

הגדת רשת קשת

הגדה של פסח, מאת הרב חנוך נח סייפאס

Preface

Why do we need another Haggadah?

What does the title mean?

I chose the title Reshet Keshet because of the pleasant consonance and assonance. Keshet means "rainbow" and refers to the multiple ways to see any part of God's world and God's thought. Reshet means "web" and refers to the interconnectedness of Torah and all wisdom. Whenever another verse is used to illustrate the Haggadah text, I've labeled that the "Reshet." My commentary is the "Keshet."

Illustrations

My good friend, and first official chavruta, Rob Lebowitz donated his time and brilliance to provide the first illustrations of this growing work.

Fonts & Formatting

I wish I could tell you something about each of these fonts but I was fortunate just to have them on the computer. I used Cooper Black for quotes from the Bible; Maiandra GD for the Standard English text font (this); Colonna MT for fancy English; Rmz-Hadas (Ramaz?) for the standard Hebrew text; Guttman-Aram for Biblical quotes in Hebrew; and Guttman Mantova-Décor for fancy Hebrew.

Texts

Much of my learning about Tanakh, and the Haggadah, comes from my teacher Menachem Ha-Kohen Leibtag. Many sources and scholarly discussions come from *The Scholar's Haggadah*, by Heinrich Guggenheimer (ISBN: 0-7657-6040-1)

Acknowledgements

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Thank you, of course, to my parents, my wife, and God.

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The Song of the Seder

| Shirat ha Seder | שירת הסדר |
|---|-------------------|
| Kadesh (Sanctifying the day) | קִדְּשׁ. |
| Urchatz (Washing for Appetizer) | וּרְחַץ. |
| Karpas (Appetizer) | כַּרְפָּס. |
| Yachatz (Breaking the Matzah) | יַחַץ. |
| Magid (Telling the story of Redemption) | מַגִּיד. |
| Rachtzah (Washing for Bread) | רְחַצָּה. |
| Motzi (Blessing for Bread) | מוֹצֵיא. |
| Matzah (Blessing for Matzah) | מַצָּה |
| Maror (Eating the Bitter Herb) | מָרוֹר. |
| Korech (The Hillel Method of Eating the Matzah and the Maror) | כוֹרֵךְ. |
| Shulchan Orech (The Festive Meal) | שֻׁלְחַן עוֹרֵךְ. |
| Tzafun (The Hidden Bread is Eaten, the Afikoman) | צָפוֹן. |
| Barekh (Grace After Meals) | בָּרַךְ. |
| Hallel (Singing God's Praises) | הַלֵּל. |
| Nirtzah (Asking for God's Acceptance of our Service) | נִרְצָה. |

A Note about Food

- 1) Food as Symbols
 - A) Matzah
 - B) Maror
 - C) Pesach
 - D) Wine
 - E) Karpas
 - F) Charoset

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Urchatz (Washing)

ורחץ

How do I do this? Before eating the Karpas, bring in water to wash, no blessing is recited. Some have a custom of bringing water in a basin to each person, like royalty.

Why do I do this? (1) In general, anything mysterious at the Seder is done to rattle expectations and prompt for questions. (2) However, there must be method to the madness; one reason given for washing one's hands before eating a vegetable comes from the laws of purity & impurity. When a vegetable is moistened, it becomes susceptible to ritual impurity. Since the Seder was the only meal that every Jew in Israel would eat in ritual-purity (very few people brought sacrifices on a regular basis), everyone needed to have their hands be ritually pure before they touched wet vegetables.

Karpas (Green Vegetable)

כרפס

Dip the karpas into salt-water then make the following blessing over the vegetable. When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on). This way, if you would like to eat during Magid, you can do so

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָרֶמֶה:

(then eat, preferably while reclining)

How do I do this? Because the props are (a) a food necessitating the blessing of "ha-adama" and (b) something to dip into. As such, any food which requires a "ha-adama" – as diverse a group as lettuce to bananas to strawberries – and any of the primary liquids (water, honey, milk, wine) can be used.

Why do I do this? As the preface states, all food at the Seder bears dual responsibility as a teaching tool. A green-leafy vegetable before the start of the meal is considered by some to be the sign of luxury and freedom. By others, it is tempered by the presence of salt water.

Complaints: For some reason, some rabbis say that you can only eat less than a kamahi. I have no idea why. Maror & Korech are eaten *after* the bread. Moreover, if "Magid" isn't a hefsek, I don't know what is!

Yachatz (Breaking the Matzah)

יחץ

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.

Why do I do this?

Take the seder plate, the Matzah, split the middle one. Raise up and recite the beginning of Magid.

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Maggid, The Story of the Exodus

מגיד

The Preface & Introduction

Raise the middle matzah and begin the recitation the Haggadah text



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 partake of the Passover. This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people.

הָאֵל לַחֲמַת עֲנִיָּא דִּי אֲכָלוּ אֲבֹהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִכּוּל,
כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא
עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Some have the custom of opening the doors to see if there are any guests to invite in.

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

Defining the Obligation of Retelling the Story of our Redemption

The youngest at the table sings the Four Questions.

Mah Nishtana: The Four Questions

מה נשתנה

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| Why is this night different from all [other] nights? | מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת? |
| 1. On all nights we eat chametz or matzah, and on this night only matzah. | 1. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חָמֵץ וּמִצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה: |
| 2. On all nights we eat any kind of vegetables, and on this night maror! | 2. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר: |
| 3. On all nights we need not dip even once, on this night we do so twice! | 3. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים: |

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

4. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בַּיִן יוֹשְׁבִין וּבֵינ מְסַבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבִּין:

Because our obligation is to "teach our children" we have the children begin the seder!

The tray is restored to its place with the matzah partly uncovered



The "answer" to the Four Questions which sets up why and who

We were slaves to Pharaoh in Egypt, and the Lord, our God, took us out from there with a strong hand and with an outstretched arm. (Deut. 6:21)

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.

