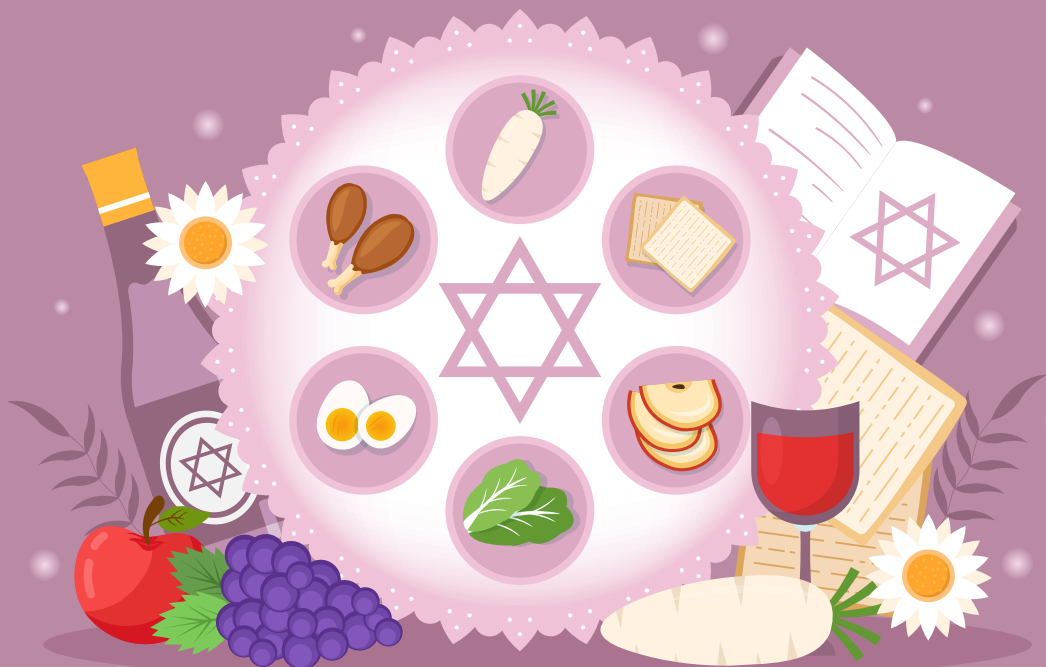


THE ULPANAT OROT HAGGADAH

5786 • 2026



Introduction	4
Rabbi Dr. Seth Grauer – Rosh Yeshiva & Head of School	
Getting Rid of Chametz prior to pesach	
Nava Rabinovitch – Grade 12	6
בדיקת חמץ	
Julia Ross – Grade 9	7
ביעור חמץ	
Naomi Ross – Grade 12	7
The Seder Plate	
Lilu Hohmann – Grade 9	8
קדש	8
Maya Goldberg – Grade 12	8
ורחץ	10
Sarah Ibghi – Grade 12	10
כרפס	10
Adira Kronenberg – Grade 10	10
Charley Feintuch – Grade 10	11
יחץ	11
Lea Edell – Grade 11	11
Hannah Sarna – Grade 10	12
Layla Moyal, Adina Benarroch and Maya Samson – Grade 10	12
מגיד	12
Yael Silver and Tehilla Scherer – Grade 11	13
Aviva Goldberg – Grade 9	13
Adina Lauterpacht – Grade 9	13
Maayan Green – Grade 9	15
Gabby Gordon – Grade 11	15
Lily Weitzner – Grade 11	15
Yardena Klein – Grade 9	16
Deyah Pakes – Grade 10	16
Adira Sapirman – Grade 9	17
Talia Shostak – Grade 11	17
Abby Dukesz – Grade 10	18
Shayna Mammon – Grade 12	18
Tahel Illuz – Grade 9	19
Sari Schwartz – Grade 9	19
Talia Ames – Grade 12	20
Kayla Neufeld – Grade 9	20
Kira Neufeld – Grade 11	20
Roni Fine – Grade 12	21
Racheli Lupescu – Grade 12	22
Aderet Green – Grade 12	22
Tehilla Rotman – Grade 9	24
Leah Abitbol – Grade 10	25
Mia Aptowitz – Grade 11	25
Michaela Sapirman – Grade 11	26
Yuval Hendel – Grade 9	27
Aderet Green – Grade 12	27
Sara Swartz – Grade 12	28

