

The Passover Hagadah
Melton at Shearith Israel, March 19, 2012
JSI at Akiba Academy, March 20, 2012

A) Shmot chapter 12, verses 1 – 2 in its context

1) Rashbam - A unique Jewish calendar celebrating the birth of our nation

Verse 2: According to Rabbi Eliezer, who says that the world was created in Tishrei, the straightforward sense would be in essence as follows: Though it is not the beginning of the months for other nations, it shall be **for you** – to enumerate the sixth, seventh, eighth, ninth, up to the twelfth month, that is, the month of Adar. You must count starting with this month as a reminder that in this month you went out of Egypt. When the Torah says ‘in the seventh month’ (Number 29:1) it means the seventh month after the month of the exodus from Egypt. Verses regularly date themselves based on the exodus: ‘On the third new moon after the Israelites had gone forth from the Land of Egypt’ (19:1). Similarly with the building of the Temple: ‘In the four hundred and eightieth year after the Israelites left the Land of Egypt’ (I Kings 6:1).

- a) A Jewish calendar that is different from the calendars of other nations
 - (I) Marking time differently creates a marked cultural separation
- b) Two Jewish systems for counting time
 - (I) Nisan is the beginning of the year for the collective, whereas Rosh haShana is the beginning of the year for the individual
 - (II) Renewal of collective identity
 - (III) All Jewish holidays are counted from Nisan

2) Rashi – Emphasis on exactitude

Verse 2: This month/moon. He (G-d) showed him the moon at its renewal and said to him, "When the moon renews itself, let that be for you the beginning of a new month." However, Scripture does not depart from its plain meaning: He (G-d) was telling him about the month of *Nissan*; [viz.] this (Nissan) shall be the start of the order of the counting of the months, so that *Iyar* will be called the second [month] and *Sivan*, the third. **This.** Moshe had difficulty regarding the renewal of the moon how much of it must be visible so that it be fit to be consecrated. He (G-d) then showed him with His "finger" the moon in the sky, and said to him, "When you see it like this, sanctify it."

- a) This is about the sanctification of time
 - (I) The relationship between freedom and the sanctification of time. Slaves do not live within the dimension of time; all hours and days and months are the same. Freedom is a matter of entering into the dimension of time, because time is now one's own to manage as one sees fit. It is the gift and the responsibility of time.
 - (II) Passover is therefore a celebration of the preciousness of time.
 - (III) This relates to matza as the bread of freedom.

B) Shmot chapter 12, verses 3 – 10, 24 - 27

- 1) Pascal Lamb – extrication from Egyptian idolatry
- 2) Bitter Herbs – reminder of the bitterness of slavery
- 3) Matza – reminder of slavery; one's time is not his own, or its simply lack of any taste
- 4) Question and Answer – intergenerational communication and dialogue

C) Shmot chapter 12, verses 43 – 48

- 1) Linkage between circumcision and the Paschal Lamb
 - a) Only two positive mitzvot carry a punishment of Karet.
 - b) This is about foundational Jewish identity, being ushered into the covenant of God and the Jewish People.

D) Shmot chapter 13, verse 8

- 1) Again the emphasis on intergenerational communication, the passing on of tradition and identity
 - 2) His- tory must become my-story
- E) The expression and embodiment of the above in the Passover seder

ORDER OF THE PESACH SEDER

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

KADESH - KIDDUSH

The first cup of wine is poured and the Kidush is recited.

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

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

When the festival begins on a weekday begin here:

Attention Gentlemen.

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

Blessed are You, G-d, our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our G-d, have given us in love (On Shabbat add: [Shabbaths for rest and]) festivals for happiness, feasts and festive seasons for rejoicing (On Shabbat add: [this Shabbat-day and]) the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom (On Shabbat add: [in love]), a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy (On Shabbat add: [Shabbat and]) Festivals (On Shabbat add: [in love and favor]), in happiness and joy. Blessed are You, G-d, who sanctifies (On Shabbat add: [the Shabbat and]) Israel and the festive seasons.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

When the festival falls on Saturday night add the following BEFORE the blessing "Who has granted us life" :

Blessed are You, G-d, our G-d, King of the universe, who creates the lights of fire.

Blessed are You, G-d, our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, G-d, who makes a distinction between holy and holy.

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

URECHATZ

Wash the hands without reciting the blessing.

KARPAS

Take karpas, dip it into salt-water or vinegar, and recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the earth.

YACHATZ

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

MAGGID

Raise the tray with the matzot and say:

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

The tray with the matzot is moved aside, and the second cup is POURED. (Do not drink it yet)

'Now the child asks Mah Nishtana?'

