



JOURNEY



הגדה של פסח
PESACH 5781 • 2021



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This special Journey Haggadah
and Companion reader
are graciously sponsored by
Pearl & Leonard Mendel
with best wishes for a
Chag Kasher v'Sameach to the
entire TBDJ community.

*Looking forward to the day soon where
we can all gather together to celebrate
with our families and friends!*

The Best Way To Share Your Seder Table This Year

Dear TBDJ Family,

I am very excited to introduce the magnificent publication that you hold in your hand – a unique TBDJ Haggadah! This compilation of thoughts, articles, and words of Torah was written by members of the TBDJ community, and was created with the hope of adding meaning and understanding to your Pesach Seder, particularly this year as we still find ourselves in the midst of the pandemic (though with a light at the end of the vaccine tunnel).

I would have thought to open my remarks by noting that we are about to experience a Pesach unlike any other we have ever experienced....but, I'm pretty sure I said that just last year. As impossible as it would have been to imagine last Pesach, we are once again preparing to sit down to a Seder far different than we would have planned or preferred. Even as I write these words, less than three weeks away from the start of Pesach, I am completely unsure exactly what the restrictions, limitations on gatherings in shul or curfew will be. But there is one thing we do know: As generation upon generation of Jews did before us, we will have a Pesach Seder!

In 1947, David Ben Gurion was invited to speak before the United Nations and argue the case for the creation of the State of Israel. He found no greater reference point than Pesach and the Haggadah:

"300 years ago, there came to the New World a boat, and its name was the Mayflower. The Mayflower's landing on Plymouth Rock was one of the great historical events in the history of England and in the history of America. But I would like to ask any Englishman sitting here, what day did the Mayflower leave port? What date was it? I'd like to ask the Americans: do they know what date the Mayflower left port in England? How many people were on the boat? Who were their leaders? What kind of food did they eat on the boat?"

"More than 3300 years ago, long before the Mayflower, our people left Egypt, and every Jew in the world, wherever he is, knows what day they left. And he knows what food they ate. And we still eat that food every anniversary. And we know who our leader was. And we sit down and tell the story to our children and grandchildren in order to guarantee that it will never be forgotten. And we say our two slogans:

'Now we may be enslaved, but next year, we'll be a free people.'

'Now we're scattered throughout the world, but next year, we'll be in Jerusalem.'

There'll come a day that we'll come home to Zion, to the Land of Israel. That is the nature of the Jewish people."

The Haggadah is the tool we use to pass our history from one generation to the next. It's the context in which we rehearse our journey, starting from Abraham, continuing through Egyptian slavery and Redemption, followed by more exile and, of course, culminating with our yearning for our ultimate Redemption and return to the Land of Israel.

Though we will not be physically together in shul as we always are, we can still share a collective Pesach experience. And what better way to do so than at our Seder tables, even if they are not overflowing with friends and family as they normally are. The booklet you hold in your hands is a wonderful expression of the mix of threads and colours which comprise the fabric of our community. It is a source of a great pride to have such an impressive wellspring of inspiration and scholarship in our shul. I cannot think of a more fitting way "share" your Seder table with friends and community members.

Many thanks are due to Judah Aspler and Naftoli Jacobs for shepherding this project through from beginning to end. Kol Hakavod!

Enjoy and Chag Sameach!

Rabbi Yechezkel Freundlich

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to our Haggadah sponsors,
Pearl & Len Mendel, who helped
make this special project possible.**

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KADESH	קֶדֶשׁ
URCHATZ	וִרְחָץ
KARPAS	כַּרְפָּס
YACHATZ	יַחַץ
MAGID	מַגִּיד
RACHTZA	רַחֲצָה
MOTZI MATZA	מוֹצִיא מַצָּה
MARROR	מָרֹר
KORECH	כוֹרֵךְ
SHULCHAN ORECH	שֻׁלְחָן עוֹרֵךְ
TZAFUN	צָפוֹן
BARECH	בָּרַךְ
HALLEL	הַלֵּל
NIRTZA	נִרְצָה

Every year in preparation for the Pesach Seder we set up the Seder plate. The Seder plate holds special significance, with each of the foods on the plate giving meaning to, and symbolizing, a part of the Pesach story.

Three Matzot - The three matzot on (or alongside) the Seder plate symbolize **לוי**, **כהן**, and **ישראל**. The top matza is referred to as **כהן** as it is always found on top, as Kohanim are deemed most important. The middle matza is **לוי** and the bottom, **ישראל**.

Marror - The taste of marror is bitter, reminding us of the bitterness in **מצרים**. As well, in the times of the **בית המקדש**, there was a Torah commandment to eat marror with the **קרבן פסח** just as was done in Egypt.

Zeroah - The roasted shank bone is a reminder of the **קרבן פסח** (Korban Pesach). We were redeemed with a **זרוע נטויה** - an outstretched arm.

Roasted/ Boiled Egg - To remember the **קרבן חגיגה**, we eat the roasted or boiled egg. The shape of an egg reminds us of the circle of life. Therefore, the egg symbolizes that we know the **בית המקדש** will be built again and we will be able to offer the **קרבנות** (sacrifices). Another meaning is that the Aramaic word for egg is "beyah", which means request. We are making a request to Hashem to redeem us once again.

Karpas & Salt Water - Karpas represents Joseph's technicolor coat. Rashi describes the coat as

'**כלי מילת**, כמו כרפס ותכלת', which means clothing of fine wool. Rashi took this idea from 'karpas' in Megilat Esther, where the word represents fine linen garments. From this, we make the connection between Karpas and Joseph's coat.

Yaacov giving **יוסף** the coat led **בני ישראל** to go down to Egypt. In **מסכת שבת יב** it says, "A person should never distinguish one of his sons from among the other sons by giving him preferential treatment." The coat made the brothers jealous. This jealousy is the reason we went down to Egypt, and this is the start of the Haggadah story. Dipping in salt water can also signify the brothers dipping the coat in blood to show to their father. The salt water is also a symbol of the tears from slavery.

Charoset - The Charoset symbolizes the clay/ mortar that **בני ישראל** had to make when enslaved. Ashkenazim use apples, which remind us of the times when Jewish women would give birth under the apple trees and felt no pain. Cinnamon represents the ideal world where the bark of a tree gives flavor like its fruit.

Through sharing a few examples of different symbolisms of each item on the Seder plate, I wish everyone a **חג כשר ושמח**. May it be a meaningful, healthy and joyous Chag for all.

- Nediva Aspler

Kadesh קדש

Pour the first cup of wine. The matzas are covered.



FIRST CUP OF WINE

סברי מרנן ורבנן ורבנתי

ברוך אתה ה', אלקינו מלך העולם בורא פרי הגפן.

ברוך אתה ה', אלקינו מלך העולם אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו. ותתן לנו ה' אלקינו באהבה מועדים לשמחה, חגים וזמנים לששון את יום חג המצות הזה זמן חרותנו מקרא קדש וזכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים ומועדי קדשך בשמחה ובששון הנחלתנו. ברוך אתה ה', מקדש ישראל והזמנים.

ברוך אתה ה', אלקינו מלך העולם, בורא מאורי האש. ברוך אתה ה', אלקינו מלך העולם המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את עמך ישראל בקדשתך. ברוך אתה ה', המבדיל בין קדש לקדש.

ברוך אתה ה', אלקינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה.

Blessed are You, Lord our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, Lord our G-d, 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 G-d, appointed times for happiness, holidays and special times for joy, this Festival of Matzot, our season of freedom a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your special times for happiness and joy.

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

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

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

Drink while reclining to the left.

HAVDALA
ON
MOTZEI
SHABBAT

HAVDALA
ON
SATURDAY
NIGHT



- Lielle Hollander (6)

Urchatz וִרְחַץ

Wash your hands but do not recite the bracha of "*al netilat yadaim*".

Karpas כַּרְפָּס

Take from the greens (less than a *kezayit* - so that you will not need to say the bracha after eating it); dip it into the salt water; say the bracha of "*Borei pri ha'adama*;" and have in mind that this bracha will also be for the marror. Eat without reclining.

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

Blessed are you, Lord our G-d, King of the universe, who creates the fruit of the earth.

Yachatz יַחַץ

Split the middle matza in two, and conceal the larger piece for the *afikoman*.



What I Am Learning About Matzo

There is an old saying which I taught my children: "It ain't the things you don't know what gets you into trouble, it's the things you know for sure what ain't so."

The more I know about Torah, the more I realize how much I do not know. What I know is partial, incomplete, and possibly simplistic. This is true not just for me, but, I maintain, for everybody.

As a young child in the Lubavitcher yeshiva in Montreal, I learned that we used three matzos for the Seder, representing the threefold classification of Jews, namely Cohen, Levi, and Yisroel. Seems straightforward, and I accepted that explanation.

Many years later, I was surprised to learn a halachic reason, rather than the foregoing aggadic one, for using three matzos for the Seder; namely, so that after having broken in two the middle matzo, (the 'Levi', at *Yachatz*) when we later start the meal with the Hamotzi blessing, we have, in addition to the broken matzo, two whole matzos, *lechem mishna*, similar to the two whole loaves used for every Shabbos and Yom Tov meal. We use two loaves or matzos at every Shabbos and Yom Tov meal to remember the twofold portion of manna that G-d provided for us in the wilderness every Friday, and the day before the three Biblical festivals of Pesach, Shavuot and Sukkos.

Why do we eat matzo?

On the halachic or legalistic side, the answer is simple: the Torah commands us to eat matzo "on the evening" of the 15th of Nissan, which is when we celebrate the Seder (Exodus 12:18, positive mitzvah 158 in Rambam's *Sefer Hamitzvos*.) Incidentally, instead of Pesach, we really should call the holiday we observe now Chag Hamatzos, as both the Torah and our prayers do. Chag ha-Pesach, which we

now call erev Pesach, is the 14th of Nissan, date of the original Pesach sacrifice in Egypt, and the date the Pesach lamb or goat offering was thereafter observed by Jews, until the Temples' destructions. Now, in the absence of sacrifices, we conflate the two celebrations under the term *Pesach*.

Why do we break a matzo and eat one part of the broken matzo after making the blessing "*al achilas matzo*", and set aside the other piece for the end of the meal (*Afikoman*)? The Torah tells us that we should eat "matza, *lechem oni*, because you departed from the land of Egypt hurriedly, so that you may remember the day of your departure from the land of Egypt as long as you live" (Deut.16:3). *Lechem oni* is usually translated as bread of affliction, of distress, or, alternatively, poor man's bread. Matzo is the simplest prepared food, made from only flour and water. In Egypt, as oppressed slaves, we were not likely eating fancy leavened bagels and challas, but simple matzo, which is cheaper and keeps better. The Sages say a poor person, an *oni*, doesn't eat a whole loaf, he eats some and saves the rest for later. Hence, the broken matzo, part for now, part saved for later. We likely ate matzo as slaves, *lechem oni* (in Aramaic *lachma anya*).

We also ate matzo in Egypt with the lamb or goat sacrifice as part of the festive celebratory Pesach meal, on the eve of our liberation, and we ate it subsequently, when we left hastily, on 15 Nissan. On the one hand, matzo reminds us of our oppression in Egypt, on the other, our celebration, and then the hasty liberation. Free at last!

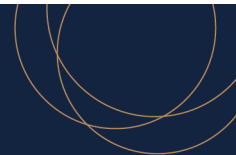
What I said above about three matzos being used in the Seder is, surprisingly, not unanimous. The Rambam (12th C.) rules in his great code, that the Seder uses two matzos, as on other festivals, but that one of the matzos is broken before the Hamotzi blessing. The *Shulchan Aruch*, by R. Yosef Caro (16th C.), a Sepharadi like the Rambam, decided for three matzos. I thought that three matzos was practiced by all Ashkenazim, but I have read that the Vilna Gaon (18th C.), no Sepharadi he, also ruled for two matzos for the Seder.

I would be pleased to learn if anyone uses two matzos for the Seder, as I have never seen that.

- Moishe Neuer



מגיד Magid



Uncover the matza, raise the Seder plate, and recite out loud:

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

הָא לַחְמָא עֲנִיָּא דִּי אָכְלוּ אֲבֹתָנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכֹל, כָּל
דְּצָרִין יִיתִי וְיִפְסֹח. הַשְׁתָּא הָכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

I am writing this note from my home in Jerusalem. It is a couple of weeks before Passover, and also a couple of weeks before the fourth election in Israel in the past two years.

We learned that it was easier to get the Jewish People out of Egypt, but it was, and apparently still is, much more difficult to get "Egypt out of The Jewish People." Hatred amongst the children of Jacob brought Joseph to Egypt. Complaining was partially the reason the Jews had to travel in the desert for 40 years before entering the Promised Land.

It seems to me that there is a message for us in the fact that the two events - the election and *Leil Haseder* - are happening in one week,

only few days apart.

Without making a political statement - my hopes and prayers for the people of Israel, and for the Jews world over - is that by the time we all sit at our Seder Tables, wherever we might be - we will come out of this turmoiled period with a stable government, that we will come out "from hate to love, from divisiveness to unity, from bondage to freedom" and that we will actually "take Egypt out" of our collective hearts.

May we be once again, "One Nation, one people, under the Kingdom of G-d."

- Ariella Cotler

Why does the Haggadah start in Aramaic?

One of the answers is: We believe that the saying was written while Jews were in exile in Babel and they all spoke the local language, Aramaic. In order for everyone to understand it, it was said in Aramaic. Only the last sentence *לשנה הבאה בני חורין* was said in *לשון הקודש*, Hebrew, in order for the Babylonians not to understand it and suspect them of plotting against the rulers.

(הגש"פ חזון עובדיה בשם אמת ליעקב)

There are a few explanations of the meaning of *לחם עני*, since there are no vowels in the

word *עני*: a) Rashi and Seporno: a bread that reminds us of the torture of the Israelites in Egypt (*ענויים* = torture, slavery). b) A bread with few ingredients, that a poor (*עני*) person would eat. c) Bread upon which many answers are given- "*לחם שעונין עליו דברים הרבה*"

The saying of *Hah Lachmah* starts the Seder, where it's an eye opener for the young ones to ask questions and with this saying we start to answer *עבדים היינו במצרים* Magid *מגיד*.

- Esther Rozenek

Pour the second cup of wine. The youngest participant then asks:

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.

Why is this night different from all nights?

On all nights we eat chametz and matza; this night, only matza?

On all nights we eat other vegetables; tonight marror.

On all nights, we don't dip our food, even one time; tonight we dip it twice.

On other nights, we eat either sitting or reclining; tonight we all recline.

The matzas should be uncovered during the reading of Magid.

Growing up as the daughter of immigrants and the granddaughter of Holocaust survivors, I didn't have much of an extended family in Montreal. As a result, we didn't have Shabbat and holiday tables full of aunts, uncles, and cousins. Despite this, Passover stands out in my memory as a joyous gathering because every year our family was invited to join the seders of friends. These invitations were not merely for a meal. We were welcomed to be part of their families for the evening. Throughout the years, we participated in the rich traditions of our diverse Jewish community. We tried the variety of vegetables used for karpas, we learned beautiful new tunes to the songs in the Haggadah, and we experienced both children and adults hiding the afikoman.

The Magid section of the Haggadah begins with the Aramaic passage: Ha Lakhma Anya: "This is the bread of affliction that our ancestors ate in the land of Egypt. All those who are hungry, let them enter and eat. All who are in need, let them come celebrate Passover. Now we are here. Next year in the land of Israel. This year we are enslaved. Next year we will be free."

From the line "all who are hungry, let them enter and eat" this passage is generally understood to be about feeding the hungry. However, if feeding the hungry was the sole purpose of this section, what might be the message in the next line, "all who are in need, let them come celebrate the Passover"? Perhaps this next line signifies how the Passover seder provides the important experience of being part of a community.

In my adulthood, my parents came to host their own seders with tables full of children, grandchildren, in-laws and yes, any friend who was in need of family, community, or a seder. While the need for food is undeniable, Ha Lakhma Anya reminds us about another human need. Food nourishes our bodies, but community and connection nourish our souls. With this in mind, Ha Lakhma Anya is such a fitting passage to begin Magid, the experiential retelling of how our people became a People.

This year we may be the ones in need. Next year, may we be the ones who can recognize and meet someone else's needs.

- Miri Rozenek

Our Ashkenazi Sephardic Lubavitch Eclectic Seder

Our family has been in a fortunate position to be able to have seders that encompass the best of several cultural traditions. Everyone at the table would start by making their own Seder plate. Then Saba Z"l would lift the main plate, walk around the table, and wave it over each person's head while singing the blessing "*Bibhilu Yasanu mi mitzrayim ha lahma anya bene horin*" which translates as "*With haste we left Egypt, this is poor bread, (now) we are free.*"

He always gave it a personal touch by tickling, patting, or tapping your head. Then we moved on to the joint reading of the Haggadah, in Hebrew or English according to each person's comfort level. Throughout, our children would join together to sing the joyous songs they learned decades ago at JPPS. Meanwhile, the grandchildren were eagerly awaiting their turn to discuss their Dvar Torah and read from their personal Haggadahs that each had prepared at Yeshiva and Bais Rivka.

