

The Plotke Family Haggadah

Nusach Chabad - Based on the Rebbe's Haggadah

Table of Contents

The Search and Removal of Chametz.....	2
Order of the Haggadah.....	4
The Index of the Pesach Seder.....	5
Kadesh.....	5
Urchatz.....	7
Karpas.....	8
Yachatz.....	8
Maggid.....	9
Rachtzah.....	24
Motzi.....	25
Matzah.....	25
Maror.....	26
Korech.....	26
Shulchan Orech.....	27
Tzafun.....	27
Berach.....	27
Hallel & Nirtzah.....	34

The Plotke Family Haggadah by Michael Plotke
is licensed under a Creative Commons
Attribution-ShareAlike 3.0 Unported License.
To view a copy of this license visit
<http://creativecommons.org/licenses/by-sa/3.0/>

The Search and Removal of Chametz¹

The Night Before Pesach

The [general] custom is to place pieces of hard chametz² in the time before the search so that the one who searches should find them,³ and according to kabbalah one should place ten pieces.

The custom of the house of the Rebbe. Ten pieces of hard chametz would be placed in different locations in the house, each one wrapped in paper so that they wouldn't crumble. They would search by the light of a wax candle (Shulchan Aruch 433) and by means of a bird feather. The one who searched put the chametz that was found, in a small paper bag. At the end of the search, this bag, the feather and the remainder of the candle were placed in the hollow of a wooden spoon. All of this was wrapped in paper (but not the handle of the spoon, which remained unwrapped), and then tied by means of a string wound around the paper several times and knotted.

Before starting to search make this blessing:

Blessed are You Hashem, our God, King of the world, who has sanctified us with his commandments and commanded us about the removal of chametz.⁴
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חָמֵץ:

One needs to search with the light of a candle⁵ in all of the hidden places, even the cracks of the floor.

Don't speak between the blessing and the start of the search, even about the search itself. And it is understood that one must not speak about other topics the entire time of the search. The members of one's house should stand by him to hear the blessing, with each person then checking his area without speaking in between. Be careful to search first in the room closest to the place where the blessing was heard, and don't go immediately after the blessing to check another room.⁶

After the search, be careful with the chametz remaining, which is kept for tomorrow to be burned or eaten. It should be guarded so it won't be carried about nor be crumbled and spread by means of children or rodents.

¹ One who eats chametz on Pesach is like one who does idolatry (Zohar II, 182a). The AriZal wrote that one who is careful from even the smallest amount of chametz is assured that he will not sin the entire year. Possibly the intent is that he will not sin accidentally, because he certainly still has freedom of choice!

² Hard bread so that it should not crumble. (Shulchan Aruch 432)

³ Legally there is no need whatsoever to place [chametz], because the mitzvah is to search for chametz, and even if none was found you have already fulfilled the mitzvah as it was established. Nevertheless, it is already a widespread custom to place [chametz], and a custom of Israel is torah (Shulchan Aruch HaRav 432:11). Look in the Chok Yaakov for reasons for this custom. And one can add this reason: So that in the nullification of the day you are able to say, "All leaven and anything leavened... that I have seen."

⁴ (Pesachim 7b) Even though at this time we do not yet remove [the chametz]. Nevertheless, while the search itself isn't the actual mitzvah, after the search we immediately nullify and makes ownerless all of the chametz that remains and wasn't found. This nullification is called a removal.

⁵ Because the light of a candle is good for searching. (Pesachim 8a)

⁶ Because going from room to room is considered a separation between the blessing and the beginning of doing the mitzvah. (Shulchan Aruch 432:8)

Order of the Haggadah

Setting Up

Arrange a tray on the table, with three matzos placed in a stack. [First] the Yisrael, and on top of that the Levi, and then on top of that the Kohen. On top of [all of] them [put] the zeroa to the right, opposite it to the left [put] the betzah (egg),^{11, 12, 13} and below them and in the center [put] the maror. Under the zeroa [put] the charoses,¹⁴ and opposite that under the betzah [put] the karpas,¹⁵ and below the maror [put] the chazeres used for korach.

Our Customs:

We arrange the tray in the nighttime, but before Kiddush.

There should be a napkin separating between each of the three matzos.

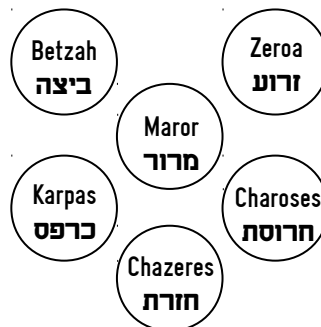
[For the zeroa] we use the neck-bone of a chicken and we are meticulous not to eat it afterwards. All this is a precaution so that [the zeroa] won't be in any way similar to the Korban Pesach (which we are not allowed to sacrifice without the Beis HaMikdash). For this reason the Previous Rebbe would remove almost all the meat from the zeroa bone.

The betzah (egg) should be hard-boiled.

The charoses is made from fruits to which the Jewish people are compared, and afterwards it is softened with a red liquid as a remembrance of the first plague. [There is a phrase] which indicates about the [ingredients of the] charoses: "חרושת אבן חרושת עץ". [These words אבן and עץ are acronyms for] the Yiddish words: איפ"ל (apple), בארי"ן (pear), ניס"ן (nut), אינגב"ר (ginger), and צימרנ"ד (cinnamon). But for many years we are accustomed not to use ginger or cinnamon due to a doubt that chametz became mixed with it.

We use a [raw] onion or a [boiled] potato [for the karpas].

We use חזרת (romaine) and תמכא (horseradish) for both maror and korach (chazeres).



¹¹ There needs to be two cooked foods, one as a remembrance for the Pesach [offering] and the other as a remembrance for the Chagigah [offering]. It says in the Yerushalmi that it is the custom to take a zeroa (literally: arm) and a betzah (egg, in Aramaic **בינעא** [which also means to be pleasing]). As if to say "It should please (**בענא**) the merciful one to take us out with an uplifted arm".

¹² Some people write that we use an egg as a form of remembrance for mourning the destruction of the Beis HaMikdash. This needs a bit of an explanation. For it is clear in the Mishnah and the Yerushalmi that even in the time the Beis HaMikdash stood they would use two cooked foods, and then they didn't have a remembrance for mourning. Therefore it is necessary to say that for hundreds of years they used something else as a remembrance for the Chagigah, and after the destruction it was changed [to an egg].

¹³ Even when Erev Pesach falls on Shabbos we take an egg as a remembrance for the Chagigah, even though no Chagigah offering was brought then (when the Beis HaMikdash was standing).

¹⁴ It is called by the name Charoses as a remembrance for the bricks, which were made from clay (**חרסית**). We add to it something bitter as a remembrance to how the teeth of the Jews were [ground in] bitterness from the harshness of the labor.

¹⁵ **כרפס** read backwards is **ס** (equals 60) then **פרך** (harsh). As if to say: 600,000 [Jews] working **harsh** labor.

The Index of the Pesach Seder

Kadesh – Recital of the Kiddush. Urchatz – Washing of the Hands for Karpas.	קִדְשׁ, וּרְחֵץ
Karpas – Eating of the Karpas. Yachatz – Breaking of the Middle Matzah.	כַּרְפָּס, יַחַץ
Maggid – Recital of the Haggadah. Rachtzah – Washing of the Hands for Matzah.	מַגִּיד, רְחֵצָה
Motzi – Blessing of Hamotzi. Matzah – Blessing over & Eating of Matzah.	מוֹצֵיא, מַצָּה
Maror – Blessing for & Eating of Maror. Korech – The Matzah & Maror Sandwich.	מָרוֹר, כּוֹרֵךְ
Shulchan Orech – Eating of the Festival Meal.	שְׁלֻחַן עוֹרֵךְ
Tzafun – Eating of the Afikomen for dessert. Berach – Blessing After the Meal.	צָפוֹן, בְּרַךְ
Hallel – Recital of the Hallel. Nirtzah – The Promise of Favorable Acceptance.	הַלֵּל, נִרְצָה

Kadesh¹⁶

[The cup of Kiddush is the first of the four cups,¹⁷ and] they are a mitzvah from the rabbis. Even women are obligated [in the four cups], as they also experienced the miracle of going out of Egypt.

The custom of the house of the Rebbe. They would pour the cup, and they wouldn't be particular that someone else should pour [for them]. He would take it with his right hand, then pass it to his left hand, then he would place it down into the palm of his right hand, which should be a bit bent like a receptacle with his four fingers raised and his thumb resting along the side. Kiddush was done standing and the cup was raised more than three hand-breadths from the tabletop. All this also applies during other days of the year [when we make Kiddush].

We have the custom to stand for kiddush during shabbos and festivals and [also] during Pesach.

Preceding Kiddush read the following:

Prepare the meal of the lofty King. This is the meal of the Holy One, blessed is he, and his Shechinah.
 אֲתַקִּינוּ סְעוּדָתָא דְּמַלְכָּא עֲלֵאָה דָּא הֵיאּוּ סְעוּדָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינָתִיהּ:

¹⁶ By every festival there is an obligation from the rabbis to make Kiddush, and when it come out on Shabbos one also has [an obligation] from the Torah. There is on this night the additional [fact] that this is one of the four cups, that they are a mitzvah from the rabbis on the night of Pesach. Therefore: A) Don't make Kiddush on a loaf [of matzah]. B) Don't have another person exempt you from your obligation [of Kiddush, but recite it yourself] (Shulchan Aruch HaRav 672:22). C) Exert yourself to drink four cups [of wine], even if it pains you or you need to sell your garments [to buy the wine] (Pesachim 99b). D) Don't make Kiddush until it is actually night and don't add on to the festival [by bringing it in early]. This is because the sages established the four cups to be at the time when it is fitting to eat matzah. E) Take into consideration the opinion, which says that the mitzvah is to drink all of the cup or at least the majority.

¹⁷ We don't make a [special] blessing on the four cups, for example בְּרוּךְ כִּי וְצוּנו לְשִׁחוּת ר' כּוֹסוֹת (blessed etc. who commanded us to drink four cups), because they are separated [from each other].

[Among other things,] the four cups correspond to the four expressions of redemption "...I will take you out.. I will rescue you.. I will redeem you.. I will take you.." (Shemos 6:6-7). These are opposing the four decrees, which pharaoh decreed on the Jews (namely: harsh labor, male children to be killed by the midwives, male children thrown into the Nile, no more straw given and same work demanded), and therefore the rabbis established the four cups in order to fulfill the verse "I will raise the cup of salvations and I will call in the name Hashem."

At the start [of Kiddush] look at the candles, and when saying the [actual] blessing of Kiddush [look at] the cup.
When the festival falls out on shabbos we first say “יום הששי” (The sixth day) below:

The sixth day. There was completed the heavens and the earth and all of their hosts. And God completed on the seventh day the work that he had done, and he rested on the seventh day from all the work that he had done. And God blessed the seventh day and made it holy, for on it he rested from all his work that God created to do.

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

On a weekday start here:

Add the portions in parantheses on Shabbos.

Attention Gentlemen

Blessed are you Hashem, our God, King of the world, who creates fruit of the vine.

Blessed are you Hashem, our God, King of the world, whom you have chosen from all the nations, and raised us above every language, and made us holy with your commandments. And you have given us Hashem our God in love (on Shabbos Shabboses for rest and) holidays for joy, festivals and times for rejoicing, the day (of this shabbos and the day) of this festival of matzos,¹⁸ this special day of holy assembly, the time of our freedom, (with love¹⁹) a holy assembly as a remembrance of the going out of Egypt. Because you have chosen us and have sanctified us from all the nations, (and Shabbos) and your holy holidays (with love and favor) with joy and rejoicing you have given us. Blessed are you Hashem, who sanctifies (the Shabbos and) Israel and the [festive] times.

סברי מרנן

ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יהוה אלהינו מלך העולם אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו, ותתן לנו יהוה אלהינו באהבה (בשבת שבתות למנוחה ו) מועדים לשמחה, חגים וזמנים לששון את יום (השבת הזה ואת יום) חג המצות הזה, ואת יום טוב מקרא קדש הזה זמן חרותנו (באהבה) מקרא קדש וזכר ליציאת מצרים, כי בנו בחרת ואותנו קדשת מכל העמים, (ושבת) ומועדי קדשך (באהבה וברצון) בשמחה ובששון הנחתלנו: ברוך אתה יהוה מקדש (השבת ו) ישראל והזמנים:

¹⁸ Festival of matzos - This is how it is called in the entire Torah, however we call it Pesach. [This is] because God tells the praise of the Jews that they did not delay and did not say “how will we survive in the desert?” [Rather we went out with nothing but matzos]. And we tell the praise of God that he passed over (פסח) [the houses of our ancestors (by the plague of the killing of the first born)].

¹⁹ On shabbos [we add the words] “with love” because the holy assembly of the shabbos was accepted by the Jews with love at Marah [(Shemos 15:25Rashi)]. Meanwhile [the acceptance of the holy assembly] of the festivals was by means of the mountain being held over them like a barrel, [and thereby forcing acceptance (Shemos 19:17Rashi)].

At the the end of shabbos we bless [in the order of] יקנה"ז which stands for יין (wine), קידוש (sanctification), נר (candle), הברלה (seperation), and זמן (time). [Therefore at the end of shabbos we don't say the blessing שהחינו (above) until after havdalah (below)].

Blessed are you Hashem, our God, King of the world, who has enlivened us, sustained us, and caused us to reach this time. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

The custom of the house of the Rebbe. In the havdalah after a shabbos which [ends at the start] of a festival, do not bring the candles close together or join together their wicks [so the flames mingle], and do not examine your fingernails. Rather, at the time of the blessing "בורא מאורי האש", gaze at [the flames of] the candles as they are, each one standing alone.

[When shabbos ends at the start of Pesach, continue with havdalah:]

Blessed are you Hashem, our God, King of the world, who creates the lights²⁰ of fire. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ.

Blessed are you Hashem, our God, King of the world, who separates between sacred and mundane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have separated between the sanctity of shabbos and the sanctity of a festival, and you have sanctified the seventh day from the six days of work. You have set apart and sanctified your nation Israel in your holiness. Blessed are you Hashem, who separates between holy and holy. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה, בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁ, הַבְּדִלָּת וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁךָ: בְּרוּךְ אַתָּה יְהוָה הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Drink the cup when seated, while reclining²¹ to the left²² [which is] a habit of freedom.

The custom of the house of the Rebbe. [To drink] all [of the cup] at one time. And this [was also done] with the other three cups

Urchatz

Wash your hands [as for bread (see page 23), but] without a blessing²³

²⁰ [It says "Lights" in plural] because there are many lights (colors, like red, yellow, etc.) in a flame

²¹ "And God יסב (led, or another meaning - [caused to] recline) the nation." (Shemos 13:18). From this our rabbis said that even the poor of the Jews shouldn't eat until they recline, as this is what Hashem did for them. What [does it mean] יסב [to recline]? They should recline, as is the way of kings to recline on their couches.

²² Because reclining to the right, to the front or to the back is not [considered] reclining.

²³ [This washing is] because when you go to eat something which you dipped in liquid, you first need to wash your hands, [but] without a bracha, because [when in] doubt about [saying] a bracha one is lenient [and doesn't say it]. And even one who isn't careful about this the entire year should wash his hands and this will be one of the different things we do on this night in order that [the children] should ask questions.

Karpas²⁴

Take less than a Kezayis (Olive Bulk)²⁵ of Karpas and dip it in salt water or vinegar, and then [make the following] blessing²⁶:

Intend to fulfill also [your obligation to bless on] the Maror [of Korach] with this blessing.

Blessed are you Hashem, our God, King of the **בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא**
world, who creates the fruit of the earth.
פְּרִי הָאֲדָמָה:

It is our custom to eat [the Karpas] without reclining.