Lily Kaplan – Grade 11	29
Keira Benquesus – Grade 12	29
Nava Mendel – Grade 9	30
Elisheva Herman – Grade 10	31
Gabrielle Shemesh – Grade 10	31
Noa Aptowitz – Grade 9	31
Ariella Stern – Grade 9	32
Ruth Uziel – Grade 10	32
Chloe Marks – Grade 10	33
Yael Palvanov – Grade 9	33
רחצה	34
Shira Kellerstein – Grade 10	34
מוציא מצה	34
Esti Palamarchuk – Grade 12	35
Maya Onona – Grade 12	35
Arielle Friedman – Grade 9	36
Tova Stolvitsky – Grade 11	36
מרור	36
Miya Moyal – Grade 12	37
Naomi Berlin – Grade 11	37
כורך	38
Ellie Romberg – Grade 9	38
Hadassah Prizont – Grade 12	38
שולחן עורך	39
Lily Smolack – Grade 12	39
Sara Deutsch – Grade 10	39
Atara Lauterpacht – Grade 11	40
צפון	40
Adina Geer – Grade 11	40
Eleana Weinberger – Grade 11	41
ברך	41
Sheli Palvanov – Grade 11	49
Chloe Cohen – Grade 10	49
הלל	50
Talia Turk – Grade 10	50
Solika Bitton – Grade 11	51
Miya Moyal – Grade 12	51
Sarah Lauterpacht – Grade 11	52
Aderet Green – Grade 12	52
Adi Nussbaum – Grade 10	54
Emma Benarroch – Grade 12	55
Chana Liya Yagudaev – Grade 9	57
Rebecca Suissa – Grade 11	59
נרצה	60
Ella Hass – Grade 11	60
Abby Mayer – Grade 12	61
ספירת העומר	61
נוסח הספרדים	68

Introduction

Rabbi Dr. Grauer, Rosh Yeshiva & Head of School

Educational research consistently shows that when one teaches others they retain that information better than any other form of study. As Rav Hanina says, “I have learned much from my teachers, but most from my students” (Taanit 7a).

This approach shifts from a top-down model (i.e. teacher knows best) to a collaborative, inquiry-based, and reciprocal exchange of knowledge and wisdom.

From my own experience, I know that my understanding of Torah has been expanded by the experiences and insights of our students in both Ulpana and Or Chaim. Our students have kept me current in cultural trends, language, technology and the relevance of Torah to their lives. Their understanding of society has helped me – and I believe our school as a community – move forward to a place of more social awareness, emotional intelligence, understanding and empathy. While my Rebbaim and other mentors have given me knowledge, depth and personal example, it has often been our students who have taught me how to adapt, rethink and attune our education to the right frequency.

And where did this wonderful approach to Jewish life originate?

From Moshe Rabbeinu and Yetziat Mitzrayim!

As Rabbi Sacks famously says in one of his essays on Parashat Bo: Upon leaving Egypt,

“...Moses does not talk about freedom, or the land flowing with milk and honey, or the journey they will have to undertake through the desert... Instead, he talks about education, specifically about the duty of parents to their children. He speaks about the questions children may ask when the epic events that are about to happen are, at best, a distant memory. He tells the Israelites to do what Jews have done from then to now. Tell your children the story. Do it in the maximally effective way. Re-enact the drama of exile and exodus, slavery and freedom. Get your children to ask questions. Make sure that you tell the story as your own, not as some

dry account of history. Say that the way you live and the ceremonies you observe are “because of what God did for me” – not my ancestors but me. Make it vivid, make it personal, and make it live.”

When our children ask questions, think for themselves, and genuinely seek to understand Torah, we create a healthy, vibrant, constantly growing tree of life, in which both roots (teachers, parents, etc.) and branches (children, students) are strengthened.

And that’s exactly what our Ulpana students are doing here in this Hagadah! Yeshar Kochachen! This Hagadah is filled with Divrei Torah from around 75% of our student body - dedicated learners who are excited to share their Divrei Torah with the entire community.

It is a real honor and privilege for me to write this introduction to this compilation of UO students’ Divrei Torah which we have no doubt will enhance our students seder.

The mitzvah is "lilmod u'lelamed" – to study and to teach. And the Mishna tells us that one should "lilmod al menat lelamed" – to learn in order to teach. The two go hand in hand.

In these pages you have the fruits of our students’ limmud al menat lelamed. Let us learn from them and impart that knowledge forward, continuing to strengthen the eternal chain of Jewish generations.

Chag Sameach!

קֵדֵשׁ וְרַחֵץ כֶּרֶס יַחַץ
מִגִּיד רַחֵץ מוֹצִיא מַצָּה
מְרוֹר כּוֹרֵךְ שֶׁלֶחֶן עוֹרֵךְ
צֶפּוֹן בֶּרֶךְ הַלֵּל נִרְצָה

NOTE ON SHIURIM (MEASUREMENTS)

Each cup of wine should be at least one *revi'it* (86ml).