What makes this night different from all [other] nights?

On all nights we need not dip even once, on this night we do so twice!

And on all nights we eat chametz or matzah, and on this night only matzah.

On all nights we eat any kind of vegetables, and on this night maror!

On all nights we eat sitting upright or reclining, and on this night we all recline!

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

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

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

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

The sages, however, said: "'The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

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

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

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

The simpleton, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the L-rd took us out of Egypt, from the house of slaves."

As for the one who does not know how to ask, you must initiate him, as it is said: "You shall tell your child on that day, 'It is because of this that the L-rd did for me when I left Egypt.'"

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, 'On that day.'

'On that day,' however, could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said when matzah and maror are placed before you.

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the L-rd, the G-d of Israel, `Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods. And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt."

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

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

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

"**And he went down to Egypt**" forced by Divine decree.

"**And he sojourned there**" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"**Few in number**" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

"**And he became there a nation**" this teaches that Israel was distinctive there.

"**Great, mighty,**" as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"**And numerous,**" as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you `By your blood you shall live,' and I said to you `By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"**The Egyptians treated us badly and they made us suffer, and they put hard work upon us.**"

"**The Egyptians treated us badly,**" as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and

leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor."

And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression."

"And we cried out to the L-rd, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

"The L-rd took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

"The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger.

The Holy One, blessed be He, did it in His glory by Himself!

Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd."

"I will pass through the land of Egypt," I and not an angel;

"And I will smite every first-born in the land of Egypt," I and not a seraph;

"And I will carry out judgments against all the gods of Egypt," I and not a messenger;

"I- the L-rd," it is I, and none other!

"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"And with an outstretched arm," this refers to the sword, as it

is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with a great manifestation," this refers to the revelation of the Shekhinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth."

When saying the following words "blood, and fire, and pillars of smoke," spill three times from the wine in the cup.

Blood, and fire, and pillars of smoke."

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

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

When saying the ten plagues, spill from the cup itself ten times.

Blood.
Frogs.
Lice.
Wild Beasts.
Pestilence.
Boils.
Hail.
Locust.
Darkness.
Slaying of the First-born.

Rabbi Yehudah referred to them by acronyms:
DeTzaCh (blood, frogs, lice);
ADaSh (beasts, pestilence, boils);
BeAChaB (hail, locust, darkness, first-born).

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea?

In Egypt it says of them, "The magicians said to Pharaoh 'This is the finger of G-d.' At the sea it says, "Israel saw the great hand that the L-rd laid against Egypt; and the people feared the L-rd, and they believed in the L-rd and in His servant Moses."

Now, how often were they smitten by 'the finger'? Ten plagues!

Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues?

For it is said: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil":
`Fury,' is one; `Indignation,' makes two; `Trouble,' makes three;
`Discharge of messengers of evil,' makes four.

Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil":
"His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble," makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

How many levels of favors has the Omnipresent One bestowed upon us:

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

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

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

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

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

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

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

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

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

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

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

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

If He had given us the Torah, and had not brought us into the land of

Israel Dayenu, it would have sufficed us!

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

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

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

Pesach - the Pesach-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason [did they do so]?

Because the Omnipresent passed over our fathers' houses in Egypt, as it is said: "You shall say, It is a Pesach-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

Take the broken matzah into your hand and say:

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

Take the maror into your hand and say:

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

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

Cover the Matzah and raise the cup. The cup is to be held in the hand until the completion of the blessing, "Who Has Redeemed Us..."

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

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

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

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat {NOTE: if the festival is on any day except Saturday night say: >> of the sacrifices and of the Pesach-offerings << if the Seder is on Saturday Night say: >> of the Pesach-offerings and of the sacrifices << } whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

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

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

RACHTZAH

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

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

One should not speak until after making the next 2 blessings and eating the Matza.

MOTZI

Take the Matzot in the order that they are lying on the tray - the broken piece between the two

whole Matzot; hold them in your hand and recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

MATZAH

Do not break anything off the Matzot.
First put down the third Matza (the bottom one), and recite the following blessing over the broken Matza and the top one.

When reciting the following blessing, have in mind that it refers also to the eating of the `Sandwich' of Korach - which will be made with the third Matza - and also the eating of the Afikoman.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Matza.

Now break off a Kezayit of the 2 Matzot held, and eat the 2 pieces together in reclining position.

MAROR

Now take a Kezayit of the Maror, dip it into the Kharoset -but then shake off the Kharoset that stuck to it, so that the bitter taste will not be neutralized. Recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror.

Now eat the Maror, without reclining.

