us speedily to independence in our land The Merciful One, He will heal us – a complete healing – healing of the soul and healing of the body. The Merciful One, He will open for us His Hand of plenty. The Merciful One, He will bless each and every one of us with his Great Name – as were blessed our forefathers - Abraham, Isaac and Jacob – with all things. Thus may You bless us together – with a complete blessing. And so may it be Your Will. And let us say Amen. The Merciful One, He will spread upon us the shelter of His peace.

On Sabbath, add the following sentence in brackets:

[The Merciful One, He will bequeath to us a world that is complete rest and serenity for eternity]

The Merciful One, He will bequeath upon us a day that is completely good.

הַרְחֵמֵן הוּא יִשַׁע תּוֹרָתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ וְתִהְיֶה יְרָאָתוֹ עַל פְּנֵינוּ לְבִלְתִּי נַחֲטָא.
וְיִהְיֶה כָּל-מַעֲשֵׂינוּ לְשֵׁם שָׁמַיִם:

הַרְחֵמֵן הוּא יַחֲיֵנוּ וְיַצִּילֵנוּ וְיִקְרַבֵּנוּ לְיָמֹת הַמְּשִׁיחַ וּלְבָנֵי בֵּית הַמִּקְדָּשׁ וּלְחַיֵּי
הָעוֹלָם הַבָּא.

מַגְדוֹל יִשׁוּעוֹת מִלְּכּוֹ וְעֲשֵׂה-חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד-עוֹלָם:

כְּפִירִים רָשׁוּ וְרַעְבוּ וְדָרְשׁוּ יְיָ לֹא-יִחָסְרוּ כָּל-טוֹב: נֶעַר | הִיִּיתִי גַם-זִקְנָתִי וְלֹא-
רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֵשׁ-לֶחֶם: כָּל-הַיּוֹם חוֹנֵן וּמְלֹוֹה וְזָרְעוֹ לְבָרְכָה:
מֵה-שָׂאֲכַלְנוּ יִהְיֶה לְשִׁבְעָה. וּמֵה-שִׁשְׁתֵּינוּ יִהְיֶה לְרַפּוּאָה. וּמֵה-שֶׁהוֹתַרְנוּ יִהְיֶה
לְבָרְכָה. כְּדַכְתִּיב. וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכְלוּ וַיֹּתְרוּ כְּדָבָר יְיָ: בְּרוּכִים אַתֶּם לַיְיָ עֲשֵׂה
שָׁמַיִם וָאָרֶץ: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּי וְהָיָה יְיָ מְבֹטָחוֹ: יְיָ עַז לְעַמּוֹ יִתֵּן יְיָ |
יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם: עוֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ.
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְאִמְרוּ אָמֵן:



The Messianic Era

The Merciful One, He will plant His Torah and His love into our hearts. And His awe should be on our faces – without any sin. And all our deeds should be for the sake of heaven.

The Merciful One, He will give us life and merit and approach us to the days of the Messiah and the building of the Holy Temple and life of the World to Come.

He is a tower of Salvation for His anointed King. And does kindness to his anointed one – to David and his descendants forever. Even mighty lions became needy and starved. But, those that seek God did not lack any good. (Psalms 34:11) I was a youth and I also became older, and I did not see a righteous person abandoned and his children seeking bread. (Psalms 37:25) All day He is graceful and gives, and his children are blessed (Psalms 37, 26). That which we ate, may it be to satiate. And that which we drank, may it be for healing. And that we left over, may it be for blessing. As it is written: "and he gave it [the food] before them and when they had eaten, they had some left over as per the word of God. (II Kings 4:44) Blessed are you to God – Who makes the Heaven and Earth. Blessed is the man that will place trust in God, and Hashem is his trust. (Jeremiah 17:7) Hashem gives strength to His People. Hashem will bless his people with peace. (Psalms 29:11) May He Who creates peace in His high places, may He with His mercy, make peace upon us and all His people Israel, and say Amen.

Elijah the Prophet - Opening the Door to Hope

בִּרְוֵךְ

בִּרְוֵךְ אֶתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פְּרִי הַגָּפֶן.

The third cup is drunk while reclining. This concludes Grace after meals.

There is a custom to open the front door of the house in order to 'welcome' Elijah the Prophet to the Seder table. The fourth cup is poured at this point and the following recited while standing:

שִׁפְךָ חֶמֶתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל־מַמְלָכוֹת
אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נְוֹהוּ
הַשָּׁמֶן. שִׁפְךָ־עָלֵיהֶם זַעֲמָךְ וַחֲרוֹן אַפֶּךָ יִשְׁיגֵם. תִּרְדֹּף
בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שְׁמַי יְיָ.

The front door is closed.



Elijah the Prophet - Opening the Door to Hope

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

The third cup is drunk while reclining. This concludes Grace after meals.

There is a custom to open the front door of the house in order to 'welcome' Elijah the Prophet to the Seder table. The fourth cup is poured at this point and the following recited while standing:

Pour your wrath upon the nations that do not recognize You and upon the kingdoms that did not call upon Your Name! Since they have consumed Jacob and destroyed His habitation (Psalms 79:6-7). Pour out Your fury upon them and the fierceness of Your anger shall reach them (Psalms 69:25)! You shall pursue them with anger and eradicate them from under the skies of Hashem (Lamentations 3:66).

The front door is closed.



Does God really need our praises and blessings?

As an Infinite Being, God lacks nothing, and most certainly does not need our blessings.