עֲבָדִים הָיינו לַפְרֹעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה,

וְאִלוֹ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בָנֵינוּ, מִשְׁעָבָדִים הָיינו לַפְרֹעָה בְּמִצְרַיִם. וְאִפִּילוֹ כָּלְנוּ חֲכָמִים, כָּלְנוּ נְבוֹנִים, כָּלְנוּ זְקֵנִים, כָּלְנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מְצַנֵּה עֲלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הָרִי זֶה מְשֻׁבָּח:

Reshet: Deuteronomy 6:20-25

20 When thy son ask you in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the LORD our God hath commanded you? 21 then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand. 22 And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. 23 And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers. 24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is at this day. 25 And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as He hath commanded us.' {S}

רשת (דברים ו: כ-כה)

כּ כִּי-וַיִּשְׁאַלְךָ בֶּנְךָ מָחָר, לֵאמֹר: מָה הַעֲדוֹת, וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵינוּ, אִתְּכֶם. כֹּא וְאָמַרְתָּ לְבֶנְךָ, עֲבָדִים הָיינו לַפְרֹעָה בְּמִצְרַיִם; וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם, בְּיַד חֲזָקָה. כִּב וַיִּתֶּן יי אוֹתוֹת וּמִפְתּוֹת גְּדוֹלִים וְרַעִים בְּמִצְרַיִם, בְּפִרְעָה וּבְכָל-בֵּיתוֹ--לְעֵינֵינוּ. כג וְאוֹתָנוּ, הוֹצִיא מִשָּׁם--לְמַעַן, הָבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם. כד וַיְצַוֵנוּ יי, לַעֲשׂוֹת אֶת-כָּל-הַחֻקִּים הָאֵלֶּה, לִירְאָה, אֶת-יְי אֱלֹהֵינוּ--לְטוֹב לָנוּ כָּל-הַיָּמִים, לְחַיְתָנוּ כְּהַיּוֹם הַזֶּה. כה וְצִדְקָה, תִּהְיֶה-לָנוּ: כִּי-נִשְׁמַר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת, לְפָנֵי יי אֱלֹהֵינוּ--כְּאֲשֶׁר צִוָנוּ. (ס)

Who: An example of people "full of understanding" who are nonetheless engaged in a night-long Seder

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| <p>It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in Bnei 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!"</p> | <p>מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבֵּי עֲקִיבָא, וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי־בְרַק, וְהָיוּ מְסַפְּרִים בִּיציאת מצרים, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רְבוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:</p> |
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When do we have the Seder?

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| <p>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;' (Deut. 16:3).</p> <p>Now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"</p> <p>The sages, however, said: "The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Messiah. "</p> <p style="text-align: right;">Mishnah Brachot 1:8</p> | <p>אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כְּבֶן־שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֵּאֲמַר יציאת מצרים בַּלַּיְלוֹת. עַד שֶׁדַּרְשָׁה בֶּן זוֹמָא. שֶׁנֶּאֱמַר: לְמַעַן תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ.</p> <p>יְמֵי חַיֶּיךָ הַיְמִים. כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת.</p> <p>וְחֻכְמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהַבִּיא לַיְמוֹת הַמְּשֻׁיחַ:</p> |
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Reshet: Deuteronomy 16:3

רשת (דברים טז: ג)

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

ג לֹא־תֹאכַל עִלְיוֹ חֻמֶּץ, שְׁבַעַת יָמִים תֹּאכַל־עִלְיוֹ מִצּוֹת לֶחֶם עֲנִי. כִּי בְּחֻפְזוֹן, יצאת מארץ מצרים לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ.

Cover the Matzah & Raise the wine glass



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| <p>Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!</p> | <p>בְּרוּךְ הַמְּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא</p> |
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How to teach and tell the Story

The Four Children



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| <p>The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.</p> | <p>כְּנֹגֵד אַרְבָּעָה בְּנִים דִּבְרָה תוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל:</p> |
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The Torah does not speak of four children. The Torah speaks of four occasions when your child will ask you a question. The Haggadah, using homiletic licence, takes those four occasions and makes them into archetypes of educational encounters.

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| | <p>The wise one, what does he say?</p> <p>"What are the testimonies, the statutes and the laws which the Lord, our God, has commanded you?" (Deut. 6:20)</p> <p>You, in turn, shall instruct him in the laws of Passover, [up to] "one is not to eat any dessert after the Passover-lamb." (Mishnah Pesachim 10:8)</p> <p>הַחֲכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי אֱלֹקֵינוּ אֲתֶכֶם? וְאִם אַתָּה אָמַר-לוֹ בְּהִלְכוֹת הַפֶּסַח: "אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן!"</p> |
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Reshet: Deuteronomy 6:20-25 רשת (דברים ו:כ-כה)

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| <p>20 When thy son ask you in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the LORD our God hath commanded you? 21 then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand. 22 And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. 23 And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers. 24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is at this day. 25 And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as He hath commanded us.' {S}</p> | <p>כּ כִּי-וְשֹׂאֵלְךָ בֶּנְךָ מָחָר, לֵאמֹר: מָה הָעֵדוּת, וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי אֱלֹקֵינוּ, אֲתֶכֶם. כֹּא וְאָמַרְתָּ לְבֶנְךָ, עֲבָדִים הָיינוּ לַפְּרֹעָה בְּמִצְרַיִם; וַיַּצִּיאֵנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה. כִּב וַיִּתֶּן יי אוֹתוֹת וּמִפְּתוּיִם גְּדוֹלִים וָרַעִים בְּמִצְרַיִם, בְּפִרְעָה וּבְכָל-בֵּיתוֹ--לְעֵינֵינוּ. כָּג וְאוֹתֵנוּ, הוֹצִיא מִשָּׁם--לְמַעַן, הִבִּיא אֹתֵנוּ, לְתֵת לָנוּ אֶת-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם. כִּד וַיְצַוֵּנוּ יי, לַעֲשׂוֹת אֶת-כָּל-הַחֻקִּים הָאֵלֹהִים, לִירְאָה, אֶת-יי אֱלֹקֵינוּ--לְטוֹב לָנוּ כָּל-הַיָּמִים, לְחַיֵּתֵנוּ כִּהְיוֹם הַזֶּה. כִּה וְצִדְקָה, תִּהְיֶה-לָנוּ: כִּי-נִשְׁמַר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת, לִפְנֵי יי אֱלֹקֵינוּ--כַּאֲשֶׁר צִוָּנוּ. {ס}</p> |
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הגדת רשת קשת



'The wicked one, what does he say?

"What is this service to you?"
(Ex. 12:26)

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 Lord did for me when I left Egypt"; (Ex. 13:8)

'for me' - but not for him! If he had been there, he would not have been redeemed!"

רשע מה הוא אומר?

מה העבדה הזאת לכם?

לכם ולא לו. ולפי שהוציא את-עצמו מן הכלל, כפר בעקר. ואף אתה הקהה את-שניו, ואמר-לו:

בעבור זה, עשה יי לי, בצאתי ממצרים,

לי ולא-לו. אלו היה שם, לא היה נגאל:

Reshet: Exodus 12:25-27 & Exodus 13:8

רשת (שמות יב:כה-כז) & (שמות יג:ח)


25 And it shall come to pass, when you come to the land which the LORD will give you, according as He has promised, that you shall keep this service. 26 And it shall come to pass, when your children shall say unto you: **What mean you by this service?** 27 that ye shall say: It is the sacrifice of the LORD'S passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.