In following the order of the seder, we would be given a carefully measured piece of shmu-

rah matza in a plastic bag, which was to be consumed while sitting back from the table within a proscribed time limit. Eating the matzoh from the bag ensured that no crumbs could fall and inadvertently come in contact with liquid and thus become chametz. To be honest, this was something that took getting used to. After the reading we eagerly looked forward to the meal, fully aware that our daughter had worked tirelessly for weeks in her dedicated basement Pesach kitchen.

She has always been able to make the most incredible flavourful dishes from scratch. This is quite a daunting task since, as is their Lubavitch tradition, they cannot use certain spices such as garlic or anything that comes in a box or is processed. Even fruits and vegetables all have to be peeled before being consumed.

We will certainly miss being together again this Pesach. This will be the first time our five-year-old twin grandsons will participate and recite the Ma Nishtana. We fervently hope IYH that we can soon be together again to celebrate the holidays.

- Eileen & Imre Erdos

The mitzvah of Magid begins with Ha Lachma Anya. Interestingly, there are two contradictory statements in this passage.

We have two obligations on the seder night. We need to look at ourselves as if we just left Eretz Mitzraim but at the same time we also need to act like kings and queens and live happily.

Ha Lachma Anya embodies the same contradiction. The first line of the song says the following "This is the bread of dependence which our fathers ate in the land of Egypt." This bread of dependence is referring to the matza on the seder plate. Rav Yitzchak Sender brings an incredible analogy for this line. He says that when we point to the matza we bring ourselves back to a time of bitterness and struggle. Rav Sender compares this to a successful businessman from Europe who is now very rich and lives a luxurious lifestyle but went through the Second World War. Whenever he takes a look at his arm, he sees the tattooed numbers and that brings him back to a time of sadness and fear. While we are living happily now, this phrase brings us into a space of struggle and misery.

We remember the troubles we went through in Egypt and how we, the Jewish people, were slaves to the Egyptians. We were slaves to other people, other human beings. Let that sink in for a moment. Other people controlled us. Other people owned us. Hashem took us out of that horrible situation and gave us freedom. He gave us life.

Next we reflect on where we are at this year and where we want to be in the coming year. It says: "This year we are here, Next year may we be in Eretz Yisrael." How do we make that resonate with us today? We are at a point in time right now where we can barely go anywhere. Imagine us being in Eretz Yisrael. After all this time what would be better than being granted the opportunity to go to Eretz Yisrael, our homeland. LESHANAH HABAAH B'YERUSHALAYIM. This song ends with hope. "This year we are in bondage next year may we be free people! May we be free from the mundane matters of this world and may we be ready for the greatness that is on its way to us.

- Ben Raksi

עֲבָדִים הָיינו לַפֶּרֶעָה בְּמִצְרַיִם,

וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבְזֶרַע נְטוּיָה.
וְאֵלּוּ לֹא הוֹצִיא הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,
הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיינו לַפֶּרֶעָה בְּמִצְרַיִם.
וְאִפִּילוּ כָּלנוּ חֲכָמִים כָּלנוּ נְבוֹנִים כָּלנוּ זְקֵנִים כָּלנוּ יוֹדְעִים אֶת הַתּוֹרָה
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח.

We were slaves to Pharaoh in the land of Egypt,

and the Lord, our G-d, took us out from there with a strong hand and an
outstretched forearm. And if the Holy One, blessed be He,
had not taken our ancestors from Egypt, behold we and our children and
our children's children would be enslaved to Pharaoh in Egypt.
And even if we were all sages, all discerning, all elders,
all knowledgeable about the Torah, it would be a commandment upon
us to tell the story of the exodus from Egypt. And anyone who adds in
telling the story of the exodus from Egypt, behold he is praiseworthy.

וְאֵלּוּ לֹא הוֹצִיא הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,
הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיינו לַפֶּרֶעָה בְּמִצְרַיִם.

This is difficult to understand if we consider it a statement about history. An alternative approach might be to understand it in context. Later in the Haggadah we are instructed that in every generation, a person must see himself as if he personally left Egypt. In fact, that perspective is reflected from the very first words in this account of the exodus: עֲבָדִים הָיינו לַפֶּרֶעָה בְּמִצְרַיִם. We were slaves in Egypt. Not, they were slaves and not our fathers were slaves. But we were slaves in Egypt. We see ourselves as having been taken out of Egypt. Seen from the perspective of our Egyptian selves, had G-d not taken us out, we and our children would be sitting enslaved in Egypt instead of around our table here.

Interestingly, in the second recounting of the story, the Haggadah changes its language. We say מִתְחֵלָה עוֹבְדֵי עֲבֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. When we begin the story with our forefathers who

were idolators, we do not say הָיינו, *we were*, we say הָיוּ, *they were*. We are required to put ourselves back in time and see ourselves as slaves being redeemed from Egypt. However, when it comes to idolatry, we acknowledge that part of our past but we do not place ourselves in that position, even psychologically.

וְאִפִּילוּ כָּלנוּ חֲכָמִים כָּלנוּ נְבוֹנִים כָּלנוּ זְקֵנִים כָּלנוּ יוֹדְעִים
אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.

What is the purpose of a חֲכָם recounting the story of the exodus? Surely, an Avraham avinu who had the חֲכָמָה to arrive, through his intellect, at a realization of the existence of a single G-d active in history should not need the story of the exodus to confirm G-d's role in the world. However, the story of the exodus must be told by everyone, not as proof of G-d's role in history but as a celebration of G-d's presence through the actualization of freedom in the world.

-Greg Bordan

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

Rabbi Elazar ben Azariah said, "Behold I am like a man of seventy years and I have not merited [to understand why] the exodus from Egypt should be said at night until Ben Zoma explicated it, as it is stated, 'In order that you remember the day of your going out from the land of Egypt all the days of your life'; 'the days of your life' indicates that the remembrance be invoked during the days, 'all the days of your life' indicates that the remembrance be invoked also during the nights." But the Sages say, "'the days of your life' indicates that the remembrance be invoked in this world, 'all the days of your life' indicates that the remembrance be invoked also in the days of the Mashiach."

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי
אֶלְעָזָר בֶּן־עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן
שֶׁהָיוּ מְסַבִּין בְּבִנְיָבְרַק וְהָיוּ מְסַפְּרִים
בִּיצִיאַת מִצְרַיִם כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ
תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן
קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה הֲרִי אֲנִי
כְּבֶן שִׁבְעִים שָׁנָה וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת
מִצְרַיִם בַּלַּיְלֹת עַד שֶׁדִּרְשָׁה בֶּן זֹזְמָא, שְׁנֵאמַר,
לְמַעַן תִּזְכֹּר אֶת יוֹם יְצִאתְךָ מֵאֶרֶץ מִצְרַיִם
כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים. כָּל יְמֵי חַיֶּיךָ
הַלַּיְלֹת. וְחֻכָּמִים אוֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם
הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהָבִיא לִימּוֹת הַמָּשִׁיחַ:



- The Four Sons, by Yossi Remer

והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה'
לי בצאתי ממצרים.

And you shall explain to your son on that day, 'It is because of what the L-RD did for me when I went free from Egypt.' This passuk is mentioned in Parashat Bo when discussing the exodus from Mitzrayim. Rashi brings up a question with regard to the words of this passuk: Why does it say "עשה ה' לי" - G-d did for me" instead of "what G-d did לנו" - for us"?

There is a fascinating answer. At the Pesach Seder, there is a mention of four sons. One of the characteristics of the Rasha, wicked son, is always trying to differentiate himself from others in terms of his Avodat Hashem. He does not want to be grouped with the other sons, the believers. He chooses to rebel.

The wording of this verse hints to us how to answer people who feel the need to be different and to isolate themselves from all things wholesome and good. When one questions the exodus from Egypt as does the wicked son, we need not say when "we were taken out of Egypt" because the Rasha was not wor-

thy of leaving Mitzrayim. Hence, it would be incorrect to imply that he would have been redeemed and in fact the Haggadah tells us – אילו היה שם לא היה נגאל – that he would not have been redeemed. It is only for people who deserved to leave Egypt that this verse is being stated and that is why it says what "G-d did for me".

It is classic behavior for someone who does not put effort into something to try to tag along, reaping the benefits of what was done without contributing in any way. Here, the Torah is teaching us a valuable lesson. We should not give privileges to people who don't deserve it as we would wrongly be condoning unwelcome behavior. We are not at fault on our part to dissociate from the 'tag-along'. In Pirkei Avot 2:9, Rabbi Yose stresses the importance of having a 'good neighbor'. We should surround ourselves with people who are good influences, that uplift us in our Yiddishkeit, helping us climb to higher levels rather than those who can bring us down.

- Chagit Bender

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא.

Blessed be the Place, Blessed be He; Blessed be the One who
Gave the Torah to His people Israel, Blessed be He.

Corresponding to four sons did the Torah speak; one wise, one evil, one who is innocent and one who doesn't know to ask.

What does the wise son say? "What are these testimonies, statutes and judgments that the Lord our G-d commanded you?" And accordingly you will say to him, as per the laws of the Pesach sacrifice, "We may not eat an afikoman after the Pesach sacrifice."

What does the evil son say? "What is this worship to you?" 'To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle of faith. And accordingly, you will blunt his teeth and say to him, "For the sake of this, did the Lord do this for me in my going out of Egypt." 'For me' and not 'for him.' If he had been there, he would not have been saved.

פנגד ארבעה בנים דברה תורה: אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

חכם מה הוא אומר? מה העדות והחקים והמשפטים אשר צוה ה' אלקינו 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 ה' לי בצאתי ממצרים." לי ולא-לו. אלו היה שם, לא היה נגאל:

What does the innocent son say? "What is this?" And you will say to him, "With the strength of His hand did the Lord take us out from Egypt, from the house of slaves."

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

It could be from Rosh Chodesh that one would have to discuss the Exodus. However we learn it is stated, "on that day." If it is written "on that day," it could be from while it is still day before the night of the fifteenth of Nissan. However we learn it is stated, "for the sake of this." I didn't say 'for the sake of this' except that it be observed when 'this' matza and marror are resting in front of you.

From the beginning, our ancestors were idol worshipers. And now, the Place has brought us close to His worship, as it is stated, "Yehoshua said to the whole people, so said the Lord, G-d of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other G-ds. And I took your father, Avraham, from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave him Yitschak. And I gave to Yitschak, Ya'akov and Esav; and I gave to Esav, Mount Seir in order that he inherit it; and Yaakov and his sons went down to Egypt.'"

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

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ
אֵלָיו "בְּחֹזֶק יָד הוֹצֵאתָנוּ ה' מִמִּצְרַיִם מִבֵּית
עֲבָדִים."

וְשֵׂאִינוּ יוֹדֵעַ לִשְׁאוֹל - אֶת פֶּתַח לוֹ, שְׁנֹאֲמַר
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוֹר זֶה עָשָׂה
ה' לִי בְצֵאתִי מִמִּצְרַיִם.

יְכוֹל מֵרֹאשׁ חֹדֶשׁ? תִּלְמֹד לֹמֵר בַּיּוֹם הַהוּא.
אִי בַּיּוֹם הַהוּא יְכוֹל מִבְּעוֹד יוֹם? תִּלְמֹד לֹמֵר
בְּעֵבוֹר זֶה - בְּעֵבוֹר זֶה לֹא אָמַרְתִּי, אֲלֵא בְשַׁעֲה
שֵׁישׁ מִצָּה וּמְרוֹר מְנַחִים לִפְנֵיהָ.

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ,
וְעַכְשֵׁיו קָרְבָנוּ הַמָּקוֹם לְעִבְדָתוֹ, שְׁנֹאֲמַר: וַיֹּאמֶר
יְהוֹשֻׁעַ אֶל-כָּל-הָעָם, כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל:
בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי
אֲבִרָהָם וְאַבְי נַחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים.
וָאֶקַּח אֶת-אַבְיָכֶם אֶת-אַבְרָהָם מֵעֵבֶר הַנָּהָר
וָאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן, וָאַרְבָּה אֶת-יִזְרְעוֹ
וָאֶתָּן לוֹ אֶת-יִצְחָק, וָאֶתָּן לְיִצְחָק אֶת-יַעֲקֹב
וָאֶת-עֵשָׂו. וָאֶתָּן לְעֵשָׂו אֶת-הָר שֵׁעִיר לְרֶשֶׁת
אֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרַיִם.

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא.
שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת-הַקֵּץ, לַעֲשׂוֹת כְּמוֹ
שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים,
שְׁנֹאֲמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי-יָגֵר יִהְיֶה
זֶרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע
מֵאוֹת שָׁנָה. וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי
וְאַחֲרֵי-כֵן יֵצְאוּ בִּרְכָשׁ גָּדוֹל.

Cover the matza. Lift up the cup and recite:

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ.
שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ,
אֶלָּא שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

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

Put down the cup and uncover the matza.

צא ולמד – Go out and learn about what Lavan the Aramite wished to do to our Patriarch Yaakov. These words follow the paragraph of **וְהִיא שְׁעִמְדָּה** where we are reassured that though in every generation we have foes who threaten our existence, Hashem saves us from them.

Go out? Where and why? Abrabanel writes:
Go out, take a break from the story of Egypt -

צא מענין מצרים אשר אתה בה ולמד מסיפורי יעקב ולבן... מה היתה מחשבתו לעשות ליעקב אבינו.

Our servitude in Egypt was bad, but what happened earlier in our history was potentially more damaging! We reflect on the story of Yaakov and his father-in-law Lavan, a man who wished to uproot the development of our nation by taking Yaakov away from serving Hashem. Yaakov served Lavan for 20 years, amassed great wealth, and eventually fled from Lavan, taking his wives (Lavan's daughters Leah and Rachel) and family with him to Eretz Yisrael. Lavan and his people chased after Yaakov and caught up with them. Lavan wished to harm Yaakov but his plans failed. Lavan told Yaakov that *"It is in my power to do you all harm, but the G-d of your father addressed me last night (in a dream), saying, Beware of speaking with Jacob either good or bad"* (Breisheet 31:29). Hashem saved Yaakov Avinu from Lavan's threat to our Jewish future. Had Lavan succeeded in luring Yaakov away from serving Hashem, Yaakov's offspring, the 12 tribes would not have become

the foundation of Bnei Yisrael.

צא ולמד – Go out... While discussing, reading about and watching media reports about anti-Semitism in our comfortable settings educates and peeks our awareness about those out there who seek to harm and destroy our nation, the real way to learn and internalize the threat of anti-Semitism is through going out and seeing it, experiencing it in our lives.

We learn this from Moshe Rabaynu who grew up in the comfort of Pharaoh's palace: The verse tells us **וַיֵּצֵא מֹשֶׁה אֶל אָחָיו**, *Moshe grew up and went out to his brethren and observed their burdens and he saw an Egyptian man striking a Hebrew man of his brethren* (Shmot 2:11). Growing up in Pharaoh's palace, it would more than seem that Moshe was aware of the plight of the Jews of Egypt. Arguably, it took his going out of the palace to his brethren to experience and live what was going on as a Jew, to actively connect with the persecution of our ancestors in Egypt. **צא ולמד** is an ongoing reminder that the anti-Jewish sentiment of Egypt was not unique. Rather, though the development of anti-Semitism is a continuous phenomenon that is not confined to any one location and that spans generations from time immemorial, we flourish as a nation and **נַצַּח יִשְׂרָאֵל לֹא יִשְׁקַר** as we have privileged divine intervention: **וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם**.

- Rev. Amiel Bender

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed on the males but Lavan sought to uproot the whole people. As it is stated, "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous."

"And he went down to Egypt" - helpless on account of the word in which G-d told Avraham that his descendants would have to go into exile. "And he resided there" - teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather only to reside there, as it is stated, "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 heavy in the land of Canaan, and now please grant that your servants should dwell in the Land of Goshen.'"

צא ולמד מה בקש לבן הארמי לעשות לעקב
אבינו: שפרעה לא גזר אלא על הזכרים,

ולבן בקש לעקר את-הכל. שנאמר: ארמי אבד
אבי, וירד מצרימה ויגר שם במתי מעט, ויהי
שם לגוי גדול, עצום ורב.

וירד 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 ישבנו-נא
עבדיך בארץ גושן.