The Motzi-Matzah ideally should be two *k'zeitim* (*K'zayit* = 27 grams), but one is enough. Maror is one *k'zayit*. Korech is one *k'zayit* of Matzah and one of maror. For afikoman, ideally two *k'zeitim* of Matzah are required, but one is enough.



Getting Rid of Chametz prior to Pesach

Nava Rabinovitch | Grade 12

As Pesach gets closer, one of the biggest things we focus on is getting rid of chametz. The Torah tells us, “שבעת ימים, שאר לא ימצא בבתים,” that for seven days chametz shouldn’t even be found in our homes. So we clean everything, check every corner, and make sure there isn’t even a crumb left. Sometimes it can feel like just another big cleaning project, but something that I learned from Jonathan Sacks ז”ל is that the Torah is teaching us something deeper through this process. It’s not only about the food in our house; it’s about preparing ourselves for Pesach. Chametz is dough that rises and becomes bigger, and a lot of rabbis say that this represents *ga’avah*, which means pride or ego. Matzah, on the other hand, stays flat and simple. When we do *bedikat chametz*, searching with a candle for every little crumb, it reminds us that we’re also supposed to “search” inside ourselves. Just like we look carefully around the

house, Pesach is a time to think about the things inside us that might need cleaning up too- like holding grudges, being jealous, or letting our ego get too big, when we need to remember what really matters most in life. Pesach is called “זמן חרותנו,” the time of our freedom. But freedom isn’t just about leaving Egypt thousands of years ago, it’s also about freeing ourselves from the things that weigh us down today. When we get rid of chametz from our homes, it’s almost like we’re making space not just physically, but spiritually too. With the help of Hashem, this Pesach our homes should not only be clean, but we should be clean inside as well, ready to truly be free.

בדיקת חמץ

Julia Ross | Grade 9

Before Pesach, we do Bedikat Chametz because the Torah instructs that chametz cannot be present in our homes. In Sefer Shemot it says, “שִׁבְעַת יָמִים שָׂאֹר לֹא יִמָּצָא בְּבֵתְכֶם” — for seven days, leaven should not be found in your houses (Shemot 12:19). It also says in Sefer Devarim, “וְלֹא יֵרָאֶה לְךָ חֻמֶּץ” - chametz should not be seen by you (Devarim 16:4). This is why, on the night before Pesach, we carefully search our homes with a candle, making sure even the smallest crumbs are removed. While it can be time-consuming, it is a meaningful mitzvah that prepares our homes physically for Pesach.

Bedikat Chametz also carries a deeper lesson. Since chametz rises, many rabbis interpret it as representing pride, while matzah, which is flat, symbolizes humility. In Tehillim it says, “שְׁמוֹעַת עֲנָוִים תִּשְׁמַע” - Hashem listens to the prayers of the humble (Tehillim 10:17). Searching for chametz is not only about cleaning our physical space, but also about reflecting on ourselves. It is an opportunity to consider any small flaws, like pride or jealousy, that we might want to improve on. Bedikat Chametz helps us prepare for Pesach both in our homes and in our hearts.

ביעור חמץ

Naomi Ross | Grade 12

Before Pesach begins, we do the mitzvah of ביעור חמץ, burning the chametz that we found from בדיקת חמץ so that no chametz remains in our homes. On a simple level, we are removing physical bread products. However, many Rabbis explain that chametz actually represents things that have been sitting around for a while which eventually become stale. In the same way, sometimes in life we catch ourselves getting stuck in unhealthy habits, routines, environments which stop us from reaching our full potential in life.

We can learn a very powerful message from this. Burning the chametz reminds us that we don’t always have to be the same throughout our life. Just like how we remove the old, stale chametz from our homes, we too can let go of things that are holding us back and make room for change, growth and freedom. True freedom isn’t only about Yetziyat Mitzrayim, it’s also about freeing ourselves from the voices that hold us back. When we get rid of chametz, we are making space for humility, kindness, and growth. As we enter into this holy holiday, let us remember that it is a new opportunity to move forward as better versions of ourselves whether that means chessed, connection to Hashem or Mitzvot, we can always find a way for growth.