כח ויהיה כי-תבאו אל-הארץ, אשר יתן יי לכם--כאשר דבר; ושמרתם, את-העבדה הזאת. כו ויהיה, כי-יאמרו אליכם בניכם: מה העבדה הזאת, לכם. כז ואמרתם זבח-פסח הוא ליהוה, אשר פסח על-בתי בני-ישראל במצרים, בנגפו את-מצרים, ואת-בתינו הציל; ויקד העם, וישתחוו.

8 And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt

ח והגדת לבנך, ביום ההוא לאמר: בעבור זה, עשה יי לי, בצאתי ממצרים.

הגדת רשת קשת


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|  | <p>The simple child, what does he say?</p> <p>"What is this?" (Ex. 13:14)</p> <p>Thus you shall say to him:</p> <p>"With a strong hand the Lord took us out of Egypt, from the house of slaves." (Ex. 13:14)</p> | <p>תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:</p> |
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Reshet: Exodus 13:14

רשת (שמות יג:יד) & (שמות יג:ח)

14 And it shall be when thy son asketh thee in time to come, saying: What is this? that thou shalt say unto him: By strength of hand the LORD brought us out from Egypt, from the house of bondage;

יָד וְהָיָה כִּי-יִשְׁאַלְךָ בֶּןְךָ, מָחָר--לֵאמֹר מַה-זֹּאת: וְאָמַרְתָּ אֵלָיו--
בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם, מִבֵּית עֲבָדִים.

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|  | <p>As for the one who does not know how to ask, you must initiate him, as it is said:</p> <p>"You shall tell your child on that day, 'It is because of this that the Lord did for me when I left Egypt.' " (Ex. 13:8)</p> | <p>וְשִׂאִינֹו יוֹדֵעַ לְשֹׂאֵל, אֵת פֶּתַח לוֹ. שִׁנְאָמַר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:</p> |
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Reshet: Exodus 13:8

רשת (שמות יג:ח)

8 And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt

ח וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבוֹר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם.

Keshet: Note that it's the same verse as for the Evil son.

הגדת רשת קשת

When? No, How – with Props!

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, **'On that day. (Ex. 13:8)** "On that day," however, could mean while it is yet daytime; the Torah therefore says, **'It is because of this.' (ibid.)** The expression **'because of this'** can only be said when matzah and maror are placed before you

יְכוּל מְרֹאשׁ חֹדֶשׁ, תִּלְמוּד לומר בַּיּוֹם
הַהוּא. אִי בַּיּוֹם הַהוּא. יְכוּל מִבְּעוֹד יוֹם.
תִּלְמוּד לומר. בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא
אִמְרָתִי, אֶלֶּא בְּשַׁעֲה שֵׁישׁ מִצָּה וּמְרוֹר
מִנְחִים לְפָנֶיךָ:

Keshet: This explains the verse from the last of the four children .

The Actual Story. Starting from Shame.


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 Lord, the God of Israel, 'Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods. "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.

(Joshua 24:2-4)

לְמַתְּחֵלָה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ.
וְעַכְשָׁיו קָרְבָנוּ הַמְּקוֹם לְעִבּוֹדָתוֹ. שֶׁנֶּאֱמַר:
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה אָמַר יי
אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם
מֵעוֹלָם, תְּרַח אֲבִי אַבְרָהָם וְאֲבִי נָחוֹר.
וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים: וַאֲקַח אֶת-אֲבִיכֶם
אֶת-אַבְרָהָם מֵעֵבֶר הַנְּהַר, וְאוֹלַךְ אוֹתוֹ
בְּכָל-אֶרֶץ כְּנָעַן. וְאַרְבֵּה אֶת-זֶרְעוֹ, וְאֶתָּן לוֹ
אֶת-יִצְחָק: וְאֶתָּן לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו.
וְאֶתָּן לְעֵשָׂו אֶת-הַר שֵׁעִיר, לְרִשְׁתָּהּ אוֹתוֹ:
וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

Keshet: This verse, not from the Torah, is an example of how the story of the Exodus was repeated in various forms in all of our holy literature.

The wine cup is now raised and the Matzot are covered. 

Blessed is He who keeps His promise to Israel, blessed be He!

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא.

הגדת רשת קשת

Put down the wine cup and uncover the Matzah .



"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.' " (Genesis 15: 13-15)

שְׁהַקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת־הַקֶּץ,
לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ
בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר:

וַיֹּאמֶר לְאַבְרָם יָדַע תִּדַע, כִּי־גֵר יִהְיֶה
זְרַעְךָ, בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעָנּוּ
אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי
אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי. וְאַחֲרֵי כֵן יֵצְאוּ,
בְּרַכְשׁ גָּדוֹל:

Keshet: These few verses from Genesis are part of the Covenant between the pieces, the source for the slavery in Egypt and God's promise of redemption.

The wine cup is now raised and the Matzot are covered.



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!

וְהִיא שְׁעִמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֵא אָחַד
בְּלֶבֶד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֶלָּא שְׁבָכֵל
דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

Keshet: If you needed a one line explanation about why we say the Haggadah every year, it's summarized in this stanza: the story of the Exodus is a model and template for all future redemptions.

Put down the wine cup and uncover the Matzah .



הגדת רשת קשת

The Viduy exposition: The narrative of the Exodus

This is a very confusing part of the seder because of what we in the business call 'bad editing.' A portion of the Midrash was basically dumped bodily into the text of the Haggadah and we have to deal with it. If you think it doesn't make sense, you're right.

1 And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and dost possess it, and dwell therein; 2 that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket and shalt go unto the place which the LORD thy God shall choose to cause His name to dwell there. 3 And thou shalt come unto the priest that shall be in those days, and say unto him: 'I profess this day unto the LORD thy God, that I am come unto the land which the LORD swore unto our fathers to give us.' 4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God. 5 And thou shalt speak and say before the LORD thy God: 'A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. 6 And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage. 7 And we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression. 8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. 9 And He hath brought us into this place, and hath given us this land, a land flowing with milk and honey. 10 And now, behold, I have brought the first of the fruit of the land, which Thou, O LORD, hast given me.' And thou shalt set it down before the LORD thy God, and worship before the LORD thy God. 11 And thou shalt rejoice in all the good which the LORD thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that is in the midst of thee. {S}