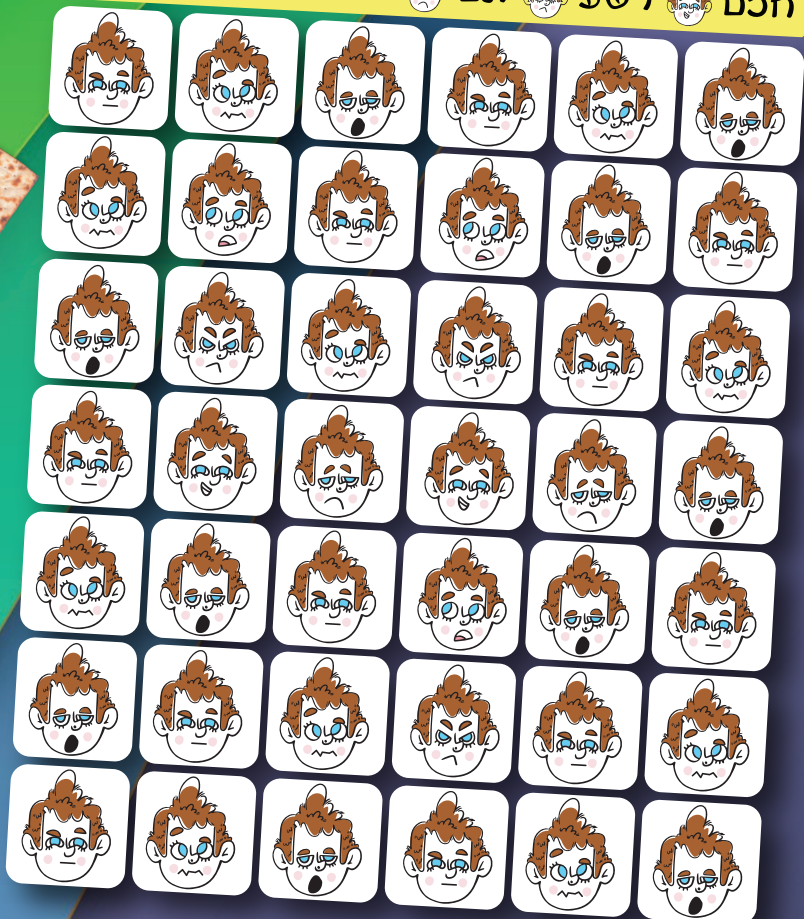
We know that not all kids are alike. Some are very talented at sports and some are good at drawing. There are those who are curious and very much like to explore all things new, and there are those who are ashamed to ask the teacher a question when they don't understand.

In the Haggadah, it is written that the Torah is for everyone. All types of people are invited to learn, and to get to know and love the Torah. The Haggadah emphasizes four types of people (the 'four sons'): wise, wicked, innocent and the one who does not know how to ask.

Try to find the faces of the four boys in these squares. When you find and mark them - you will discover that they form a very important number! A number that is repeated many times in the Haggadah! Can you find what number is hiding?

Good luck!

חכם רשע תם שאינו יודע לשאול



"As a small number" - as it is stated, "With seventy souls did your ancestors come down to Egypt, and now the Lord your G-d has made you as numerous as the stars of the sky."

בְּמֵתִי מֵעֵט. כְּמֵה שְׁנַאֲמָר: בְּשִׁבְעִים נַפְשׁ
יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם, וְעַתָּה שְׂמֶךָ ה' אֱלֹהֶיךָ
כְּכּוֹכְבֵי הַשָּׁמַיִם לָרֹב.

Learning new ideas and sharing Divrei Torah around the Seder table is, of course, always a highlight, but my most favourite part of Pesach night are the family traditions. These small things make each Seder unique to each family, and ones that I anticipate most of all on the Seder nights. One these is a Dvar Torah that my sister Rebecca loves to share, which has deepened my connection to the Seder night and the story of *Yitziat Mitzraim*.

Why did the Baalei Haggadah choose to tell the story of Yitziat Mizraim by analyzing four Pesukim from Parashat Ki Tavo in Sefer Dvarim when the actual narrative was in Sefer Shmot? What is so significant about "*Arami Oved Avi*"?

In order to answer this question we must first understand the context of this passage. As Bnei Yisrael approach Eretz Yisrael for the first time, Hashem gives them the laws of Bikkurim, the first fruits ceremony in which a farmer would present the first fruits of his labour to the Kohen. This was followed by a declaration of the story of Yitziat Mitzraim, beginning with "*Arami Oved Avi...a wandering Aramean was my father, and he went down to Egypt, etc.*"

It is well known that on the Seder night we are all obligated to tell the story of the past as if we are living the experience in the present, "*Lir'ot Et Atzmo*", as though we were leaving Egypt here and now. The Rambam understands the word "*Lir'ot*" which typically means "*to see or view*" in a different light here; he translates it as "*to show oneself*".

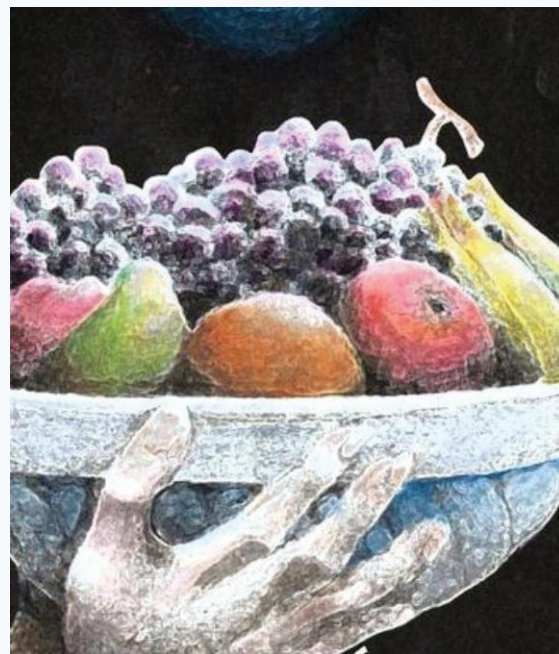
And how do we best fulfill this? How do we "show ourselves" that we are leaving Mitzraim in the present day?

An interesting word appears in the Pesukim of the Bikkurim: "*V'Amarta Eilav, Higaditi Hayom*". It seems redundant to use the words *Amar*, which means to say, and *L'Hagid* which means to tell. It is said that *Amar* simply means giving over the story from a factual perspective whereas *L'Hagid* is telling it with

a personal connection. The whole idea of the Haggadah is not just to share the story as a historical event but rather to embody it. To show our children and ourselves that we are living it here and now.

By choosing the Pesukim of the Bikkurim to relay the story of Yitziat Mitzraim the Baalei Haggadah are telling us that while it's almost impossible to place ourselves in the shoes of the Jews who left Egypt, we still can understand the perspective of the Jew who entered the land of Israel and gave the Bikkurim. While we never have and hopefully never will experience slavery, we can still embody the person who brought the Bikkurim, who appreciates the history as having a direct impact on his/her life. This statement to the Kohen is really a reminder to the farmer himself: *How did I get here?* We are supposed to embody the Yitziat (the Exodus), show ourselves, remind ourselves, and recognize that it has relevance to our current lives.

- Ariella Winter Berk



"And he became there a nation" - teaches that Israel became distinguishable there. "Great, powerful" - as it is stated, "And the Children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them."

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

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

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

וַיְהִי שָׁם לְגוֹי. מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם. גְּדוֹל עָצוֹם - כְּמָה שֶׁנֶּאֱמָר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ בְּמֵאדָּ מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם.

וְרַב. כְּמָה שֶׁנֶּאֱמָר: רַבְּבָה בְּצִמְחַ הַשָּׂדֶה נִתְתִּיף, וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאֵי בְּעֵדֵי עֲדָיִים, שְׂדֵים נִכְנוּ וּשְׁעָרָךְ צִמָּח, וְאֵת עֵרֹם וְעֶרְיָה. וְאָפַעְבֶּר עָלֶיךָ וְאֶרְאֶךָ מִתְבּוֹסֶסֶת בְּדַמִּיךָ, וְאָמַר לָךְ בְּדַמִּיךָ חַיִּי, וְאָמַר לָךְ בְּדַמִּיךָ חַיִּי.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים - כְּמָה שֶׁנֶּאֱמָר: הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהִיָּה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחֵם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ.

וַיַּעֲנוּנוּ. כְּמָה שֶׁנֶּאֱמָר: וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לִמְעַן עֲנֹתוֹ בְּסִבְלָתָם. וַיִּבֶן עָרֵי מִסְכָּנוֹת לַפְּרָעָה. אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס.

וַיַּעֲזֶק אֶל-ה'

Several years ago, my then four year old daughter, Ruchama, ended up in the hospital the week leading up to Pesach. She had an infection in the fluids in her inner ear, which required intravenous antibiotics. My husband stayed with her in the hospital, while I remained at home with the rest of the children and finished preparing for the chag. One day, as part of the treatment, the doctor did a procedure, making a slit behind her ear to help drain fluids. I wasn't there, but my husband's description of the scene was vivid. My daughter lay on the table while one nurse held down her legs, my husband her arms, and another nurse was tasked with keeping her head still. And little Ruchama screamed! Loud! "TA-AAATTTTTYYYY!"

"Tatty?" Her own Tatty was the one not merely standing there, but actually holding her down, enabling the doctor to cause her pain! Why would she call out to him? (I mean, if she would have called for Mommy to save her, that would have made more sense. But that's just an aside.)

Yes, Ruchama was quite aware that her father was firmly holding her in place, giving permission for the doctor to hurt her. But already at four years, Ruchama intuited something much deeper as well; the comforting knowledge that her Tatty loves her more than anything, and he wants only the best for her. And so, when faced with fear and pain, even though her father was literally tying her hands down, she looked up, saw him standing there and with trust in her eyes, cried out to him.

A few days later, as we sat as a family around a seder table near Shaarei Tzedek Hospital, my husband shared Ruchama's story with us. The story of the simple faith of a little girl in her father. The story that reminds us that when faced with a challenge, a Jew should look up, and acknowledge the One who is orchestrating events. His loving Father who wants only the best for His child. And to Him he should cry out.

- Aliza Schondorf

"And put upon us hard work" - as it is stated, "And they enslaved the children of Israel with breaking work."

"And we cried out to the Lord, the G-d of our ancestors, and the Lord heard our voice, and He saw our affliction, and our toil and our duress".

"And we cried out to the Lord, the G-d of our ancestors" - as it is stated, "And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to G-d from the work."

"And the Lord heard our voice" - as it is stated, "And G-d heard their groans and G-d remembered His covenant with Avraham and with Yitschak and with Ya'akov."

"And He saw our affliction" - this refers to the separation from the way of the world, as it is stated, "And G-d saw the Children of Israel and G-d knew."

"And our toil" - this refers to the killing of the sons, as it is stated, "Every boy that is born, throw him into the Nile and every girl you shall keep alive."

"And our duress" - this refers to the pressure, as it is stated, "And I also saw the duress that the Egyptians are applying on them."

"And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders".

"And the Lord took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but directly by the Holy One, blessed be He, Himself, as it is stated, "And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the G-ds of Egypt, I will make judgments, I am the Lord."

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

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כִּמָּה שֶׁנֶּאֱמָר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרָה.

וַנִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת-קוֹלֵנוּ, וַיֵּרָא אֶת-עֲנִיֵּנוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ.

וַנִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ - כִּמָּה שֶׁנֶּאֱמָר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיָּאֲנֻחוּ בְנֵי-יִשְׂרָאֵל מִיַּעֲבֹדָה וַיִּזְעֻקוּ, וַתַּעַל שׁוֹעֲתָם אֶל-הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ. כִּמָּה שֶׁנֶּאֱמָר: וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם, אֶת-יִצְחָק וְאֶת-יַעֲקֹב.

וַיֵּרָא אֶת-עֲנִיֵּנוּ. זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כִּמָּה שֶׁנֶּאֱמָר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי-יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים.

וְאֶת-עֲמָלֵנוּ. אֵלֹהֵי הַבָּנִים. כִּמָּה שֶׁנֶּאֱמָר: כָּל-הַבֶּן הַיּוֹלֵד הַיָּאֲרָה תִּשְׁלַיְכֻהוּ וְכָל-הַבַּת תַּחְיֶינָהּ.

וְאֶת לַחֲצֵנוּ. זוֹ הַדָּחַק, כִּמָּה שֶׁנֶּאֱמָר: וְגַם-רֵאִיתִי אֶת-הַלָּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה, וּבְזֹרֶעַ נְטוּיָה, וּבִמְרֹא גָדֹל, וּבְאֹתוֹת וּבִמִּפְתִּיִּם.

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם. לֹא עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי שְׂרָף, וְלֹא עַל-יְדֵי שְׁלִיחַ, אֶלָּא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמָר: וַעֲבַרְתִּי בָאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפֵּיתִי כָל-בְּכוֹר בָּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'.

וַעֲבַרְתִּי בָאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִפֵּיתִי כָל בְּכוֹר בָּאֶרֶץ-מִצְרַיִם. אֲנִי וְלֹא שְׂרָף; וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי ה'. אֲנִי הוּא וְלֹא אֲחֵר.

"With a strong hand" - this refers to the pestilence, as it is stated, "Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, a very heavy pestilence."

"And with an outstretched forearm" - this refers to the sword, as it is stated, "And his sword was drawn in his hand, leaning over Jerusalem."

"And with great awe" - this refers to the revelation of the Divine Presence, as it is stated, "Or did G-d try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that the Lord, your G-d, did for you in Egypt in front of your eyes?"

"And with signs" - this refers to the staff, as it is stated, "And this staff you shall take in your hand, that with it you will preform signs."

"And with wonders" - this refers to the blood, as it is stated, "And I will place my wonders in the skies and in the earth."

בְּיָד חֲזָקָה. זֶה הַדָּבָר, כְּמָה שֶׁנֶּאֱמָר: הִנֵּה יָד־ה' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד.

וּבְזֹרַע נְטוּיָה. זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאֱמָר: וַחֲרַבְוּ שְׁלֹפָה בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלָּיִם.

וּבְמוֹרָא גָדֹל. זֶה גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמָר, אִוֵּי הַנֶּסֶה אֱלֹקִים לָבוֹא לָקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסֹּת בָּאוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כָּכָל אֲשֶׁר־עָשָׂה לָכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבָאוֹתוֹת. זֶה הַמָּטָה, כְּמָה שֶׁנֶּאֱמָר: וְאֵת הַמָּטָה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת הָאוֹתוֹת.

וּבְמוֹפְתִים. זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמָר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.

When reciting "דָּם וָאֵשׁ וְתִמְרוֹת עֶשֶׂן", the ten plagues, and "דִּצְרֵךְ עֵץ" שֶׁ בָּאֵח"ב" pour out a little wine from the cup.

דָּם וָאֵשׁ וְתִמְרוֹת עֶשֶׂן.

"Blood and fire and pillars of smoke."



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

דָּבָר אַחֵר: בְּיָד חֲזָקָה שְׁתֵּים, וּבְזֹרַע נְטוּיָה שְׁתֵּים, וּבְמוֹרָא גָדֹל - שְׁתֵּים, וּבָאוֹתוֹת - שְׁתֵּים, וּבְמוֹפְתִים - שְׁתֵּים.



- Ari Hollander (8)

אלו עשר מכות שהביא הקדוש ברוך הוא עליהם במצרים, ואלו הן:

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

Blood	דָּם
Frogs	צְפַרְדֵּי
Lice	כְּנִים
Wild Animals	עָרֹב
Pestilence	דָּבָר
Boils	שַׁחִין
Hail	בָּרָד
Locusts	אַרְבֶּה
Darkness	חֹשֶׁךְ
Slaying of the Firstborn	מַכַּת בְּכוֹרוֹת

Rabbi Yehuda was accustomed to giving the plagues mnemonics: Detsakh, Adash, Beachav.

Rabbi Yose Hagelili says, "From where can you derive that the Egyptians were struck with ten plagues in Egypt and struck with fifty plagues at the Sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: 'This is the finger of G-d'. And at the Sea, what does it state? 'And Israel saw the Lord's great hand that he used upon the Egyptians, and the people feared the Lord; and they believed

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמְנִים:

דִּצְ"ךְ עַד"שׁ בֶּאֱחָ"ב.

רַבִּי יוֹסֵי הַגִּלְלִי אוֹמֵר: מִנֵּין אַתָּה אוֹמֵר שֶׁלְקוֹ הַמִּצְרִים בְּמִצְרַיִם עָשָׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטָמִם אֶל פֶּרְעֹה: אֶצְבַּע אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיִּירָאוּ הָעָם

In Magid, following the reading of the Ten Makos we say the words: רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמְנִים "דִּצְ"ךְ עַד"שׁ בֶּאֱחָ"ב" - "Rabbi Yehuda splits the makos into 3 parts; Detsach, Adash and Bechav."

The Abarbanel asks two main questions about this passage. First, why are we splitting them up in the first place? Verbally categorizing the makos doesn't seem very practical, nor is it beneficial to our seder experience. So what was it, textually, that led Rabbi Yehuda to split them up? Secondly, even once there is a textual basis, why bother with these sections? The Anshei Knesset HaGedolah saw enough meaning in this single line to place it into the Haggadah. Therefore, there must be great significance to these seemingly arbitrary categories.