The Seder Plate

Lilu Hohmann | Grade 9

The Seder plate is one of the most known symbols of Pesach. It has 6 sections with every part holding a deep meaning to it. The six sections consist of Karpas, Maror, Charoset, Chazeret, Zeroah, and Beitzah. The karpas is parsley dipped in salt water which represents the tears shed during our slavery in Egypt. The maror, or horseradish, reminds us of the bitterness of slavery. Next, the charoset recalls the mortar the Hebrews used while building structures in Egypt. The Chazeret is often romaine lettuce or horseradish, used for the Korech, and since it is the second bitter herb its meaning is similar; the maror symbolizes the harshness of slavery. The Zeroah is placed on the Seder plate to remember the korban Pesach that was brought during the times of the Beit HaMikdash. Lastly the Beitzah symbolizes the Hagigah and the cycle of life.

But beyond its symbolism, what are the historical origins of it? The first Pesach, in Shemot chapter 12, mentions three essentials: the Zeroah, Chazeret and Matzah. So where did the rest of the elements on the Seder plate come from, and when did they get there? In the times of the Beit HaMikdash, the center of Pesach was the korban Pesach, along with the related festival offerings like the korban Chagigah. But in 586 BCE when the Temple was destroyed, we were no longer able to fulfill this, meaning that all sacrificial worship stopped, preventing us from doing those mitzvahs so it became tradition to preserve it through memory and symbolism. One of the most intriguing elements of the Seder plate is the Beitzah. Although no one knows how it came to be placed on the Seder plate, the Beitzah became to Israel, another symbol of sacrifice in place of the slaughtered lamb. As we all know while sitting at the seder you are supposed to picture yourself leaving slavery and with these meaningful symbols it allows us to have a focal point for that idea, making it easier to put ourselves in their shoes.

Overall, the Seder plate carries deep meaning for us through its symbolism of mitzvot and stands as a living reminder of the sacrifices, history, and traditions that shape Pesach today.

Note: Sephardic textual variants in this Haggadah are in square brackets [].



The first cup of wine is poured.

Lift the cup with the right hand and say the following:

(On Shabbat, add the words in parentheses.)

[Sepharadim should have the intent to include both the first and second cups in the blessing of HaGafen.]

Maya Goldberg | Grade 12

Kadesh opens the Seder by reminding us that freedom begins with identity. Before we tell the story of our slavery or taste the bitterness of maror, we lift a cup of wine and declare the holiness of the day. The mitzvah of Kiddush appears throughout the Torah, first in connection with Shabbos, teaching that declaring certain moments as

holy is a uniquely Jewish power. On Pesach, that power takes on new meaning - we are not just remembering that we left Mitzrayim, but we are proclaiming that our history is guided by Hashem. By saying Kiddush at the very start, we frame the entire night through emunah and gratitude, not just memory.

The four cups of wine correspond to the four expressions of redemption in Shemos 6:6-7: “והוצאתי, והצלת, וגאלתי.” Kadesh is when we drink the first cup, symbolizing the very first step of geulah. Redemption does not happen all at once, it begins with a declaration of hope. Even while still in Mitzrayim, Hashem promised Klal Yisroel a future. When we raise the first cup, we are reminded that growth and redemption in our own lives also start with a decision - to sanctify the moment, to see Hashem’s hand, and to believe that change is possible, even when circumstances feel unbearable. Kadesh teaches that before we can be physically free, we must first choose to see ourselves as spiritually uplifted.

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ
כִּי בּו שְׁבֹת מְכָל-מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת).

[אלה מועדי יהוה מקראי קדש אשר תקראו אתם במועדים.
וידבר משה את מועדי יהוה אל בני ישראל.]

סברי מרנן.

ברוך אתה יהוה, אלהינו מלך העולם בורא פרי הגפן.

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

On Motzei Shabbat, add the following:

ברוך אתה יהוה, אלהינו מלך העולם, בורא מאורי האש.

ברוך אתה יהוה, אלהינו מלך העולם המבדיל בין קדש לחל,

בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה.

בין קדֹשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּה, וְאֶת-יוֹם הַשְּׁבִיעִי מִשְׁשַׁת יָמֵי
הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלָּה וְקֹדֶשֶׁת אֶת-עַמּוֹ יִשְׂרָאֵל בְּקֹדֶשֶׁתָּךְ [בְּקֹדֶשֶׁתְּךָ].
בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On all nights, say the following:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחִינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה.

Drink the first cup while reclining to the left.

וְרַחֵץ

The hands are washed, but no blessing is recited.