After Karpas I have never seen that they would return what remained of the Karpas to the tray. And [therefore] automatically from then on there would only be five items on the tray.

Yachatz²⁷

Take the middle matzah²⁸ and break it into two [pieces] so that one piece is bigger than the other. The bigger piece is put aside as the afikoman,²⁹ and the smaller piece is put [back] between the two [other] matzahs.

[Break] the matzah into [two] pieces while it is covered over, inside the cloth [matzah bag].

We have the custom to wrap [the afikoman] in a cloth, as a remembrance to [the verse] "...the leftovers wrapped in their garments." (Shemos 12:34Rashi). It is then put between the pillows so that it won't end up being eaten in the course of the meal.

The Rebbe Rashab (and the Previous Rebbe) would break the Afikoman into five pieces.³⁰

²⁴ [Karpas is] in order to be a cause of wonder to the children, as things like this are not done all the normal days of the year.

²⁵ Because also this [little bit] is enough to be a cause of wonder to the children. [By taking only a little bit we will be, according] to all the opinions, not obligated to make an after bracha.

²⁶ [First you dip and afterwards you bless,] so that immediately after blessing you are able to eat as soon as possible. And regarding [the fact] that in the meals of all of the year you first bless "hamotzi" (on the bread) and afterwards you dip it into the salt. This is for the sake of blessing before you cut [the bread] (in order to bless on the largest [possible piece of bread])

²⁷ We first break the matzah, before the Haggadah, because the Haggadah needs to be [said] on matzah, which it is fitting to fulfill one's obligation with it. Namely poor bread (**לחם עני**), [meaning a broken] piece. [**לחם עני** means poor bread but it is also a hint at (**לחם (ש)ענינם עליו**) (bread [that they] answer [on it]) referring to the answers given in the Haggadah. This is [another reason] why the Haggadah is said on **לחם עני**]

²⁸ [The broken matzah] needs to be between two complete matzahs. [This is] because the blessing of **המוציא** (on bread), which is [said] before the blessing **על אכילת מצה** (on matzah), is [said] on a complete matzah. And since we don't pass over a matzah there needs to be a whole matzah on the top.

²⁹ [The bigger piece is used] because this mitzvah is [very] important, as it is in place of the korban pesach. [The word] Afikoman is, to take out (Afiku) and bring food and victuals to the table. In the Tishbie and the Mussaf HaAruch [the explanation is that] Afikoman means, in Greek: things that are eaten after the meal.

³⁰ The Explanation is that the middle matzah corresponds to Yitzchak. And it needs to be broken into five pieces, as a sweetening of the five sever aspects of Yitzchak regarding the **אפיקו מן** (Afiku man - giving of manna), which refers to the [Godly] dispensation of sustenance, and this is the kindness of Avraham.

Maggid

The custom of the house of the Rebbe. They wouldn't lift the tray, but would instead reveal the matzos a bit. Lift up the tray with the matzos [(or uncover them)] and say:

This is the bread of affliction that our fathers ate in the land of Egypt. All who are hungry, let them come and eat. All who are in need, let them come and make Pesach.³¹ This year, here. Next year, in the land of Israel. This year, we are slaves; next year, free people.

הָא לַחֲמַא עֲנִיא דִּי אַכְלוּ אַבְהֵתָנָא בְּאַרְעָא
דְּמִצְרַיִם כּל דְּכָפִין יִיתִי וְיִיכּוּל, כּל דְּצָרִיךְ
יִיתִי וְיִפְסַח, הַשְּׁתָא הֵכָא, לְשָׁנָה הַבְּאֵה
בְּאַרְעָא דִּישְׂרָאֵל, הַשְּׁתָא עֲבָדִין לְשָׁנָה
הַבְּאֵה בְּנֵי חוּרִין:³²

Move the tray with the matzos to the side³³ and pour the second cup.³⁴ Here the son asks³⁵ "What is different..." (מה נשתנה).

It is our custom that the one who asks first says: "father I will come to ask you the four questions" then continues as follows: "What is different...nights? The first question is: That on all other nights we don't ... two times; first the karpas into salt water, and the second [time] the maror into charoses! The second question is: That on all other nights..." and so on.

What is different this night from all nights?

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

That on all [other] nights we don't dip even one time, on this night two times!³⁶

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּיֵלוּ פְּעָם
אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

That on all [other] nights we eat chametz or matzah, on this night only matzah!

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה,
הַלַּיְלָה הַזֶּה כּוֹלוּ מִצָּה:

That on all [other] nights we eat other vegetables, on this night maror!³⁷

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת,
הַלַּיְלָה הַזֶּה מְרוֹר:

That on all [other] nights we eat sitting or reclining, on this night we all recline!

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין
מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין:

³¹ As if to say: come and do the Seder Pesach, meaning the mitzvah of matzah and the four cups, etc.

³² This paragraph was established in Aramaic in order that also the ignorant people should understand it, because it was during a time when everyone spoke Aramaic. However [the last sentence] "לשנה הבאה בני חורין" (next year, free people) is written in Hebrew so that the Babylonians would not understand it and think that [the Jews wanted] to overthrow the kingdom.

³³ [Moving aside the tray is] in order to be a cause of wonder to the children, that we still have not eaten ... and due to this they will come to ask about other things.

³⁴ By [means] of pouring the second cup, the son will ask what is different now that we are pouring the second cup before eating, and due to this he will ask other questions as well. Therefore we pour the second cup before saying the Haggadah, even though it doesn't need to be held until you reach "לפיכך".

³⁵ This that it is specifically the child who asks, arouses on high the idea of "For Israel was a youth and I loved him." (Hosea 11:1) [Which is] a verse that speaks about the time of the going out from Egypt.

³⁶ Even though we dip three times, the dipping of maror and the dipping of chazeres for korach are considered one.

³⁷ We don't say "only maror" because we eat other vegetables, by the first dipping [of karpas].

טאָטע אײך װעל באַ דיר פֿרעגן פֿיר קשױות: װאָס אײז אַנדערש די נאָכט פֿון פֿסח פֿון
אַלע נאָכט פֿון אַ גאַנץ יאר?

די ערשטע קשױא אײז: אַלע נאָכט פֿון אַ גאַנץ יאר טונקען מיר נײט אײן אַפֿילו אײן
מאַל, אָבער די נאָכט פֿון פֿסח טונקען מיר אײן צװײ מאַל, אײן מאַל פֿרפּס אײן
זאַלץ-װאַסער, דעם צװײטן מאַל, מרור אײן חרסת:

די צװײטע קשױא אײז: אַלע נאָכט פֿון אַ גאַנץ יאר עסן חמץ אָדער מצה, אָבער די
נאָכט פֿון פֿסח עסן מיר נאַר מצה

די דריטער קשױא אײז: אַלע נאָכט פֿון אַ גאַנץ יאר עסן מיר אַנדערע גרינסן, אָבער די
נאָכט פֿון פֿסח עסן מיר בײטערע גרינסן:

די פֿערטע קשױא אײז: אַלע נאָכט פֿון אַ גאַנץ יאר עסן מיר זײצענדיקערהײט און סײ
אַנגעלענטערהײט, אָבער די נאָכט פֿון פֿסח עסן מיר אַלע אַנגעלענטערהײט:

Return the tray [from the side] and reveal the matzos a bit³⁸ and say, "We were slaves..."

We were slaves to pharaoh in Egypt,³⁹ and Hashem our God took us out from there with a strong hand and an outstretched arm. And if our fathers hadn't been taken out from Egypt by the holy one blessed is he, than we and our children and our grandchildren would have remained slaves to pharaoh in Egypt.⁴⁰ And even if all of us were wise, all understanding, all knowing the torah,⁴¹ we would [still] have a mitzvah to tell of the going out of Egypt. And everyone who lengthens⁴² the telling of the going out of Egypt, behold this is praiseworthy.

עבדים היינו לפרעה במצרים ויוציאנו יהוה אלהינו משם ביד חזקה וברזע נטויה, ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים, ואפילו כלנו חכמים כלנו נבונים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים, וכל המרבה לספר ביציאת מצרים הרי זה משובח:

³⁸ Because the Haggadah needs to be said on matzah (see note 27)

³⁹ [Pharaoh was such] a severe king [of Egypt], that no slave escaped from there. (Yalkut Shimoni)

⁴⁰ The intention is obviously not that it is the same pharaoh from the days of Moshe. Rather, all the kings of Egypt were called by the general name, pharaoh. Even though during the days of the Mishnah and the organizing of the Haggadah, this custom had already ceased. There is a justification of our text by saying; that [the custom] ceased because the going out from Egypt caused Egypt to descend from its greatness. And afterwards it ascended and descended and was even conquered by others. But "If our fathers hadn't been taken out from Egypt by the holy one blessed is he," it would have remained in its power, and all of the conventions and customs of the kingdom would have endured. (Yalkut Shimoni, sect. 230: "When the Jews were taken out of Egypt, the kingship of Egypt ceased.. Pharaoh ruled the world from end to end.. For the sake of the honor of the Jews.")

⁴¹ And the proof for this [is from the next paragraph]. Even women are obligated in this mitzvah (and according to many authorities this obligation is from the Torah).

⁴² [This mitzvah applies] even to a Kohen or Levi, [whose ancestors] were not enslaved, and to converts. And there is proof for this [from the next paragraph]: "...Rabbi Yehoshua (a Levi), Rabbi Eleazar ben Azaryah (a Kohen), Rabbi Akiva (the son of converts) and Rabbi Tarphon (a Kohen)..."

A story of Rabbi Eliezer, Rabbi Yehoshua, Rabbi Eleazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon, that they were reclining in B'nei Barak, and were telling of the going out from Egypt all that night, until their students came and said to them: "Our rabbis, it has reached the time of reading the morning shema."

Rabbi Eleazar ben Azaryah said:⁴³ "I am like seventy years old,⁴⁴ and I didn't merit [to prove] that we must mention the going out of Egypt at night, until ben Zoma explained it. It is said 'So that you remember the day you went out of the land of Egypt, all the days of your life.' 'The days of your life' [refers to] the days, 'All the days of your life' [includes] the nights. The sages say that 'the days of your life' [refers to] this world, 'All the days of your life' [includes] the days of moshiach."

Blessed is The Omnipresent,⁴⁵ Blessed is He; blessed is He who gave the torah to His nation Israel. Blessed is He; regarding four sons the torah speaks. One is wise. One is wicked. One is simple. One doesn't know how to ask.⁴⁶

The wise one, what does he say: "What are the testimonies, the statutes and the laws, which Hashem our God commanded you?"⁴⁷ And you should speak to him [about the] laws of Pesach [until] "don't eat dessert after the Pesach [offering]."

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן אֲזַרְיָה, רַבִּי אַכִּיבָא וְרַבִּי טַרְפוֹן שָׁהוּ מְסֻבִּים בְּבְנֵי בְרַק, וְהָיוּ מְסַפְּרִים בְּיִצְיַאת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רְבוּתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה הֲרִי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה וְלֹא זְכִיתִי שֶׁתֹּאמַר יִצְיַאת מִצְרַיִם בְּלַיְלוֹת עַד שֶׁדָּרְשָׁה בֶּן זוֹמָא, שֶׁנֶּאֱמַר לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ, יְמֵי חַיֶּיךָ הַיָּמִים, כֹּל יְמֵי חַיֶּיךָ לְהַבִּיא הַלַּיְלוֹת, וְחַכְמִים אוֹמְרִים יְמֵי חַיֶּיךָ הַעוֹלָם הַזֶּה, כֹּל יְמֵי חַיֶּיךָ לְהַבִּיא לַיְמֹת הַמְּשִׁיחַ.

בְּרוּךְ הַמְּקוּם, בְּרוּךְ הוּא בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא כְּנֹגֵד אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה, אֶחָד חָכֵם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאוֹל:

חָכֵם מָה הוּא אוֹמֵר מַה הַעֲדַת וְהַחֲקִים וְהַמְּשֻׁפְּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם וְאֵף אֶתָּה אֲמֹר לוֹ בְּהַלְכוֹת הַפֶּסַח אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן:

⁴³ There is a version, which says: "Rabbi Eleazar ben Azaryah said to them..." If so this is [clearly] a continuation of the previous paragraph. Even regarding our version, we can say that it is a continuation of the reclining in Beni Barak. And [if so] it can be simply understood why this Mishnah was added in the Haggadah, even though it speaks [only] about our daily [obligation].

⁴⁴ [He was like seventy years old], but was not actually old [at all]. [Rather it was] because his beard had turned white when he was appointed as the Nasi (leader), yet [really] he was eighteen years old.

⁴⁵ Why do we forgo the name 'the Holy One blessed be he', and call Him by the name **הַמְּקוּם** (The Omnipresent. Literally Translated: The Place)? [To show] that He is the place of the world, and the world is not His place. [Meaning, that the world is included in Him, and He is not included in the world.] (Bereishis Rabbah 68:9)

⁴⁶ The order of [the children in] the torah is not like this. [Here] we mention them according to their intelligence. First the wise one and afterward [comes] the wicked one, who is also intelligent but due to insolence he acts wickedly. And after him [comes] the simple one, that he [at least] has enough intelligence to ask.

⁴⁷ [The wise one says:] "you" meaning to say: "You who went out of Egypt and [heard] the word of God." But we must say that he isn't removing himself from the community, since he says: "our God."

The wicked one, what does he say: "What is this service to you?" to you but not to him. And since he removes himself from the community he has denied an essential [principle]. And you blunt his teeth⁴⁸ and say to him: "For the sake of this that Hashem did for me in my going out from Egypt." For me and not for him, if he were there he would not have been redeemed.

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

And he who doesn't know how to ask, you begin for him, as it says: "And tell over to your children on that day saying, 'For the sake of this that Hashem did for me in my going out from Egypt.'"

[One] could [think the above verse⁵⁰ means telling your children is an obligation] from the start of the month,⁵¹ so it teaches [otherwise] and says: "On that day". [From this one] could [think it means] while it is still day,⁵² so it teaches [otherwise] and says: "For the sake of this." "For the sake of this" is not said except at the time that there is matzah and maror⁵³ resting in front of you.⁵⁴

רָשָׁע מִה הוּא אוֹמֵר מִה הָעֲבוּדָה הַזֹּאת לָכֶם, לָכֶם וְלֹא לוֹ, וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל כְּפֶר בְּעֶקֶר, וְאָף אֶתְהָה הִקְהָה אֶת שְׁנָיו וְאָמַר לוֹ בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא לוֹ אֵילוּ הָיָה שָׁם לֹא הָיָה נִגְאָל:

תָּם מִה הוּא אוֹמֵר מִה זֹאת, וְאִמְרַת אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים:

וְשֵׁאִינוּ יוֹדְעֵ לְשֵׁאוֹל אֶתְּ 49 פָּתַח לוֹ שֶׁנֶּאֱמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם:

יְכוֹל מִרְאֵשׁ חֲדָשׁ תִּלְמוּד לֹמַר בַּיּוֹם הַהוּא אִי בַיּוֹם הַהוּא יְכוֹל מִבְּעוֹד יוֹם תִּלְמוּד לֹמַר בְּעִבּוֹר זֶה, בְּעִבּוֹר זֶה לֹא אִמְרַתִּי אֶלָּא בְּשָׂעָה שֵׁשׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ:

⁴⁸ This blunting of the teeth is in addition to giving him the answer [of the Torah] (Shemos 12:27).

⁴⁹ [In hebrew, the word **אָף** is the feminine form of the word you, yet it is written about the father.] The father is very pained, and when he sees that his son has nothing to say, his strength is weakened [to be] like that of a woman.

⁵⁰ This is not something you say to the son. Rather since it mentions the verse, it brings the rabbis explanation of this verse regarding the Haggadah of Pesach. [However] some say that also this is something you say to the one who doesn't know how to ask.