The Abarbanel goes on to explain an inspiring commentary, explaining that each of these sections reveal another fundamental Jewish principle. The brilliance of it is that these lessons are not only relevant to us, but to those who think to rise against us.

Section One: דִּצְ"ךְ - With the first Makah, Dam, Hashem turns the water into blood. At the time, the main G-d, among many others of Mitzrayim, was water.

Next is Tzvardeah, where frogs are brought up from under the water to wreak havoc on the Mitzrim. Thus, Hashem has water itself bring destruction to those who praise it.

With Kinim, all the crops are killed by lice. Crops, the thing ensuring human survival, cannot be saved by water that once ensured the crops survival.

Now water, an element that once seemed so powerful and infinite has no use. It cannot be drunk from; it will not confine the animals it is meant to; and it cannot give life to crops. It's been made clear that this entire phenomenon is being con-

trolled by Hashem. This group of plagues is sent to teach the most basic but crucial of messages; that Hashem exists.

Section two: עַד"שׁ - Arov, Dever, and Shechin. Wild beasts that attacked only the Mitzrim, the mass death of only the Mitzrim's cattle, and boils that infected only the Egyptians.

Three colossal distributions in Egypt, a place in which both Bnei Yisrael and the Mitzrim lived, that only affected one of the nations. This is the first time in the Torah that Hashem separates the faith of the Jewish people from everyone else. In this second group of the makos, Hashem makes it clear that we are not a nation that any enemy has a chance against. Here, we are labeled the chosen nation, setting us apart from the rest of the world.

Section 3: בֶּאֱחָ"ב - In Barad Hashem sends fiery hail down, in turn controlling the clouds and discrediting another Mitzri G-d.

In Arbeh, the surplus of grasshoppers was said to be so intense that you couldn't even see the sun, there was nothing in sight but grasshoppers. The sun, yet another Mitzri G-d, was still there, only it was of no use.

In Choshech Hashem takes complete control of the entire solar system. No light from the moon, the sun or the stars. The solar system being another significant series of G-ds in Mitzrayim.

In the final chapter, Hashem strikes with Makat Bechorot. The only thing that can stop this makah from your home was the blood of a sheep, one among hundreds of the animals the Mitzrim worshiped.

One by one Hashem discredits Egyptian G-ds, leaving the one and only Hashem. This final stage embodies a belief at the root of Judaism, Hashem is one, Hashem is the only one.

- Naomi Feinberg

in the Lord, and in Moshe, His servant'. How many were they struck with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues and at the Sea, they were struck with fifty plagues."

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

Rabbi Akiva says, says, "From where can you derive that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was composed of five plagues? As it is stated: 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'The fierceness

את־ה' וַיֹּאמִינוּ בִּה' וּבַמֶּשֶׁה עֲבָדוֹ. כִּמָּה לָקוּ בְּאַצְבָּע? עֶשְׂרֵי מַכּוֹת. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לָקוּ עֶשְׂרֵי מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׂכַל־מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הָיְתָה שֶׁל אַרְבַּע מַכּוֹת? שְׁנָאֵמָּה: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה - שְׁלֹשׁ, מִשְׁלַחַת מַלְאֲכֵי רָעִים - אַרְבַּע. אָמֹר מֵעַתָּה: בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לָקוּ מֵאָתִים מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׂכַל־מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הָיְתָה שֶׁל חֲמִשׁ מַכּוֹת? שְׁנָאֵמָּה: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָעִים.

When the going gets tough, the tough get going. On the eve of Pesach 5781, the "tough" has been going all year round.

Just twelve short months ago, who would have predicted we'd be sitting down to write these words amid a province-wide, government-imposed, evening curfew? Who would have thought that the words "Astra-Zeneca," "Pfizer," "Moderna," would roll off our tongue at this time of the year just as frequently as the words "Haggadah," "Seder," Holiday," and "Tradition?"

Alas, just as these vaccines have become synonymous with our very own Festival of Freedom so too, has the word "TBDJ" become synonymous with the words "Community," "Dedication," and "Family."

At the beginning of the pandemic, our Shul could have easily raised a white flag, and nobody would have ever faulted it for doing so. Amid increasing hospitalizations, more government-imposed restrictions, and seemingly impossible measures, TBDJ could have thrown in the towel. Instead, its lay leadership, clergy, and volunteers got going and proved once again just how incredibly malleable they can be. From the bombardment of emails outlining precautions being taken by the community at its minyans, to the embarrassment of riches in online program-

ming, to the Chesed Committee's phone calls and visits, our family continues to be inspired by the strength of this Shul in its nurturing of relationships with its members during difficult times — old and young alike, single, or fourth-generation family members — it does not matter.

During this Pesach unlike any other, it remains all too easy for friend and foe alike to define our Shul for what it has always been — a warm and friendly, non-judgmental beacon of Judaism where everyone is made to feel comfortable and welcome. But our family, especially for reasons even beyond the pandemic, continues to be inspired by the outpouring of support in so many ways on an almost daily basis. We take comfort in knowing that this is a community that cares about one another. For it is during periods of crisis that one finds out the true strength of its own community. TBDJ has always answered the call.

This year, when our family gathers around our table to sing "Dayenu," we will appreciate that even a few of these gestures from our TBDJ family "would have been enough." Despite the recent events and hardships, the eternal hope of "Next Year in Jerusalem" continues to inspire our family toward a better year ahead for our community.

- Hayden Bernstein

of His anger' corresponds to one; 'wrath' two; 'and fury' three; 'and trouble' four; 'a sending of messengers of evil' five. You can say from here that in Egypt, they were struck with fifty plagues and at the Sea, they were struck with two hundred and fifty plagues."

חֲרוֹן אַפּוֹ - אַחַת, עֲבָרָה - שְׁתֵּיתִים, וְזַעַם - שְׁלוֹשׁ,
וְצָרָה - אַרְבַּע, מִשְׁלַחַת מַלְאֲכֵי רָעִים - חֲמִישׁ.
אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל
הַיָּם לָקוּ חֲמִשִּׁים וּמֵאֵתִים מַכּוֹת.

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ!

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

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

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא
עָשָׂה בָהֶם שְׁפָטִים, דִּינוּ.

If He had made judgments on them and had
not made them on their G-ds;
it would have been enough for us.

אֱלֹהֵינוּ עָשָׂה בָהֶם שְׁפָטִים, וְלֹא
עָשָׂה בְּאֱלֹהֵיהֶם, דִּינוּ.

If He had made them on their G-ds and had
not killed their firstborn;
it would have been enough for us.

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג
אֶת־בְּכוֹרֵיהֶם, דִּינוּ.

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

אֱלֹהֵינוּ הָרַג אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן
לָנוּ אֶת־מָמוֹנָם, דִּינוּ.

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

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־מָמוֹנָם וְלֹא
קָרַע לָנוּ אֶת־הַיָּם, דִּינוּ.

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.

אֱלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם וְלֹא

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

הָעֵבְרִיָּנוּ בְּתוֹכּוֹ בַּחֲרָבָה, דִּינוּ.

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

אֱלֹהֵינוּ הָעֵבְרִיָּנוּ בְּתוֹכּוֹ בַּחֲרָבָה וְלֹא
שָׁקַע צָרְנוּ בְּתוֹכּוֹ, דִּינוּ.

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

אֱלֹהֵינוּ שָׁקַע צָרְנוּ בְּתוֹכּוֹ וְלֹא סָפַק צָרְכֵינוּ
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דִּינוּ.

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

אֱלֹהֵינוּ סָפַק צָרְכֵינוּ בַּמִּדְבָּר אַרְבָּעִים
שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן, דִּינוּ.

אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת־הַמָּן וְלֹא נָתַן
לָנוּ אֶת־הַשַּׁבָּת, דִּינוּ.

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

If He had brought us close 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 us the 'Chosen House';
it would have been enough for us.

אלו נתן לנו את־השַׁבָּת, וְלֹא
קִרְבָּנוּ לִפְנֵי הָרִי סִינַי, דִּינּוּ.

אלו קִרְבָּנוּ לִפְנֵי הָרִי סִינַי, וְלֹא
נָתַן לָנוּ אֶת־הַתּוֹרָה. דִּינּוּ.

אלו נתן לנו אֶת־הַתּוֹרָה וְלֹא
הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּינּוּ.

אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה
לָנוּ אֶת־בֵּית הַבְּחִירָה דִּינּוּ.

Two well known and oft spoken about sections of the Haggadah are those of the Eser Makkot (Ten Plagues) and Dayeinu. Nestled in between them though, is a segment filled with numbers and confusion, which is usually dashed through without any attempt to validate its math or identify why the need for formulas at all. The number is ten and has always been ten, so why is that suddenly not enough.

The text contains three different 'takes' from Rabbi Yossi HaGlili, Rabbi Eliezer, and Rabbi Akiva, on exactly how many plagues were inflicted on the Egyptians, along with how many occurred in Egypt versus at the sea.

Why the new numbers? What difference does their location make? Why is this even included in the Haggadah and why at this juncture?

The Vilna Gaon explained that the more plagues, sicknesses and afflictions visited upon the Egyptians of old, the fewer that can be visited upon the Jewish people. The number of plagues was amplified (up to 300) in subsequent derash, or *insightful homily*, to serve a purpose in protecting the Jewish people.

Rabbi Benjy Myers of Ohr Torah Stone offers a different explanation. The answers to these questions stem from the time period in which these three Sages lived. In supposedly teaching about the plagues of Egypt that accompanied the Exodus from slavery, their true goal was to convey to their students that a similar fate would eventually befall their Roman oppressors. They could not do so openly without fear of reprisal though, and therefore spoke in code.

His message is that it does not truly matter how many plagues the Egyptians suffered through, or where exactly they occurred, but rather where and how we apply the underlying story and concepts of Yetziat Mitzraim (i.e. slavery, bitterness, deliverance, freedom, Hand of Hashem) to ourselves and our own generation.

This may also help explain why three paragraphs of homiletic math were placed just prior to Dayeinu, whose conclusion is-

עַל אֲחַת כְּמָה וְכְמָה, טוֹבָה כְּפֹלָה וּמִכְפֹּלֶת לְמָקוֹם עָלֵינוּ
'How much more so is the good that is doubled and quadrupled that Hashem bestowed upon us enough for us,' a line that includes all our concepts together: recognition, calculation, appreciation, and optimism.

The Jewish people don't typically count. It is generally considered dangerous to count Jews. Rabbi Jonathan Sacks ztz'l in his commentary on the giving of Machazit HaShekel (Half Shekel) powerfully states, "If you want to know the strength of the Jewish people, ask them to give, and then count the contributions." We don't count ourselves, but rather our doings. Perhaps counting what we've received is also a trick to achieving clarity. To help apply the Pesach story to our own journeys, both the distance we've traveled and the path still ahead, perhaps a starting point is counting the blessings we've received and being ready to multiply that number as we do.

- Judah Aspler

How much more so is the good that is doubled and quadrupled that the Place of all bestowed upon us enough for us; since he took us out of Egypt, and made judgments with them, and made them with their G-ds, and killed their firstborn, and gave us their money, and split the Sea for us, and brought us through it on dry land, and pushed down our enemies in the Sea, and supplied our needs in the wilderness for forty years, and fed us the manna, and gave us the Shabbat, and brought us close to Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built us the 'Chosen House' to atone upon all of our sins.

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

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

עַל אֶחָת, בְּמָה וּבְמָה, טוֹבָה כְּפֹלָה וּמִכְפֹּלֶת לְמָקוֹם עָלֵינוּ: שְׁהוֹצִיאָנוּ מִמִּצְרַיִם, וַעֲשֵׂה בָהֶם שְׁפָטִים, וַעֲשֵׂה בְּאַלֹהֵיהֶם, וְהָרַג אֶת־בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת־מָמוֹנָם, וְקָרַע לָנוּ אֶת־הַיָּם, וְהַעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְשָׁקַע צָרָנוּ בְּתוֹכוֹ, וְסָפַק צָרָכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת־הַמָּן, וְנָתַן לָנוּ אֶת־הַשַּׁבָּת, וְקָרַבָנוּ לְפָנֵי הָרַם סִינַי, וְנָתַן לָנוּ אֶת־הַתּוֹרָה, וְהִכְנִיסָנוּ לְאַרְץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יָצָא יָדָיו חוֹבָתוֹ, וְאֵלּוּ הֵן:

פֶּסַח, מַצָּה, וּמָרֹר.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בִּתְּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבְחַ פֶּסַח הוּא לָהּ, אֲשֶׁר פֶּסַח עַל בִּתְּי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בִּתְּיָנוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

The *baal haHaggadah* explains the reference to the *korban pesach* as commemorating G-d sparing us in Egypt, and to matza as the symbol of redemption. Yet matza is an ambiguous or ambivalent symbol. It is also *lechem oni*, a symbol of our enslavement. Also, the mitzvah to eat matza was given before Bnei Yisrael were chased out of Egypt and, accordingly, before it acquired the significance mentioned by the *baal haHaggadah* which, in a secondary way, came to also associate matza with leaving Egypt.

So why use matza as the primary symbol of *geulah*? Would not the *korban pesach* be a more potent symbol? After all, by slaughtering the *pesach* (the paschal lamb), the Jews in Egypt were slaughtering an Egyptian G-d and thereby demonstrating that they had freed

themselves from the physical and psychological yoke of Egypt.

One reason might be so as not to suggest that the redemption from Egypt ended with the destruction of the Beit haMikdash. The *korban pesach* ended with the destruction of the Beit haMikdash. Not so the mitzva of matza. Just as eating matza is a mitzva in all places and at all times, so too the essence of *geulat Mitzrayim* continues to be experienced wherever we are, whether in *galut* or in a redeemed Eretz Yisrael. Also, matza embodies the transformation from slavery to freedom. What begins as *lechem oni* is transformed to a symbol of redemption. When we speak of *geulah*, we must speak of transformation, of a process and a movement, not just a moment in history.

- Greg Bordan

Hold the matza in your hand and show it to the others.

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

מַצָּה זוֹ שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בִּצְקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וְגֵאָלָם, שֶׁנֶּאֱמָר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא חֲמִץ, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֶה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.

Hold the marror in your hand and show it to the others.

This marror that we are eating, for the sake of what? For the sake that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated; "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

מָרֹר זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמִּרְרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמָר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֹךְ.

בְּכָל דּוֹר וָדוֹר חַיִּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ
הוּא יֵצֵא מִמִּצְרַיִם

Sandwiched between Purim, Shavuot, Yom Hashoah, and Yom Hazikaron, we find ourselves celebrating the wonderful holiday of Passover. Is it a mere coincidence that we celebrate these holidays in this chronological order?

The foundation of Judaism is based on memory. Supporting this concept is the fact that the word 'zachor' (remember) is repeated nearly 200 times in the Tanach. Remember the Shabbat, the covenant, the Exodus from Egypt, etc.

The Shabbat before Purim we are commanded to hear the reading of '*Remember - זָכוֹר - what Amalek did to you on your journey, after you left Egypt... Do not forget*'. This is the second time the commandment to remember Amalek is mentioned. In the book of Exodus, Hashem tells Moshe to actively write Hashem's promise to wipe out Amalek. This is called 'memorial writing'. This implies that remembering is indeed an active process which may include writing, reciting, recounting, recording, and documenting. Rather than suppress these painful memories, Hashem teaches us that we

must choose some active way to remember them in order to allow us as individuals and collectively as a Jewish people to move forward by learning the lessons of the past. The command to 'never forget' is passive whereas the command to 'remember' is active; through deeds, action, and speech. Remembering aids in the process of not forgetting and both connect us to previous and future generations. When taking a closer look at the Hebrew word "*zachor*" one may note that the same word spelled backwards spells '*rackaz*' which means concentrate, center, focus. Perhaps this hidden message in the word zachor alludes to the active role which one must take in remembering our history - by concentrating, focusing our thoughts. How might one actively fulfill this mitzvah on Passover? By recounting, concentrating, and focusing on the words which we are reciting in the Haggadah, the history of the Jewish people, and internalizing the words: "*In each generation every person should see himself as if he personally came out of Egypt*". In doing so, we bring the past into the present as we look forward into the future.