When we make a blessing we are becoming greater ourselves. Instead of taking all of our blessings for granted, we are recognising them for what they are - a gift. Judaism views God as a loving parent, one who wishes to shower all of life's blessings upon us. In making a blessing we are developing the art of appreciation and gratitude, thereby deepening our relationship with God. The Hallel that follows is comprised of some of the most joyous passages from the books of Psalms. A dominant theme is love of life. Not as an end in itself, but a meaningful life - a life of making a positive difference to self, family and society.

לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תָּנוּ כְּבוֹד, עַל חִסְדֶּךָ עַל אֲמִתּוֹךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם אִי־הוּא נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשִׁמִּים, כֹּל אֲשֶׁר חִפֵּץ עָשָׂה. עֲצִבְיָהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ. אֲזִנֵּיהֶם לָהֶם וְלֹא יִשְׁמָעוּ, אָף לָהֶם וְלֹא יִרְחוּן. יְדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנִים. כְּמוֹתֵם יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם. יִשְׂרָאֵל בְּטַח בֵּינִי, עֲזָרְךָ וּמִגְנָתְךָ הִיא. בַּיִת אֶהְרֶן בְּטַחוֹ בֵּינִי, עֲזָרְךָ וּמִגְנָתְךָ הִיא. יִרְאֵי יְיָ בְּטַחוֹ בֵּינִי, עֲזָרְךָ וּמִגְנָתְךָ הִיא.

יְיָ זָכְרֵנוּ יְבָרֵךְ. יְבָרֵךְ אֶת בַּיִת יִשְׂרָאֵל, יְבָרֵךְ אֶת בַּיִת אֶהְרֶן, יְבָרֵךְ יִרְאֵי יְיָ הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לֵיְיָ, עֹשֵׂה שְׁמִים וְאָרֶץ. הַשְּׁמַיִם שְׁמִים לֵיְיָ וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הִמְתִּים יְהַלְלוּ יְיָ וְלֹא כָּל יְרֵדֵי דוֹמָה. וְאַנְחֵנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלֵי תַחֲנוּנֵי. כִּי הִטָּה אֲזִנּוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֲבֻלֵי מוֹת וּמְצָרֵי שְׂאוֹל מְצַאוּנֵי, צָרָה וְיָגוֹן אֶמְצָא. וּבְשֵׁם יְיָ אֶקְרָא: אָנָּה יְיָ מַלְטָה נַפְשִׁי. חֲנוּן יְיָ וְצַדִּיק, וְאֵלֵהֵינוּ מֵרַחֵם. שְׁמֵר פְּתָאִים יְיָ, דְלוּתִי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחַיְכִי, כִּי יְיָ גָּמַל עָלַיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אָנֹכִי עֲנִיתִי מְאֹד. אָנֹכִי אֶמְרָתִי בַחֲפְזִי כֹּל הָאָדָם כֹּזֵב.



The Chosen Nation

Not for our sake, God, not for our sake, but for Your Name's sake give glory, for the sake of Your kindness and Your truth! Why should the nations say, "Where is their God?" Surely God is in the heavens, all that He wants, He does! Their idols are silver and gold, the work of men's hands. They have a mouth but do not speak; they have eyes but do not see. They have ears but do not hear; they have a nose but do not smell. Hands, but they do not feel; feet, but do not walk; they do not make a sound from their throat. Those who make them should become like them, whoever trusts in them. Israel, trust in Hashem! He is their help and their shield! House of Aharon! Trust in Hashem; He is their help and their shield! You who fear Hashem - trust in Hashem, He is their help and their shield.

Hashem who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those that fear Hashem, great and small. May Hashem increase you and your children. Blessed are you to Hashem, the maker of the heavens and the earth. As for the heaven - the heaven is God's, but the earth He has given to mankind. Neither the dead can praise Hashem, and not those that go down to silence. But we will bless Hashem from now and forever. Halleluyah! (Psalms 115)

I love [Him], for He hears my voice, my supplications. Since He inclined His ear to me - whenever I will call upon Him. The fear of death has encircled me; the confines of the grave have found me; trouble and sorrow I have found. Then in the name of Hashem I called, "Please Hashem, spare my soul." Gracious is Hashem and righteous, and our God acts compassionately. Hashem watches over the lowly; I was brought low but He saved me. Return, to your rest, my soul, for Hashem has been kind to you. You delivered my soul from death, my eyes from tears, my feet from stumbling. I will walk before Hashem in the lands of the living. I have kept faith although I say: "I suffer exceedingly." I said in my haste: All mankind is hypocritical. (Psalms 116:1-11)

מָה אָשִׁיב לַיְי כֹּל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְי אֶקְרָא. נִדְרֵי לַי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עֲמוֹ. יִקָּר בְּעֵינַי יְי הַמּוֹתֶה לְחִסְדָּיו. אָנָּה יְי כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּוֹ אֲמַתְךָ, פִּתְחַת לְמוֹסְרֵי. לְךָ אֲזַבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְי אֶקְרָא. נִדְרֵי לַי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עֲמוֹ. בְּחִצְרוֹת בַּיִת יְי, בְּתוֹכְכִי יְרוּשָׁלַיִם. הַלְלוּיָהּ.



הַלְלוּ אֶת יְי כָּל גּוֹיִם, שְׁבַחֻהוּ כָּל הָאֲמִיּוֹת. כִּי גִבֹר עָלֵינוּ חֶסֶדְךָ, וְאַמַּת יְי לְעוֹלָם. הַלְלוּיָהּ.