⁵¹ From the first of the month Moshe told over to the Jews [the laws of Pesach].

⁵² That this was the time of the service of Pesach, which is mentioned, in the above verse.

⁵³ In the time [when there was] the Pesach [offering], they would say: "When the Pesach [offering], matzah and maror were resting in front of you." However it is necessary to say that even one of these is enough to obligate you in telling over the going out from Egypt. Behold [as a proof] the Haggadah nowadays, that it [matzah] is [an obligation] from the Torah even without the Pesach [offering] and with maror being only [an obligation] from the Rabbis.

⁵⁴ Meaning, at the time that eating matzah and maror is a mitzvah. That is why the verse says, "For the sake of this..." that we keep these mitzvahs "...that Hashem did for me..." And [there is] no [obligation] if you take them [matzah and maror] while it is still day [when there is no mitzvah].

From the beginning our fathers⁵⁵ served idols, and now the omnipresent brought us close⁵⁶ to his service. As it says: "Yehoshua said to the entire nation: "Thus Hashem the God of Israel said: your fathers lived across the river, Terach the father of Avraham and the father of Nachor and they served other Gods."

מִתְחִלָּה עֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ
וְעַכְשָׁיו קָרְבָנוּ הַמְּקוֹם לְעֲבֹדָתוֹ, שְׁנֵאֲמַר
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יְהוָה
אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם
מֵעוֹלָם תְּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר וַיַּעֲבֹדוּ
אֱלֹהִים אֲחֵרִים:

And I took your father Avraham from across the river and I led him in all the land of Canaan, and I increased his seed and gave him Yitzchak. And to Yitzchak I gave Yaakov and Easav, and to Easav I gave into his possession the mountain of Sayir. And Yaakov and his sons went down to Egypt.

וְאָקַח אֶת אַבְיֶיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר
וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן וְאַרְבָּה אֶת זְרַעוֹ
וְאֶתָּן לוֹ אֶת יִצְחָק; וְאֶתָּן לְיִצְחָק אֶת יַעֲקֹב
וְאֶת עֵשָׂו וְאֶתָּן לְעֵשָׂו אֶת הַר שַׁעִיר לְרִשְׁתּוֹ
אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.

Blessed is He who guards His promises⁵⁷ to Israel. Blessed is He; that the Holy One blessed be He calculated⁵⁸ the end [of the exile, in order] to do as He said to Avraham our father in the covenant between the cut pieces. As it says: "And He said to Avraham, "Truly know, for your offspring will be strangers in a land that is not theirs, and they will enslave them and make them suffer for four hundred years. But I will also judge the nation that enslaved you, and afterward you will go out with great wealth."

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא
שֶׁהִקְדוּשׁ בְּרוּךְ הוּא חִשַּׁב אֶת הַקֶּץ לְעֲשׂוֹת
כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין
הַבְּתָרִים, שְׁנֵאֲמַר וַיֹּאמֶר לְאַבְרָם יָדַע תִּדַּע
כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַיַּעֲבֹדוּם
וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה; וְגַם אֶת הַגּוֹי
אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרָי כֵּן יֵצְאוּ בְּרִכּוּשׁ
גָּדוֹל:

[Now one] needs to lift the cup and to cover the matzah,⁵⁹ and thus it is written in the AriZal.

The custom of the house of the Rebbe. To [first] cover the matzah and only after to lift the cup.⁶⁰

⁵⁵ [Meaning] from the days of Terach and earlier.

⁵⁶ The bringing close was in the days of Avraham, but the effect is drawn down also now. Therefore we are also obligated to give praise about this, which is why we say "and now" but not "and afterwards"

⁵⁷ [Promises given] at different times. [For instance] to Avraham our father regarding the exile in Egypt, and to the prophets regarding those who stood [against us] in every generation. "This is what stood by our fathers.."

⁵⁸ We don't have the version "calculates", because He already calculated this [end of the exile in Egypt] in the past. However there are texts, which say "calculates" [regarding the future redemption].

⁵⁹ So that [the matzah] won't be shamed. Similarly the bread is shamed when you make Kiddush on wine because [really] the blessing should first be said on bread before wine. And [even with the fact that] here we are not making a blessing; nevertheless the bread is also shamed when you say this part of the Haggadah on wine, because in general the Haggadah needs to be said specifically on matzah, which is called "**לחם עוני**" (poor bread), and not on wine.

⁶⁰ This is consistent with what we say at the end of this paragraph, that we [first] put down the cup and [then] reveal the matzah.

This⁶¹ is what stood for our fathers and us; that not only one has stood against us to destroy us,⁶² rather that in every generation they stood against us to destroy us. And the Holy One blessed be He saved us from their hands!

וְהָיָא שְׁעֻמְדָה לְאַבוֹתֵינוּ וְלָנוּ שְׁלֹא אֶחָד
בְּלִבָּד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלֶּא שְׁבָכֵל דּוֹר
וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ
הוּא מְצִילֵנוּ מִיָּדָם:

Put down the cup and reveal the matzah [again].

Go and learn⁶³ what Lavan the Arami tried to do to Yaakov our father.⁶⁴ Pharaoh didn't make a decree except on the males, but Lavan wanted to uproot everyone. As it says: "The Arami [wished to] destroy my father; and he went down to Egypt⁶⁵ and dwelt there few in number, and there he became a nation; great, mighty and numerous."⁶⁶

"And he went down to Egypt", forced by the word [of God].⁶⁷ "And dwelt there", This teaches that Yaakov our father did not go down to settle in Egypt, but to dwell there. As it says: "And they said to pharaoh: [We come] to dwell in the land, because there is no pasture for your servants flocks, due to the severe hunger in the land of Canaan;⁶⁸ and now please let your servants sit in the land of Goshen."

צֵא וּלְמַד מַה בִּקֵּשׁ לָבֶן הָאֲרָמִי לַעֲשׂוֹת
לְיַעֲקֹב אָבִינוּ, שְׁפָרְעָה לֹא גָזַר אֱלֹא עַל
הַזְּכָרִים וְלָבֶן בִּקֵּשׁ לַעֲקוֹר אֶת הַכֹּל, שְׁנֵאמַר
אֲרָמִי אָבִי וַיֵּרַד מִצְרַיִם וַיֵּגֶר שָׁם
בְּמִתֵּי מַעַט וַיְהִי שָׁם לְגוֹי גָּדוֹל עֲצוּם וְרַב:

וַיֵּרַד מִצְרַיִם אָנוּס עַל פִּי הַדְּבָר, וַיֵּגֶר שָׁם
מְלֻמָּד שְׁלֹא יֵרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ
בְּמִצְרַיִם אֶלֶּא לְגוֹר שָׁם, שְׁנֵאמַר וַיֵּאמְרוּ אֵל
פָּרְעֹה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ כִּי אֵין מְרֻעָה לְצֹאן
אֲשֶׁר לַעֲבָדֶיךָ כִּי כִבֵּד הָרַעַב בְּאֶרֶץ כְּנָעַן
וְעַתָּה יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן:

⁶¹ [Meaning] the promise of the above paragraph. That this is what "stood [for our fathers and us]".

⁶² There are some texts that take out the first [usage of the] word "לְכַלּוֹתֵנוּ" (to destroy us). The reason is because the "אֶחָד" (one) refers to pharaoh and it wasn't his intention to uproot everyone (all the Jews). There is to say that the reason for our version is [as follows]. Even though in the beginning [pharaoh] didn't decree except against the male [children], We see afterwards he said "I will draw my sword from its scabbard, and my hand shall dispose [of them]." (Shemos 15:9) Most sages explain this to mean, [he wanted] to destroy everyone (all the Jews).

⁶³ [Go and learn] that the Holy One blessed be He saves us from the hands of those who stand against us; that "Lavan wanted to uproot everyone", except that the Holy One blessed be He saved them.

⁶⁴ [This paragraph is brought] according to that which is written in the Mishnah: that from "The Arami [wished to] destroy my father" until the end of the entire section, should be interpreted. This that we are now [going to] explain, is similar to what is brought in the Sifri.

⁶⁵ And also then [in Egypt] the Holy One blessed be He saved us.

⁶⁶ This verse is Devarim 26:5, the next verse is Devarim 26:6, and so on until verse 26:8.

⁶⁷ This comes to tell over how it was he ended up going down, but this is not learned from the verse itself (therefore it doesn't say: "This teaches he was forced..."). Because [actually] the opposite [is implied]. It says "וַיֵּרַד" (he went down) and not "וְהוֹרַד" (he was brought down), therefore willingness is implied.

⁶⁸ [The explanation "due to the severe hunger in the land of Canaan" is temporary,] but when the hunger passes they would return to Canaan. So we see they did not go down [to Egypt] to settle there.

"Few in number"; as it says: "With seventy souls your fathers went down to Egypt, and now Hashem your God has made you abundant like the stars of the heavens." "And there he became a nation"; this teaches that Israel was distinctive⁶⁹ there. "Great, mighty"; as it says: "And the sons of Israel were fruitful and multiplied and increased and became extremely mighty, and the land became filled with them." "And numerous"; as it says: "And I went over you and saw you weltering in your blood, and said to you: 'By your blood you shall live,' and said to you: 'By your blood you shall live.' I gave you abundance like plants of the field, and you developed and grew and were made very beautiful, firm of bosom and sprouting hair, but you were naked and bare.

"The Egyptians were wicked to us and made us suffer and put harsh labor on us." "The Egyptians were wicked to us";⁷⁰ As it says: "Come, let's be clever with him lest he increase, and if there will be a war, they might join our enemies and fight against us and go up from the land." "And made us suffer"; as it says: "They put over them taskmasters to make them suffer with their burdens, and they built the storage cities of Pitom and Ramses for Pharaoh." "And put harsh labor on us." As it says: "The Egyptians made the sons of Israel do back-breaking work. And they embittered their lives with hard work, with mortar and bricks and with all the works of the field; all the work that they made them work was backbreaking."

"And we cried out to Hashem, God of our fathers, and Hashem heard our voice and saw our suffering, our labor and our oppression." "And we cried out to Hashem the God of our fathers"; As it says: "And it was in those many days, that the king of Egypt died, and the sons of Israel groaned from the work, and their cry for help rose up to God from the work."

בְּמִתִּי מְעַט כְּמֵה שְׁנֵאמֵר בְּשִׁבְעִים נַפְשׁ יָרְדוּ
אֲבֹתֶיךָ מִצְרַיִמָּה וְעַתָּה שְׁמֶיךָ יְהוָה אֱלֹהֶיךָ
כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב: וַיְהִי שֵׁם לְגוֹי מְלֻמָּד
שָׁהִיו יִשְׂרָאֵל מְצִינִים שָׁם: גְּדוֹל עֲצוּם כְּמֵה
שְׁנֵאמֵר וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ
וַיַּעֲצְמוּ בְּמֵאד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם:
וְרַב כְּמֵה שְׁנֵאמֵר וְאָעֵבֵר עֲלֶיךָ וְאֶרְאֶה
מִתְבוֹסֶסֶת בְּדַמֶּיךָ וְאֹמֵר לָךְ בְּדַמֶּיךָ חַיִּי
וְאֹמֵר לָךְ בְּדַמֶּיךָ חַיִּי: רַבָּה כְּצִמְחַת הַשָּׂדֶה
נִתְתִּיךָ וְתִרְבִּי וְתִגְדְּלִי וְתִבּוֹאֵי בְּעֵדֵי עֲדִיִּים
שְׂדֵים נִכְנוּ וּשְׁעָרָךְ צִמְחָה וְאֵת עֵרֶם וְעֶרְיָה:

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנִנוּנוּ וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה: וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים כְּמֵה
שְׁנֵאמֵר הֲבֵה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה וְהָיָה כִּי
תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ
וְנִלְחָם בָּנוּ וְעָלָה מִן הָאָרֶץ: וַיַּעֲנִנוּנוּ כְּמֵה
שְׁנֵאמֵר וַיִּשְׁימוּ עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ
בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעָה אֵת פְּתֹם
וְאֵת רַעַמְסֵס: וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה כְּמֵה
שְׁנֵאמֵר וַיַּעֲבִדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל
בְּפָרֶךְ: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעֲבֹדָה קָשָׁה
בַּחֲמֹר וּבִלְבָנִים וּבְכָל עֲבֹדָה בְּשָׂדֶה אֵת כָּל
עֲבֹדָתָם אֲשֶׁר עָבְדוּ בְּהֵם בְּפָרֶךְ:

וַנִּצְעַק אֵל יְהוָה אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע יְהוָה
אֶת קִלְנוּ וַיִּרְא אֶת עֲנִינוּ וְאֵת עֲמֻלְנוּ וְאֵת
לְחֻצְנוּ: וַנִּצְעַק אֵל יְהוָה אֱלֹהֵי אֲבֹתֵינוּ כְּמֵה
שְׁנֵאמֵר וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ
מִצְרַיִם וַיִּאֲנָחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה
וַיִּזְעָקוּ וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן
הָעֲבֹדָה:

⁶⁹ Distinctive in that they didn't change their names, language, religion, or garments.

⁷⁰ We must say that the explanation of the word **וירעו** (wicked) is, that the entire intention of the Egyptians was to find ways to be cruel to the Jews, which is why it brings the verse: "Come, let's be clever with him."

"And Hashem heard our voice"; as it says: "And God heard their outcry, and God remembered the covenant with Avraham, with Yitzchak and with Yaakov."

"And saw our suffering"; This is separation of husband and wife,⁷¹ as it says: "And God saw the sons of Israel, and God noticed."

"Our labor"; These are the children,⁷² as it says: "Every son that is born throw into the river, and every daughter make live." "And our oppression"; This is the pressure,⁷³ as it says: "And I have also seen the oppression with which the Egyptians oppress you."

"And Hashem took us out from Egypt with a strong hand and an outstretched arm, and with great revelation, and with signs, and wonders." "And Hashem took us out from Egypt"; not through an angel, and not through a seraph, and not through a messenger, rather it was the Holy One blessed be He, in his glory and his essence. As it says: "And I will pass in the land of Egypt this night, and I will smite every firstborn in the land of Egypt, from man to beast, and on all the gods of Egypt carry out judgment; I, Hashem." "And I will pass in the land of Egypt"; I, and not an angel. "And I will smite every firstborn in the land of Egypt"; I, and not a seraph. "And on all the gods of Egypt carry out judgment"; I, and not a messenger. "I, Hashem." It is I, and no other.

וַיִּשְׁמַע יְהוָה אֶת קוֹלָנוּ כְּמָה שֶׁנֶּאֱמַר וַיִּשְׁמַע
אֱלֹהִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ
אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב:

וַיֵּרָא אֶת עֲנִיָנוּ זֶה פְרִישוֹת דְּרָךְ אֶרֶץ כְּמָה
שֶׁנֶּאֱמַר וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע
אֱלֹהִים:

וְאֶת עַמְלָנוּ אֵלּוּ הַבְּנִים כְּמָה שֶׁנֶּאֱמַר כָּל
הַבֵּן הַיְלֹוֹד הַיְאָרָה תִשְׁלִיכוּהוּ וְכָל הַבַּת
תַחֲנוּן: וְאֶת לַחֲצֵנוּ זֶה הַדַּחֲק כְּמָה שֶׁנֶּאֱמַר
וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים
אֹתָם:

וַיּוֹצֵאנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרוּעַ
נְטוּיָה וּבְמַרְא גְדוֹל וּבְאֹתוֹת וּבְמוֹפְתִים:
וַיּוֹצֵאנוּ יְהוָה מִמִּצְרַיִם לֹא עַל יְדֵי מַלְאָךְ
וְלֹא עַל יְדֵי שְׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ אֶלֶּא
הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר
וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה וְהַכִּיתִי
כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה
וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֲנִי
יְהוָה: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא
מַלְאָךְ, וְהַכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲנִי
וְלֹא שְׂרָף, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה
שְׁפָטִים אֲנִי וְלֹא הַשְׁלִיחַ, אֲנִי יְהוָה, אֲנִי
הוּא וְלֹא אַחֵר.