- Cheryl Bender

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated, "And you shall explain to your son on that day: For the sake of this, did the Lord do this for me in my going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us with them did He redeem, as it is stated, "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

בְּכָל־דּוֹר וָדּוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנֵאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתֵנוּ גָאֵל עֲמָהֶם, שְׁנֵאֲמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתֵנוּ, לְתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

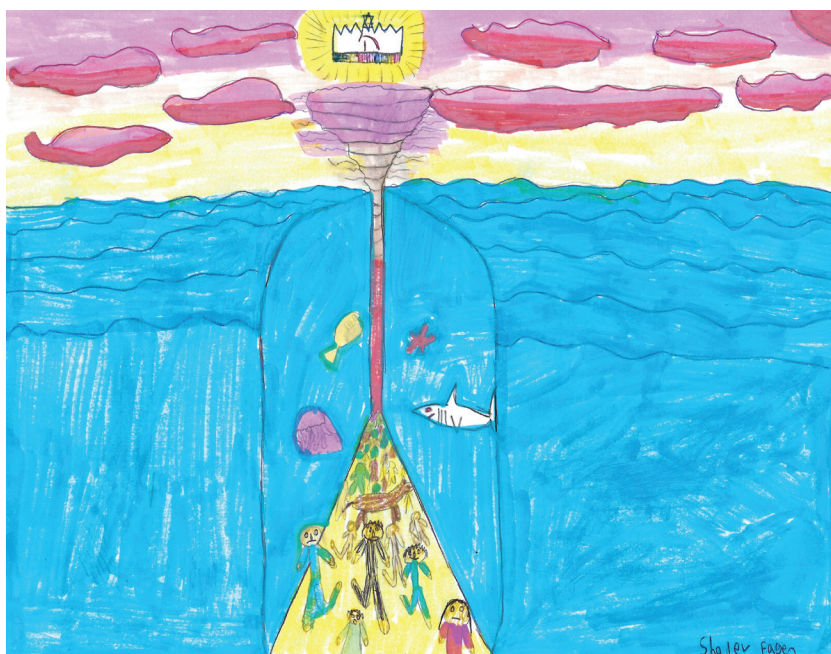
Hold the cup in your hand, cover the matza, and recite:

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

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our G-d, Who sits on high; Who looks down upon the heavens and the earth? He brings up the poor out of the dirt; from the refuse piles, He raises the destitute. To seat him with the nobles, with the nobles of his people. He seats a barren woman in a home, a happy mother of children. Halleluyah!

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפַאֵר, לְרוֹמֵם, לְהַדָּה, לְבָרֵךְ, לַעֲלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וּלְנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוּת לְחֵירוֹת מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת־שֵׁם ה'. יְהִי שֵׁם ה' מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ מְהַלֵּל שֵׁם ה'. רֵם עַל־כָּל־גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כֵה' אֱלֹקֵינוּ הַמְּגַבִּיחַ לְשַׁבַּח, הַמְּשַׁפִּיל לִרְאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מְקִימִי מַעְפָּר דָּל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבִי עַם־נְדִיבִים, עַם נְדִיבִי עַמּוֹ. מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שִׂמְחָה. הַלְלוּיָהּ.



- Shalev Fagen (12)

What a Difference a Few Dots Make!

Magid is long. We recount a brief history of the Jewish people, relate various practices of the Talmudic Sages, define the requirement of telling the Exodus story, and of course, actually fulfill the mitzvah of sharing the details of that story. Then, finally, as we transition from the best known parts of Magid to the paragraphs of Hallel that conclude the Magid section, we encounter the paragraph of **לפיכך**. We raise our glasses as we list the many ways that we are obligated to praise Hashem for the miracles He has (past tense) wrought for our ancestors and for us: Hashem took us from slavery to freedom, agony to joy, mourning to (the celebration of) holy days, darkness to great light, and bondage to redemption.

וְנֵאמָר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּהָ.

and so we will say in front of Him a new song, Hallelukah!

The future “we will say” is based on how the word **וְנֵאמָר** appears in most Haggadahs, with a *cholam*: וְ. It expresses how we are about to, at our Seder Tables, sing a new shira of praise for those events many years ago.

The Mishna Berura, however, states that the word should read *v’ne’emar* **נֵאמָר** with a *segol* and is more accurately translated as “it was said.” This would seem to be a far more intuitive explanation as this whole paragraph was referring to the redemption from Egypt. We are well aware that the Jewish people sang in response to the miracles they experienced, and we are now referencing that very same song. The song has already been sung.

If the ‘past tense’ *v’ne’emar* is the simpler translation and fits so well with the context of **לפיכך**, why do most Haggadahs opt for the ‘future tense’ text of **וְנֵאמָר**?

The students of Rav Shimshon Dovid Pincus ztz”l raise this question in the Tiferet Shimshon Haggadah. R’ Pincus quotes the Emek Bracha who explains that **וְנֵאמָר** in future tense is a reflection of the work we do at the Pesach Seder to feel that we were personally redeemed from Egypt. Our recitation of texts; eating of the matza and marror; drinking the four cups; and even our physical position at the table are all designed to facilitate our fulfillment of the Rambam’s dictum (הלכות חמץ ומצה ז:ו).

חייב אדם להראות עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים.

One must show himself as if he personally had come out now from the slavery of Egypt.

When we are successful in this mission of living the liberation, of course we will be moved to burst out in song. We will sing because we just went through

the horrors of the **שעבוד** and then the elation of the **גאולה**. Just like our ancestors sang when they were freed and saw great miracles, so will we sing. We are not just singing their song, it is our own feeling of living through redemption!

This is a beautiful illustration of how seriously we endeavor to live the Seder experience. In reality, however, this is a lofty standard. For those of us who may fall short, what right do we have to say **וְנֵאמָר**? What are we planning to sing about?

דור לדור יִשְׁבַּח מַעֲשֵׂיךָ (תהלים פרק קמ"ה)

Generation to generation will praise Your works

The concept of **דור לדור** is typically understood to mean that the older generation is passing down, in this case the praise of Hashem’s actions, to the generation below it. Is there a more apt phrase for what happens at the Pesach seder? One generation passing along traditions to the next.

The Malbim offers a fascinating insight that upends our understanding of this phrase.

שכל שיוסיפו דור ודור לעיין במעשי ה' ובסתרי הטבע, יכירו בהם חכמות ופליאות שהיו נעלמים מראשונים.

He explains that as the generations are more removed from an event, the subsequent ones will recognize wonders that were hidden from their ancestors.

We tend to think that the farther we get from an event, the more the impact fades. The Malbim tells us that the most accurate perspective on an event can not be reached by those who lived it. Not until the next generation or two who have heard the stories and were raised by the survivors themselves is the magnitude of the miracle properly understood. The later **דורות** actually have the ability to reflect with a deeper appreciation on the challenges that were faced and the miraculous salvation that was wrought. They, the future survivors, can sing shira with even greater historical perspective than those who lived the miracle themselves!

This beautifully explains the placement of **לפיכך** at the end of the magid section, reflecting on all of the past events and miracles that took place, but concluding with the “new” song that we ourselves will sing at our Seder tables, filled with new appreciation each year of the kindness and salvation Hashem has done for us.

Rebbetzin Rifki Freundlich

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

בִּצְאַת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז, הִיָּתָה יְהוּדָה לְקֹדֶשׁ, יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו. הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גִּבְעוֹת כְּבָנֵי צֹאן. מַה לָּךְ הַיָּם כִּי תִנּוֹס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ כְּאֵילִים, גִּבְעוֹת כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הִהֲפֹכִי הַצּוּר אֲגָם־מַיִם, חֲלָמִישׁ לְמַעֲיֵנו־מַיִם.

Raise your cup until the conclusion of the bracha.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ הַלֵּילָה הַזֶּה לֶאֱכֹל־בּו מַצָּה וּמָרוֹר. כֵּן ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, שְׂמִיחִים בְּבִנְיַן עִירָךְ וְשָׂשׂוֹן בְּעִבּוּדְךָ. וְנֹאכַל שָׂם מִן הַזִּבְחִים וּמִן הַפִּסְחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדָה לָּךְ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתָנוּ וְעַל פְּדוּת נַפְשָׁנוּ. בְּרוּךְ אַתָּה ה', גָּאֵל יִשְׂרָאֵל.

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



SECOND CUP OF WINE

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

Blessed are You, Lord our G-d, who creates the fruit of the vine.

Drink while reclining to the left.



Wash your hands and recite the bracha:

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

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

מוציא מצה Motzi Matza

Take out the matza in the order that they were placed, the broken one between the two whole ones; hold the three in your hand and recite:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לָחֶם מִן הָאָרֶץ.

Blessed are You, Lord our G-d, King of the Universe,
who brings forth bread from the ground.

Return the bottom matza to the table, and recite:

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

Blessed are You, Lord our G-d, King of the Universe,
who has sanctified us with His commandments and has
commanded us on the eating of matza.

Eat a portion of the top two matzas while reclining.

מרור Marror

Take a *kezayit* of marror, dip it into the haroset, shake off the haroset, recite the bracha and eat without reclining.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

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





כּוֹרֵךְ: Korech



Take a *kezayit* from the third (whole) matza with a *kezayit* of marror, wrap them together, recite the text below, and eat them while reclining.

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed: He would wrap the matza and marror and eat them together, in order to fulfill what is stated, "You should eat it upon matzot and marrorim."

זִכָּר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הִלֵּל בְּזִמְנֵי שְׁבִית
הַמִּקְדָּשׁ הָיָה קַיָּם: הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר וְאוֹכֵל
בִּיחָד, לְקַיָּם מָה שֶׁנֶּאֱמָר: עַל מַצּוֹת וּמָרֹרִים
יֹאכְלֵהוּ.

The Original Reuben

If one were to rank the most commonly asked post-Seder questions, they would put "Romaine or horseradish?" somewhere between "How late did your Seder go?" and "Did you make it to shul the next morning?" If you think about it, it really says a lot about a person; how dedicated are you in getting a taste of the bitter lives of B'nei Yisrael? How badly do you want to experience the blood, sweat, and tears of our ancestors through your matza sandwich?

How much horseradish can you take; a drop, a spoonful? Personally, I'm more of a romaine kinda gal. As much as I love a good Frank's hot sauce, I wouldn't say the horseradish transports me to a different time period. Let's look into it.

Picture this: it's 2000 years ago, Erev Pesach, the family is around the table, and Dad's carving the *korban*. Slavery's still pretty fresh in everyone's minds. We're assembling our tasty korban sandwiches with the traditional soft laffa-like matzo, all according to halacha.

But wait! Time to ruin our savoury lamb, the whole reason we're celebrating, with some horseradish, to remember our bitter suffering. What?! Does that make any sense? Ruining a perfectly good lambchop? Ok, ok, everyone take a deep breath. Think with me for a second, when you're ordering a Shawarma Laffa at your local Mediterranean restaurant, the first question they ask you is: "Charif (spicy)?"

Now, I doubt my ancestors had any time to add some charif to their kugels while running from pogroms in Eastern Europe, so I haven't really developed the palate for it, but to many - especially Sephardim - this added spice is delicious.

Commenting on Sefer Shmot (12:8), the Iben Ezra explained that in Egypt the norm was to eat your Korban Pesach with *merurim rabim* (a lot of spice), or more specifically, mustard. In Hilchot Bikourim, Rambam explains that the Kohanim are to prepare their animal roasted sacrifices with mustard, for that is how kings eat their meat. Spice was a luxury, an added flavour. Essentially, the Korban Pesach was a glorified smoked meat sandwich.

Our ancestors were celebrating their new-found freedom and the bitter spices weren't there to remind them of their suffering, but to enhance the flavour of their meat. The mitzvah of marror wasn't a negative for Bnei Israel, it was telling them to further enjoy this one time a year Korban, as Rav Shames, my Rav here in Midreshet Harova would say: "Live it up buddy!"

This year, while burning your tongue with marror at the seder, while someone brags about how much horseradish they could take, think about the true meaning of marror - eating a killer Reuben in delicious celebration of Hashem's rescuing us from the horrors of slavery.

- Mia Drazin

Shulchan Orech: שלחן עורך

From the TBDJ Kitchen

Passover at Bubby Sara's

When I was a little girl, I would look forward to Pesach time and being with my extended Levitt family; at my dad's mother, known to us all as Bubby Sara! She lived in a two-bedroom apartment on Ellerdale; a small place with what seemed to have a big kitchen. On Passover, Bubby would make the most delicious chicken soup; the bowls were filled with homemade lochshen! Sliced by hand, just swimming in that gorgeous golden broth. We sat at a long table in the living room. The adults at one end of the table and the kids at the other so that we could run around. The gefilte fish had jelly on it and was topped with a slice of carrot! The chicken braised in juices was so moist I can almost taste it now. Carrot tzimmi, and yummy mashed potatoes topped with sautéed onions filled our plates. Nothing fancy; just wonderful and memorable fare. I don't remember dessert, but I bet it was fruit compote and apple sauce! Bubby Sara always looked the same to me; whether she was fifty-five or ninety-five, her white hair wrapped in a bun and her deep wrinkled face were both beautiful to me. I truly hope that my grandchildren can someday remember with joy their own experience at my Pesach table!

Chag Sameach to all!

- Linda Saks

Red Shakshuka, My Way

by Kim Kushner

Many people have their own version of shakshuka. This is mine. I grew up eating it and can recall my grandmother quickly preparing me a plate of shakshuka when I was a young girl visiting her in Israel. Though I know many people like to add cheese and veggies, I keep mine simple—tomatoes, onions, garlic, a few spices, and eggs. It tastes like home to me, and I like it that way.

- Makes 6–8 servings
- 1 can (28 oz/800 g) whole peeled tomatoes (do not drain)
- 2 tablespoons light olive oil
- 1 onion, diced
- 1 teaspoon Roasted Garlic Paste or 2 cloves garlic, minced
- 2 jalapeño chiles, stemmed and thinly sliced (optional)
- 1 teaspoon cumin
- 1 teaspoon paprika
- Kosher salt and freshly ground black pepper
- 6 large eggs



Directions:

Pour the entire can of tomatoes and their juices into a large bowl. Roll up your sleeves, stick your hands in the bowl, and start squeezing! Squeeze and crush until all the tomatoes are broken up into smaller pieces and what you have left is a thick, chunky sauce. Set aside.

In a large sauté pan, heat the oil over medium-high heat. Add the onion, and sauté until translucent, about 5 minutes. Add the garlic and jalapeños, if using, and cook for 2 minutes longer. Stir in the cumin, paprika, 1 teaspoon salt, and 1/2 teaspoon pepper. Stir all together and cook for a few minutes longer.

Pour the tomato sauce over the onion, stir, and bring to a boil. Reduce the heat to low and simmer, stirring constantly, until thickened, 6–8 minutes. Now your sauce is ready. (At this point, you may remove the sauce from heat and let it cool. The sauce may be stored in the fridge for later use.)

Use a wooden spoon to form 6 craters (indentations) in the sauce; this is where the cracked eggs will be dropped. Working with one egg at a time, crack the egg into a small bowl (to catch any loose shells), and pour it into the crater. Repeat with the remaining eggs. Raise the heat to medium, cover the sauté pan, and cook for 4 minutes. Uncover and cook for a few minutes longer, depending on the doneness of the eggs. The goal is to have the whites slightly firm but the yolks still runny. Remove from the heat and serve right away.

Make-Ahead Tip: The tomato sauce may be made in advance and stored in a glass or plastic jar with a tight-fitting lid in the fridge for up to 1 week.

Can I Freeze It? The tomato sauce may be made in advance and stored in a glass or plastic jar with a tight-fitting lid in the freezer for up to 1 month. Thaw in the fridge overnight or on the counter for a few hours.

How to Reheat: Reheat on the stove top over medium heat for about 10 minutes.

Rosemary Fig Chicken

By Erin Grunstein

Ingredients:

- 1 whole chicken, spatchcocked or cut into 8
- 3 tbsp fig jam
- 4 cloves garlic
- 3-4 sprigs fresh rosemary
- 1 tbsp balsamic vinegar
- 3 tbsp extra virgin olive oil
- Juice of 1/2 orange
- Freshly ground pepper
- 1/2 tsp salt 1 orange, sliced (optional)
- 1-2 figs, sliced (optional)

Directions:

Pat chicken dry and place in an oven safe dish.

In a processor, combine jam, garlic, rosemary, vinegar, oil, orange juice, pepper, and salt.

Pour over chicken, making sure to coat both sides well and even under skin. Place orange slices and fig slices around chicken if desired.

Marinate in the fridge for 1-4 hours.

Preheat oven to 375°F convection (or 400°F). Roast for about 45 minutes, basting halfway through. Check for doneness with meat thermometer (thigh should be 165°F). Enjoy!



Strawberry Mousse:

by Rhonda Gal

Part 1:

1-quart fresh Strawberries

¾ cup of Sugar

Set aside 6 berries for garnish

Puree remainder with sugar in Food Processor

Part 2:

2 Egg Whites

2 tbsps. Lemon juice

¾ cup of Sugar

Directions:

Beat egg whites with lemon juice. Add Sugar gradually. Beat until Stiff. Fold berry mixture into egg white mixture. Beat at high speed for approx. 10-15 minutes until almost double in volume. Pour into glass serving bowl, cover with Saran Wrap and freeze for at least 24 hours. Remove from freezer about 15 minutes before serving. Garnish with fresh strawberries. Can be served individually in parfait glasses.