א והיה, כִּי־תָבֹא אֶל־הָאָרֶץ, אֲשֶׁר יי אֱלֹקֶיךָ, נָתַן לְךָ
נַחֲלָה; וירשתהּ, וישבתָ בה. ב ולקחתָ מִראשֵׁית פֶּלֶא
פְּרֵי הָאֲדָמָה, אֲשֶׁר תָּבִיא מֵאֶרֶץ אֲשֶׁר יי אֱלֹקֶיךָ נָתַן
לְךָ־וְשָׂמְתָּ בַטֵּנָא; וְהִלַּכְתָּ, אֶל־הַמָּקוֹם, אֲשֶׁר יבַחֵר יי
אֱלֹקֶיךָ, לְשַׁכֵּן שְׁמוֹ שָׁם. ג ובאתָ, אֶל־הַכֹּהֵן, אֲשֶׁר
יְהִי, בַּיָּמִים הָהֵם; וְאָמַרְתָּ אֵלָיו, הִגַּדְתִּי הַיּוֹם לַיהוָה
אֱלֹקֶיךָ, כִּי־בָאתִי אֶל־הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יי לְאַבְתָּיִנוּ
לָתֵת לָנוּ. ד וְלָקַח הַכֹּהֵן הַטֵּנָא, מִיָּדְךָ; וְהִנִּיחוּ־לְפָנָי,
מִזִּבְחַן יי אֱלֹקֶיךָ. ה וְעֲנִיתָ וְאָמַרְתָּ לְפָנָי יי אֱלֹקֶיךָ,
אֲרָמִי אָבִד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיְגַר שָׁם בְּמַתִּי מֵעַט;
וַיְהִי־שָׁם, לְגוֹי גָדוֹל עָצוּם וְרַב. ו וַיִּרְעוּ אַתָּנוּ
הַמִּצְרַיִם, וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבָדָה קָשָׁה. ז וַנִּצְעַק
אֱלֹהֵי אֱלֹהֵי אַבְתָּיִנוּ; וַיִּשְׁמַע יי אֶת־קִלְנוּ, וַיִּרְא אֶת־
עֲנִינוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחֲצָנוּ. ח וַיּוֹצֵאֵנוּ יי
מִמִּצְרַיִם, בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה, וּבְמַרְא גְדֹל־
וּבְאֹתוֹת, וּבְמִפְתִּיִם. ט וַיְבִאֵנוּ, אֶל־הַמָּקוֹם הַזֶּה;
וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת, אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ.
י וְעַתָּה, הִנֵּה הִבֵּאתִי אֶת־רֵאשֵׁית פְּרֵי הָאֲדָמָה, אֲשֶׁר־
נָתַתָּה לִּי, יי; וְהִנַּחְתּוּ, לְפָנָי יי אֱלֹקֶיךָ, וְהִשְׁתַּחֲוִיתָ, לְפָנָי
יי אֱלֹקֶיךָ. יא וְשָׂמַחְתָּ בְכָל־הַטּוֹב, אֲשֶׁר נָתַן־לְךָ יי
אֱלֹקֶיךָ־וּלְבֵיתְךָ: אֹתָהּ, וְהַלּוּי, וְהַגֵּר, אֲשֶׁר בְּקִרְבְּךָ.
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| <p>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:</p> | <p>יֵצֵא וְלָמַד, מֵה בִקֵּשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹא עַל הַזָּכָרִים, וְלִבֶּן בִּקֵּשׁ לַעֲקֹר אֶת־הַכֹּל, שְׁנֵאמַר:</p> |
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Reshet: This is from the Sifrei on Deuteronomy 26:5-9, the main Midrashic commentary on Deuteronomy that consists of "midrash halacha" – a type of exposition that has legal effect not only rhetorical. The explanation of the "viduy" is meant to show that all of the Bible, especially the Torah, is interconnected. A "reshet: as it were.

Keshet: The first statement, אֲרָמִי אֲבִד אָבִי, has already been explained in the first line. The "Aramean" is Laban and he wanted to kill Jacob.

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| <p>(I)</p> <p>"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." (Deut. 26:5)</p> | <p>(1)</p> <p>אֲרָמִי אֲבִד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיֵּגֶר שָׁם בְּמַתִּי מְעַט. וַיְהִי שָׁם לְגוֹי גָדוֹל, עַצוֹם וְרַב:</p> |
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| <p>(I:1) "And he went down to Egypt" (Deut. 26:5) forced by Divine decree.</p> | <p>(1:1) וַיֵּרֵד מִצְרַיִם אָנוּס עַל פִּי הַדְּבָר</p> |
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הגדת רשת קשת

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| <p>(I:2) "And he sojourned there" (Deut. 26:5)</p> <p>this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said,</p> <p>"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. " (Gen. 47:4)</p> | <p style="text-align: right;">(1:2) וַיֵּגֶר שָׁם</p> <p>מְלִמְד שְׁלֵא יֵרַד יַעֲקֹב אֲבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֵא לְגֹר שָׁם, שְׁנֹאמֵר:</p> <p>וַיֹּאמְרוּ אֶל-פַּרְעֹה, לְגֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מְרֻעָה לְעֵאן אֲשֶׁר לְעַבְדֶיךָ, כִּי כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יִשְׁבוּ-נָא עַבְדֶיךָ בְּאֶרֶץ גֹּשֶׁן:</p> |
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| <p>(I:3) "Few in number" (Deut. 26:5)</p> <p>as it is said:</p> <p>"Your fathers went down to Egypt with seventy persons, and now, the Lord, your God, has made you as numerous as the stars of heaven. " (Deut. 10:22)</p> | <p style="text-align: right;">(1:3) בְּמֵתֵי מְעוֹט</p> <p>כְּמָה שְׁנֹאמֵר:</p> <p>בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה. וְעַתָּה, שְׂמֹךְ יְיָ אֱלֹהֶיךָ, כְּכּוֹכְבֵי הַשָּׁמַיִם לְרַב.</p> |
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| <p>(I:4) "And he became there a nation" (Deut. 26:5)</p> <p>this teaches that Israel was distinctive there.</p> | <p style="text-align: right;">(1:4) וַיְהִי שָׁם לְגוֹי</p> <p>מְלִמְד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:</p> |
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| <p>(I:5) "Great, mighty," (Deut. 26:5)</p> <p>as it is said:</p> <p>"And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them. " (Ex. 1:7)</p> | <p style="text-align: right;">(1:5) גְּדוֹל עֲצוֹם,</p> <p>כְּמָה שְׁנֹאמֵר:</p> <p>וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְעוּ, וַיִּרְבּוּ וַיַּעֲצְמוּ, בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאֶרֶץ אֹתָם:</p> |
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(I:6) "And numerous," (Deut. 26:5)

as it is said:

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. " (Ezekiel 16:7)

"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!' (Ezekiel 16:6)

(1:6) זָרַב.

כְּמָה שֶׁנֶּאֱמַר:

רַבְּבָה כְּעֵמֶח הַשָּׂדֶה נִתְתִּיךְ, וְתִרְבִּי,
וְתִגְדְּלִי, וְתִבְאֵי בְעֵדֵי עֲדוּיִים: שְׁדִים נִכְנֹו,
וְשִׁעְרְךָ עֵמֶח, וְאֵת עֵרֶם וְעַרְיָה:

וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ
וְאֶמַּר לְךָ בְּדַמֶּיךָ חַיִּי וְאֶמַּר לְךָ בְּדַמֶּיךָ
חַיִּי

Keshet: the second part of the Ezekiel quote is not part of the original Sifrei; it was added by the Ari Zal – presumably because the juxtaposition was too significant to resist. The line about the blood is interpreted by almost every commentary as referring to the two covenants of the Jewish Nation: circumcision and the Passover sacrifice. At a circumcision, we say this verse (Ezek. 16:6), so it would make sense to say it at our *other* covenantal ceremony: the Seder.