⁷¹ This was also the intent of pharaoh with his decree [of harsh labor]. [In order to counter God's blessing to Avraham "I will greatly bless you and greatly increase your offspring" (Berashis 22:17)]

⁷² That they (children) are the strength of a man, as the verse says: "[you are] my strength and the first of my vigor." (Berashis 49:3). And as our sages explained: What is that which is the work of the hands of a man, I would say it is his sons and daughters.

⁷³ The word **לחץ** (oppression) can be used about physically forcing, or about coercing and pressuring [someone] into doing something, and this is often called **רוחק**. And in this case it means the second [usage of the word]. It wasn't enough [for the Egyptians] that they made them work, but they also didn't give them rest from their work, as the verse says: "And the taskmasters pressed them." (Shemos 5:13).

"With a strong hand"; this is the pestilence, as it says: "Behold, the hand of Hashem will be on your livestock in the field, on the horses, the donkeys, the camels, the herds, and the flocks, a very severe pestilence." "And an outstretched arm"; this is the sword, as it says: "And his sword was drawn in his hand stretched⁷⁴ over Jerusalem." "And with great revelation"; This is the revelation of the Divine Presence,⁷⁵ as it says: "Has any God tried to come and take for himself a nation from within [another] nation, with trials, with signs and with wonders, with war, and with a strong hand, and with an outstretched arm, and with great revelations, like all that Hashem their God did for them in Egypt, before your eyes." "And with signs"; this is the staff, as it says: "Take in your hand, that which you do with it signs." "And wonders"; this is the blood,⁷⁶ as it says: "And I will give wonders in the heavens and on earth."

בְּיַד חֲזָקָה זֶה הַדָּבָר כְּמָה שֶׁנֶּאֱמַר הִנֵּה יָד
 יְהוָה הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים
 בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן דָּבָר כְּבֵד
 מְאֹד: וּבְזֶרַע נְטוּיָה זֶה הַחֶרֶב כְּמָה שֶׁנֶּאֱמַר
 וַתִּרְבּוּ שְׁלוֹפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם,
 וּבְמִרְא גְדֹל זֶה גְלוּי שְׂכִינָה כְּמָה שֶׁנֶּאֱמַר אוֹ
 הִנֵּסָה אֱלֹהִים לְבֹא לְקַחַת לוֹ גּוֹי מִקְרִיב גּוֹי
 בְּמִסַּת בְּאֵתָת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד
 חֲזָקָה וּבְזֶרַע נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כָּכֵל
 אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם
 לְעֵינֶיךָ: וּבְאֵתוֹת זֶה הַמַּטֵּה כְּמָה שֶׁנֶּאֱמַר
 וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בוֹ
 אֵת הָאֵתָת: וּבְמוֹפְתִים זֶה הַדָּם כְּמָה שֶׁנֶּאֱמַר
 וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ

When saying [the following words] "blood, and fire and columns of smoke", spill three times [from your cup of wine], but don't dip with your finger to spill [wine], rather [do it] with the cup itself, into a broken vessel.

(Have intention that the cup is the aspect of malchus (kingship), and the spilling, which is from the wine that has in it the aspects of anger and indignation, is by means of the power of bina (understanding), into the broken vessel, which is the aspect of klipah that is called cursed.⁷⁷)

Blood, and fire, and columns of smoke.

דָּם וְאֵשׁ וְתַמְרוֹת עֶשֶׂן:

⁷⁴ We find the term "נטויה" (outstretched) regarding a plague by the sword. And this [sword in the verse] is the sword that [God] killed the firstborn with.

⁷⁵ This is the revelation [of the divine presence] at night by the time of the plague of the firstborn, and by the redemption of the Jews.

⁷⁶ Most of the commentators explain that this is referring to the first of the ten plagues, which are counted below. However Kol Bo explains that this is not [talking about] the plague of the Nile [turning to blood], but is [talking about] when the water turned to blood on dry land when [Moshe] was making signs for the nation, and by means of this sign all of the Jews believed in him.

⁷⁷ It is not the way of the Alter Rebbe to explain in his siddur what one should have intention for. And that which he explains over here, it seems to me he was forced to do it. The AriZal says that we don't bless on a cup of punishment; and in the book Pesach Meuvin it is written that one should spill out the remaining wine and rinse the cup, because we mentioned the plagues on it. And in Darke Moshe we see that the sixteen times that we spill, they correspond to the sword of the Holy one blessed be He, meaning the angel of death who takes vengeance. And to avoid all we just said, one needs to have intention that the punishment, the anger and the indignation is on the wine that he spilled into the broken vessel, and what remains in the cup is wine that causes joy.

Another explanation: "With a strong hand"; [means] two [plagues]. "And an outstretched arm"; [another] two. "And with great revelation"; [another] two. "And with signs"; [another] two. "And wonders"; [another] two.⁷⁸

These are the ten plagues that the Holy One blessed be He brought on Egypt. And they are:

When saying the ten plagues [and the three abbreviations], spill each time from the cup, as brought above. (And have intention, [also] as brought above).

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

Rabbi Yehudah gave them acronyms.⁷⁹
DeTzaCh. AdaSh. BeACha V.

דָּם, צְפַרְדֵּעַ, בְּנִימִים, עָרוֹב, דְּבַר, שְׁחִין, בְּרָד, אַרְבֵּה, חֲשֵׁךְ, מַכַּת בְּכוֹרוֹת:

**רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:
דְּצ"ף, עַד"ש, בְּאַח"ב:⁸⁰**

That [wine] which remains in the cup (which has become the aspect of wine that causes joy) is not to be spilled, but add wine [to refill it].

Rabbi Yossi the Galilian said: From where can you say that the Egyptians were struck by ten plagues in Egypt, and were struck by fifty plagues at the sea. About Egypt what does it say: "The magicians said to pharaoh 'this is the finger of God.'"⁸¹ And at the sea what does it say: "And Israel saw the great hand that Hashem dealt to Egypt, and the nation feared Hashem, and they believed in Hashem and in Moshe His servant." How many were they struck with by the finger? Ten Plagues. Now you can say: In Egypt they were struck with ten plagues, and at the sea they were struck with fifty plagues.

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר מִנֵּינן אֶתְּהָ אוֹמֵר שְׁלָקוּ הַמְצָרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חַמְשִׁים מַכּוֹת, בְּמִצְרַיִם מָה הוּא אוֹמֵר וַיֹּאמְרוּ הַחֲרֻטְמִים אֶל פְּרַעֲהוּ אֶצְבַּע אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת יְהוָה וַיִּאֲמִינוּ בַּיהוָה וּבַמִּשֶׁה עַבְדּוֹ: כַּמָּה לָקוּ בְּאֶצְבַּע עֶשֶׂר מַכּוֹת, אֲמור מֵעַתָּה בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת, וְעַל הַיָּם לָקוּ חַמְשִׁים מַכּוֹת:

⁷⁸ The first three parts of the verse each indicate two plagues with two words, while the last two use a plural word to indicate two plagues each.

⁷⁹ [These where] to remember the order of the plagues, [and this is needed] because in Tehillim (78:44-51 and 105:28-36) it is not brought in this order. And if you will say [the rule that] there is no sequential order in the Torah, then this is why he came to let us know their order!

⁸⁰ These pronunciation marks [used here in Rabbi Yehudah's acronyms] and the same in every version [of the Haggadah] that I have seen. And I have not yet found a reason to do it especially like this.

⁸¹ Even though they said it about the plague of lice, nevertheless, the simple meaning of this verse is, that from this [plague] the magicians realized that all the plagues are the finger of God.

Rabbi Eliezer said: From where [do we know] that every plague that the Holy One blessed be He brought on the Egyptians in Egypt was [made] of four plagues?⁸² As it says: "He sent to them his fierce anger, fury, and indignation, and trouble, an envoy of evil angels." Fury is one. Indignation is two. Trouble is three. An envoy of evil angels is four. Now you can say: In Egypt they were struck by forty plagues, and at the sea they were struck with two hundred plagues.

Rabbi Akiva said: From where [do we know] that every plague that the Holy One blessed be He brought on the Egyptians in Egypt was [made] of five plagues?⁸³ As it says: "He sent to them his fierce anger, fury, and indignation, and trouble, an envoy of evil angels." Fierce anger is one. Fury is two. Indignation is three. Trouble is four. An envoy of evil angels is five. Now you can say: In Egypt they were struck by fifty plagues,⁸⁴ and at the sea they were struck with two hundred and fifty plagues.

How many good favors of the omnipresent are to us!

Don't interrupt the saying of the fourteen Dayenu

If He had taken us out from Egypt, but had not done judgment with them, it would have been enough.

If He had done judgment with them, but had not done so with their gods, it would have been enough.

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

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

כמה מעלות טובות למקום עלינו:

אלו הוציאנו ממצרים ולא עשה בהם שפטים דיינו:

אלו עשה בהם שפטים ולא עשה באלהיהם דיינו:

⁸² At first glance the word "in Egypt" is not exact. We see that also the plagues on the sea were made up of four (or five) plagues, like it says at the end [of this paragraph]. And perhaps it is written because the verse that we learn it from is about the plagues in Egypt, [which would make it] exact.

⁸³ And it is possible to say that Rabbi Yossi the Galilian doesn't argue with them, just like Rabbi Eliezer and Rabbi Akiva don't argue with him. [Meaning that Rabbi Eliezer and Rabbi Akiva just add on to what Rabbi Yossi said, dividing each plague as is explained in footnote 85 below, while Rabbi Yossi seemingly doesn't hold with this division. However, it is possible that he is in agreement with such a division but he only mentions the general ten plagues.]

⁸⁴ All of them are of the ten types that descended onto Egypt, and by the sea [(or also in Egypt according to Rabbi Akiva and Rabbi Eliezer) each type (plague)] was divided into many subtypes, [all of them variations of the same general theme from one of the ten plagues]. And if so, there is no argument with what is written in Avos DeRabbi Nasan (ch.33) that: Ten plagues were brought on the Egyptians by the sea.

If He had done so with their gods, but had not killed their firstborn, it would have been enough.⁸⁵

If He had killed their firstborn, but had not given us their money, it would have been enough.

If He had given us their money, but had not split the sea for us,⁸⁶ it would have been enough.

If He had split the sea for us, but had not passed us inside it on dry land,⁸⁷ it would have been enough.

If He had passed us inside it on dry land, but had not drowned our foes in it, it would have been enough.

If He had drowned our foes in it, but had not provided our needs in the desert for forty years,⁸⁸ it would have been enough.

If He had provided our needs in the desert for forty years, but had not fed us the manna, it would have been enough.

If He had fed us the manna, but had not given us the Shabbos, it would have been enough.

If He had given us the Shabbos, but had not brought us before mount Sinai, it would have been enough.

If He had brought us before mount Sinai, but had not given us the Torah,⁸⁹ it would have been enough.

אֱלוֹ עֲשָׂה בְּאֱלֹהֵיהֶם וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם
דִּינֵנו:

אֱלוֹ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת
מְמוֹנָם דִּינֵנו:

אֱלוֹ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת
הַיָּם דִּינֵנו:

אֱלוֹ קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ
בְּחֶרֶבָה דִּינֵנו:

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה וְלֹא שָׁקַע צָרְנוֹ
בְּתוֹכוֹ דִּינֵנו:

אֱלוֹ שָׁקַע צָרְנוֹ בְּתוֹכוֹ וְלֹא סִפֵּק צָרְכֵנוּ
בְּמִדְבָּר אַרְבָּעִים שָׁנָה דִּינֵנו:

אֱלוֹ סִפֵּק צָרְכֵנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְלֹא
הֶאֱכִילָנוּ אֶת הַמָּן דִּינֵנו:

אֱלוֹ הֶאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת
הַשַּׁבָּת דִּינֵנו:

אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת וְלֹא קָרַבְנוּ לְפָנֵי הָרַ
סִינֵי דִינֵנו:

אֱלוֹ קָרַבְנוּ לְפָנֵי הָרַ סִינֵי וְלֹא נָתַן לָנוּ אֶת
הַתּוֹרָה דִּינֵנו:

⁸⁵ This needs examination, as it is not according to the order of events. As it says: "I will strike every firstborn... and with all the gods of Egypt I will do judgments" (Shemos 12:12). And also: "Hashem struck every firstborn... and every firstborn cattle" (which the Egyptians worshiped) [To resolve this, the verse can be read:] "I will strike all the firstborn... and [this causes that] with all the gods of Egypt I will do judgments" and the second verse [can also be read] this way. But the [actual] time of the judgments [against the gods] was before the killing of the firstborn. This is also how it is understood by the Mechilta: "and every firstborn cattle" [was killed first] so that they couldn't say, "our idols are punishing us."

⁸⁶ Then God wouldn't have commanded us to return and to camp by the sea and to wait for pharaoh, And He wouldn't have hardened pharaoh's heart to chase after them, because all this was done for the sake of the miracle of the splitting of the sea. [Without all of this] it would have been enough.

⁸⁷ But in a bit of water or mud, it would have been enough.

⁸⁸ Meaning, we could have bought our needs from merchants of other nations, as it says in the Gemora.

⁸⁹ About [being before mount Sinai] we say, "Behold, Hashem our God showed us his glory and his greatness" (Devarim 5:21). And in the text of the Musaf of Rosh Hashanah, "You revealed yourself in a cloud of glory on mount Sinai." [This revelation without the giving of the Torah,] it would have been enough.

Or one could [also] say, If He had brought us before mount Sinai and let us hear the ten commandments, but had not given us the Torah afterwards, meaning the Tablets, the Torah, and the Mitzvot, it would have been enough.

If He had given us the Torah, but had not taken us in to the land of Israel, it would have been enough.

If He had taken us in to the land of Israel, but had not built for us the chosen house, it would have been enough.⁹⁰

How much more so [we must be grateful for the] doubled and redoubled goodness the omnipresent did for us. That he took us out of Egypt. And did judgment with them. And with their gods. And killed their firstborn. And gave us their money. And split the sea for us. And passed us inside it on dry land. And drowned our foes in it. And provided our needs for forty years in the desert. And fed us the manna. And gave to us the Shabbos. And brought us before mount Sinai. And gave to us the Torah. And brought us in to the land of Israel. And built for us the chosen house to atone for all our sins.

Rabban Gamliel would say: Whoever doesn't say⁹¹ these three things of Pesach doesn't fulfill his obligation,⁹² and they are: Pesach, Matzah, and Maror.

The Pesach that our fathers would eat in the time that the Beis Hamikdash stood, what was it due to? It was due to [the fact] that the omnipresent passed over the houses of our fathers in Egypt. As it says: "You shall say, it is a Pesach offering to Hashem, that he passed over the houses of the sons of Israel in Egypt when he struck the Egyptians and saved our houses, and the nation arose and prostrated themselves."

אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל דיינו:

אלו הכניסנו לארץ ישראל ולא בנה לנו את בית הבחירה דיינו:

על אחת כמה וכמה טובה כפולה ומכפלת למקום עלינו, שהוציאנו ממצרים, ועשה בהם שפטים, ועשה באלהיהם, והרג את בכוריהם, ונתן לנו את ממונם, וקרע לנו את הים, והעבירנו בתוכו בחרבה, ושקע צרנו בתוכו, וספק צרכנו במדבר ארבעים שנה, והאכילנו את המן, ונתן לנו את השבת, וקרננו לפני הר סיני, ונתן לנו את התורה, והכניסנו לארץ ישראל, ובנה לנו את בית הבחירה לכפר על כל עונותינו.