הוֹדוּ לַיְי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדְךָ.
 יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדְךָ.
 יֹאמְרוּ נָא בַּיִת אֲהֲרֹן כִּי לְעוֹלָם חֶסֶדְךָ.
 יֹאמְרוּ נָא יִרְאֵי יְי כִּי לְעוֹלָם חֶסֶדְךָ.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחַב יְהוָה. יְי לִי, לֹא אִירָא – מַה יַּעֲשֶׂה לִי אָדָם, יְי לִי בְּעֵזְרִי וְאֲנִי אֲרָאָה בְּשִׁנְאָי. טוֹב לְחַסוֹת בְּיַי מִבְּטַח בְּאָדָם. טוֹב לְחַסוֹת בְּיַי מִבְּטַח בְּנִדְיָבִים. כָּל גּוֹיִם סִבְבוּנִי, בְּשֵׁם יְי כִּי אֲמִילֵם. סִבְבוּנִי גַם סִבְבוּנִי, בְּשֵׁם יְי כִּי אֲמִילֵם. סִבְבוּנִי כְּדַבְרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְי כִּי אֲמִילֵם. דָּחָה דְּחִיתַנִּי לְנִפְל, וַיִּי עֲזָרְנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים: יְמִין יְי עֲשֶׂה חַיִל, יְמִין יְי רֹמְמָה, יְמִין יְי עֲשֶׂה חַיִל. לֹא אָמוֹת כִּי אַחֲיָהּ, וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִנִי. פִּתְחוּ לִי שַׁעֲרֵי צְדָק, אָבֹא בָם, אֹודָה יְהוָה. זֶה הַשֶּׁעַר לַיְי, צְדִיקִים יָבֹאוּ בוֹ.

HALLEL/ SONGS OF PRAISE



Our Gratitude to God

How can I repay Hashem for all the kindness to me? I will raise the cup of salvation and call out the Name of God. My vows to Hashem I will pay, in front of His entire people. Precious in the eyes of Hashem are those who die still righteous. Please Hashem, for I am Your servant, the son of Your maidservant; You have released my chains. To You will I offer a thanksgiving offering and I will call out in the name of Hashem. My vows to Hashem I will pay, in front of His entire people. In the courtyards of the house of Hashem, in your midst, Jerusalem. Halleluyah! (Psalms 116:12-19)

Praise Hashem, all you nations; praise Him all you peoples! For His kindness has overwhelmed us and the truth of Hashem is forever. Halleluyah!

Thank Hashem, since He is good, since His kindness is forever. Let Israel now say, "since His kindness is forever." Let the House of Aharon now say, "since His kindness is forever." Let those that fear Hashem now say, "since His kindness is forever." (Psalms 117-118:4)

From the strait I have called, Hashem; He answered me with expansiveness. Hashem is with me, I will not fear, how can man affect me? Hashem is for me with my helpers, therefore I can face my foes. It is better to take refuge with God than to trust in man. It is better to take refuge with Hashem than to rely on princes. All the nations surrounded me; but in the Name of Hashem I cut them down. They surrounded me, they also encircled me; but in the name of Hashem, I cut them down!. They surrounded me like bees, but they were extinguished as a fire does thorns; in the name of Hashem I cut them down. You have surely pushed me hard that I might fall, but Hashem helped me. My strength and song is God, He became my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of Hashem acts powerfully. I will not die! I shall live and tell over the acts of Hashem. Hashem has chastised me, but He did not let me die. Open up for me the gates of righteousness; I will enter them and thank Hashem. This is the gate of Hashem, the righteous will enter it.



אוֹדֶה כִּי עֲנִיתָנִי וְתָהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עֲנִיתָנִי וְתָהִי לִי לִישׁוּעָה. אָבֹן מֵאֲסוּ הַבּוֹנִים הֵיטָה לְרֹאשׁ פְּנֵה. מֵאֲת יְיָ הֵיטָה זֹאת הֵיא נִפְלְאוֹת בְּעֵינֵינוּ. מֵאֲת יְיָ הֵיטָה זֹאת הֵיא נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עֲשֵׂה יְיָ. נְגִילָה וְנִשְׁמְחָה בּוֹ.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא. אָנָּה יְיָ, הוֹשִׁיעָה נָּא.

אָנָּה יְיָ, הַצְּלִיחָה נָּא. אָנָּה יְיָ, הַצְּלִיחָה נָּא.

בְּרוּךְ הֵבֵא בְּשֵׁם יְיָ, בְּרִכּוֹנוֹכֶם מִבַּיִת יְיָ. בְּרוּךְ הֵבֵא בְּשֵׁם יְיָ, בְּרִכּוֹנוֹכֶם מִבַּיִת יְיָ. אֵל יְיָ וַיֵּאָר לָנוּ. אֵסְרוּ חַג בְּעֵבְתֵיכֶם עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵל יְיָ וַיֵּאָר לָנוּ. אֵסְרוּ חַג בְּעֵבְתֵיכֶם עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי – אֲרוֹמְמֶךָ. אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי – אֲרוֹמְמֶךָ. הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֶסֶד. הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֶסֶד.

Those following the Sephardic custom do not recite the following paragraph at this point.

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל עַמֶּךָ בַּיִת יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאְרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּכֻנּוּ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נְאֻה לְזַמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אֶתָּה אֵל.

HALLEL/ SONGS OF PRAISE



A Cry for Salvation

I thank You, since You answered me and You became my salvation. The stone that was rejected by the builders has become the main cornerstone. This has emanated from Hashem; it is wondrous in our eyes. This is the day of Hashem, let us exult and rejoice upon it. (Psalms 118:21-24)

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

Blessed be the one who comes in the name of Hashem, we have blessed you from the house of Hashem. Hashem is God, and He has illuminated us; tie up the festival offering with ropes to the corners of the altar. You are my Power and I will thank You; my God and I will exalt You. Gives thanks to God, for He is good; His kindness is forever.