(II)

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us." (Deut. 26:6)

(2)

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה:

(II:1) "The Egyptians treated us badly," (Deut. 26:6)

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. " (Ex. 1:10)

(2:1) וַיַּרְעוּ אֹתָנוּ

הַמִּצְרַיִם. כְּמָה שֶׁנֶּאֱמַר:

הָבָה נִתְחַכְמָה לוֹ. פְּנִי-רַבָּה, וְהָיָה כִּי-תִקְרָאנָה
מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל-שְׂנְאֵינוּ, וְנִלְחַם-בָּנוּ וְעָלָה
מִן-הָאָרֶץ:

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| <p>(II:2) "And they made us suffer," (Deut. 26:6)</p> <p>as it is said:</p> <p>"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." (Ex. 1:11)</p> | <p style="text-align: right;">(2:2) וַיַּעֲנוּנוּ.</p> <p style="text-align: right;">כָּמָה שָׁנְאָמַר:</p> <p style="text-align: right;">וַיִּשִׂמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם: וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה, אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס:</p> |
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| <p>(II:3) "And they put hard work upon us," (Deut. 26:6)</p> <p>as it is said:</p> <p>"The Egyptians made the children of Israel work with rigor" (Ex. 1:13)</p> | <p style="text-align: right;">(2:3) וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה</p> <p style="text-align: right;">כָּמָה שָׁנְאָמַר:</p> <p style="text-align: right;">וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ:</p> |
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| <p>(III)</p> <p>And we cried out to the Lord, the God of our fathers, and the Lord heard our voice and saw our suffering, our labor and our oppression. " (Deut. 26:7)</p> | <p style="text-align: right;">(3)</p> <p style="text-align: right;">וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קֹלֵנוּ, וַיִּרְא אֶת־עַנְיֵנוּ, וְאֶת־עֲמָלָנוּ, וְאֶת לַחֲצֵנוּ:</p> |
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| <p>(III:1) And we cried out to the Lord, the God of our fathers," (Deut. 26:7)</p> <p>as it is said:</p> <p>"During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to God. "" (Ex. 2:23)</p> | <p style="text-align: right;">(3:1) נִצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,</p> <p style="text-align: right;">כָּמָה שָׁנְאָמַר:</p> <p style="text-align: right;">וַיְהִי בַיָּמִים הָרַבִּים הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:</p> |
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| <p>(III:2) "And the Lord heard our voice" (Deut. 26:7)</p> <p>as it said:</p> <p>"And God heard their groaning, and God remembered His covenant with Abraham, Isaac and Jacob. " (Ex. 2:24)</p> | <p style="text-align: right;">(3:2) וַיִּשְׁמַע יְיָ אֶת-קֹלֵנוּ</p> <p style="text-align: right;">כְּמָה שֶׁנֶּאֱמַר:</p> <p style="text-align: right;">וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקֹתֵם, וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם, אֶת-יִצְחָק, וְאֶת יַעֲקֹב:</p> |
| <p>(III:3) "And he saw our suffering," (Deut. 26:7)</p> <p>this refers to the separation of husband and wife, as it is said:</p> <p>"God saw the children of Israel and God took note. " (Ex. 2:25)</p> | <p style="text-align: right;">(3:3) וַיִּרְא אֶת-עֵינָיו:</p> <p style="text-align: right;">זו פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר:</p> <p style="text-align: right;">וַיִּרְא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל. וַיַּדַּע אֱלֹהִים :</p> |
| <p>(III:4) "Our labor," (Deut. 26:7)</p> <p>this refers to the "children," as it is said:</p> <p>"Every boy that is born, you shall throw into the river and every girl you shall keep alive. " (Ex. 1:22)</p> | <p style="text-align: right;">(3:4) וְאֶת-עַמְלָנוּ</p> <p style="text-align: right;">אֵלּוּ הַבְּנִים. כְּמָה שֶׁנֶּאֱמַר:</p> <p style="text-align: right;">כָּל-הַבֵּן הַיְלֹוֹד הַיֹּאכֶה תִּשְׁלִיכְּ-הוּ, וְכָל-הַבַּת תִּחְיֶה:</p> |
| <p>(III:5) "And our oppression." (Deut. 26:7)</p> <p>this refers to the pressure, as it is said:</p> <p>"I have seen the oppression with which the Egyptians oppress them. " (Ex. 3:9)</p> | <p style="text-align: right;">(3:5) וְאֶת לַחֲצֵנוּ.</p> <p style="text-align: right;">זֶה הַדְּחָק. כְּמָה שֶׁנֶּאֱמַר:</p> <p style="text-align: right;">וַגַּם-רָאִיתִי אֶת-הַלַּחֲץ, אֲשֶׁר מַצְרַיִם לֹחֲצִים אֹתָם:</p> |

הגדת רשת קשת

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| <p>(IV)</p> <p>"The Lord took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders." (Deut. 26:8)</p> | <p style="text-align: right;">(4)</p> <p style="text-align: center;">וַיֹּצִיאֵנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמִרְאֵי גְדוֹל וּבְאִתּוֹת וּבְמוֹפְתִים:</p> |
| <p>Keshet: Because this verse discusses the miracles of the Redemption, the Haggadah spends a lot of text on its exposition.</p> | |

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| <p>(IV:1) "The Lord took us out of Egypt," (Deut. 26:8)</p> <p>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:</p> <p>"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 Lord. " (Ex. 12:12)</p> | <p style="text-align: center;">וַיֹּצִיאֵנוּ יי מִמִּצְרַיִם</p> <p style="text-align: center;">לֹא עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי שְׂרָף. וְלֹא עַל-יְדֵי שְׁלִיחַ. אֱלֹהֵי הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שְׁנֵאמַר:</p> <p style="text-align: center;">וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהִפִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּחֵמָה, וּבְכָל-אֱלֹהֵי מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים אֲנִי יי:</p> |
| <p>Keshet: Because the Sifrei quotes a line in Exodus that describes God's miracles, we are given a sub-parsing. That is, we are already explaining every single word of Deuteronomy 26:8. In doing so, we quote Exodus 12:12. The Sifrei will now explain every single word of a verse that it is in turn using to explain another verse!</p> | |