רבן גמליאל היה אומר כל שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו, ואלו הן: פסח, מצה, ומרור:

פסח שהיו אבותינו אוכלים בזמן שבת המקדש קים על שום מה, על שום שפסח המקום על בתי אבותינו במצרים, שנאמר ואמרתם זבח פסח הוא ליהוה אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים ואת בתינו הציל ויקד העם וישתחוו:

⁹⁰ [Many commentators speak about the fifteen Dayenu,] and we see that according to our version there are only fourteen of them. And it is possible to say that this [number fifteen] is referring to the favors that are in the Dayenu. [Each verse contains one favor and this last verse contains two.]

⁹¹ [Meaning: whoever] doesn't explain their reasons.

⁹² [He doesn't fulfill his obligation] like he should, but he does fulfill it from the Torah.

The custom of the house of the Rebbe. To hold the second and the third matzos (by means of the cloth that is on them) [for just the first line,] until “על שום” (It is due to).

Take the broken piece [of matzah] in your hand, and say:

This matzah that we eat, what is it due to? It is due to [the fact] that there wasn't enough [time] for the dough of our fathers to leaven, before the King⁹³ of the kings of kings was revealed to them and redeemed them.⁹⁴ As it says: “They baked the dough that they took out from Egypt into cakes of matzah because it was unleavened, for they were driven from Egypt and were not able to delay, and also [other] rations were not made for them.”

מִצָּה זוֹ שְׁאַנּוּ אוֹכְלִים עַל שׁוּם מֵהָ, עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֻקַּת שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאֹלָם, שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת כִּי לֹא חָמֵץ כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה וְגַם צִדָּה לֹא עָשׂוּ לָהֶם:

The custom of the house of the Rebbe. To place his hands on the [bitter herbs] used for Maror and Korech [with one hand on each one of them]. Take the maror in your hand, and say:

This maror that we eat, what is it due to? It is due to the Egyptians embittering our fathers' lives in Egypt. As it says: “And they Embittered their lives with hard work, with mortar and with bricks and with all the work of the field; all their works that they were made to work in them were crushing [works].”

מְרוּר זֶה שְׁאַנּוּ אוֹכְלִים עַל שׁוּם מֵהָ, עַל שׁוּם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר וַיִּמְרָרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בַּחֲמֹר וּבִלְבָנִים וּבְכָל עֲבוֹדָה בְּשִׂדָּה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרֶךְ:

In every generation⁹⁵ a person is obligated to see himself as if he came out from Egypt. As it says: “And tell over to your son on that day saying, it is for the sake of this that Hashem did for me⁹⁶ in my going out from Egypt.” It was not our fathers alone that the Holy One blessed be He redeemed from Egypt, rather even we were redeemed with them. As it says: “And we were taken out from there, in order to bring us and give to us the land that He promised to our fathers.”

בְּכָל דּוֹר וְדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: לֹא אֶת אֲבוֹתֵינוּ בְּלִבָּד גְּאֹל הַקְּדוֹשׁ בְּרוּךְ הוּא מִמִּצְרַיִם אֲלֵא אַף אוֹתָנוּ גְּאֹל עִמָּהֶם, שֶׁנֶּאֱמַר וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֶתֵּנוּ לְאֶרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

⁹³ The King - God. Of the kings - ministering angels of the nations. Of kings - who are in this physical world.

⁹⁴ In the Mishnah (in Pesachim) it is written in brief: It is due to [the fact] that He redeemed our fathers in Egypt. And the Haggadah explains and expounds on this: It is due to [the fact] that He redeemed [us] and to the way of the redemption; that it was with so much haste until “there wasn't enough [time] etc.” And this is the only way to understand why the redemption of our fathers [results in] an obligation to eat matzos. Or one could [also] say, that the redemption itself and the way it [happened] are really one thing, according to what is written in various [holy] books. That if the Jews remained another moment in Egypt, they could never have been redeemed.

⁹⁵ [In every generation] and in every day... [To see himself] as if he went out from Egypt today. (Tanya 47)

⁹⁶ Even many generations after the going out from Egypt. Still, “that day” needs to have been for my sake.

The custom of the house of the Rebbe. To lift the cup and hold it until “ונאמר לפניו הללויה” (and let us say before you, praised be God) [at the end of this paragraph], then to replace it on the table and to lift it again at the start of the blessing “אשר גאלנו” (who redeemed us).

Cover the matzah (see note 59) and lift up the cup, then hold [the cup] in your hand until the end of the blessing “גאלנו אשר” (who redeemed us).

Therefore we are obligated to thank, to acclaim, to praise, to glorify, to exalt, to adore, to bless, to elevate, and to honor; to the one who did for our fathers and for us all of these miracles. [Who] took us out from slavery to freedom, from sorrow to joy, from mourning to holiday, and from darkness to great light, and from bondage to redemption, and let us say before you, praised be God.

Praise God,⁹⁷ offer praise you servants of Hashem, praise the name Hashem. The name Hashem will be blessed from now until forever. From the rising of the sun to its setting, the name Hashem is praised. Hashem is high above all the nations; his glory is over the heavens. Who is like Hashem our God who dwells on high. [He] looks down so low to the heavens and the earth. He raises the poor from the dust and lifts the destitute from the dunghill. To seat them with nobles, with the nobles of his people. He transforms a barren woman into a household, into a joyful mother of children, praised be God.

When Israel went out of Egypt, the house of Yaakov from a nation of foreign speech. Yehuda became his holy ones, Israel his domain. The sea saw and fled, the Jordan turned backward. The mountains skipped likes rams, the hills like young sheep. What is with you sea that you flee, Jordan that you turn backwards; mountains that you skip like rams, hills like young sheep? [We do so] before the master, the creator of the earth, before the God of Yaakov. He who turns the rock into a pool of water, a flint-stone into a fountain of water.

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח
לְפָאֵר לְרוֹמֵם לְהַדְר לְבָרֵךְ לְעֲלֶה וּלְקַלֵּם,
לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים
הָאֵלֹהִים הוֹצִיאָנוּ מֵעֲבָדוֹת לְחַרּוֹת, מִיָּגוֹן
לְשִׂמְחָה, וּמֵאֲפֵלֶה לְיוֹם טוֹב, וּמֵאֲפֵלֶה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגֵאֲלָהּ, וְנֹאמֵר לְפָנֶיךָ
הַלְלוּיָהּ:

א הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת שֵׁם
יְהוָה: ב יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד
עוֹלָם: ג מִמְזֻרַח שֶׁשֶׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם
יְהוָה: ד רַם עַל כָּל גּוֹיִם יְהוָה עַל הַשָּׁמַיִם
כְּבוֹדוֹ: ה מִי כִּי־הוּא אֱלֹהֵינוּ הַמְּגַבִּיחַ לְשַׁבַּת:
ו הַמְּשַׁפְּלִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ: ז מְקַיְמֵי
מַעֲפָר דָּל מֵאֲשַׁפֵּת יָרִים אֶבְיוֹן: ח לְהוֹשִׁיבֵי
עַם נְדִיבִים עִם נְדִיבֵי עַמּוֹ: ט מוֹשִׁיבֵי עֵקֶרֶת
הַבַּיִת אִם הַבָּנִים שִׂמְחָה הַלְלוּיָהּ:

א בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם
לֵעָז: ב הִיִּתָּה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל
מִמְשָׁלוֹתָיו: ג הַיָּם רָאָה וַיִּנָּס הַיַּרְדֵּן יָסַב
לְאַחֹר: ד הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי
צֹאן: ה מָה לָּךְ הַיָּם כִּי תִנּוֹס הַיַּרְדֵּן תִּסַּב
לְאַחֹר: ו הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת
כְּבָנֵי צֹאן: ז מִלְּפָנֶיךָ אֲדוֹן חוֹלֵי אָרֶץ מִלְּפָנֶיךָ
אֱלֹהֵי יַעֲקֹב: ח הַהֶפְכִי הַצּוּר אֶגֶם מִיָּם
חֲלָמִישׁ לְמַעֲיָנוּ מִיָּם:

⁹⁷ [These two paragraphs are the first two of Hallel, and it continues after the meal.] We don't bless on this saying of the Hallel because the meal is an interruption. Even though the mitzvah is to read the Hallel standing, this night we read it sitting as this is the way of freedom.

Blessed are you Hashem, our God, King of the world,⁹⁸ who redeemed us⁹⁹ and redeemed our fathers from Egypt and let us reach this night, to eat on it matzah and maror. So Hashem our God and God of our fathers, let us reach to other coming festivals and pilgrimages¹⁰⁰ in peace, with joy in the building of your city and rejoicing in your service, and there we will eat from the sacrifices and from the Pesach offerings (at the end of Shabbos substitute from the Pesach offerings and from the sacrifices¹⁰¹) whose blood will reach to the wall of your altar for your acceptance, and we will give thanks to you with a new song for our redemption and for the deliverance of our souls. Blessed are you Hashem, who redeemed Israel.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעָנוּ לְלֵילָה זֶה לְאֶכֶל בּוֹ מַצָּה וּמְרוֹר, בֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעָנוּ לְמוֹעֲדִים וְלְרִגְלִים אַחֲרַיִם הַבָּאִים לְקִרְאָתְנוּ לְשֵׁלוֹם שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשָׂשִׂים בְּעִבּוּדְךָ וְנֹאכֵל שֵׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים (בְּמוֹצָאֵי שַׁבַּת מִן הַפְּסָחִים וּמִן הַזִּבְחִים) אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתְנוּ וְעַל פְּדוּת נַפְשָׁנוּ: בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל:

[Say the following] blessing,¹⁰² then drink [the second cup] while reclining [to the left].

Blessed are you Hashem, our God, King of the world, who creates fruit of the vine. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

Rachtzah

[When washing for bread, your hands should be free from anything that could separate between them and the water (like a ring) and each pouring should cover the entire hand with water. Fill the vessel while holding it in your right hand, pass it to your left hand, pour three times onto your right hand, then pass it to your right hand and pour three times onto your left hand. As you bless lift your hands, then rub them together briefly, then dry them completely.]

Now wash your hands [for matzah] and make the blessing “על נטילת ידים” (on washing of hands).

⁹⁸ This blessing is instead of the blessing “שנעשה ניסים” (who has done miracles), [which is made on most holidays, but not on Pesach].

⁹⁹ As we said before, that “If our fathers hadn’t been taken out from Egypt by the holy one blessed is he, Behold we.. would have remained slaves”. If so we [should] feel the redemption. And therefore we first [say] “who redeemed us” and then “and redeemed our fathers”, that this [redemption of our fathers] is nothing except what our fathers told us [about how it felt].

¹⁰⁰ The festivals are Rosh Hashanah and Yom Kippur, and the pilgrimages are Pesach, Shavous and Sukkos.

¹⁰¹ [Here, the word] sacrifices refer to the Chagigah (festival) offerings, [which were to be sacrificed before the Pesach offerings on the eve of Pesach]. However, if the eve of Pesach falls out to be on shabbos, then the Chagigah offerings were not brought [until after shabbos]. [Therefore, at the conclusion of shabbos we switch the order of how it is said, to agree with how it was done.]

¹⁰² We make a preceding blessing on every one of the four cups, but we don’t make an after blessing except after the last one. The reason is, because every one of the four cups is considered a mitzvah and a way of freedom within itself and isn’t exempted with the blessing on [one of the other cups].

Motzi¹⁰³

Take the matzot in the order [kohen levi yisroel,] as they are resting. The [broken] piece between the two complete ones,¹⁰⁴ and while holding in you hand¹⁰⁵ make [the following] blessing:

ברוך אתה יהוה אלהינו מלך העולם
 world, who brings forth bread from the earth.
 המוציא לחם מן הארץ:

Matzah¹⁰⁶

Don't break [anything off] of them, rather put down the third matzah from your hand,¹⁰⁷ then bless on the [broken] piece and the top [matzah] with this [following] blessing.

You should intend to exempt the eating of the korech, which is from the complete [third] matzah, and also the eating of the afikomen, with this blessing.

Since [the korech is exempted with this blessing] you should be careful not to speak about things not relating to the meal between [this blessing and the eating of the korech].

ברוך אתה יהוה אלהינו מלך העולם אֲשֶׁר
 world, who has sanctified us with his commandments
 and commanded us about the eating of matzah. קְדָשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

The custom of the house of the Rebbe. Not to dip [the matzah] into salt because we cherish the mitzvah [and] don't want it to be mixed with any other taste.

Now break off a Kezayis from each [of the two matzot that are in your hand]¹⁰⁸ and eat them together ([put them] into your mouth at the same time¹⁰⁹) while reclining.

¹⁰³ First [we do] Motzi and afterwards Matzah, because of [the rule:] "[with] a frequent [act] and a not [so] frequent [act], the frequent [act] comes first." And [also], it is fitting to first bless the Holy One blessed be He that he brings out bread from the ground, and [only] afterwards to bless on the matzah, which is used for the mitzvah.

¹⁰⁴ Just like on other holidays, [on Pesach] there is an obligation to break [bread] with two loaves, and we add to them a [broken] piece of matzah because [it needs to be] **לחם עני** (poor bread).

¹⁰⁵ Because everything that you bless on [in order] to eat it, needs to be held in your right [hand, at the time] when you make the blessing. Some [authorities] say that the blessing **המוציא** (who bring out [bread from the ground]) is [said] on the unbroken [matzah], and the blessing **על אכילת מצה** (about the eating of matzah) is [said] on the [broken] piece; other [authorities] say the opposite. To fulfill [the opinions of] both of them, we take both [types of matzah] in our hand [for each blessing].

¹⁰⁶ Also nowadays [matzah] is [still a mitzvah] from the Torah, (Pesachim 120a) and [it is also a mitzvah] for both men and women. (Pesachim 43b)

¹⁰⁷ Even though you intend to exempt the eating of the third matzah (by korech) with this blessing [you still drop it]. It seems to me [we drop it] so you won't make a mistake and break also the third matzah, like we find by the [hiding of the] afikomen.

¹⁰⁸ Because the eating of matzah needs to be with a kezayis, and some say [this kezayis] is from the first matzah, and others say [this kezayis] is from the second matzah. (See note 107)

¹⁰⁹ The reason is, so not to have a disruption between the blessing on and the eating of the correct kezayis.

Maror¹¹⁰

Before you dip, [you should] soften the charoses with wine.

Now take a kezayis of maror and dip it in charoses,¹¹¹ then shake off the charoses in order not to nullify the bitter taste,¹¹² and make the [following] blessing.

With this blessing, have intent to also exempt the maror that is in korech.

Blessed are you Hashem, our God, King of the world, who has sanctified us with his commandments and commanded us about the eating of maror. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Eat [the maror] without reclining.

Korech¹¹³

Only the chazeres is dipped into charoses but not the matzah.

The custom of the house of the Rebbe. To be particular and careful to [avoid] wet matzah. [So] instead of dipping, they would put a bit of dry charoses on the chazeres and then to shake it off afterwards.

Now take the third matzah, and a kezayis of chazeres which is dipped in charoses. Then [put them] together in a sandwich and say [the following]:

This is what Hillel did in the time the Bais Hamikdash was standing; it would be a sandwich of the Pesach offering, matzah, and maror and he would eat it [all] together. As it says: "they should eat it with matzah and maror." כֵּן עָשָׂה הִלֵּל בְּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם הָיָה בּוֹרֵךְ פֶּסַח מִצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, כְּמוֹ שֶׁנֶּאֱמַר עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ:

Now eat them together while reclining.

¹¹⁰ Nowadays since there is no Pesach [offering, maror] is only [a mitzvah] from the rabbis. Also women are obligated in [eating maror], like [all] others mitzvos of this night.