Flourless Chocolate Cake with Chocolate Ganache

by Michelle Cola

Cake

- 10 ounces of bittersweet or semi-sweet chocolate, chopped
- 1 ¼ cup unsalted butter, diced
- 10 extra-large egg yolks
- ½ cup plus 6 tablespoons of Sugar
- 2 teaspoons of pure vanilla extract
- ¼ teaspoons of salt
- 9 extra-large egg whites

Ganash

- 8 ounces of bittersweet or semi-sweet chocolate, chopped
- 1 cup of heavy whipped cream
- 1 ½ cups of hazelnuts, toasted & coarsely chopped

Directions:

Preheat oven to 350° F with racks in the center of oven. Butter 10" diameter springform pan with 2 ¾" high sides. Line bottom of pan with parchment paper, round.

Place chocolate and 1 ¼ cups butter in medium metal bowl. Set bowl over saucepan of simmering water; stir until mixture is melted and smooth. Remove bowl from over water; cool to lukewarm; about 10 minutes.

Using electric mixer, beat egg yolks and ½ cup sugar in large bowl until very thick and pale yellow in color, about 5 minutes. Beat in vanilla and salt. Gently fold chocolate mixture into yolk mixture.

Using clean dry beaters, beat egg whites and remaining 6 tablespoons sugar in another large bowl until peaks form. Fold egg whites in 2 additions. Transfer batter to prepared pan.

Bake cake until tester inserted into center comes out with moist crumbs attached, about 45 minutes. Cake will be puffed and soufflé-like while baking. Cool cake in pan on rack 15 minutes; cake will fall in center. Run knife around cake sides to loosen; press edge of cake down to make level with center. Remove pan sides and cool cake completely.

For the ganache, combine chocolate

and cream in medium metal bowl. Set bowl over saucepan of

simmering water and stir until chocolate is melted and mixture is smooth. Remove bowl from over water; let stand until ganache cools slightly but is still pourable, about 5 minutes.

Place cooled cake on rack set over rimmed baking sheet. Pour ½ cup ganache over top and sides of cake. Freeze cake 3 minutes. Pour remaining ganache over top of cake. Working quickly but gently and grasping pan bottom and rack together, slightly tilt rack with cake from side to side, allowing ganache to flow evenly over top and down sides of cake, smooth sides with offset spatula. Press hazelnuts onto sides of cake to adhere. Chill cake until ganache is set.

Cake with ganache can be made 1 day ahead. Cover cake with dome and keep refrigerated. Let stand at room temperature 45 minutes before serving.

Yields: 10-12 servings



Pesach Sponge Cake

By Linda Lehrer

Although Pesach is a challenging holiday, it remains my favorite by far. Every year, I look forward to welcoming and hosting my children and grandchildren from far and near. Although we spend months preparing all the delicacies; a variety of cakes and cookies galore, there is one recipe that is a must in our home and is everyone's favorite. The Pesach sponge cake is a simple cake that melts in your mouth. This recipe was passed down to me over 40 years ago and I have made too many of these cakes to count. This cake will certainly become a staple in your home, and I hope your family will enjoy it as much as mine does.

Ingredients:

- 8 eggs separated
- 1 cup of sugar
- 1 cup of oil
- 1 package vanilla pudding
- $\frac{3}{4}$ cup of potato starch

Directions:

Pre heat oven to 350o . Beat 8 egg whites with half a cup of sugar until stiff and set aside. Beat 8 yolks with half a cup of sugar, add the rest of the ingredients one at a time. Fold whites into the yolk mixture. Pour into pan and bake for 40 minutes. Remove from oven and let cool. If you want to get fancy, you can make a strawberry shortcake. Bake cake in three small round pans, fill each layer with whip cream and sliced strawberries... Yum and pretty too! I wish you all a very enjoyable, healthy and Kosher Pesach!

Chewy & Delicious Brownies

by Erin Grunstein

Ingredients:

- $\frac{1}{3}$ cup oil (grapeseed or avocado)
- $\frac{3}{4}$ cup brown sugar
- $\frac{1}{4}$ cup white sugar
- 1 tsp vanilla
- 2 eggs
- $\frac{1}{4}$ cup cocoa powder
- $\frac{1}{4}$ cup potato starch
- $\frac{1}{2}$ tsp salt
- 1 x 100g (approx.) box instant chocolate pudding mix
- Chocolate chips (~ $\frac{1}{2}$ cup)

Directions:

Preheat oven to 350°F. Combine oil, sugars, vanilla, and eggs. Whisk until well combined. Mix cocoa, potato starch, salt, and pudding mix. Combine wet and dry ingredients. Fold in chocolate chips. Pour into heavily greased 8x8" or 9x9" baking dish. Bake for 15-17 minutes (a bit longer if using 8x8).





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



For Keila and I, Passover is a very special holiday for us to celebrate. Our first date back in 1968 was around the time of Passover. In 1971 at Passover, I was invited to the Prutschi's home for one of their Seders. It was at the Seder that I was fortunate enough to be the one who found the Afikomen.

As was the tradition, Keila's father started to negotiate with me in order to be able to distribute the Afikomen and continue with the Seder. I asked for Keila's hand in marriage!

Well, her father, Jaime z"l, called out to her mother who was in the kitchen, "Clara you have to hear this!"

And the rest is history.

As a further reflection of our love and connection to our Judaism we were married that same year on the 8th night of Chanukah at TBDJ.

- Billy Finkelstein

There are a couple of interpretations we have for what the word "Afikoman" represents. The most common interpretation is that it means "dessert" since this is the last thing we eat on the night of the Seder. If I served matzo as dessert at a regular meal, I would probably get some constructive criticism from my guests. So how can we justify calling matzo "dessert"?

Dessert tends to meet two criteria: it's at the end of the meal and it's sweet. We meet the first criteria by the placement of when we eat the Afikoman, at the end of the meal. How do we argue that it is sweet though?

The Seder is structured to remember the story of our ancestors and take us through all the stages of Geula, the redemption. By the time we arrive at the Afikoman, we have been slaves, seen miracles, and made it through all of magid. Finally, after all the hardship of Egypt, all the suffering, and all the running, we are a free nation. We know the "sweetness" of freedom and prosperity. That's how we can call the Afikoman "dessert". We are at the end of the meal and can now enjoy the sweetness of victory and freedom.

- Robert Ari Schwartz

בִּרְכָּה: Barech

Pour the third cup and recite Birkat Hamazon.

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

Blessed are You, Lord our G-d, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

We thank you, Lord our G-d, that you have given as an inheritance to our ancestors a lovely, good and broad land, and that You took us out, Lord our G-d, 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 statutes which You have made known to us, and for life, grace and kindness that You have granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

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

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ
בְּחִלּוּמִים. אֲזַימָלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַיֵּאמְרוּ בְּגוֹיִם: הִגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל
ה' לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה ה' אֶת
שְׁבִיתֵנוּ כְּאַפִּיקִים בְּנָגֶב. הִזְרַעִים בְּדִמְעָה, בְּרִנָּה
יִקְצְרוּ. הָלוֹךְ יֵלֵךְ וּבָכָה נָשָׂא מִשָּׁף הַזֶּרַע, בֹּא
יְבֹא בְרִנָּה נָשָׂא אֲלֻמָּתָיו.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵן אַתָּה
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא
נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּן
לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן
וּמִפְּרִנָּס לְכָל וּמִטֵּיב לְכָל, וּמִכֵּין מִזֶּן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה ה', הֵן אַתָּה הַכֹּל.

נוֹדָה לָךְ ה', אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ ה'
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים,
וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבָשָׂרֵנוּ, וְעַל תּוֹרַתְךָ
שֶׁלִּמְדָתָנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן
וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן
וּמִפְּרִנָּס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל
שָׁעָה:

וְעַל הַכֹּל ה', אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד
לְעוֹלָם וָעֶד. כְּכַתוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּתְתָּ אֶת
ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ
אַתָּה ה', עַל הָאֶרֶץ וְעַל הַמִּזֶּן:

Please have mercy, Lord our G-d, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your Glory; and upon the monarchy of the House of David, Your appointed one; and upon the great and holy house that Your name is called upon. Our G-d, our Father, tend us, sustain us, provide for us, relieve us and give us quick relief, Lord our G-d, from all of our troubles. And please do not make us needy, Lord our G-d, not for the gifts of flesh and blood, and not for their loans, but rather from Your full, open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always

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

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

Blessed are You, Lord our G-d, King of the Universe, the Power, our Father, our King, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepard, the Shepard of Israel, the good King, who does good to all, since on every single day He has done good, He does good, He will do good, to us; He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

רחם נא ה' אלקינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו: אלקינו אבינו, רענו וזוננו פרנסנו וכלכלנו והרויחנו, והרחנו לנו ה' אלקינו מהרה מכל צרותינו. ונא אל תצריכנו ה' אלקינו, לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידי המלאה הפתוחה הקדושה והרחבה, שלא יבוש ולא נכלם לעולם ועד.

אלקינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה וזכרנו ה' אלקינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וזוננו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

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

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

May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yolk from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation. May the Merciful One bless my husband/my wife. May the Merciful One bless [my father, my teacher,] the master of this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen.

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

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

May the Merciful One give us merit for the times of the messiah and for life in the world to come.

A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever. The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen.

Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing. Thank the Lord, since He is good, since His kindness is forever. You open Your hand and satisfy the will of all living things. Blessed is the man that trusts in the Lord and the Lord is his security. I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread. The Lord will give courage to His people. The Lord will bless His people with peace.

הַרְחֵמֵן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵמֵן הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר, וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנֶחֱד וְנֶחֱדָה, וְיִתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֵן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד. הַרְחֵמֵן הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָארֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שֻׁלְחָן זֶה שְׂאֵבְלָנוּ עָלָיו. הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת. הַרְחֵמֵן הוּא יְבָרֶךְ אֶת יְבָרֶךְ אֶת בְּעָלִי / אִשְׁתִּי. הַרְחֵמֵן הוּא יְבָרֶךְ אֶת [אָבִי מוֹרִי] בְּעַל הַבֵּית הַזֶּה. וְאֶת [אִמִּי מוֹרִיתִי] בְּעַלַת הַבֵּית הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן יְבָרֶךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהֵא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת ה', וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם.

הַרְחֵמֵן הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ טוֹב.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

מִגְדוֹל יְשׁוּעוֹת מִלְכּוֹ וְעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֶמְרוּ, אָמֵן.

יִרְאוּ אֶת ה' קִדְשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדָרְשִׁי ה' לֹא יִחְסְרוּ כָּל טוֹב. הוֹדִי לָהּ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בּוֹ, וְהָיָה ה' מִבְּטָחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזֶרְעוֹ מִבְּקֵשׁ לָחֶם. ה' עָז לְעַמּוֹ יִתֵּן, ה' יְבָרֶךְ אֶת עַמּוֹ בְּשְׁלוֹם.



THIRD CUP OF WINE



ברוך אתה ה', אלקינו מלך העולם בורא פרי הגפן.

Blessed are You, Lord our G-d, King of the universe, who creates the fruit of the vine.

Drink while reclining to the left.

Pour the Cup of Eliyahu and open the door.

שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נִדְחוֹ הַשָּׁמַיִם שִׁפְךָ־עֲלֵיהֶם וְעַמְּךָ וְחִירוֹן אַפְּךָ יִשִּׁיגֵם. תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם ה'.

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



Pour the fourth cup of wine and complete the recitation of Hallel.

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

The Lord who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those that fear the Lord, the small ones with the great ones. May the Lord bring increase to you, to you and to your children.

לֹא לָנוּ ה', לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ עַל אֲמַתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם אִי־הוּא אֱלֹהֵיהֶם. וְאַלְקֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֹזְנִים לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ. יָדֵיהֶם וְלֹא יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרְוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם. יִשְׂרָאֵל בְּטַח בָּה', עֲזָרָם וּמִגְנָם הוּא. בֵּית אֶהְרֹן בְּטָחוּ בָה', עֲזָרָם וּמִגְנָם הוּא. יִרְאִי ה' בְּטָחוּ בָה', עֲזָרָם וּמִגְנָם הוּא.

ה' זְכַרְנוּ יְבָרֶךְ. יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית אֶהְרֹן, יְבָרֶךְ יִרְאֵי ה', הַקְטַנִּים עִם הַגְּדֹלִים. יִסֵּף ה' עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.

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

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

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

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

From the strait I have called, Lord; He answered me from the wide space, the Lord. The Lord is for me, I will not fear, what will man do to me? The Lord is for me with my helpers, and I shall glare at those that hate me. It is better to take refuge with

ברוכים אתם לה', עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַה', וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּ יְהוָה וְלֹא כָל יִרְדֵי דוֹמָה. וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

אֶהְבֵּתִי כִּי יִשְׁמַע ה' אֶת קוֹלִי תַחֲנוּנִי. כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֲבָלֵי מוֹת וּמִצָּרֵי שָׁאוֹל מִצָּאוּנִי, צָרָה וַיִּגּוֹן אֶמְצָא. וּבִשֵּׁם ה' אֶקְרָא: אֲנֹכִי ה' מִלִּטָּה נִפְשִׁי. חֲנוּן ה' וְצַדִּיק, וְאֶלְקִינוּ מֵרַחֵם. שֹׁמֵר פִּתְאִים ה', דְּלוּתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נִפְשִׁי לְמִנוּחַיִכִּי, כִּי ה' גָּמַל עָלַיִכִּי. כִּי חִלַּצְתָּ נִפְשִׁי מִמָּוֶת, אֶת עֵינַי מִן דִּמְעָה, אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים. הָאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֲמַרְתִּי בַּחֲפוּזִי כָּל הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַה' כָּל תַּגְמוּלוֹהֶי עָלַי. כּוֹס יְשׁוּעוֹת אֲשֶׁא וּבִשֵּׁם ה' אֶקְרָא. נִדְרֵי לַה' אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי ה' הַמּוֹתָה לַחֲסִידָיו. אֲנִי ה' כִּי אֲנִי עֲבַדְךָ, אֲנִי עֲבַדְךָ בֶּן אִמְתְּךָ, פְּתוּחַת לְמוֹסְרִי. לָךְ אֲזַבֵּחַ זֶבַח תּוֹדָה וּבִשֵּׁם ה' אֶקְרָא. נִדְרֵי לַה' אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בַּחֲצֵרוֹת בֵּית ה', בְּתוֹכֵכִי יְרוּשָׁלַיִם. הַלְלוּיָהּ.

הַלְלוּ אֶת ה' כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גִבֹר עָלֵינוּ חֲסִדּוֹ, וְאֶמֶת ה' לְעוֹלָם. הַלְלוּיָהּ. הוֹדוּ לַה' כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ. יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ. יֹאמְרוּ נָא בֵּית אֶהְרֹן כִּי לְעוֹלָם חֲסִדּוֹ. יֹאמְרוּ נָא יִרְאֵי ה' כִּי לְעוֹלָם חֲסִדּוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחַב יְהוָה. ה' לִי, לֹא אִירָא - מַה יַּעֲשֶׂה לִי אָדָם, ה' לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה בְּשׁוֹנְאֵי טוֹב לַחֲסוֹת בְּה' מִבִּטָּח בְּאָדָם. טוֹב לַחֲסוֹת בְּה' מִבִּטָּח בַּנְּדִיבִים. כָּל גּוֹיִם סִבְבוּנִי, בִּשְׁם ה' כִּי אֲמִילֵם. סִבּוּנִי גַם סִבְבוּנִי,

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

I will thank You, since You answered me and You have become my salvation. The stone that was left by the builders has become the main cornerstone. From the Lord was this, it is wondrous in our eyes. This is the day of the Lord, let us exult and rejoice upon it.

Please, Lord, save us now; please, Lord, give us success now!

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

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

בְּשֵׁם ה' כִּי אֲמִילֵם. סְבוּנִי כְּדֹבְרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם ה' כִּי אֲמִילֵם. דָּחֶה דְּחִיתָנִי לְנֶפֶל, וְה' עֲזָרָנִי עָזִי וְחִמְרָת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים: יָמִין ה' עָשָׂה חֵיל, יָמִין ה' רִוּמָמָה, יָמִין ה' עָשָׂה חֵיל. לֹא אָמוּת כִּי אֶחֱיָה, וְאֶסְפָּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פָּתַחוּ לִי שַׁעְרֵי צֶדֶק, אָבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בּוֹ.

אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אָבֵן מֵאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. אָבֵן מֵאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת ה' הָיְתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ. מֵאֵת ה' הָיְתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה ה'. נְגִילָה וְנִשְׁמָחָה בּוֹ. זֶה הַיּוֹם עָשָׂה ה'. נְגִילָה וְנִשְׁמָחָה בּוֹ.

אָנָּה ה', הוֹשִׁיעָה נָּא. אָנָּה ה', הוֹשִׁיעָה נָּא.
אָנָּה ה', הַצְּלִיחָה נָּא. אָנָּה ה', הַצְּלִיחָה נָּא.