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| <p>(IV: 1, sub. 1)</p> <ul style="list-style-type: none"> • "I will pass through the land of Egypt," (Ex. 12:12) ○ I and not an angel • "And I will smite every first-born in the land of Egypt," (Ex. 12:12) ○ I and not a seraph • "And I will carry out judgments against all the gods of Egypt," (Ex. 12:12) ○ I and not a messenger; • "I- the Lord," ○ it is I, and none other! | <p style="text-align: right;">(4:1:1)</p> <ul style="list-style-type: none"> • ועברתי בארץ-מצרים בלילה הזה, ○ אני ולא מלאך • והכיתי כל בכור בארץ-מצרים ○ אני ולא שרף • ובכל-אלקי מצרים אעשה שפטים השליח. ○ אני ולא • אני יי אחר: □ אני הוא ולא |
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| <p>(IV:2) "With a strong hand," (Deut. 26:8)</p> <p>this refers to the pestilence as it is said:</p> <p>"Behold, the hand of the Lord will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence. " (Ex. 9:3)</p> | <p style="text-align: right;">(4:2) בַּיּוֹד הַחֲזָקָה</p> <p style="text-align: right;">זו הַדְּבָר. כְּמָה שֶׁנֶּאמַר:</p> <p style="text-align: right;">הִנֵּה יַדֵּי הוֹיָה, בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים בַּחֲמֹרִים בַּגְּמֵלִים, בַּבָּקָר וּבַעֲזָאן, דְּבַר כָּבֵד מְאֹד:</p> |
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| <p>(IV:3) "And with an outstretched arm," (Deut. 26:8)</p> <p>this refers to the sword, as it is said:</p> <p>"His sword was drawn, in his hand, stretched out over Jerusalem. " (I Chr. 21:16)</p> | <p style="text-align: right;">(4:3) וּבְזֵרַע נְטוּיָה</p> <p style="text-align: right;">זו הַחֶרֶב. כְּמָה שֶׁנֶּאמַר:</p> <p style="text-align: right;">וַחֲרַבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם:</p> |
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| <p>(IV:4) "And with a great visions (Deut. 26:8)</p> <p>this refers to the revelation of the Shechinah (Divine Presence), as it is said:</p> | <p style="text-align: right;">(4:4) וּבְמוֹרָא גְדוֹלָה,</p> <p style="text-align: right;">זֶה גְלוּי שְׁכִינָה. כְּמָה שֶׁנֶּאמַר:</p> <p style="text-align: right;">אוּ הִנֵּסָה אֱלֹקִים , לְבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי,</p> |
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הגדת רשת קשת

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| <p>"Has any God ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the Lord your God, did for you in Egypt before your eyes!" (Deut. 4:34)</p> | <p>בְּמִסַּת בָּאֵתָת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבִיַּד חֲזָקָה וּבְזִרְעֵי נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים. כָּל אֲשֶׁר-עָשָׂה לָכֶם יְיָ אֱלֹהֵי כֶם בְּמִצְרַיִם, לְעֵינֵיכֶם:</p> |
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| <p>(IV: 5) "And with signs," (Deut. 26:8)</p> <p>this refers to the staff, as it is said:</p> <p>"Take into your hand this staff with which you shall perform the signs. " (Ex. 4:17)</p> | <p style="text-align: right;">(4:5) וּבָאֵתָת</p> <p style="text-align: right;">זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר:</p> <p style="text-align: right;">וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ. אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת-הָאֵתָת:</p> |
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| <p>(IV:6) "And wonders," (Deut. 26:8)</p> <p>this refers to the blood, as it is said:</p> <p>"And I shall show wonders in heaven and on earth. blood, and fire, and pillars of smoke," (Joel 3:3)</p> | <p style="text-align: right;">(4:6) וּבְמוֹפְתִים</p> <p style="text-align: right;">זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר:</p> <p style="text-align: right;">וְנִתְּתִי מוֹפְתִים, בַּשָּׁמַיִם וּבָאָרֶץ דָּם, וְאֵשׁ, וְתִימְרוֹת עֶשֶׂן:</p> |
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Keshet: Here's another example of sub-parsing; where the verse in Joel mentions three elements which are now used for another purpose

Our custom is to take a drop wine from our glasses for each of the three punishments mentioned in the last verse. The drops should not be replaced or refilled, nor drunk (as they indicate a lessening of our joy due to the suffering of others).

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| <p>◆ blood,</p> <p>◆ and fire,</p> <p>and pillars of smoke (Joel 3:3)</p> | <p style="text-align: right;">דָּם</p> <p style="text-align: right;">וְאֵשׁ</p> <p style="text-align: right;">וְתִימְרוֹת עֶשֶׂן:</p> |
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| <p>(IV)</p> <p>Another explanation*: (Deut. 26:8)</p> <p>"Strong hand" indicates two [plagues]; "Outstretched arm," another two; "Great manifestation," another two; "Signs," another two; and "Wonders," another two.</p> <p>These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians,</p> | <p style="text-align: right;">(4)</p> <p style="text-align: right;">דְּבַר אַחַר:</p> <p style="text-align: right;">בְּיַד חֲזָקָה = שְׁתַּיִם וּבְזֵרַע נְטוּיָה = שְׁתַּיִם וּבְמוֹרָא גְדוֹל = שְׁתַּיִם וּבְאֵתוֹת = שְׁתַּיִם וּבְמִפְתִּים = שְׁתַּיִם:</p> <p style="text-align: right;">אֱלוֹ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרַיִם בְּמִצְרַיִם;</p> |
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Keshet: This alternative explanation of the last verse in our "Viduy" quote leads us into a discussion of the 10 plagues – a very important topic for this evening dedicated to a discussion of God's miracles.

As before, our custom is to take a drop wine from our glasses for each of the ten plagues. The drops should not be replaced or refilled, nor drunk (as they indicate a lessening of our joy due to the suffering of others).

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| [The ten plagues] are as follows: | וְאֵלוֹ הֵן: |
| <ol style="list-style-type: none"> 1. Blood. 2. Frogs. 3. Lice. 4. Wild Beasts. 5. Pestilence. 6. Boils. 7. Hail. 8. Locust. 9. Darkness. 10. Slaying of the First-born. | <p>א דָּם</p> <p>ב צְפַרְדֵּי</p> <p>ג כְּנִים</p> <p>ד עֲרוֹב</p> <p>ה דֶּבֶר</p> <p>ו שְׁחִין</p> <p>ז בָּרָד</p> <p>ח אַרְבֶּה</p> <p>ט חֹשֶׁךְ</p> <p>י מִכַּת בְּכוֹרוֹת:</p> |
| Rabbi Yehudah referred to them by acronyms | רַבִּי יְהוּדָה הֵיךָ נוֹתֵן בָּהֶם סְמָנִים: |
| DeTzaCh (blood, frogs, lice); ADaSh (beasts, pestilence, boils); | דְּצַ"ךְ עַד"ש בְּאַח"ב: |

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BeAChaV (hail, locust, darkness, first-born).