Those following the Sephardic custom do not recite the following paragraph at this point.

They shall praise you, Hashem our God, for all Your works, along with your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song: bless, glorify, exalt, acclaim, sanctify and coronate Your name, our King. For to You it is fitting to give thanks, and unto Your name it is proper to sing, since from eternity to eternity You are God.



הוֹדוּ לַיהוָה לֵי בְּיָמֵינוּ כִּי לְעוֹלָם חֲסָדוֹ.
 הוֹדוּ לַאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסָדוֹ.
 הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים כִּי לְעוֹלָם חֲסָדוֹ.
 לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ כִּי לְעוֹלָם חֲסָדוֹ.
 לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסָדוֹ.
 לְרוֹקַע הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֲסָדוֹ.
 לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסָדוֹ.
 אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֲסָדוֹ.
 אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם חֲסָדוֹ.
 לְמַכָּה מִצְרַיִם בְּבַכּוּרֵיהֶם כִּי לְעוֹלָם חֲסָדוֹ.
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֲסָדוֹ.
 בְּיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָה כִּי לְעוֹלָם חֲסָדוֹ.
 לְגַזֵּר יַם סוּף לְגִזְרִים כִּי לְעוֹלָם חֲסָדוֹ.
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ כִּי לְעוֹלָם חֲסָדוֹ.
 וְנָעַר פְּרַעֲהַ וַחֲיִלּוּ בָיִם סוּף כִּי לְעוֹלָם חֲסָדוֹ.
 לְמוֹלִיד עַמּוֹ בְּמִדְבָּר כִּי לְעוֹלָם חֲסָדוֹ.
 לְמַכָּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֲסָדוֹ.
 וַיַּהַרְגַּם מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֲסָדוֹ.
 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חֲסָדוֹ.
 וּלְעֹג מֶלֶךְ הַבְּשָׁן כִּי לְעוֹלָם חֲסָדוֹ.
 וְנָתַן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסָדוֹ.
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם חֲסָדוֹ.
 שְׁבַשְׁפְּלָנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֲסָדוֹ.
 וַיִּפְרָקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חֲסָדוֹ.
 נָתַן לָחֶם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֲסָדוֹ.
 הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֲסָדוֹ.

HALLEL/
SONGS OF
PRAISE



A Song of History

Thank Hashem, since He is good, since His kindness is forever.
Thank the Power of powers since His kindness is forever.
To the Master of masters, since His kindness is forever.
To the One who alone does wondrously great deeds, since His kindness is forever.
To the one who made the Heavens with discernment, since His kindness is forever.
To the One who spread the earth over the waters, since His kindness is forever.
To the One who made great lights, since His kindness is forever.
The sun to rule in the day, since His kindness is forever.
The moon and the stars to rule in the night, since His kindness is forever.
To the One that smote Egypt through their firstborn, since His kindness is forever.
And He took Israel out from among them, since His kindness is forever.
With a strong hand and an outstretched arm, since His kindness is forever.
To the One who cut up the Reed Sea into strips, since His kindness is forever.
He made Israel to pass through it, since His kindness is forever.
He jolted Pharaoh and his troop in the Reed Sea, since His kindness is forever.
To the One who led his people in the wilderness, since His kindness is forever.
To the One who smote great kings, since His kindness is forever.
He killed mighty kings, since His kindness is forever.
Sichon, king of the Amorite, since His kindness is forever.
And Og, king of the Bashan, since His kindness is forever.
And He gave their land as an inheritance, since His kindness is forever.
An inheritance for Israel, His servant, since His kindness is forever.
That in our lowliness, He remembered us, since His kindness is forever.
And He delivered us from our adversaries, since His kindness is forever.
He gives bread to all flesh, since His kindness is forever.
Thank the God of the heavens, since His kindness is forever! (Psalms 136)



נִשְׁמַת כָּל חַי תִּבְרָךְ אֶת שְׁמֹךְ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשֶׂר תִּפְאָר וּתְרוּמַם זְכָרְךָ, מִלְּכֵנוּ, תְּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפָרֵס וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֲלֵא אַתָּה. אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשֻׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן – הַמְעוֹרָר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ גּוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֵלוֹ פִּינוּ מְלֵא שִׁירָה כִּיָּם, וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גָּלְיוֹ, וְשִׁפְתוֹתֵינוּ שְׂבַח כְּמַרְחָבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ וּכְיָרַח, וַיְדִינוּ פְּרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קַלּוֹת כְּאַיְלוֹת – אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת שְׁמֹךְ עַל אַחַת מְאֲלָךְ, אֲלֵפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְּצָרִים גְּאֻלְתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרָעַב זָנַתָּנוּ וּבְשֻׁבַע כָּלְפַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְּטָתָנוּ, וּמִחֲלִים רָעִים וּנְאֻמָּנִים דְּלִיתָנוּ.

HALLEL/ SONGS OF PRAISE



The Wonder of Creation

The soul of every living being shall bless Your Name, Hashem our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From eternity to eternity, You are God, and other than You we have no king, redeemer, or saviour, restorer, rescuer, provider, and Compassionate One in every time of distress and anguish; we have no king, besides You! God of the first and the last, God of all creatures, Master of all Generations, Who is praised through a multitude of praises, Who guides His world with kindness and His creatures with mercy. Hashem neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone.