בְּרוּךְ הַבָּא בְּשֵׁם ה', בִּרְכֻנוֹכֶם מִבֵּית ה'. בְּרוּךְ הַבָּא בְּשֵׁם ה', בִּרְכֻנוֹכֶם מִבֵּית ה'.
א-ל ה' וַיָּאֵר לָנוּ. אֶסְרוּ חֵג בְּעֵבְתֵּימָּה עַד קִרְנוֹת הַמִּזְבֵּחַ. א-ל ה' וַיָּאֵר לָנוּ. אֶסְרוּ חֵג בְּעֵבְתֵּימָּה עַד קִרְנוֹת הַמִּזְבֵּחַ.
א-לִי אַתָּה וְאוֹדֶה אֱלֹקֵי - אֶרֻמְמָה. א-לִי אַתָּה וְאוֹדֶה אֱלֹקֵי - אֶרֻמְמָה.
הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ.

יְהַלְלוּהָ ה' אֱלֹקֵינוּ כָּל מַעֲשֵׂיהָ, וַחֲסִידֶיהָ צְדִיקִים עוֹשֵׂי רְצוֹנָהּ, וְכָל עַמָּה בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ, וַיְרֻמְמוּ וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמָהּ, מְלַכְנוּ. כִּי לָהּ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָה לְזִמְרָה כִּי מַעֲשֵׂהּ וַעַד עוֹלָם אַתָּה א-ל.

Thank the Lord, 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
forearm, since His kindness is forever.

To the One who cut up the Reed Sea into
strips, since His kindness is forever.

And He made Israel to pass through
it, since His kindness is forever.

And 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.

And 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 Power of the heavens,
since His kindness is forever.

הודו לה' כי טוב כי לעולם חסדו.

הודו לאלקי האלקים כי לעולם חסדו.

הודו לאדני האדנים כי לעולם חסדו.

לעשה נפלאות גדולות לבדו כי לעולם חסדו.

לעשה השמים בתבונה כי לעולם חסדו.

לרוקע הארץ על המים כי לעולם חסדו.

לעשה אורים גדלים כי לעולם חסדו.

את השמש לממשלת ביום כי לעולם חסדו.

את הירח וכוכבים לממשלות בלילה כי לעולם חסדו.

למכה מצרים בבכוריהם כי לעולם חסדו.

ויוצא ישראל מתוכם כי לעולם חסדו.

ביד חזקה ובורע נטויה כי לעולם חסדו.

לגזר ים סוף לגזרים כי לעולם חסדו.

והעביר ישראל בתוכו כי לעולם חסדו.

ונער פרעה וחילו בים סוף כי לעולם חסדו.

למוליך עמו במדבר כי לעולם חסדו.

למכה מלכים גדלים כי לעולם חסדו.

ויהרג מלכים אדירים כי לעולם חסדו.

לסיחון מלך האמרי כי לעולם חסדו.

ולעוג מלך הבשן כי לעולם חסדו.

ונתן ארצם לנחלה כי לעולם חסדו.

נחלה לישראל עבדו כי לעולם חסדו.

שבשפלנו זכר לנו כי לעולם חסדו.

ויפרקנו מצרינו כי לעולם חסדו.

ניתן לחם לכל בשר כי לעולם חסדו.

הודו לא-ל השמים כי לעולם חסדו.

The soul of every living being shall bless Your Name, Lord our G-d; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From the world and until the world, You are the Power, and other than You we have no king, redeemer, or savior, restorer, rescuer, provider, and merciful one in every time of distress and anguish; we have no king, besides You! G-d of the first ones and the last ones, G-d 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. The Lord neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone.

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

Until now Your mercy has helped us, and Your kindness has not forsaken us; and do not abandon us, Lord our G-d, forever. Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth - verily, they shall thank and bless and praise and glorify, and exalt and revere, and sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall swear allegiance to You; and every knee shall bend to You; and every upright one shall prostrate himself before You; all hearts shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written, "All my bones shall say, 'Lord, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'" Who is similar to You and who is equal to You and who can be compared to You, O great, strong and awesome Power, O highest Power, Creator of the heavens and the earth. We shall praise and extol and glorify and bless Your holy name, as it is stated, "A Psalm of David. Bless the Lord, O my soul; and all that is within me, His holy name." The Power, in Your powerful boldness; the Great, in the glory of Your name; the Strong One forever; the King who sits on His high and elevated throne.

נְשַׁמֵּת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ, ה' אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֶר וְתִרְוֹמֵם וְזָכְרָךְ מְלַכְנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֱ-ל, וּמִבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה. אֱלֹקֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בָּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְה' לֹא יָנוּם וְלֹא יִישָׁן - הַמַּעֲוִיר יִשְׁנִים וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבָדְךָ אֲנַחְנוּ מוֹדִים.

אֵלּוֹ פִּינוּ מְלֵא שִׁירָה כִּים, וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שִׁבַּח בְּמַרְחָבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכָּר, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת - אֵין אֲנַחְנוּ מְסַפְּקִים לְהוֹדוֹת לְךָ, ה' אֱלֹהֵינוּ וְאֱלֹקֵי אֲבוֹתֵינוּ, וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֱלָפִים וּרְבֵי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמַּצָּרִים גָּאֵלְתָּנוּ, ה' אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בָּרַעַב זָנַתָּנוּ וּבִשְׁבַע כִּלְכַּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר מִלִּטְתָּנוּ, וּמִחֲלָלִים רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ.

עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֲסִדֶּיךָ, וְאֵל תִּשְׁשֵׁנוּ, ה' אֱלֹהֵינוּ, לְנִצָּח. עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ - הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרֻמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מְלַכְנוּ. כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כִּדְבָר שֶׁכָּתוּב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה, ה' מִי כִּמּוֹךָ מַצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ וְעָנִי וְאֲבִיוֹן מִגִּזְלוֹ. מִי יִדְמָה לְךָ וּמִי יִשׁוּהָ לְךָ וּמִי יַעֲרֶךְ לְךָ הָאֱ-ל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֱ-ל עֲלִיוֹן, קִנְיָ שָׁמַיִם וָאָרֶץ. נִהַלְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאֲרֶךָ וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ, בְּאֲמוּרָה: לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת ה', וְכָל קֶרְבִּי אֶת שֵׁם קְדוֹשׁ. הָאֱ-ל בְּתַעֲצֻמוֹת עֶזְךָ, הַגָּדוֹל בְּכָבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ, הַמְּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

He who dwells always; lofty and holy is His name. And as it is written, "Sing joyfully to the Lord, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous shall You be blessed; By the tongue of the devout shall You be exalted; And among the holy shall You be sanctified.

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

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

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְנוּ צְדִיקִים בַּה', לַיְשָׁרִים נֶאֱמָה תְהִלָּה. בְּפִי יִשְׁרִים תִּתְהַלֵּל, וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ, וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ.

וּבִמְקֵהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מִלִּפְנֵי כָּל דּוֹר וְדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצִוִּיִּם לִפְנֵיךָ ה' אֱלֹהֵינוּ וְאַלֹקֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרָךְ, לְעֲלֹה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עֲבָדְךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי הָאֵל-הַמֶּלֶךְ הַגָּדוֹל הַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נֶאֱמָה ה' אֱלֹהֵינוּ וְאַלֹקֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הִלֵּל וְזִמְרָה, עֲזָ וּמְמִשְׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת, בְּרֻכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה ה', אֵל-מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל-הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל-חַי הָעוֹלָמִים.

The second day of Pesach is when my father's family, along with all the Jews in his town, were transported into a neighbouring town's ghetto, and from there soon to Auschwitz.

Although this holiday evokes sad and tragic memories, my father often speaks of the many happy times with his parents celebrating the seders. He remembers the tunes that his father

sang during Nirtzah which he has taught to us and our children.

Liberation after the Holocaust and the establishment of the State of Israel are the start of the redemption of our people, and the realization of *leshana haba b'yerushalayim*, so we sing those words with great fervor and emotion.

- Debbie Feldman

My father, William Nattel A'H, was a Holocaust survivor. Like all survivors he had many tragic and hair-raising experiences to recount. The Passover Seder/Haggadah-reading was particularly meaningful to him. He frequently paused to comment on the section:

בְּכָל דּוֹר וְדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כִּאלוֹ הוּא יָצָא מִמִּצְרַיִם.

In every generation a person should see themselves as though they themselves came out of Egypt. He recognized that this is a central component of the seder experience and pointed out that for him it was a reality rather than

a commandment. He had indeed been in the hardest form of abject slavery in Nazi Germany and had merited to be released. His whole life was a conscious living out of this reality, with the appreciation of every moment and its possibilities for the ones he loved and for his responsibility to those who did not make it out.

May we always go forward with a consciousness and appreciation of our good fortune to be the descendants of those released from bondage and the responsibilities that it entails.

- Stan Nattel



FOURTH CUP OF WINE



ברוך אתה ה', אלקינו מלך העולם בורא פרי הגפן.

Blessed are You, Lord our G-d, King of the universe,
who creates the fruit of the vine.

Drink while reclining to the left.

ברוך אתה ה' אלקינו מלך העולם, על הגפן ועל פרי הגפן, על תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכול מפריה ולשבע מטובה. רחם נא ה' אלקינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברכך עליה בקדשה ובטהרה ושמחנו ביום חג המצות הזה, כי אתה ה' טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הגפן.

ברוך אתה ה', על הארץ ועל פרי הגפן.

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

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



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

חסל סדור פסח כהלכתו, בכל משפטו וחקתו. כאשר זכינו לסדר אותו בן נזקה לעשותו. זך שוכן מעונה, קומם קהל עדת מי מנה. בקרוב נהל נטעי כנה פדוים לציון ברנה.

לשנה הבאה בירושלים הבנויה.

NEXT YEAR, LET US BE IN THE BUILT JERUSALEM!

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

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

A righteous convert did you make victorious when it was divided for him at night [referring to Avraham in his war against the four kings], and it was in the middle of the night.

You judged the king of Gerrar [Avimelekh] in a dream of the night; you frightened an Aramean [Lavan] in the dark of the night;

And Yisrael dominated an angel and was able to withstand Him at night, and it was in the middle of the night.

You crushed the firstborn of Patros [Pharaoh] in the middle of the night, their wealth they did not find when they got up at night; the attack of the leader Charoshet [Sisera] did you sweep away by the stars of the night, and it was in the middle of the night.

The blasphemer [Sancheriv] counseled to wave off the desired ones, You made him wear his corpses on his head at night; Bel and his pedestal were bent in the pitch of night [in Nevuchadnezar's dream]; to the man of delight [Daniel] was revealed the secret visions at night, and it was in the middle of the night.

The one who got drunk [Balshatsar] from the holy vessels was killed on that night, the one saved from the pit of lions [Daniel] interpreted the scary visions of the night; hatred was preserved by the Agagite [Haman] and he wrote books at night, and it was in the middle of the night.

You aroused your victory upon him by disturbing the sleep of night [of Achashverosh], You will stomp the wine press for the one who guards from anything at night [Esav/Seir]; He yelled like a guard and spoke, "the morning has come and also the night," and it was in the middle of the night.

Bring close the day which is not day and not night [referring to the end of days], High One, make known that Yours is the day and also Yours is the night, guards appoint for Your city all the day and all the night, illuminate like the light of the day, the darkness of the night, and it was in the middle of the night.

וּבִכְן וַיְהִי בַחֲצֵי הַלַּיְלָה.

אָז רוֹב נִסִּים הִפְלֵאתָ בַּלַּיְלָה, בְּרֹאשׁ אֲשֶׁמוֹרֶת
זֶה הַלַּיְלָה.

גַּר צֶדֶק נִצַּחְתּוֹ בְּנִחְלָק לוֹ לַיְלָה, וַיְהִי בַחֲצֵי
הַלַּיְלָה.

דִּנְתָּ מֶלֶךְ גֶּרָר בַּחֲלוֹם הַלַּיְלָה, הִפְחַדְתָּ אֲרָמִי
בְּאֶמֶשׁ לַיְלָה.

וַיִּשָּׁר יִשְׂרָאֵל לְמִלְאָךְ וַיּוֹכֵל לוֹ לַיְלָה, וַיְהִי
בַחֲצֵי הַלַּיְלָה.

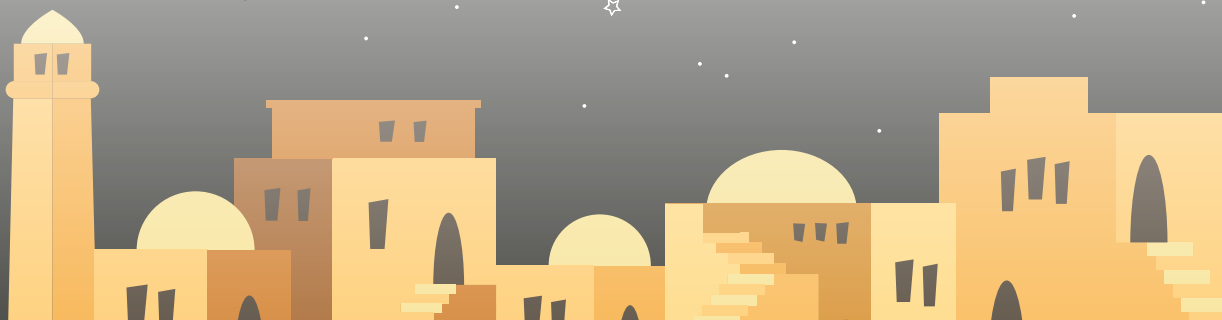
זָרַע בְּכוֹרֵי פִתְרוֹס מַחֲצֵת בַּחֲצֵי הַלַּיְלָה, חִילָם
לֹא מָצְאוּ בְּקוֹמָם בַּלַּיְלָה, טִיסַת נָגִיד חֲרֹשֶׁת
סִלִּית בְּכוֹכְבֵי לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

יַעֲץ מַחֲרָף לְנוֹפֶף אוֹוִי, הוֹבִשְׁתָּ פָגְרֵי בַּלַּיְלָה,
כָּרַע בֵּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה, לְאִישׁ חֲמוּדוֹת
נִגְלָה רֹחַ חֲזוֹת לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

מִשְׁתַּכֵּר בְּכָלִי קֹדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה, נוֹשַׁע
מִבּוֹר אַרְיֹות פּוֹתֵר בַּעֲתוֹתַי לַיְלָה, שֹׁנְאָה נֹטֵר
אֲגָגִי וְכַתֵּב סִפְרִים בַּלַּיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

עוֹרֶרְתָּ נִצְחָךְ עָלָיו בְּנֶגֶד שְׁנַת לַיְלָה. פּוֹרָה
תִּדְרוֹף לְשׁוֹמֵר מָה מְלִילָה, צָרַח בְּשׁוֹמֵר וְשָׁח
אֶתָּא בִקָּר וְגַם לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם
הוֹדַע כִּי לָךְ הַיּוֹם אֵף לָךְ הַלַּיְלָה, שׁוֹמְרִים
הִפְקֵד לְעִירָךְ כָּל הַיּוֹם וְכָל הַלַּיְלָה, תֹּאמִיר
כְּאוֹר יוֹם חֲשֹׁכֶת לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.



On the second night of Pesach we recite:

The boldness of Your strong deeds did you wondrously show at Pesach; at the head of all the holidays did You raise Pesach; You revealed to the Ezrachite [Avraham], midnight of the night of Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

Upon his doors did You knock at the heat of the day on Pesach; he sustained shining ones [angels] with cakes of matza on Pesach; and to the cattle he ran, in commemoration of the bull that was set up for Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The Sodomites caused Him indignation and He set them on fire on Pesach; Lot was rescued from them and matzot did he bake at the end of Pesach; He swept the land of Mof and Nof on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The head of every firstborn did You crush on the guarded night of Pesach; Powerful One, over the firstborn son did You pass over with the blood on Pesach; so as to not let the destroyer come into my gates on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The enclosed one [Jericho] was enclosed in the season of Pesach; Midian was destroyed with a portion of the omer -barley on Pesach; from the fat of Pul and Lud [Assyrian soldiers of Sancheriv] was burnt in pyres on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

Still today [Sancheriv] will go no further than to stand in Nov, until he cried at the time of Pesach; a palm of the hand wrote to rip up the deep one [Balshatsar] on Pesach; set up the watch, set the table on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The congregation did Hadassah [Esther] bring in to triple a fast on Pesach; the head of the house of evil [Haman] did you crush on a tree of fifty amot on Pesach; these two plagues will you bring in an instant to the Utsi [Esav] on Pesach; embolden Your hand, raise Your right hand, as on the night You were sanctified on the festival of Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

אִמְצָן גְּבוּרוֹתֶיךָ הַפִּלְאָתָ בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׁאָתָ פֶּסַח. גְּלִיתָ לְאַזְרָחִי חֲצוֹת לַיִל פֶּסַח, וְאַמְרָתָם זִבַּח פֶּסַח.