¹¹¹ We don't mention maror [in the Torah], except in [the verse]: "they made their lives bitter with harsh labor", and while harsh labor is bitter for a person, it is not complete bitterness. Therefore we make a remembrance for the cement, as there is nothing that is harsher than working with cement.

¹¹² We don't dip the entire kezayis [of maror] into the charoses, because now we don't find (a type of worm) in the maror as there was in the time of the Gemora. And we [also] don't dip [the maror] into charoses except as a remembrance for the cement, and [therefore] it is better not to dip the entire [piece of maror] in order that the bitterness of the taste won't become nullified.

¹¹³ [According] to the opinion of Hillel the Elder: In the time that there was a Pesach [offering] one doesn't fulfill his obligation except with a sandwich of the Pesach [offering], matzah, and maror, eaten together. In the time when there is no Pesach [offering], you don't fulfill your obligation [to eat] matzah unless you eat it by itself, and you don't fulfill your obligation to eat maror unless you make it into a sandwich with matzah and eat them together. The result is, that nowadays you are obligated [from the rabbis to eat] matzah twice, according to Hillel. The law was not [clearly] decided, to be like Hillel or like his friends [who argue with him], and so we need to fulfill [our obligation according] to both of them.

Shulchan Orech

Our customs [for the meal]. We eat without reclining. We start, on both [seder] nights, with the eating of the betzah (which is on the tray), and we dip [the egg] into salt water as a mourning for the destruction of the Bais Hamikdash; since at the time it was standing we were able to sacrifice and eat the Pesach [offering, and now we are unable to].

We are very careful to [avoid] wet matzah. Therefore, the matzah that is on the table should be covered [with something waterproof, in case some] water might fall on them. [Also,] before pouring water or [other] liquids that have water mixed with them, into a cup or a plate, check that there are no crumbs of matzah in the vessel. [Even by the washing of your fingers for] mayim achronim (after the meal, just before berach) we don't pass our fingers over our lips.¹¹⁴

Starting from the morning of erev Pesach until after the korech of the second seder, we don't eat any of the ingredients of the charoses or the maror.

Now eat and drink in order [to satisfy] your needs,¹¹⁵ and you are allowed to drink wine [now], between the second and third [of the four] cups.

Tzafun

The custom of the house of the Rebbe. To eat two kezaysim (olive bulks) [from the afikomen]. One as a remembrance for the Pesach [offering], and one as a remembrance for the matzah that was eaten with the Pesach [offering].

If this is difficult for someone then he should eat only one kezayis, and he should have in mind that [this one kezayis] is a remembrance [for whichever one of the above is correct].

Now take the Afikomen and divide it amongst all of the members of your house, [giving] to everyone a kezayis. Be careful not to drink¹¹⁶ after the afikomen.¹¹⁷ Eat it while reclining, and [make sure] to eat it before midnight.

Our custom is as the words "Be careful not to drink" imply. a) That we are careful from all drinks, even water. b) That also on the second night we need to be careful.

Berach

Now pour the third cup, and say on it birchas hamazon (the blessing [after] the meal).

¹¹⁴ [This paragraph refers] to all of the seven first days of Pesach. However, on the last day, we [have a] special [point of] making [the matzah] wet.

¹¹⁵ [From this] we understand two things. a) That you should eat as much as you need, in order that you should eat the afikomen when satisfied, since it is a remembrance to the Pesach [offering], which was eaten when satisfied. b) That you shouldn't eat more than [enough] in order [to satisfy] your needs, so that the eating of the afikomen won't be a crude eating.

¹¹⁶ At first glance, this [phrase] needs examination. a) It should have [said] to be careful not to eat after the afikomen, especially since eating is more strict than drinking. b) [It also] should have said "it is forbidden to drink" or "you shouldn't drink" after the afikomen, as it says in a the law texts; and what is the explanation "be careful not to drink"?

¹¹⁷ So that the taste of the afikomen won't become nullified.

A song of ascents. When Hashem will return the exiles of Tzion, we will have been like dreamers. Then our mouths will be filled with laughter, and our tongue with songs of joy; then they will say among to nations, "Hashem has done great things for these." Hashem has done great things for us; we a joyful. Hashem, return our exiles, as streams to dry soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying his bag of seed; he will surely return with songs of joy, carrying his sheaves.

By the sons of Korach a psalm, a song whose basic theme is the holy mountains. Hashem loves the gates of Zion more than all the dwellings of Yaakov. Glorious things are spoken of you, eternal city of God. I will remind Rahav and Babylon about My beloved; Philistia and Tyre as well as Ethiopia, "this one was born there." And to Zion will be said, "This person and that was born there;" and He, the Most High will establish it. Hashem will count in the register of people, "this one was born there;" selah. Singers as well as dancers [say], "all my inner thoughts are of you."

I will bless Hashem at all times; his praise is always in my mouth. Ultimately all is known; fear God and observe His commandments, for this is the whole purpose of man. My mouth will utter the praise of Hashem; and let all flesh bless His holy name forever. And we will bless the Lord from now to eternity. Praise the Lord.

א שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן
הֵינּוּ כְּחֹלְמִים: ב אָז יִמְלֵא שְׂחֹק פִּינוֹ
וּלְשׁוֹנֵנוּ רִנָּה אֲזַי אִמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה
לַעֲשׂוֹת עִם אֱלֹהֵי: ג הַגְּדִיל יְהוָה לַעֲשׂוֹת
עִמָּנוּ הֵינּוּ שְׂמֵחִים: ד שׁוּבָה יְהוָה אֶת
שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנִגְבִּי: ה הַזֵּרְעִים בְּדַמְעָה
בְּרִנָּה יִקְצְרוּ: ו הַלֶּחֶם יִלֶּךְ וּבִכָּה נִשְׂא מִשֶּׁן
הַזֵּרַע בָּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

א לִבְנֵי קִרְחַ מְזֻמּוֹר שִׁיר יְסוּדְתוֹ בְּהַרְרֵי
קָדְשׁ: ב אֲהֵב יְהוָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת
יַעֲקֹב: ג נִכְבְּדוֹת מְדַבֵּר בְּךָ עִיר הָאֱלֹהִים
סְלָה: ד אֲזַכִּיר רֶהֱב וּבָבֶל לִידְעֵי הַיָּדָה פְּלִשְׁתִּי
וְצוּר עִם כּוֹשׁ זֶה יֶלֶד שֵׁם: ה וּלְצִיּוֹן יִאֲמַר
אִישׁ וְאִישׁ יֶלֶד בָּהּ וְהוּא יְכוֹנְנָה עֲלֵיוֹן: ו
יְהוָה יִסְפֹּר בְּכַתּוּב עַמִּים זֶה יֶלֶד שֵׁם סְלָה: ז
וְשָׂרִים כְּחַלְלִים כָּל מַעֲיָנֵי בָךְ:

אֲבָרְכָה אֶת יְהוָה בְּכָל עֵת תָּמִיד תְּהִלְתּוֹ
בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת הָאֱלֹהִים יִרְא
וְאֶת מִצְוֹתָיו שְׂמֹר כִּי זֶה כָּל הָאָדָם: תְּהִלַּת
יְהוָה יְדַבֵּר פִּי וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד
עוֹלָם הַלְלוּיָהּ:

Before [washing] mayim achronim (lit. after [meal] waters) say this verse:

This is the portion of a wicked man from God, and the inheritance assigned to him by God.
זֶה חֵלֶק אָדָם רָשָׁע מֵאֱלֹהִים וְנַחֲלַת אִמְרוֹ
מֵאֵל:

After [washing] mayim achronim say this verse:

And he said to me: this is the table that is before Hashem.
וַיֹּדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְהוָה:

If you are blessing [after the meal] with three [or more men], the leader of the blessings says:

Gentlemen, let us come and make the blessings. **הב לן וּנְבָרִיךְ:** (בל"ז רבותי מיר וועלין בענטשין):

Those at the table respond:

May the name Hashem be blessed, from now and to eternity. **יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:**

The leader of the blessings [repeats the above, then] says:

With your permission our teachers, masters and rebbes, let us bless (with 10 men [add] our God) that we have eaten of his [goods]. **בְּרָשׁוֹת מְרַנֵּן וּרְבֵנָן וְרַבּוֹתֵי נְבָרָךְ (במנין אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלֹ:**

Those at the table respond:

Blessed is he (with 10 men [add] our God) that we have eaten of his [goods] and by his goodness we live. **בְּרוּךְ (במנין אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלֹ וּבִטְבוֹ חַיֵּינוּ:**

[The leader of the blessing repeats the above, then everyone begins to bless:]

Blessed are You Hashem our God, king of the world, who in His goodness provides sustenance for the entire world with grace, with kindness and mercy. He gives food to all flesh, for His kindness is everlasting. Through His continuous great goodness to us we do not lack [food], and may we never lack food, for the sake of His great name. For he is a benevolent God and provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it says: You open Your hand and satisfy the desire of every living thing. Blessed are You Hashem, who provides food for all.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּה וְאֵת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֶסֶד: וּבְטוֹבוֹ הַגְּדוֹל עִמָּנוּ תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסַר לָנוּ מִזֶּה לְעוֹלָם וְעַד: בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זֶן וּמִפְרִנָּס לְכָל וּמִטִּיב לְכָל וּמַכִּין מִזֶּה לְכָל בְּרִיּוֹתָיו אֲשֶׁר בְּרָא כְּאִמּוֹר פּוֹתַח אֵת יָדְךָ וּמִשְׂבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ אַתָּה יְהוָה הַזֶּה אֵת הַכֹּל.

We give thanks to You Hashem our God, for having inherited to our fathers a precious, good and spacious land; for having us taken out, Hashem our God, from the land of Egypt and redeemed us from the house of bondage; for You covenant, which you have sealed in our flesh; for Your Torah, which You have taught us; for You statutes, which You have made known to us; for the life, favor and kindness, which you have bestowed upon us; and for the food we eat, with which You constantly feed and sustain us every day, at all times, and at every hour.

נֹדֶה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנַּחֲלָתָ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֹבָה וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׂרָנוּ וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחִוַּנְתָּנוּ וְעַל אֲכִילַת מִזֶּה שֶׁאַתָּה זֶן וּמִפְרִנָּס אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שְׁעָה:

For all this, Hashem our God, we give thanks to you and bless you. May Your name be blessed by the mouth of every living being, constantly and forever. As it written "When you eaten and are satiated, you shall bless Hashem your God for the good land which he has given you." Blessed are You Hashem, for the land and for the sustenance.

Have mercy, Hashem our God, upon Israel Your people, upon Jerusalem Your city, upon Tzion the abode of your glory, upon the kingship of the house of Dovid Your anointed, and upon the great and holy House over which Your Name was proclaimed. Our God, our Father, tend us (on Shabbos [substitute with] our Shepherd), nourish us, sustain us, feed us and provide us with plenty, and speedily, Hashem our God, grant us relief from all our afflictions. Hashem our God, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may never be shamed or disgraced.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תְּמִיד לְעוֹלָם וָעֶד: כְּפִתּוּב וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתְּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ: בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל הַמְּזוּן:

רַחֵם יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ רַעֲנוּ (בשבת רוענו) זִוְנֵנוּ פְּרִנְסָנוּ וְכִלְכַּלְנוּ וְהַרְוִיחֵנוּ וְהַרְוַח לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ: וְנָא אֵל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לֹא לַיָּדִי מִתַּנַּת בָּשָׂר וְדָם וְלֹא לַיָּדִי הַלְּוֹאֲתָם כִּי אִם לַיָּדֶךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה שְׁלֹא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

On Shabbos [add the following paragraph]:

May it please You, Hashem our God, to strengthen us through Your mitzvos, and through the mitzvah of the seventh day, this great and holy Shabbos. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your good will, Hashem our God, bestow upon us tranquility, that there shall be no distress, sadness or sorrow on the day of rest. Hashem our God, let us see the consolation of Tzion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of deliverance and the Master of consolation.

רַצָּה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁבֶת בּוֹ וְלִנְוַח בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ, וּבְרְצוֹנָךְ הַנִּיחַ לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתֵנוּ, וְהַרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ, וּבְבִנְיַן יְרוּשָׁלַם עִיר קְדוֹשְׁךָ כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנְּחֻמוֹת:

Our God and God of our fathers, may there ascend, come and reach, be seen, accepted, and heard, recalled and remembered before you, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Moshiach the son of Dovid Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of the Festival of Matzos. (on the festival days [add] On this holy Festival day.) Remember us on this [day], Lord our God, for good; be mindful of us on this [day] of good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

And rebuild Jerusalem the holy city speedily in our days. Blessed are You Hashem, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You Hashem our God, king of the world, benevolent God, our Father, our King, our Strength, our Creator, our Redeemer, our Maker, our Holy One, the Holy one of Yaakov, our Shepherd, the Shepherd of Yisrael, the King who is good and does good to all, each and every day. He has done good for us, He does good for us and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, rescue and success, blessing and deliverance, consolation, livelihood and sustenance, compassion, life, peace and all goodness; and may He never cause us to lack any good.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיָּבֵא, וַיִּגִיעַ וַיִּרְאֶה וַיִּרְצֶה, וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר, וַזְכֹּרֵנוּ וּפְקֻדוֹתֵינוּ, וַזְכֹּרוֹן אֲבוֹתֵינוּ, וַזְכֹּרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וַזְכֹּרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וַזְכֹּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה, לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים טוֹבִים וּלְשָׁלוֹם, בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, (בַּיּוֹם הַחַג בְּיוֹם טוֹב מְקָרָא קִדֵּשׁ הַזֶּה), זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים: וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלָךְ חַנּוּן וּרְחוּם אַתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקִּדֵּשׁ בְּמַהֲרָה בְּיָמֵינוּ, בְּרוּךְ אַתָּה יְהוָה בְּנֵה בְרַחֲמֵינוּ יְרוּשָׁלַם, אָמֵן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלָךְ הָעוֹלָם הָאֵל, אֲבִינוּ מְלַפְנוּ, אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלָנוּ יּוֹצְרָנוּ, קְדוֹשָׁנוּ קְדוּשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמְּלָךְ הַטוֹב וְהַמְּטִיב לְכָל שְׂבָבָל יוֹם וַיּוֹם, הוּא הַטִּיב לָנוּ, הוּא מְטִיב לָנוּ, הוּא יִיטִיב לָנוּ, הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יִגְמְלָנוּ לְעַד, לַחַן וּלְחֶסֶד וּלְרַחֲמִים, וּלְרוּחַ הַצֵּלָה וְהַצֵּלָחָה, בְּרַכָּה וַיְשׁוּעָה, נְחֻמָּה פְּרֻנְסָה וְכֻלְפָּלָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב וּמְכָל טוֹב לְעוֹלָם עַל יְחַסְרָנוּ:

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations, and pride Himself in us forever and all eternity, and glorify Himself in us forever and ever. May the Merciful One provide our livelihood with honor. May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land. May the Merciful One send abundant blessing into this house and upon this table at which we have eaten. May the Merciful One send us Eliyahou the prophet – may he be remembered for good – and let him bring us good tidings, deliverance and consolation. May the Merciful One bless my father, my teacher, the master of this house, and my mother my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our fathers, Avraham, Yitzchak and Yaakov, "in all things," "by all things," [and with] "all things," so may He bless all of us together with a perfect blessing, and let us say, Amen

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

On Shabbos [add the following verse]:

May the Merciful One let us inherit that day which will be all Shabbos and rest for life everlasting.

on the festival days [add the following verse]:

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

הַרְחֵמֵנוּ הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:
הַרְחֵמֵנוּ הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ: הַרְחֵמֵנוּ
הוּא יִשְׁתַּבַּח לְדוֹר דוֹרִים וַיִּתְפָּאֵר בְּנוֹ לְעַד
וּלְנֶצַח נְצָחִים וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי
עוֹלָמִים: הַרְחֵמֵנוּ הוּא יִפְרֹסֵנוּ בְּכָבוֹד:
הַרְחֵמֵנוּ הוּא יִשְׁבֹּר עוֹל גְּלוֹת מֵעַל צְוֹאֲרֵנוּ
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֵנוּ הוּא
יִשְׁלַח בְּרָכָה מְרֵבָה בְּבֵית זֶה וְעַל שְׁלַחַן זֶה
שְׂאֵכְלֵנוּ עָלֵינוּ: הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת
אַלְיָהוּ הַנְּבִיא זְכוֹר לְטוֹב וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת: הַרְחֵמֵנוּ הוּא יְבָרֵךְ
אֶת אָבִי מוֹרֵי בְעַל הַבַּיִת הַזֶּה וְאֶת אִמִּי
מוֹרְתִי בְעַלְת הַבַּיִת הַזֶּה אוֹתָם וְאֶת בֵּיתָם
וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת
כָּל אֲשֶׁר לָנוּ: כְּמוֹ שֶׁבָּרַךְ אֶת אֲבוֹתֵינוּ
אֲבָרָהֶם יִצְחָק וַיַּעֲקֹב בְּכָל מַכְּל כָּל בֶּן יְבָרֵךְ
אוֹתָנוּ כָּלֵנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמֵר,
אָמֵן:

מִמְרוֹם יִלְמְדוּ עָלֵינוּ וְעָלֵינוּ זְכוֹת שְׁתֵּהֵא
לְמִשְׁמַרְת שְׁלוֹם וְנִשְׂא בְרָכָה מֵאֵת יְהוָה
וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל וְנִמְצָא חֵן וְשִׂכָּל טוֹב
בְּעֵינֵי אֱלֹהִים וְאָדָם:

הַרְחֵמֵנוּ הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שֶׁבֶת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

הַרְחֵמֵנוּ הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ טוֹב:

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

הִרְחַמֵּן הוּא יִזְכְּנוּ לְיָמֵי הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא, מְגִדוֹל יְשׁוּעוֹת מְלִכּוֹ וְעֵשֶׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם: עֵשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

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

יִרְאוּ אֶת יְהוָה קְדָשָׁיו כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יְהוָה לֹא יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסְדּוֹ: פּוֹתַח אֶת יָדָךְ וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן: בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בְּיְהוָה וְהָיָה יְהוָה מִבְּטָחוֹ:

[Say he following] blessing on the [third] cup, then drink it while reclining [to the left].

Blessed are you Hashem, our God, King of the world, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Pour the fourth cup, [then] open the door and say [the following]:

Pour Your wrath upon the nations that do not know You, and upon the kingdoms that do not call Your name. For they have devoured Yaakov and destroyed his dwelling. Pour upon them Your anger and the fury of Your wrath will overtake them. Pursue [them] with anger and eliminate them from under the heavens of Hashem.

שְׂפוֹךְ חַמָּתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ, וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל אֶת יַעֲקֹב וְאֶת נְוֵהוּ הִשְׁמִי: שְׂפֹךְ עֲלֵיהֶם זַעַמְךָ וְחֲרוֹן אַפְּךָ יִשִּׁיגֵם: תִּרְדֹּף בְּאַף וּתְשַׁמְדֵם מִתַּחַת שָׁמַי יְהוָה:

Hallel & Nirtzah

Not to us Hashem, not to us but to Your Name give glory, for the sake of Your kindness and truth. Why should the nations say, "where now is their God?" Our God is in heaven, all that He desires He does. Their idols are of silver and gold, the work of human hands. They have a mouth but cannot speak; they have eyes but cannot see. They have ears but cannot hear; they have a nose but cannot smell. Their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their craftsmen and all who trust in them. Israel, trust in Hashem; He is their help and shield. House of Aaron, trust in Hashem; He is their help and shield. You who fear Hashem, trust in Hashem; He is their help and shield.

Hashem, who is mindful of us will bless; He will bless the House of Israel; He will bless the House of Aaron. He will bless those who fear Hashem, the small with the great. May Hashem increase upon you and upon your children. You are blessed of Hashem, creator of the heaven and the earth. The heavens are the heavens of Hashem, but the earth He gave to the children of man. The dead do not praise God, nor do those who descend into silence. But we will bless God from now and forever, praised be God.

I love Hashem because He hears my voice and my prayers. Because He inclined His to me, all my days I will call upon Him. The pangs of death encompassed me, and the pain of the grave found me; trouble and sorrow I encountered. And to the name Hashem I called out, please Hashem deliver my soul. Hashem is gracious and just, and our God is compassionate. Hashem guards the simple; I was brought low and He saved me. Return, my soul, to your rest, for Hashem has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my feet from stumbling, I will walk before Hashem in the lands of the living, I had faith even when I said "I am greatly afflicted." [even when] I said in haste "all people are deceitful."

א לא לָנו יְהוָה לא לָנו כִּי לְשִׁמְךָ תֵּן כְּבוֹד
עַל חֶסֶדְךָ עַל אֲמַתְךָ: ב לָמָּה יֹאמְרוּ הַגּוֹיִם
אֵיךְ נָא אֱלֹהֵיהֶם: ג וְאֵלֹהֵינוּ בְּשָׁמַיִם כָּל
אֲשֶׁר חָפֵץ עָשָׂה: ד עֲצִבֵיהֶם כֶּסֶף וְזָהָב
מַעֲשֵׂה יָדֵי אָדָם: ה פֶּה לָהֶם וְלֹא יִדְבְּרוּ
עֵינַיִם לָהֶם וְלֹא יִרְאוּ: ו אָזְנִיִּם לָהֶם וְלֹא
יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְחֹנוּ: ז יְדֵיהֶם וְלֹא
יִמִּישׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ
בְּגִרוֹנָם: ח כְּמוֹהֶם יְהִיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר
בְּטַח בָּהֶם: ט יִשְׂרָאֵל בְּטַח בִּיהוָה, עֲוֹרֵם
וּמִגָּנָם הוּא: י בֵּית אַהֲרֹן בְּטַחוּ בִּיהוָה, עֲוֹרֵם
וּמִגָּנָם הוּא: יא יִרְאֵי יְהוָה בְּטַחוּ בִּיהוָה,
עֲוֹרֵם וּמִגָּנָם הוּא:

יב יְהוָה זָכְרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל
יְבָרֵךְ אֶת בֵּית אַהֲרֹן: יג יְבָרֵךְ יִרְאֵי יְהוָה
הַקְּטָנִים עִם הַגְּדֹלִים: יד יִסֹּף יְהוָה עֲלֵיכֶם
עֲלֵיכֶם וְעַל בְּנֵיכֶם: טו בְּרוּכִים אַתֶּם לַיהוָה
עָשִׂה שְׁמַיִם וְאָרֶץ: טז הַשָּׁמַיִם שְׁמַיִם לַיהוָה
וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם: יז לֹא הַמֵּתִים
יְהַלְלוּהָ וְלֹא כָּל יְרֵדֵי דוּמָה: יח וְאַנְחָנוּ
נְבָרֵךְ יְהוָה מִעַתָּה וְעַד עוֹלָם הַלְלוּהָ:

א אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת קוֹלִי תַחֲנוּנָי: ב
כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא: ג אֶפְפוּנֵי
חֲבָלֵי מוֹת וּמִצָּרֵי שְׂאוּל מִצָּאוּנֵי צָרָה וְיָגוֹן
אֶמְצָא: ד וּבִשֵׁם יְהוָה אֶקְרָא אֲנִי אֶהְיֶה
מִלְּטָה נַפְשִׁי: ה חֲנוּן יְהוָה וְצַדִּיק וְאֵלֹהֵינוּ
מִרְחָם: ו שְׁמֵר פֶּתָאִים יְהוָה דְּלוֹתַי וְלֹא
יְהוֹשִׁיעַ: ז שׁוּבֵי נַפְשִׁי לְמִנוּחַי כִּי יְהוָה
גָּמַל עָלַי כִּי: ח כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת אֶת
עֵינַי מִן דְּמָעָה אֶת-רַגְלֵי מִדְּחִי: ט אֶתְהַלֵּךְ
לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים: י הָאֲמַנְתִּי כִּי
אֲדַבֵּר אָנֹכִי עֲנִיתִי מֵאֵד: יא אָנֹכִי אֶמְרָתִי
בְּחַפְזִי כָּל הָאָדָם כֹּזֵב:

What can I repay to Hashem for all kindness to me? I will raise the cup of deliverance, and call the name Hashem. I will fulfill my vows to Hashem, now, before His entire nation. Precious in the eyes of Hashem is the death of His pious ones. I thank you Hashem, for I am Your servant; I am Your servant, the son of maidservant; You have loosened my bonds. To You I will offer a thanksgiving sacrifice, and I will call on the name Hashem. I will fulfill my vows to Hashem, now, before His entire nation. In the courtyards of the House of Hashem, in the midst of Jerusalem, praised be God.

Praise Hashem all nations, extol Him all peoples. For His kindness to us has been mighty and the truth of Hashem is everlasting, praised be God.

יב מה אָשִׁיב לַיהוָה כָּל תַּגְמוּלוֹהִי עָלַי: יג כּוֹס יְשׁוּעוֹת אֲשָׁא וּבְשֵׁם יְהוָה אֶקְרָא: יד נְדָרֵי לַיהוָה אֲשַׁלֵּם נְגֻדָה־נָּא לְכָל עַמּוֹ: טו יִקָּר בְּעֵינַי יְהוָה הַמּוֹתֶה לַחֲסִידָיו: טז אָנָּא יְהוָה כִּי־אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ בֶן־אֲמָתֶךָ פִּתַחַת לְמוֹסְרֵי: יז לָךְ אֲזַבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא: יח נְדָרֵי לַיהוָה אֲשַׁלֵּם נְגֻדָה־נָּא לְכָל עַמּוֹ: יט בַּחֲצֵרוֹת בַּיִת יְהוָה בְּתוֹכֵכִי יְרוּשָׁלַיִם הַלְלוּיָהּ:

א הִלְלוּ אֶת יְהוָה כָּל גּוֹיִם שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת: ב כִּי גִבֹר עָלֵינוּ חֲסֵדוֹ, וְאֱמַת יְהוָה לְעוֹלָם הַלְלוּיָהּ:

The elder (the one leading the haggadah) reads 'הודו גו' (verse 1) and all those reclining (attending the seder) respond after him 'הודו גו' (verse 1) then 'יאמר גו' (verse 2), then the elder goes back and says 'יאמר גו' (verse 2) and [the others] respond after him 'הודו גו' (verse 1) then 'יאמרו גו' (verse 3), and so on.

- | | | |
|--|----------------------------|------------------------|
| 1 Give thanks to Hashem for He is good, for His kindness is everlasting. | א הודו לַיהוָה כִּי טוֹב | כִּי לְעוֹלָם חֲסֵדוֹ: |
| 2 Let Israel say: for His kindness is everlasting. | ב יאמר נָא יִשְׂרָאֵל | כִּי לְעוֹלָם חֲסֵדוֹ: |
| 3 Let the House of Aaron say: for His kindness is everlasting. | ג יאמרו נָא בֵּית אַהֲרֹן | כִּי לְעוֹלָם חֲסֵדוֹ: |
| 4 Let those who fear Hashem say: for His kindness is everlasting. | ד יאמרו נָא יִרְאֵי יְהוָה | כִּי לְעוֹלָם חֲסֵדוֹ: |

Hashem is with me, I will not fear – what can man do to me? Hashem is with me via my helpers, and I can see my enemies. It is better to rely on Hashem than to trust in man. It is better to rely on Hashem than to trust in dignitaries. All the nations surround me; by the name Hashem I will cut them down. They encircle me as well as surround me; by the name Hashem I will cut them down. They encircle me like bees, yet they will be extinguished like a fire on thorns¹¹⁸; by the name Hashem I will cut them down. You pushed me repeatedly so I would fall, but Hashem helped me. God is my strength and song, and has been my deliverance. The voice of joy and deliverance is in the tents of the righteous; the right [hand] of Hashem performs mightily. The right

ה מִן הַמְּצַר קָרַאתִי יְהוָה עֲנֵנִי בְּמִרְחַב יְהוָה: ו יְהוָה לִי לֹא אִירָא מִה יַעֲשֶׂה לִי אָדָם: ז יְהוָה לִי בְּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשׂוֹנְאֵי: ח טוֹב לַחֲסוֹת בִּיהוָה מִבִּטָּח בְּאָדָם: ט טוֹב לַחֲסוֹת בִּיהוָה מִבִּטָּח בְּנְדִיבִים: י כָּל גּוֹיִם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילָם: יא סְבוּנִי גַם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילָם: יב סְבוּנִי כַּדְּבָרִים דַּעְכוּ בְּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִילָם: יג דָּחָה דְחִיתַנִּי לְנֶפֶל וַיהוָה עֲזָרְנִי: יד עֲזִי וְזַמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה: טו קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים יְמִין יְהוָה עֲשֶׂה חֵיל: טז יְמִין יְהוָה רֹמְמָה יְמִין יְהוָה עֲשֶׂה

¹¹⁸ [such a fire is] not sustainable, as it will quickly go out (thorns don't burn well) - אבן עזרא

[hand] of Hashem is exalted; the right [hand] of Hashem performs mightily. I will not die, but live and tell of God's deeds. God has severely chastened me, but did not give me over to death. Open the gates of righteousness for me; I will enter them and thank God. This is the gate of Hashem, the righteous will enter it. I will thank You for You answered me and have been my deliverance (Repeat). The stone scorned by the builders, has become the cornerstone (Repeat). This is indeed from Hashem; it is wondrous in our eyes (Repeat). This is the day Hashem has made; let us be glad and rejoice on it (Repeat).

Please Hashem, save us!

Please Hashem, save us!

Please Hashem, grant us success!

Please Hashem, grant us success!

Blessed is he who comes in the name Hashem; we bless you from the house of Hashem (Repeat this verse). Hashem is the Lord, and illuminated us; bind the festival [offering] with cords to the corners of the altar (Repeat this verse). You are my God and I will thank you; my God, I will exult you (Repeat this verse). Give thanks to Hashem for He is good, for His kindness in everlasting (Repeat this verse).

All Your works will praise You, Hashem our God; Your pious ones, the righteous who do Your will, and all Your people, the House of Israel, with joy will thank, bless, laud, glorify, exalt, adore, sanctify, and make sovereign Your name, our King. For it is good to thank You, and pleasant to sign to Your Name, because forever and for eternity, You are God.