Once we've opened the topic of the Plagues... we just can't stop!

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 God.' (Ex. 8:15)

At the sea it says,

"Israel saw the great hand that the Lord laid against Egypt; and the people feared the Lord, and they believed in the Lord and in His servant Moses. (Ex. 14:31)

"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!

רַבִּי יוֹסִי הַגַּלִּילִי אוֹמֵר: מִנֵּיִן אַתָּה אוֹמֵר, שְׁלֵקוּ הַמִּצְרַיִם בְּמִצְרַיִם עֶשֶׂר מַכּוֹת, וְעַל הַיָּם, לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר:

וַיֹּאמְרוּ הַחֲרֻטָּמִם אֶל-פְּרֹעֶה, אַעֲצֹבֶנּוּ אֱלֹקִים הוּא

וְעַל הַיָּם מָה הוּא אוֹמֵר?

וַיֵּרָא יִשְׂרָאֵל אֶת-יַד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת-יי. וַיֵּאמְרוּ בְּיָד יְיָ וּבְמִשָּׁה עַבְדּוֹ.

כַּמָּה לָקוּ בְּאֲצִבַּע, עֶשֶׂר מַכּוֹת: אָמֹר מַעֲתָה, בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת, וְעַל-הַיָּם, לָקוּ חֲמִשִּׁים מַכּוֹת:

Since we want to multiply God's miraculous power, and correspondingly multiply our need to give God gratitude, we make claims that the ten plagues were only the beginning of God's majestic miracles.

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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" (Psalms 78:49):

'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.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנִּין שְׁכַל־מִכָּה וּמִכָּה, שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, הִיְתָה שֶׁל אַרְבַּע מִכּוֹת? שֶׁנֶּאֱמַר:

וַיִּשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עִבְרָה וְזַעַם וְעָרָה. מִשְׁלַחַת מְלֹאכֵי רָעִים.

עִבְרָה אַחַת

וְזַעַם שְׁתַּיִם

וְעָרָה שְׁלֹשׁ

מִשְׁלַחַת מְלֹאכֵי רָעִים אַרְבַּע:

אָמַר מֵעַתָּה, בְּמִצְרַיִם לָקוּ אַרְבַּעִים מִכּוֹת, וְעַל הַיָּם לָקוּ מֵאֲתַיִם מִכּוֹת:

Keshet: Psalm 78 is a historical retrospective of the Exodus from Egypt. As such, this verse, describing God's power is appropriate in describing the extent of the miracles in Egypt.

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": (Psalms 78:49)**

"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.

רַבִּי עֲקִיבָא אוֹמֵר: מִנִּין שְׁכַל־מִכָּה וּמִכָּה, שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, הִיְתָה שֶׁל חֲמֵשׁ מִכּוֹת? שֶׁנֶּאֱמַר:

וַיִּשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עִבְרָה וְזַעַם וְעָרָה. מִשְׁלַחַת מְלֹאכֵי רָעִים

חֲרוֹן אַפּוֹ אַחַת

עִבְרָה שְׁתַּיִם

וְזַעַם שְׁלֹשׁ

וְעָרָה אַרְבַּע

מִשְׁלַחַת מְלֹאכֵי רָעִים חֲמֵשׁ:

אָמַר מֵעַתָּה, בְּמִצְרַיִם לָקוּ חֲמֵשִׁים מִכּוֹת, וְעַל הַיָּם לָקוּ חֲמֵשִׁים וּמֵאֲתַיִם מִכּוֹת:

Some suggest to cover the Matzah & Raise the wine glass



הגדת רשת קשת

דיינו

| How many levels of favors has the Omnipresent One bestowed upon us: | כמה מעלות טובות למקום עלינו!: |
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| .1 If He had brought us out from Egypt, and had not carried out judgments against them, it would be enough [for us to sing Hallel]! | א ^א אלו הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָהֶם שְׁפָטִים, דִּינוֹ: |
| .2 If He had carried out judgments against them, and not against their idols, it would be enough [for us to sing Hallel]! | ב ^ב אלו עָשָׂה בָהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּינוֹ: |
| .3 If He had destroyed their idols, and had not smitten their first-born, it would be enough [for us to sing Hallel]! | ג ^ג אלו עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דִּינוֹ: |
| .4 If He had smitten their first-born, and had not given us their wealth, it would be enough [for us to sing Hallel]! | ד ^ד אלו הָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מְמוֹנָם, דִּינוֹ: |
| .5 If He had given us their wealth, and had not split the sea for us, it would be enough [for us to sing Hallel]! | ה ^ה אלו נָתַן לָנוּ אֶת־מְמוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דִּינוֹ: |
| .6 If He had split the sea for us, and had not taken us through it on dry land, it would be enough [for us to sing Hallel]! | ו ^ו אלו קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה דִּינוֹ: |
| .7 If He had taken us through the sea on dry land, and had not drowned our oppressors in it, it would be enough [for us to sing Hallel]! | ז ^ז אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דִּינוֹ: |
| .8 If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years, it would be enough [for us to sing Hallel]! | ח ^ח אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סָפַק צָרָכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, דִּינוֹ: |
| .9 If He had supplied our needs in the desert for forty years, and had not fed us the manna, it would be enough [for us to sing Hallel]! | ט ^ט אלו סָפַק צָרָכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן, דִּינוֹ |
| .10 If He had fed us the manna, and had not given us the Shabbat, it would be enough [for us to sing Hallel]! | י ^י אלו הֶאֱכִילָנוּ אֶת־הַמָּן, וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינוֹ |

הגדת רשת קשת

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| .11 If He had given us the Shabbat, and had not brought us before Mount Sinai, it would be enough [for us to sing Hallel]! | י"א אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דַּיֵּנוּ |
| .12 If He had brought us before Mount Sinai, and had not given us the Torah, it would be enough [for us to sing Hallel]! | י"ב אֱלוֹ קָרַבְנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנוּ |
| .13 If He had given us the Torah, and had not brought us into the land of Israel, it would be enough [for us to sing Hallel]! | י"ג אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּנוּ |
| .14 If He had brought us into the land of Israel, and had not built for us the Temple it would be enough [for us to sing Hallel]! | י"ד אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, דַּיֵּנוּ |