דִּלְתִּיו דְּפַקְתָּ בָּחֵם הַיּוֹם בַּפֶּסַח, הִסְעִיד נּוֹצְצִים עֲגוֹת מַצּוֹת בַּפֶּסַח, וְאַל הַבֶּקֶר רֵץ זָכָר לְשׁוֹר עֶרְךָ פֶּסַח, וְאַמְרָתָם זִבַּח פֶּסַח.

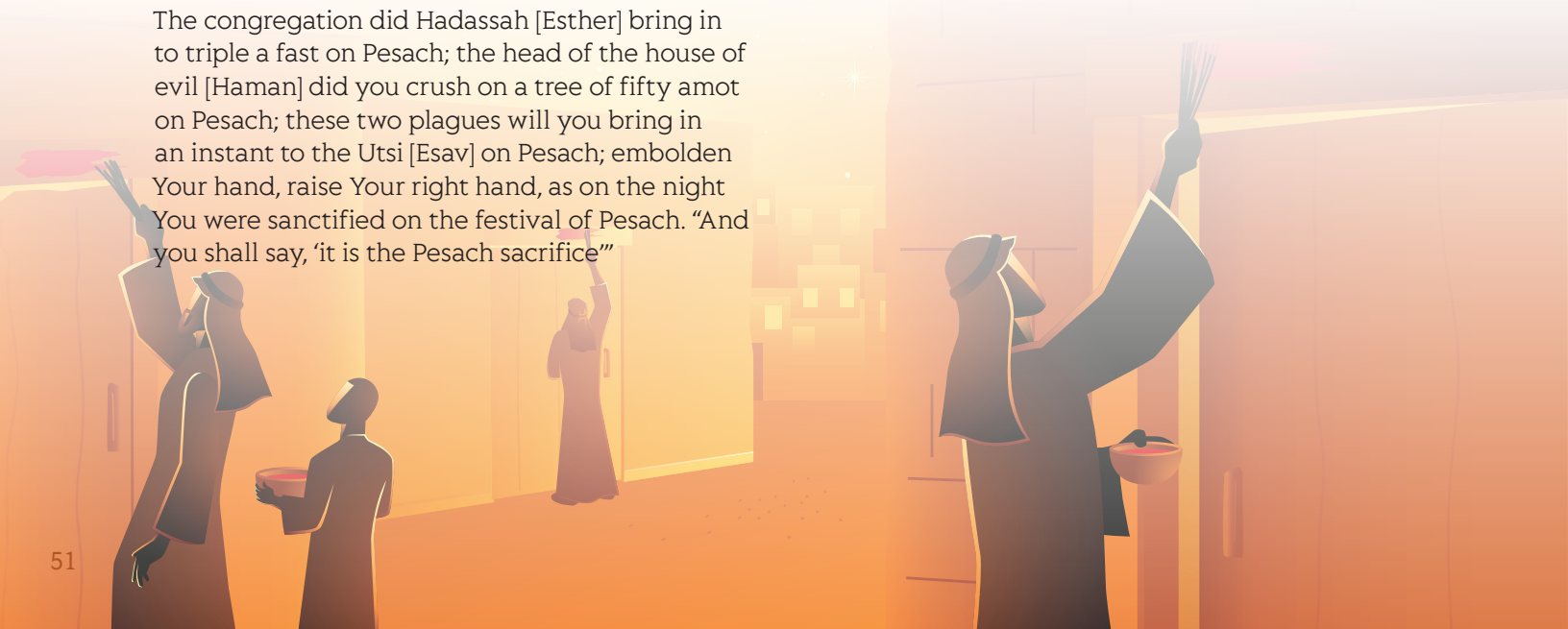
זוֹעַמּוֹ סְדוֹמִים וְלוֹהֵטוֹ בָּאֵשׁ בַּפֶּסַח, חֲלַץ לוֹט מֵהֶם וּמַצּוֹת אָפָה בֶּקֶץ פֶּסַח, טֹאטֵאתָ אֲדָמָת מוֹף וְנוֹף בְּעֶבְרְךָ בַּפֶּסַח. וְאַמְרָתָם זִבַּח פֶּסַח.

יְהִי רֹאשׁ כָּל הַיּוֹן מִחֻצָּת בְּלִיל שְׁמוֹר פֶּסַח, כְּבִירָה עַל בֶּן בְּכוֹר פִּסְחָתָ בְּדָם פֶּסַח, לְבַלְתִּי תֵת מִשְׁחִית לְבָא בִּפְתָּחִי בַּפֶּסַח, וְאַמְרָתָם זִבַּח פֶּסַח.

מִסְגֶּרֶת סִגְרָה בְּעִתּוֹתֵי פֶסַח, נִשְׁמָדָה מִדִּין בְּצִלְלִי שְׁעוֹרֵי עֹמֶר פֶּסַח, שׁוֹרְפוֹ מִשְׁמָנֵי פוֹל וְלוֹד בִּיקָד יְקוֹד פֶּסַח, וְאַמְרָתָם זִבַּח פֶּסַח.

עוֹד הַיּוֹם בְּנֹב לְעִמּוֹד עַד גָּעָה עוֹנֶת פֶּסַח, פֶּסַח יָד כְּתֻבָּה לְקַעֲקַע צוֹל בַּפֶּסַח, צִפָּה הַצִּפִּית עֶרוֹךְ הַשְּׁלָחַן בַּפֶּסַח, וְאַמְרָתָם זִבַּח פֶּסַח.

קָהַל כְּנֶסֶה הִדָּסָה לְשִׁלֵּשׁ צוֹם בַּפֶּסַח, רֹאשׁ מִבֵּית רָשָׁע מִחֻצָּת בְּעֵץ חֲמֻשִּׁים בַּפֶּסַח, שְׁתֵּי אֱלֹהִים רָגַע תִּבְיָא לְעוֹצִיַת בַּפֶּסַח, תִּעֲזוּ יָדְךָ תִּרְוִם יְמִינְךָ כְּלִיל הַתִּקְדֵּשׁ חַג פֶּסַח, וְאַמְרָתָם זִבַּח פֶּסַח.



לֵךְ בִּי לֹא נָאָה, בִּי לֹא יָאָה ♪

Mighty in rulership, properly chosen, his troops shall say to Him, "Yours and 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 suited."

Noted in rulership, properly splendid, His distinguished ones will say to him, "Yours and 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 suited."

Meritorious in rulership, properly robust, His scribes shall say to him, "Yours and 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 suited."

Unique in rulership, properly powerful, His wise ones say to Him, "Yours and 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 suited."

Reigning in rulership, properly awesome, those around Him say to Him, "Yours and 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 suited."

Humble in rulership, properly restoring, His righteous ones say to Him, "Yours and 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 suited."

Holy in rulership, properly merciful, His angels say to Him, "Yours and 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 suited."

Dynamic in rulership, properly supportive, His innocent ones say to Him, "Yours and 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 suited."

אֲדִיר בַּמְלוּכָה, בַּחֹר בַּהֲלָכָה, גְּדוּדָיו יֹאמְרוּ
לֹא: לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

דָּגוּל בַּמְלוּכָה, הָדוּר בַּהֲלָכָה, וְתִיקִיו יֹאמְרוּ לֹא:
לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

זָכָאֵי בַּמְלוּכָה, חָסִין בַּהֲלָכָה טַפְסָרִיו יֹאמְרוּ לֹא:
לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

יָחִיד בַּמְלוּכָה, כְּבִיר בַּהֲלָכָה לְמוֹדָיו יֹאמְרוּ לֹא:
לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

מוֹשֵׁל בַּמְלוּכָה, נוֹרָא בַּהֲלָכָה סְבִיבֵיו יֹאמְרוּ לֹא:
לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

עֲנִיו בַּמְלוּכָה, פּוֹדֶה בַּהֲלָכָה, צְדִיקָיו יֹאמְרוּ לֹא:
לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

קָדוֹשׁ בַּמְלוּכָה, רַחוּם בַּהֲלָכָה שְׁנֵאֲנָיו יֹאמְרוּ
לֹא: לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

תִּקְיָה בַּמְלוּכָה, תּוֹמֵךְ בַּהֲלָכָה תְּמִימָיו יֹאמְרוּ
לֹא: לֵךְ וּלֵךְ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּמַלְכָה,
בִּי לֹא נָאָה, בִּי לֹא יָאָה.

סְפִירַת הָעֹמֶר - COUNTING OF THE OMER

The counting of the omer outside of Israel on the second night of Pesach.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Blessed are You, Lord our G-d, 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.

הַיּוֹם יוֹם אֶחָד בַּעֲמֹר.

אֲדִיר הוּא

Mighty is He, may He build His house
soon. Quickly, quickly, in our days, soon.
G-d build, G-d build, build Your house
soon.

Chosen is He, great is He, noted is He.
Quickly, quickly, in our days, soon.
G-d build, G-d build, build Your
house soon.

Splendid is He, distinguished is He,
meritorious is He. Quickly, quickly, in our
days, soon. G-d build, G-d build, build Your
house soon.

Pious is He, pure is He, unique is He.
Quickly, quickly, in our days, soon.
G-d build, G-d build, build Your
house soon.

Powerful is He, wise is He, A king is He.
Quickly, quickly, in our days, soon.
G-d build, G-d build, build Your
house soon.

Awesome is He, exalted is He, heroic
is He. Quickly, quickly, in our days, soon.
G-d build, G-d build, build Your
house soon.

A restorer is He, righteous is He, holy is He.
Quickly, quickly, in our days, soon. G-d
build, G-d build, build Your
house soon.

Merciful is He, the Omnipotent is He,
dynamic is He. Quickly, quickly, in our
days, soon. G-d build, G-d build, build Your
house soon.

אֲדִיר הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה,
בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל בְּנֵה, א-ל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקֶרֶב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל
בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

הַדּוֹר הוּא, וְתִיק הוּא, וְכַאי הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל
בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

חֲסִיד הוּא, טָהוֹר הוּא, יָחִיד הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל
בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

כְּבִיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל
בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל
בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

פוֹדֶה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
א-ל בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

רְחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. א-ל
בְּנֵה, א-ל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

אחד מי יודע? א

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

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

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

Who knows ten? I know ten: ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, 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 G-d in the heavens and the earth.

אחד מי יודע? אחד אני יודע: אחד אלקינו שבשמים ובארץ.

שנים מי יודע? שנים אני יודע: שני לחות הברית. אחד אלקינו שבשמים ובארץ. שלשה מי יודע?

שלשה אני יודע: שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

ארבע מי יודע? ארבע אני יודע: ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

חמשה מי יודע? חמשה אני יודע: חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ. ששה מי יודע?

ששה אני יודע: ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

שבעה מי יודע? שבעה אני יודע: שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

שמונה מי יודע? שמונה אני יודע: שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

תשעה מי יודע? תשעה אני יודע: תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

עשרה מי יודע? עשרה אני יודע: עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלקינו שבשמים ובארץ.

Who knows eleven? I know eleven: eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our G-d in the heavens and the earth.

Who knows twelve? I know twelve: twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our G-d in the heavens and the earth.

Who knows thirteen? I know thirteen: thirteen are the characteristics, twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, 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 G-d in the heavens and the earth.

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבִרָּיָא, תְּשַׁעָה יְרַחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹקֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבִטָּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבִרָּיָא, תְּשַׁעָה יְרַחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹקֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מִדְּיָא, שְׁנַיִם עָשָׂר שְׁבִטָּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבִרָּיָא, תְּשַׁעָה יְרַחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹקֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.



חֵד גִּדְיָא

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

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

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

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

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

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

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

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

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

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

חֵד גִּדְיָא, חֵד גִּדְיָא דְזַבִּין אָבֵא בְתָרֵי זַוּי, חֵד
גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא שׁוֹנֵרָא וְאָכְלָה לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי
זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא כִּלְבָּא וְנָשָׁף לְשׁוֹנֵרָא, דְאָכְלָה לְגִדְיָא,
דְזַבִּין אָבֵא בְתָרֵי זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא חוּטְרָא וְהִכָּה לְכִלְבָּא, דְנָשָׁף לְשׁוֹנֵרָא,
דְאָכְלָה לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי זַוּי, חֵד גִּדְיָא,
חֵד גִּדְיָא.

וְאַתָּא נוֹרָא וְשָׂרָף לְחוּטְרָא, דְהִכָּה לְכִלְבָּא,
דְנָשָׁף לְשׁוֹנֵרָא, דְאָכְלָה לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי
זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא מַיָּא וְכָבֵה לְנוֹרָא, דְשָׂרָף לְחוּטְרָא, דְהִכָּה
לְכִלְבָּא, דְנָשָׁף לְשׁוֹנֵרָא, דְאָכְלָה לְגִדְיָא, דְזַבִּין
אָבֵא בְתָרֵי זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא תּוֹרָא וְשִׁתָּה לְמַיָּא, דְכָבֵה לְנוֹרָא, דְשָׂרָף
לְחוּטְרָא, דְהִכָּה לְכִלְבָּא, דְנָשָׁף לְשׁוֹנֵרָא, דְאָכְלָה
לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא הַשּׁוּחַט וְשַׁחַט לְתּוֹרָא, דְשִׁתָּה לְמַיָּא,
דְכָבֵה לְנוֹרָא, דְשָׂרָף לְחוּטְרָא, דְהִכָּה לְכִלְבָּא,
דְנָשָׁף לְשׁוֹנֵרָא, דְאָכְלָה לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי
זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.

וְאַתָּא מַלְאַךְ הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְשַׁחַט
לְתּוֹרָא, דְשִׁתָּה לְמַיָּא, דְכָבֵה לְנוֹרָא, דְשָׂרָף
לְחוּטְרָא, דְהִכָּה לְכִלְבָּא, דְנָשָׁף לְשׁוֹנֵרָא,
דְאָכְלָה לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי זַוּי, חֵד גִּדְיָא,
חֵד גִּדְיָא.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמַלְאַךְ הַמּוֹת,
דְשַׁחַט לְשׁוּחַט, דְשַׁחַט לְתּוֹרָא, דְשִׁתָּה לְמַיָּא,
דְכָבֵה לְנוֹרָא, דְשָׂרָף לְחוּטְרָא, דְהִכָּה לְכִלְבָּא,
דְנָשָׁף לְשׁוֹנֵרָא, דְאָכְלָה לְגִדְיָא, דְזַבִּין אָבֵא בְתָרֵי
זַוּי, חֵד גִּדְיָא, חֵד גִּדְיָא.



We have a secret to reveal to you. Will you promise not to tell anyone?

The real reason we play 'Hide the Afikoman' at the Seder is... so that you stay awake until the end of the Haggadah! Parents hide the afikoman, you then try to steal it from them, and in order to get it back they promise gifts... all so you can be in business and have a great Seder night experience.

Speaking of secrets - can you try to work out what is written in this ancient scroll? This secret script is called the "Khartoum Script" and it is what the script in ancient Egypt really looked like.

Try to solve the riddle.

Good luck!



A		H		O		V	
B		I		P		W	
C		J		Q		X	
D		K		R		Y	
E		L		S		Z	
F		M		T			
G		N		U			



The main mitzvah of Leil HaSeder is "And you should tell your child."

Your parents are commanded to teach you the story of Yetziat Mitzraim (the Exodus from Egypt) and the great miracles that Hashem performed for Bnei Yisrael. As kids, your mitzvah is to listen. Listen to the stories in the Haggadah, and try to imagine that you're right there, leaving Egypt with your family after hundreds of years of hard work... you are now free!

What a miracle!

And now - let's play the game of "And you should tell your parents!"

Do you know the game called "Taboo"? Try to describe the following 9 words in bold without saying the any of the words below them. Let's see if you can do it!

Good luck!

LEANING

PILLOW
LEFT
ROYALTY
MEN
CHAIR
MATZA

AFIKOMAN

PRESENTS
HIDE
HALF
MATZA
EAT
DESSERT

MARROR

BITTER
HORSE RADISH
ROOTS
VEGETABLE
CRY
CHAZERET

FROGS

TOAD
GREEN
JUMP
CROAK
PLAGUE
ANIMAL

MA NISHTANA

4 QUESTIONS
YOUNGEST
NIGHT
KIDS
ASKING
DIFFERENT

HAGGADAH

STORY
BOOK
PESACH
SEDER
TELL
SONGS

FOUR

NUMBERS
QUESTIONS
SONS
CUPS
GEULAH
1, 2, 3, 4...

SHEEP

BA-A-A-A
ANIMAL
KORBAN
EGYPTIAN
HASHEM
LAMB

MOSHE

RABEINU
AHARON
MIRIAM
HASHEM
LEADER
BNEI ISRAEL

You've reached the end of the Journey Haggadah.
The Haggadah Companion starts at the opposite side of the book.