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

עד הנה עֲזָרוֹנוּ רַחֲמֵיךָ וְלֹא עֲזָבוֹנוּ חַסְדֵיךָ, וְאֵל תִּטְשֵׁנוּ, יי אֱלֹהֵינוּ, לְנֶצַח. עַל כֵּן אַבְרָם שִׁפְלָגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שִׁנְפַחַת בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שִׁמְתָּ בְּפִינוּ – הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ. כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לִשׁוֹן לְךָ תִּשָּׁבַע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדַבָּר שֶׁכָּתוּב, כָּל עֲצַמְתִּי תֹאמַרְנָה, יי מִי כָמוֹךָ מַצִּיל עֲנִי מִחַזַק מִמָּנוּ וְעֲנִי וְאַבְיֹן מִגְזֵלוֹ



The Sephardic custom concludes the Hallel section with 'You hear the cry of the impoverished', p.120. The Ashkenazi custom continues:

מִי יִדְמָה לָךְ וּמִי יִשׁוּה לָךְ וּמִי יַעֲרֹךְ לָךְ הָאֵל הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיַת שָׁמַיִם וְאַרְצוֹ. נְהַלְלֶךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וּנְבָרֶךָ אֶת שֵׁם קִדְשֶׁךָ, כְּאָמֹר: לְדָוִד, בְּרַכִּי נַפְשִׁי אֶת יי וְכָל קֶרֶב אֶת שֵׁם קִדְשׁוֹ.
הָאֵל בְּתַעֲצֻמוֹת עֲזָרָה, הַגָּדוֹל בְּכַבּוּד שְׁמֶךָ, הַגְּבוּר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְּלֹךְ הַיּוֹשֵׁב עַל כִּסֵּא רִם וְנֹשֵׂא.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְּנוּ צְדִיקִים בַּיּי, לְיִשְׂרָאֵל נְאֻמָּה תְהִלָּה.
בְּפִי יִשְׂרָאֵל תְּהִלָּל, וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חַסִּידִים תִּתְרוֹמֵם, וּבְקִרְבֵי קְדוֹשִׁים תִּתְקַדֵּשׁ.

HALLEL/ SONGS OF PRAISE



The Wonder of Creation

Until now Your mercy has helped us, and Your kindness has not forsaken us; do not abandon us, Hashem our God, forever.

Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth, they shall thank and bless, praise and glorify, exalt and revere, sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall vow allegiance to You; every knee shall bend to You; all who stand upright shall prostrate himself before You; all hearts shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written (Psalms 35:10), "All my bones shall say, 'Hashem, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'

The Sephardic custom concludes the Hallel section with 'You hear the cry of the impoverished', p.120. The Ashkenazi custom continues:

"Who is similar to You? Who is equal to You? Who can be compared to You? Great, strong and awesome God, supreme God, creator of the heavens and the earth. We shall praise, extol, glorify and bless Your holy name, as it says (Psalms 103:1), " A Psalm of David. Bless Hashem, my soul; and let my whole inner being bless His holy name."

God, in the omnipotence of Your strength, great in the honour of Your Name, powerful forever and awesome through Your awesome deeds, king enthroned upon a high and lofty throne. He who abides forever, exalted and holy is His Name. And as it is written (Psalms 33:10), "Sing joyfully to Hashem, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous You shall be blessed; By the tongue of the devout You shall be exalted; And among the holy You shall be sanctified.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֶךָ, מְלִכְנוּ, בְּכָל דּוֹר וְדוֹר,
שָׁכַן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח,
לְפָאֵר לְרוֹמֵם לְהַדָּר לְכָרוֹךְ, לְעֵלָה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן
יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ
נָאָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נְצַח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֲרָת, קְדוּשָׁה וּמְלָכוּת, בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד
עוֹלָם. בְּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הַעוֹלָמִים.

The Ashkenazi order for the Hallel section concludes here.
The Ashkenazi custom continues with the fourth cup of wine, p.122.



HALLEL/ SONGS OF PRAISE



Glory of God Manifest

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

May Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. For to you, Hashem our God and God of our ancestors, it is fitting to render song and praise, hallel and hymns, power and dominion, victory, greatness and strength, praise and glory, holiness and kingship, blessings and thanksgivings, from now and forever. Blessed are You Hashem, God, King great in praises, God of thanksgivings, Master of wonders, Who favors songs of praise - King, God, Life-source of all worlds.

[The Ashkenazi order for the Hallel section concludes here.](#)

[The Ashkenazi custom continues with the fourth cup of wine, p.122.](#)

שְׁוֹעַת עַנְיִים אֶתָּה תִשְׁמַע. צַעֲקַת הַדָּל תִּקְשִׁיב וְתוֹשִׁיעַ.
 וְכָתוּב. רַנְנוּ צְדִיקִים בַּיהוָה לְיִשְׂרָאֵל נְאוּה תְהִלָּה:
 בְּפִי יִשְׂרָאֵל תְּתַרְוֶם:
 וּבְשִׁפְתַי צְדִיקִים תִּתְבָּרַךְ:
 וּבִלְשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ:
 וּבִקְרֹב קְדוֹשִׁים תִּתְהַלֵּל:

בְּמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל. שְׁכֵן חוֹבֵת כָּל-הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת. לְהַלֵּל. לְשַׁבַּח. לְפָאֵר. לְרוֹמֵם. לְהַדָּר. וּלְנַצַּח. עַל-כָּל-
 דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן-יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:

וּבְכֵן יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלִכְנוּ. הָאֵל. הַמְּלֹךְ הַגָּדוֹל. וְהַקְדוֹשׁ. בְּשָׁמַיִם וּבָאָרֶץ. כִּי
 לָךְ נְאֻה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. א שִׁיר. ב וּשְׁבָחָה. ג הַלֵּל. ד וְזִמְרָה.
 ה עֵז. ו וּמְמִשְׁלָה. ז נְצַח. ח גְּדֻלָּה. ט גְּבוּרָה. י תְּהִלָּה. יא וְתִפְאַרֶת. יב קְדוּשָׁה. יג
 וּמְלָכוּת. בְּרָכוֹת וְהוֹדָאוֹת. לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ. וּמְעוֹלָם וְעַד עוֹלָם אֶתָּה אֵל:
 יְהִלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל-מַעֲשֵׂיךָ. וְחֲסִידֶיךָ וְצְדִיקִים עוֹשֵׂי רְצוֹנְךָ. וְעַמְּךָ בַּיִת יִשְׂרָאֵל.
 כָּל־מַעֲשֵׂיךָ יוֹדוּ וְיִבְרָכוּ וְיִשְׁבָּחוּ וְיִפְאָרוּ אֶת-שִׁמְךָ כְּבוֹדְךָ. כִּי לָךְ טוֹב לְהוֹדוֹת
 וּלְשַׁבַּח נְעִים לְזַמֵּר. וּמְעוֹלָם וְעַד עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה יְיָ מְלֹךְ מְהִלָּל
 בַּתִּשְׁבָּחוֹת. אָמֵן:



HALLEL/ SONGS OF PRAISE



Glory of God Manifest

You hear the cry of the impoverished; you attend to the prayer of the lowly - and save! And as it is written (Psalms 33:10), "Sing joyfully to Hashem, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; by the lips of the righteous You shall be blessed; by the tongue of the devout You shall be exalted; and among the holy You shall be sanctified. And in the assemblies of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation. It is the duty of all creatures, before You, Hashem our God, and God of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Yishai, Your servant, Your anointed.

And so, may Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. For to You, Hashem our God and God of our ancestors, it is fitting to render song and praise, hallel and hymns, power and dominion, victory, greatness and strength, praise and glory, holiness and kingship, blessings and thanksgivings to Your great and holy Name, from now and forever You are God. They shall praise You, Hashem our God, for all Your works, along with Your pious ones, the righteous ones who do Your will; and Your people, the House of Israel will all thank and bless in joyful song Your honoured Name: For to You it is fitting to give thanks, and unto Your name it is proper to sing, since from eternity to eternity You are God. Blessed are You Hashem, God, King extolled in praises. Amen.

The Fourth and Final Cup

The following blessing is only recited according to the Ashkenazi custom. Those following the Sephardi custom drink the FOURTH cup without a blessing. All customs recite the longer after-blessing in the second paragraph.



בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן, עַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהַנְּחֻלָּת לְאַבוֹתֵינוּ לְאָכֹל מִפְּרִיָּהּ וּלְשַׁבַּע מִטוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכֵּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ וּבִטְהָרָהּ [בשבת: וּרְצָה וְהַחֲלִיצֵנוּ בַיּוֹם הַשַּׁבָּת הַזֶּה] וְשִׁמְחֵנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה, (בַּיּוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה) כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.

HALLEL/
SONGS OF
PRAISE



The Fourth and Final Cup

The following blessing is only recited according to the Ashkenazi custom. Those following the Sephardi custom drink the **FOURTH** cup without a blessing. All customs recite the longer after-blessing in the second paragraph.

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

Blessed are You, Hashem our God, King of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our fathers, to eat from its fruit and to be satisfied with its goodness. Please have mercy, Hashem our God upon Israel Your people; and upon Jerusalem, Your city: and upon Zion, the dwelling place of Your glory; on Your altar; and on Your temple. Rebuild Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satisfied from its goodness, and bless You in holiness and purity. [**On Shabbat: And may you be pleased to embolden us on this Shabbat day**] and grant us happiness on this Festival of Matzot (**on this holy appointed time**); for you, Hashem, are good and do good to all, we thank You for the land (Israel) and for the fruit of the vine.

Blessed are You, Hashem, for the land and for the fruit of the vine.



Discuss and Debate

The conclusion of the Seder paints a picture of a bright new future for all of humanity; one without suffering or hate, where peace and prosperity rule the world. Take a look at Card #10 in your Pesach Box and start dreaming of a better tomorrow!



Stories of Survival

We are about to declare our heartfelt desire to return to Jerusalem rebuilt in peace. Turn to p.32 of the Haggadah Companion to read the incredible true story of Esther Cailingold, a brave young Brit who defended the ramparts of Jerusalem during the War of Independence in 1948.