KORECH

Take the 3'rd Matza, and also a Kezyit of the Khazeret - which is to be dipped into Kharoset. Combine the two [like a sandwich], and say the following:

Thus did Hilel do at the time of the Bet HaMikdash: He would combine Pesach - lamb, Matza and Maror and eat them together, as it said: "They shall eat it with Matza and bitter herbs."

Now eat them together - in the reclining position.

SHULCHAN ORECH

Now eat and drink according to you need.
It is permitted to drink wine between the second and third cups.

TZAFUN

After the above, take the Afikoman and divide it among all the members of the household, by giving everyone a Kezayit.

Take care not to drink after the Afikoman.

It is to be eaten in the reclining position and this ought to be done before midnight.

BERACH

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

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

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

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

*** When the Grace after Meal is said with a quorum
*** of three or more males over the age of 13,
*** the leader begins:

Gentlemen, let us say Grace!

The others respond:

May the Name of the L-rd be blessed from now and forever.

The Leader [repeats the response and] continues:

With the permission of the masters, teachers and gentlemen, let us bless He of whose bounty we have eaten.

The others respond:

Blessed be He of whose bounty we have eaten.

[The leader repeats this response.]

Those present who did not partake of the meal respond:

Blessed and praised be His Name always, forever and ever.

*** If there is a quorum of ten males over the age

*** of 13 then the the leader begins:

Gentlemen, let us say Grace!

The others respond:

May the Name of the L-rd be blessed from now and forever.

The Leader [repeats the response and] continues:

With the permission of the masters, teachers and gentlemen, let us bless our G-d He of whose bounty we have eaten.

The others respond:

Blessed be our G-d He of whose bounty we have eaten.

[The leader repeats this response.]

Those present who did not partake of the meal respond:

Blessed be our G-d and praised be His Name always, forever and ever.

All who ate, male and female recite the Grace:

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

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

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

Have mercy, L-rd our G-d, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House which is called by Your Name. Our G-d, our Father, Our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, L-rd our G-d, grant us relief from all our afflictions. L-rd, our G-d, 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 not be shamed or disgraced forever and ever.

On Shabat add:

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

Our G-d and G-d of our fathers, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiaich the son of David 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 Matzot, on this Festival of holy convocation. Remember us on this [day], L-rd, our G-d, for good; recollect us on this [day] for blessing; help us on this [day] for 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, G-d, are a gracious and merciful King.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, L-rd, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You, L-rd, our G-d, King of the universe, benevolent G-d, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good.

May the Merciful One reign over us forever and ever.

May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever.

May the Merciful One sustain us with honor.

May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land.

May the Merciful One send abundant blessing into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the Prophet may he be remembered for good and may he bring us good tidings, salvation 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 forefathers, Abraham, Isaac and Jacob, "in everything," "from everything," with "everything," so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

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

(On Shabbat add: May the Merciful One cause us to inherit that day which will be all Shabbat and rest for life everlasting.)

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

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

Fear the L-rd, 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 L-rd shall not lack any good. Give thanks to the L-rd 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 L-rd, and the L-rd will be his trust.

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

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

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

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

HALLEL NIRTZAH

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

The L-rd, 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 the L-rd, the small with the great. May the L-rd increase [blessing] upon you, upon you and upon your children. You are blessed unto the L-rd, the Maker of heaven and earth. The heavens are the heavens of the L-rd, but the earth He gave to the children of man. The dead do not praise G-d, nor do those that go down into the silence [of the grave]. But we will bless G-d, from now to eternity. Halleluyah Praise G-d.

I love the L-rd, because He hears my voice, my prayers. For He turned

His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call u upon the Name of the L-rd: Please, L-rd, deliver my soul! The L-rd is gracious and just, our G-d is compassionate. The L-rd watches over the simpletons; I was brought low and He saved me. Return, my soul, to your rest, for the L-rd has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before the L-rd in the lands of the living. I had faith even when I said, "I am greatly afflicted;" [even when] I said in my haste, "All men are deceitful."

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

Praise the L-rd, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the L-rd is everlasting. Halleluyah Praise G-d.

Give thanks to the L-rd, for He is good, for His kindness is everlasting.

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

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

Let those who fear the L-rd say [it], for His kindness is everlasting.

Out of narrow confines I called to G-d; G-d answered me with abounding relief. The L-rd is with me, I will not fear what can man do to me? The L-rd is with me, through my helpers, and I can face my enemies. It is better to rely on the L-rd, than to trust in man. It is better to rely on the L-rd, than to trust in nobles. All nations surround me, but I cut them down in the Name of the L-rd. They surrounded me, they encompassed me, but I cut them down in the Name of the L-rd. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the L-rd. You [my foes] pushed me again and again to fall, but the L-rd helped me. G-d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the L-rd performs deeds of valor. The right hand of the L-rd is exalted; the right hand of the L-rd performs deeds of valor!" I shall not die, but I shall live and relate the deeds of G-d. G-d has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to G-d. This is the gate of the L-rd, the righteous will enter it.