חַיִּל: יוֹ לֹא אָמוֹת כִּי אַחֲזִיהַ וְאֶסְפֵּר מֵעֲשִׂי
 יָהּ: יֵה יִסֵּר יִסְרָנִי יְהִ וְלִמּוֹת לֹא נִתְּנָנִי: יֵט
 פִּתְחוּ-לִי שַׁעֲרֵי צְדָקָה אָבֵא בָם אוֹדָה יָהּ: כ
 זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֵאוּ בוֹ: כֹּא אוֹדֶךָ
 כִּי עָנִיתָנִי וְתָהִי לִי לִישׁוּעָה אוֹדֶךָ: כִּב אָבִן
 מֵאֶסוּ הַבּוֹנִים הִיתָה לְרֵאשׁ פְּנֵה אֲבוֹנִי: כִּג
 מֵאֵת יְהוָה הִיתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ
 מֵאֵת: כִּד זֶה הַיּוֹם עָשָׂה יְהוָה נְגִילָה וְנִשְׂמַחְתָּה
 בוֹ זֶה:

אָנָּה יְהוָה, הוֹשִׁיעָה נָּא:

אָנָּה יְהוָה, הוֹשִׁיעָה נָּא:

אָנָּה יְהוָה, הַצְּלִיחָה נָּא:

אָנָּה יְהוָה, הַצְּלִיחָה נָּא:

כו בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרִכְנוּכֶם מִבֵּית
 יְהוָה בְּרוּךְ: כז אֵל יְהוָה וַיָּאָר לָנוּ אֶסְרוּ חַג
 בְּעֵבְתֵימָּה עַד קַרְנוֹת הַמִּזְבֵּחַ אֵל: כח אֵלֵי אֲתָהּ
 וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ אֵלֵי: כט הוֹדוּ לַיהוָה
 כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ הוֹדוּ:

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ (עַל) כָּל מַעֲשֵׂיךָ
 וְחֲסִדֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל עַמְּךָ בֵּית
 יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ
 וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ
 מִלְּפָנֶיךָ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נִאֲמָה
 לְזַמֵּר כִּי מַעֲלָם וְעַד עוֹלָם אֲתָה אֵל:

After each line say “for His kindness is everlasting” or “כִּי לְעוֹלָם חַסְדּוֹ”, making sure to enunciate each word clearly and distinctly.¹¹⁹

1 Give thanks to Hashem for He is good		א הוֹדוּ לַיהוָה כִּי טוֹב
2 Give thanks to the God of gods ¹²⁰		ב הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים
3 Give thanks to the Master of masters ¹²¹		ג הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים
4 Who alone works great wonders		ד לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ
5 Who makes the heavens with understanding		ה לַעֲשֵׂה הַשָּׁמַיִם בְּתוּבָנָה
6 Who spreads the land over the water		ו לְרוֹקַע הָאָרֶץ עַל הַמַּיִם
7 Who makes the great lights		ז לַעֲשֵׂה אוֹרִים גְּדוֹלִים
8 The sun to rule by day		ח אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלַת בַּיּוֹם
9 The moon and stars to rule by night		ט אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה
10 Who struck Egypt through their firstborn	י	י לְמִפְּנֵי מִצְרַיִם בְּבְכוּרֵיהֶם
11 And took Israel out from their midst		יא וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
12 With a strong hand and an outstretched arm		יב בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה
13 Who split the Sea of Reeds into sections		יג לְגִזְרֵי יָם סוּף לְגִזְרִים
14 And brought Israel through it		יד וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ
15 And cast Pharaoh and his army into the Sea of Reeds	ה	טו וַנְעַר פְּרָעֹה וְחֵילוֹ בַּיָּם סוּף
16 Who led His nation through the desert		טז לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר
17 Who struck down great kings		יז לְמַפְּה מְלָכִים גְּדוֹלִים
18 And slew mighty kings		יח וַיַּהַרְג מְלָכִים אַדְיָרִים
19 Sichon, king of the Amorites		יט לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי
20 And Og, king of Bashan		כ וּלְעוֹג מֶלֶךְ הַבָּשָׁן
21 And gave their land as a heritage	ו	כא וַנָּתַן אֶרֶץ אֲרָצָם לְנַחֲלָה
22 A heritage to Israel His servant		כב נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
23 Who remembered us in our humiliation		כג שֶׁבִשְׁפִלְנוּ זָכַר לָנוּ
24 And removed us from our suffering		כד וַיִּפְרְקֵנוּ מִצָּרֵינוּ
25 Who gives food to to all flesh		כה נָתַן לָחֵם לְכָל בֶּשֶׂר
26 Thank the God of heavens	ה	כו הוֹדוּ לְאֵל הַשָּׁמַיִם

The soul of every living being shall bless Your Name, Hashem our God. And the spirit of all flesh וְרוּחַ כָּל בֶּשֶׂר תִּפְאֵר וְתִרְוַמֵם זְכָרְךָ מִלִּפְנֵינוּ. וְנִשְׁמַת כָּל חַי תִּבְרַךְ אֶת שִׁמְךָ יְהוָה אֱלֹהֵינוּ.

¹¹⁹ From הוֹדוּ [verse 1] to וַיּוֹצֵא יִשְׂרָאֵל [verse 11] [not inclusive] contemplate the י of the name יהוה and from the verse וַיּוֹצֵא יִשְׂרָאֵל [verse 16] [contemplate] the ה, etc. [The letters at the end of verses (10, 15, 21, and 26) indicate the point of transition to contemplating the next letter.] This meditation seems relevant to everyone as the Alter Rebbe wrote the letters in his siddur which was intended for every soul (even though the meditations themselves are not written there).

¹²⁰ [This refers to] the lofty angels that have no body nor any semblance of a body - אבן עזרא

¹²¹ [This refers to] the angels, as they are masters of the earth - אבן עזרא

shall continuously glorify and exalt Your remembrance our King. From the [highest] world to the [lowest] world, You are God. Aside from You, we have no King who delivers, saves, redeems, rescues, sustains, answers, and is merciful in every time of distress and difficulty; we have no King aside from You. [You are] God of the first and last [generations], God of all of all creatures, Master of all events, who is extolled with manifold praises. [He] who directs His world with kindness and His creatures with compassion. Indeed, Hashem neither slumbers nor sleeps. He rouses the sleepers and wakens the slumberers, and gives speech to the mute, and releases the bound, and supports the fallen, and raises the bowed. To You alone we give thanks. If our mouths were filled with song like the sea, and our tongues with melody like the multitude of its waves, and our lips with praise like the breadth of the sky, and our eyes shone like the sun and the moon, and our hands were spread like [the wings of] the eagles of the sky, and our feet were as swift as deer – we could still not praise you sufficiently, Hashem our God and God of our fathers, and bless Your Name for even one of the of the thousands of millions and many myriad occasions of goodness, miracles, and wonders which You have done for us and our fathers before us. Delivered us from Egypt, Hashem our God. Redeemed us from the house of slavery. Fed us in famine, and nourished us in plenty; saved us from the sword, and spared us from plague, and kept us from severe and lingering illnesses. Until now Your mercies have helped us and Your kindness has not forsake us. And may You never abandon us, Hashem our God. Therefore the limbs which you set within us, and the spirit and soul which you breathed into our nostrils, and the tongue which you placed in our mouth – they shall all thank, bless, praise, glorify, exalt, adore, sanctify, and crown Your Name our King. For every mouth will thank you, and every tongue will avow by You. Every eye will look to You, every knee will bend to You, and all who stand will bow before You. Every heart will fear You, and every innard and kidney will sing to Your Name. As it is written: "All my bones will say:

תמיד. מן העולם ועד-העולם אתה אל ומבלעדך אין לנו מלך גואל ומושיע פודה ומציל ומפְרַנס ועונה ומרחם בכל עת צרה וצוקה אין לנו מלך אלא אתה: אלהי הראשונים והאחרונים אלה כל בריות אדון כל תולדות המהלל ברב התשבחות. המנהג עולמו בחדס ובריותיו ברחמים. ויהיה הנה לא-יגום ולא-ישן. המעורר ישנים והמקיץ נרדמים והמשיח אלמים והמתיר אסורים והסומך נופלים והזוקף כפופים. לך לבדך אִנְחָנו מודים. אלו פיננו מלא שירה כיים ולשוננו רנה כהמון גליו ושפתותינו שִׁבַּח כְּמַרְחֵבֵי רִקיע וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִירַח וְיָדֵינוּ פְרוֹשׁוֹת כְּנִשְׂרַי שָׁמַיִם וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת: אִין אָנוּ מְסַפְּקִים לַהֲדוֹת לְךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְלִבְרַךְ אֶת-שִׁמְךָ עַל-אֲחַת מֵאֵלֶיךָ אֵלֶיךָ אֵלֶיךָ וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת נְסִים וְנִפְלְאוֹת שְׁעֵשִׂית עִמָּנוּ וְעַם-אֲבוֹתֵינוּ מִלְּפָנִים: מִמְצָרִים גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ. מִבַּיִת עֶבְדִּים פָּדִיתָנוּ. בְּרַעַב זָנַתָּנוּ וּבִשְׂבַע כִּלְכַלְתָּנוּ מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְּטָתָנוּ וּמִחַלְוֵי רָעִים וְנִאֲמָנִים דָּלִיתָנוּ: עַד-הַנְּהַ עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא-עֲזָבוּנוּ חֲסָדֶיךָ. וְאֵל תִּשְׁנוּ יְהוָה אֱלֹהֵינוּ לְנִצָּחַ: עַל כֵּן אֲבָרִים שְׁפִלְגָת בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְתַּח בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ: הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיִּפְאָרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּכָנוּ: כִּי כָל-פֶּה לְךָ יוֹדֶה וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע. וְכָל עֵין לְךָ תִּצְפֶּה וְכָל-בֶּרֶךְ לְךָ תִּכְרַע וְכָל-קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל הַלְּבָבוֹת יִירְאוּךָ וְכָל-קֶרֶב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂכֵתוֹב כָּל-עֲצָמוֹתַי תִּאֲמַרְנָה יְהוָה מִי כְמוֹךָ. מִצִּיל עֵנִי מִחֶזֶק מִמָּנוּ וְעֵנִי וְאֲבִיוֹן מִגְזָלוֹ: מִי

'Hashem, who is like You? You save the poor from those who are stronger, and the poor and destitute from those who would rob him.'" Who resembles You, who is equal to You, and who can compare to You? Great, mighty, and awesome God, exalted God, owner of the heaven and earth. We will praise, extol, glorify, and bless Your holy Name. As it says: "[A psalm] by David; bless Hashem my soul, and all my being His holy Name."

You are God in the power of Your strength. Great in the honor of Your Name. Mighty forever and awesome in Your awe-inspiring deeds. The King who sits on a lofty and exalted throne.

He who dwells for eternity, exalted and holy is His Name. And it is written: "Let the righteous rejoice in Hashem; it befits the upright to offer praise." By the mouth of the upright You are exalted. By the lips of the righteous You are blessed. By the tongue of the pious You are sanctified. By the innards of the holy ones You are praised.

In the assemblies of the myriads of You nation, the House of Israel, Your Name, our King, is glorified in song by every generation; for this is the obligation of all creatures. Before You, Hashem our God and God of our fathers, to thank, laud, praise, glorify, exalt, adore, bless, elevate, and honor You, beyond all the the words of the songs and praises of David the son of Yishai, Your anointed servant.

And therefore, may Your Name be praised forever our King, the great and holy God and King in the heaven and on earth. For to You, Hashem our God and God of our fathers, it is forever fitting: song and praise, lauding and hymn, power and dominion, victory, greatness and power, glory and splendor, holiness and sovereignty. Blessing and thanks to Your great and holy Name, and forever and for eternity You are God. Blessed are You Hashem, God, King, great and extolled with praises, God [worthy] of thanksgiving, Master of wonders, Creator of all souls, Ruler of all creatures. Who chooses [to take pleasure] in songs of hymn. The singular King, the life of [all] the worlds.

יְדַמֶּה-לָּךְ וּמִי יִשׁוּה-לָּךְ וּמִי יַעֲרֶף-לָּךְ. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֶל עַלְיוֹן קִנְה שְׁמַיִם וְאָרֶץ: נְהַלֵּלְךָ וּנְשַׁבַּחְךָ וּנְפָאֲרְךָ וּנְבָרְךָ אֶת-שֵׁם קְדוֹשְׁךָ. כְּאֲמוֹר לְדָוִד בְּרַכִּי נַפְשִׁי אֶת יְהוָה וְכָל קִרְבֵי אֶת-שֵׁם קְדוֹשׁ:

הָאֵל בְּתַעֲצוּמוֹת עֹזְךָ. הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ. הַגְּבוּר לְנִצְחָ וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלִךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא.

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכַתוּב רַנְנוּ צְדִיקִים בַּיהוָה לַיִּשְׂרָאֵל נְאֻה תְהִלָּה: בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. וּבִשְׂפָתַי צְדִיקִים תִּתְבָּרַךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ. וּבִקְרֹב קְדוֹשִׁים תִּתְהַלֵּל:

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלִּפְנֵי בְּכָל-דּוֹר וְדוֹר שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעַלֶּה וּלְקַלֵּס עַל כָּל-דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן-יִשַׁי עַבְדְּךָ מִשִּׁיחָךְ:

וּבְכֵן יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי הָאֵל הַמְּלִךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ. כִּי לָךְ נְאֻה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד שִׁיר וְשִׁבְחָה הִלָּל וְזִמְרָה עֹז וּמִמְשָׁלָה נִצְחָ גְדֻלָּה וּגְבוּרָה תְהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמְלָכוּת. בְּרָכוֹת וְהוֹדָאוֹת לְשְׁמֶךָ הַגָּדוֹל וְהַקְּדוֹשׁ וּמַעֲוֹלָם עַד-עוֹלָם אֲתָה אֵל: בְּרוּךְ אֲתָה יְהוָה אֵל מְלִךְ גָּדוֹל וּמְהִלָּל בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת בּוֹרֵא כָּל-הַנְּשָׁמוֹת רַבּוֹן כָּל הַמַּעֲשִׂים. הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מְלִךְ יְחִיד חַי הַעוֹלָמִים.

Those with the custom to recite hymns [after the Seder] should not interrupt between this (the above) blessing and the blessing on the [fourth] cup. Rather, say the blessing on the fourth cup immediately.

The custom of the house of the Rebbe. We do not have the custom to recite these hymns.

Blessed are You Hashem, our God, King of the world, who creates the fruit of the vine. **בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:**

Drink while reclining. Blessing after wine:

Blessed are You Hashem, our God, King of the world for the vine and the fruit of the vine, for produce of the field, and for the precious, good, and spacious land which You favored and gave as an inheritance to our fathers to eat of its fruit and be satiated by its goodness. Hashem our God, please have mercy on Israel Your nation, on Jerusalem Your city, on Zion the abode of Your glory, on Your alter, and on Your sanctuary. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it. Make us rejoice in it, and we will bless You in holiness and purity. (on Shabbos [add] And may it please You to strengthen us on this Shabbos day). And remember us for good on this day of the Festival of Matzos. For You, Hashem, are good and do good to all, and we thank you for the Land and for the fruit of the vine. Blessed are you Hashem, for the Land and for the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן עַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהַנְּחַלְתָּ לְאַבוֹתֵינוּ לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׂבּוֹעַ מִטּוֹבָהּ. רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׂמְחֵנוּ בָּהּ וּנְבָרְכֶךָ בְּקֹדֶשׁהּ וּבְטַהֲרָהּ. (בשבת וּרְצֵה וְהַחֲלִיצֵנוּ בַיּוֹם הַשַּׁבָּת הַזֶּה): וְזַכְּרֵנוּ לְטוֹבָהּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְהוָה טוֹב וּמְטִיב לְכָל וְנוֹדֶה לָּךְ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן: בְּרוּךְ אַתָּה יְהוָה עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן:

Blessing after other drinks (other than wine) [if applicable]:

Blessed are You Hashem, our God, King of the world, who created many living beings and their needs, for all that You have created in order to sustain the soul of every living thing. Blessed [is He who is] the life of [all] the worlds.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא נִפְשוֹת רַבּוֹת וְחֲסֻרוֹנָן עַל כָּל מַה־שֶּׁבְרָאתָ לְהַחֲיוֹת בָּהֶם נִפֶּשׁ כָּל־חַי. בְּרוּךְ חַי הָעוֹלָמִים:

Afterward, say just once:

Next Year in Jerusalem!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

The Rebbe (the Alter Rebbe) did not insert in the Siddur, at the end of the Haggadah, the words “The Order of the Pesach is now Completed;” because with Chabad, Pesach does not end, but extends continuously.

It is true that the light of every festival radiates every day, but the festival of Pesach extends continuously.