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| <p>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;</p> | <p>עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפְּלָת לְמָקוֹם עָלֵינוּ:</p> |
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| for He has brought us out of Egypt | שָׁהוּ צִיאָנוּ מִמִּצְרַיִם, |
| and carried out judgments against them | וַעֲשָׂה בָהֶם שְׁפָטִים, |
| and against their idols | וַעֲשָׂה בְּאֱלֹהֵיהֶם, |
| and smote their first-born | וַהֲרַג אֶת־בְּכוֹרֵיהֶם, |
| and gave us their wealth | וְנָתַן לָנוּ אֶת־מְמוֹנָם, |
| and split the sea for us | וְקָרַע לָנוּ אֶת־הַיָּם, |
| and took us through it on dry land, | וַהֲעִבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, |
| and drowned our oppressors in it, s. | וַשְׁקַע צָרֵינוּ בְּתוֹכוֹ, |
| and supplied our needs in the desert for forty years, | וּסְפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, |
| and fed us the manna, | וַהֲאָכִילָנוּ אֶת־הַמָּן, |
| and gave us the Shabbat, | וְנָתַן לָנוּ אֶת־הַשַּׁבָּת, |

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| and brought us before Mount Sinai, | וּקְרַבְנוּ לְפָנֵי הַר סִינַי, |
| and gave us the Torah, | וְנָתַן לָנוּ אֶת־הַתּוֹרָה, |
| and brought us into the land of Israel | וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, |
| and built for us the Holy Temple to atone for all our sin | וּבָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ. |

The most important part of Magid

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| Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely: | רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלוֹ בַּפֶּסַח, לֹא יֵצֵא יָדָיו חוּבָתוֹ, וְאֵלוֹ הֵן: |
| Passover [sacrifice], Unleavened bread, and Bitter Herbs | פֶּסַח. מַצָּה וּמְרוֹר: |

Do not raise or point to the shank-bone; we are careful to recognize the absence of the Paschal offering

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| <p>Passover:</p> <p>The Passover-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:</p> <p>"You shall say, It is a Passover-offering to the Lord, 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." (Ex. 12:27)</p> | <p style="text-align: right;">פֶּסַח</p> <p>שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הָיָה קוֹם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:</p> <p>וְאָמַרְתֶּם זָבַח פֶּסַח הוּא לֵי, אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵי יִשְׂרָאֵל יָצָא, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.</p> |
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Raise the broken Matzah and say

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| <p>This Matzah</p> <p>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. " (Ex. 12:39)</p> | <p style="text-align: right;">מִצֵּה זוֹ</p> <p>שָׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוּעַ יְאֹו מִמֶּצֶר יוֹם, עֲגַת מִצּוֹת, כִּי לֹא חֲמֵץ: כִּי גִרְשׁוּ מִמֶּצֶר יוֹם, וְלֹא יָכְלוּ לְהַתְמַחֵמָה, וְגַם עֲדָה לֹא עָשׂוּ לָהֶם.</p> |
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Raise the bitter-herbs and say

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| <p>This maror that we eat</p> <p>for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:</p> <p>"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. " (Ex. 1:14)</p> | <p style="text-align: right;">מִרְרוֹר זֶה</p> <p>שָׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמִּרְרוּ הַמִּצְרִים אֶת־חַיֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:</p> <p>וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בַּחֲמֹר וּבַלְבָּנוֹים, וּבְכָל־עֲבֹדָה בַּשָּׂדֶה: אֶת כָּל־עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפִרְדָּי.</p> |
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הגדת רשת קשת

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 Lord did for me when I left Egypt." (Ex. 13:8)

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." (Deut. 6:23)

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לְרַאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנֹאמֵר:

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם.


לֹא אֶת־אֲבוֹתֵינוּ בַלְבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלֶּא אִף אוֹתֵנוּ גָאֵל עִמָּהֶם, שְׁנֹאמֵר:

וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לִמְעַן הָבִיא אֶתֵנוּ, לְהַתְּנוֹ לְנוֹ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

The wine cup is now raised and the Matzot are covered. 

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 God!

לְפִיכָךְ אֲנַחֲנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, לְמִי שְׁעָשָׂה לְאֲבוֹתֵינוּ וּלְנוֹ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה. הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיְגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

Put down the wine cup and uncover the Matzah. 

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First two paragraphs of Hallel

Halleluyah - Praise God! Offer praise, you servants of the Lord; praise the Name of the Lord. May the Lord's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the Lord's Name is praised. The Lord is high above all nations, His glory is over the heavens. Who is like the Lord, our God, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise God. (Psalms 113)

הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
מִמְזֻרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם יְיָ.
רַם עַל־כָּל־גּוֹיִם יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי
כִּי אֵל קִינוּ. הַמְגַבִּיהִי לְשִׁבְתָּ: הַמְשַׁפִּילִי
לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעַפְרָ
דָּל. מְאַשְׁפֵּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי
עִם־נְדִיבִים. עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי
עֲקָרַת הַבַּיִת אִם הַבְּנִים שְׂמֵחָה. הַלְלוּ יְהוָה:

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. (Psalms 114)

בְּיֵצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיִת יַעֲקֹב מֵעַם
לֵעֹז: הִיָּתָה יְהוּדָה יְקֻדָּשׁוֹ. יִשְׂרָאֵל
מִמְשֻׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב
לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת
כְּבָנֵי־צֹאן: מַה־לָּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן
תָּסַב לְאַחֹר: הַהָרִים תָּרְקְדוּ כְּאֵילִים.
גְּבְעוֹת כְּבָנֵי־צֹאן: מִלִּפְנֵי אָדוֹן חוֹלֵי
אָרֶץ. מִלִּפְנֵי אֱלוֹהֵי יַעֲקֹב: הַהֹפְכֵי הַצּוּר
אֶגֶם־מַיִם. חֲלַמֵּישׁ לְמַעֲיָנוֹ־מַיִם.

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The wine cup is now raised and the Matzot are covered.



Blessed are You, God, our God, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, God, our God and God of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and 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 Passover-offerings; if the Seder is on Saturday Night say: of the Passover-offerings and of the sacrifices whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, God, who redeemed Israel.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם,
וְהִגִּיעַנוּ לְלֵילָה הַזֶּה, לֶאֱכֹל־בוּ מַצָּה
וּמְרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יְגִיעֵנוּ לְמוֹעֲדִים וְלְרִגְגִים אַחֲרִים,
הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן
עִירְךָ, וְשֹׂשִׁים בְּעִבּוּדְתְךָ, וְנֹאכֵל שֵׁם מִן
הַזְּבָחִים וּמִן הַפְּסָחִים [בְּמוֹצָאֵי שַׁבַּת אוֹמְרִים
מִן הַפְּסָחִים וּמִן הַזְּבָחִים], אֲשֶׁר יְגִיעַ דָּמָם, עַל
קִיר מִזְבִּיחְךָ לְרִצּוֹן, וְנוֹדָה לְךָ שִׁיר חֲדָשׁ
עַל גְּאֻלְתָּנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה
יְיָ, גָּאֵל יִשְׂרָאֵל:

The Second Cup

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:

Drink while reclining