The Jewish Journey Map

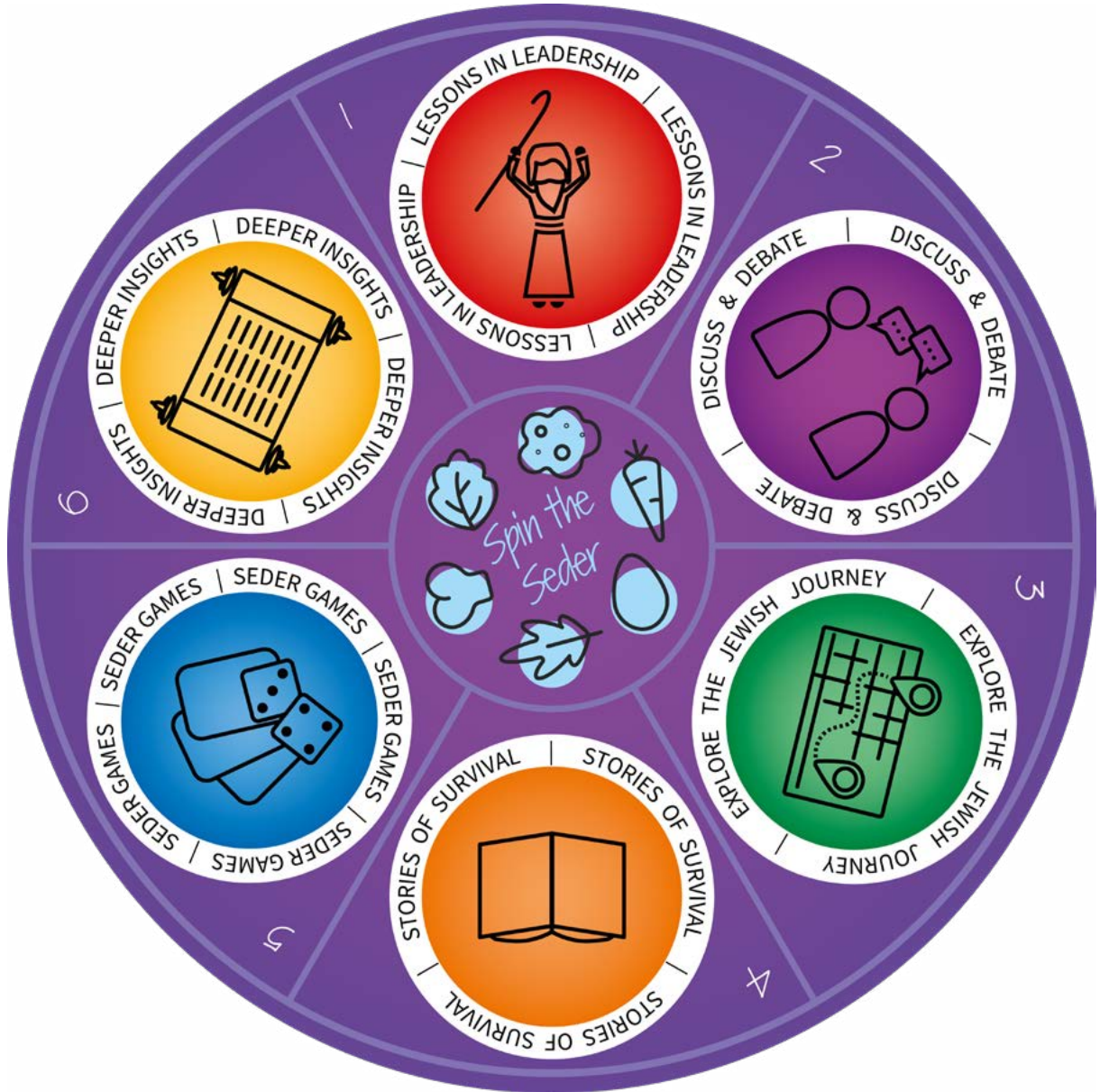
‘Next year in Jerusalem!’ is a song that accompanies so many joyous occasions in Judaism. Take a look at location #9 on your fold-out Jewish Journey map, then head to p.74 in the Haggadah Companion to discover the magic of Jerusalem!



Deeper Insights

As we enter the final sections of the Haggadah, it is important to remember that we aren't too far away from everyone's favourite Pesach song - Chad Gadya! Turn to p.54 of the Haggadah Companion to explore the deeper metaphorical meaning of this mad caper in ‘The G.O.A.T.’!

Spin the Seder 10!





Conclusion of the Seder: Next Year in Jerusalem!

Customs concerning the conclusion of the Haggadah differ greatly. For ease-of-use, we present an abridged version of 'Nirtzah' which contains the main songs featured in both Ashkenazi and Sephardi custom.

חֲסֵל סְדוֹר פֶּסַח בְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר
אוֹתוֹ כֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֵדֶת מִי מָנָה.
בְּקִרּוֹב נִהַל נִטְעֵי כִנָּה פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!

Is anyone still awake?!

The finale of the Haggada is a series of songs that subtly allude to the end of history. The Jewish nation has always had deep faith in history, and that if we do the right thing, in the end good will triumph. Nirtza expresses that profound statement of thought. Tonight we have done what we can, we have played our part. The journey may be short or long, it may be easy or hard, but things are moving towards an end too magnificent to be grasped by us yet. The symphony of creation is an ongoing composition, orchestrated by the Master Conductor but played out by man on Earth. We long for the grand finale when these dreams will be realised.

NIRTZAH/ GRAND FINALE



Conclusion of the Seder: Next Year in Jerusalem!

Customs concerning the conclusion of the Haggadah differ greatly. For ease-of-use, we present an abridged version of 'Nirtzah' which contains the main songs featured in both Ashkenazi and Sephardi custom.

The Seder is now completed according to its law, according to all its ordinances and statutes. Just as we have merited to arrange it, so too, may we merit to perform it. Pure One who dwells on high, raise up your countless congregation soon, and guide the offshoots of Your plants, redeemed to Zion with glad song!

Next Year in Jerusalem rebuilt!



לשנה הבאה בירושלים הבנויה!

“ Next year in the rebuilt Jerusalem! ”





אֲדִיר הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדּוֹר הוּא, נוֹתִיק הוּא, זַכָּאֵי הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

חֶסֶד הוּא, טְהוֹר הוּא, יְחִיד הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

כְּבִיר הוּא, לְמוֹד הוּא, מְלֶךְ הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

פוֹדֵה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

רְחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמִהְרָה,
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

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Jerusalem and the Temple Restored

Mighty is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Chosen is He, great is He, noted is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Splendid is He, distinguished is He, meritorious is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Pious is He, pure is He, unique is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Powerful is He, wise is He, A king is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Awesome is He, exalted is He, heroic is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

A restorer is He, righteous is He, holy is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Merciful is He, the Omnipotent is He, dynamic is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!



כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

אֲדִיר בְּמִלּוּכָה, בְּחֹר פְּהֶלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

דָּגוּל בְּמִלּוּכָה, הַדּוּר פְּהֶלְכָה, וְתִיקְיוֹ יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

זַכָּאי בְּמִלּוּכָה, חָסִין פְּהֶלְכָה טַפְסָרְיוֹ יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

יָחִיד בְּמִלּוּכָה, כְּבִיר פְּהֶלְכָה לְמוֹדָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

מוֹשֵׁל בְּמִלּוּכָה, נוֹרָא פְּהֶלְכָה סְבִיבָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

עָנִיו בְּמִלּוּכָה, פּוֹדֵה פְּהֶלְכָה, צַדִּיקָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

קְדוֹשׁ בְּמִלּוּכָה, רַחוּם פְּהֶלְכָה שְׁנֵאֲנָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.

תִּקְיָף בְּמִלּוּכָה, תּוֹמֵךְ פְּהֶלְכָה תְּמִימָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אֶף לְךָ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נֶאֱחָה, כִּי לֹא יֵאָחֵה.



God of All Things

Since for Him it is pleasant, for Him it is fitting.

Mighty in rulership, properly chosen, his followers shall say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Noted in rulership, properly splendid, His distinguished ones will say to him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Meritorious in rulership, properly robust, His scribes shall say to him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Unique in rulership, properly powerful, His wise ones say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Reigning in rulership, properly awesome, those around Him say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

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

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

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



Who Knows One?

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים
וּבְאֶרֶץ.
שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשׁ
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.
תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלְחָה, שִׁבְעָה
יְמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמִים וּבְאֶרֶץ.

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Who Knows One?

Who knows one? I know one: One is our God in the heavens and the earth.

Who knows two? I know two: two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows three? I know three: three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows four? I know four: four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows five? I know five: five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows six? I know six: six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

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

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

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



עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אָנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵם לָדָה, שְׁמוֹנָה יְמֵי מִלְּחָה, שִׁבְעָה יְמֵי שְׁבֻתָא, שֵׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אָנִי יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵם לָדָה, שְׁמוֹנָה יְמֵי מִלְּחָה, שִׁבְעָה יְמֵי שְׁבֻתָא, שֵׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אָנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטֵי־אֵל, אֶחָד עָשָׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵם לָדָה, שְׁמוֹנָה יְמֵי מִלְּחָה, שִׁבְעָה יְמֵי שְׁבֻתָא, שֵׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אָנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדֵיָא. שְׁנַיִם עָשָׂר שְׁבַטֵי־אֵל, אֶחָד עָשָׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵם לָדָה, שְׁמוֹנָה יְמֵי מִלְּחָה, שִׁבְעָה יְמֵי שְׁבֻתָא, שֵׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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Who Knows One?

Who knows ten? I know ten: ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows eleven? I know eleven: eleven are the stars (in Joseph's dream), ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows twelve? I know twelve: twelve are the tribes, eleven are the stars (in Joseph's dream), ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows thirteen? I know thirteen: thirteen are the characteristics of Godliness, twelve are the tribes, eleven are the stars (in Joseph's dream), ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.



חַד גְּדִיָּא, חַד גְּדִיָּא דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָא. חַד גְּדִיָּא, חַד
גְּדִיָּא.

וְאַתָּא כִּלְבָּא וְנִשְׁוֹ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָא.
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִפָּה לְכִלְבָּא, דְנִשְׁוֹ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין
אַבָּא בְּתַרֵּי זַוְיָא. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְהִפָּה לְכִלְבָּא, דְנִשְׁוֹ לְשׁוֹנְרָא, דְאַכְלָה
לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָא. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מֵיָא וְכָבָה לְנוֹרָא, דְשָׂרְף לְחוּטְרָא, דְהִפָּה לְכִלְבָּא, דְנִשְׁוֹ
לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָא. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוֹרָא וְשִׁתָּה לְמֵיָא, דְכָבָה לְנוֹרָא, דְשָׂרְף לְחוּטְרָא, דְהִפָּה
לְכִלְבָּא, דְנִשְׁוֹ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָא. חַד
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתוֹרָא, דְשִׁתָּה לְמֵיָא, דְכָבָה לְנוֹרָא, דְשָׂרְף
לְחוּטְרָא, דְהִפָּה לְכִלְבָּא, דְנִשְׁוֹ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין
אַבָּא בְּתַרֵּי זַוְיָא. חַד גְּדִיָּא, חַד גְּדִיָּא.



One Small Goat

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

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

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

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

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

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

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

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



וְאַתָּא מִלְאָךְ הַמְּוֹת וְשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּה לְמִיָּא,
דְּכַבָּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא,
דְּאָכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָא. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא וְשַׁחַט לְמִלְאָךְ הַמְּוֹת, דְּשַׁחַט לְשׁוֹחֵט,
דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּה לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי
זַוְיָא. חַד גְּדִיָּא, חַד גְּדִיָּא.

Counting of the Omer on Second night Seder:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
סְפִירַת הָעֶמֶר.

הַיּוֹם יוֹם אֶחָד בְּעֶמֶר.

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One Small Goat

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

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

Counting of the Omer on Second night Seder:

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

Today is the first day of the Omer.

חג שמח



Wishing you a very happy Pesach from the whole Jewish Futures family!

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