I thank You for You have answered me, and You have been a help to me (Repeat this verse).

The stone scorned by the builders has become the main cornerstone (Repeat this verse).

This was indeed from the L-rd, it is wondrous in our eyes (Repeat this verse).

This day the L-rd has made, let us be glad and rejoice on it (Repeat this verse).

O L-rd, please help us! O L-rd, please help us!

O L-rd, please grant us success! O L-rd, please grant us success!

Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd. (Repeat this verse).

The L-rd is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar. (Repeat this verse)

You are my G-d and I will thank You; my G-d, I will exalt You. (Repeat this verse)

Give thanks to the L-rd, for He is good, for His kindness is everlasting. (Repeat this verse).

L-rd, our G-d, all Your works shall praise You; Your pious ones, the righteous who do Your will, and all Your people, the House of Israel, with joyous song will thank and bless, laud and glorify, exalt and adore, sanctify and proclaim the sovereignty of Your Name, our King. For it is good to thank You, and befitting to sing to Your Name, for from the beginning to the end of the world You are Almighty G-d. Give thanks to the L-rd, for He is good for His kindness is everlasting;

Give thanks to the G-d of gods for His kindness is everlasting;
Give thanks to the L-rd of lords for His kindness is everlasting;
Who alone does great wonders for His kindness is everlasting;
Who made the heavens with understanding for His kindness is everlasting;
Who stretched out the earth above the waters for His kindness is everlasting;
Who made the great lights for His kindness is everlasting;
The sun, to rule by day for His kindness is everlasting;
The moon and stars, to rule by night for His kindness is everlasting;
Who struck Egypt through their first-born for His kindness is everlasting; (yud)
And brought Israel out of their midst for His kindness is everlasting;
With a strong hand and with an outstretched arm for His kindness is everlasting;
Who split the Sea of Reeds into sections for His kindness is everlasting;
And led Israel through it for His kindness is everlasting;
And cast Pharaoh and his army into the Sea of Reeds for His kindness is everlasting; (hey)
Who led His people through the desert for His kindness is everlasting;
Who struck great kings for His kindness is everlasting;
And slew mighty kings for His kindness is everlasting;
Sichon, king of the Amorites for His kindness is everlasting;
And Og, king of Bashan for His kindness is everlasting;
And gave their land as a heritage for His kindness is everlasting; (vav)
A heritage to Israel, His servant for His kindness is everlasting;
Who remembered us in our lowliness for His kindness is everlasting;
And delivered us from our oppressors for His kindness is everlasting;
Who gives food to all flesh for His kindness is everlasting;
Thank the G-d of heaven for His kindness is everlasting. (hey)

The soul of every living being shall bless Your Name, L-rd, our G-d; and the spirit of all flesh shall always glorify and exalt Your remembrance, our King. From the beginning to the end of the world You are Almighty G-d; and other than You we have no King, Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You. [You are] the G-d of the first and of the last [generations], G-d of all creatures, L-rd of all events, who is extolled with manifold praises,

who directs His world with kindness and His creatures with compassion. Behold, the L-rd neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberous, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed. To You alone we give thanks. Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves, and our lips with praise like the expanse of the sky; and our eyes shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer we would still be unable to thank You L-rd, our G-d and G-d of our fathers, and to bless Your Name, for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us. L-rd, our G-d. You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, L-rd our G-d, forever! Therefore, the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our King. For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee shall bend to You, all who stand erect shall, I bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: "All my bones will say, L-rd, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!" Who can be likened to You, who is equal to You, who can be compared to You, the great, mighty, awesome G-d, G-d most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name e, as it is said: "[A Psalm] by David; bless the L-rd, O my soul, and all that is within me [bless] His holy Name."

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

He who dwells for eternity, lofty and holy is His Name. And it is written: "Sing joyously to the L-rd, you righteous; 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; and among the holy ones You are praised.

In the assemblies of the myriads of Your people, the House of Israel, Your Name, our King, shall be glorified with song in every generation. For such is the obligation of all creatures before You, L-rd, our G-d and G-d of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David son of Yishai, Your anointed servant.

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

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

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

Drink in reclining position.

Concluding Blessing for the Wine:

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

Afterwards say:

NEXT YEAR IN JERUSALEM!