Sarah Ibghi | Grade 12

At the Pesach Seder, we begin with Urchatz, washing our hands but not saying a blessing. This raises a big question: if washing is important enough to do, why don't we make a berachah like we usually do? The Shulchan Aruch (Orach Chaim 473:6) explains that we wash because we are about to eat a vegetable dipped in liquid, which requires washing. The Mishnah Berurah adds that we specifically do unusual actions at the Seder to make the night feel different and spark questions. But maybe there's a deeper idea. On the night we celebrate freedom, we start with a quiet action done without attention or recognition. This teaches us that real growth and real freedom often begin in small, private moments. Not every important step in life comes with a blessing or applause. Sometimes, becoming free means first "washing away" the negative parts of ourselves quietly. Urchatz reminds us that before we tell the story of leaving Egypt, we prepare ourselves inside, because true redemption starts from within.

כָּרֶפֶס

A small quantity of karpas is dipped in salt water. Say the following over the karpas, with the intent to include the maror in the blessing:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Adira Kronenberg | Grade 10

The step of Karpas has always confused people. Why do we dip a vegetable in salt water right when we're about to start the seder? Wouldn't it make more sense to eat the karpas later during shulchan orech? The Talmud says karpas was added so it would be something that the children would notice and ask questions about. Pesach night is all about teaching the children our history. We want them to be curious. But if kids ask about karpas, what

are we supposed to answer? In Breisheet it is written that Yaakov made Yosef a special coat, the *katonet passim*. Rashi explains that the coat is like *karpas* and *techelet*, meaning fine linen. Yosef is actually barely mentioned in the haggadah, even though the whole story of going down to Egypt starts with him.

The seder focuses on themes like caring about others, family unity, and hope. Yosef's story includes jealousy and fighting between brothers, which feels like the opposite message. But we shouldn't ignore that part of the story. When we take the *karpas* at the start of the seder, it can remind us of Yosef's coat and the pain it caused. Dipping it in salt water can remind us of the tears that were cried because the brothers couldn't get along. The word *karpas* also appears in the Megillah, describing the fancy decorations at Achashverosh's party. Yosef, Purim, and Pesach are all connected. The Rabbis say Purim is placed near Pesach so we connect the two redemptions. Pesach begins with brothers who couldn't speak peacefully to each other, while Purim ends with people sending gifts to one another and helping the poor. When we eat the *karpas*, it reminds us that what happens to us as a nation depends on how we treat each other.

Charley Feintuch | Grade 10

Karpas is more than just a vegetable we dip in salt water. Halachically, we take something like parsley, a leaf, or even a potato, dip it in saltwater, and eat it at the beginning of the Seder. The whole point is that it breaks the usual order. Normally, we start with Kiddush, wash our hands, and then eat matzah (or bread on a regular Shabbos). But here, we begin with a vegetable. The child sees that something is different, and that naturally leads to the question: "What's different about this night from all other nights?" That question is exactly the point. Judaism begins with curiosity and asking questions. Even Avraham asked questions about who created the world, the stars, and everything in it, and through his searching, he came to know Hashem. *Karpas* does the same for us. It makes us pause, notice, wonder, and ask questions, and that is how Torah, Emunah and Jewish life truly begin.

יחזק

The middle Matzah is broken in two. The bigger portion is then hidden away to serve as the Afikoman with which the meal is later concluded. The smaller portion is placed between the two whole matzot.

Lea Edell | Grade 11

At the Seder, one of the first things we do is *yachatz*. *Yachatz* is kind of weird... We take the middle matzah and break it in half. One half stays on the table, and the bigger half gets hidden for the afikoman. But if this night is about freedom, why are we breaking something right at the start? Matzah is simple and plain. It reminds us of when Bnei Yisroel left Mitzrayim in a rush. No time to prepare. No control over anything. Everything was fast and messy. And then we break it. Because slavery doesn't just make life hard, it breaks a person. It messes with your confidence. It makes you feel small or incomplete. So before we even start telling the story, we show it. We hold up something broken. Almost like we're saying, this is how it felt. But here's the important part, we don't throw the broken pieces away. The smaller piece stays on the table and we actually use it. The bigger piece gets hidden and then brought back at the end as the afikoman. That's the message. Yeah, we were broken. But that's

not the end of the story. Real freedom isn't acting like nothing ever hurts. It's taking the broken parts and still moving forward. It's knowing you're not perfect and your life isn't perfect, but you're still going. The middle matzah represents a regular person. Just a normal Jew. And that's the one that gets broken. Because everyone has stuff. Everyone has struggles. Everyone feels unfinished sometimes. Yachatz reminds us that broken doesn't mean worthless. Broken doesn't mean done. We were broken in Mitzrayim. Sometimes we still feel broken now. But we're not finished. And that's what freedom really means. Chag sameach!

Hannah Sarna | Grade 10

One of the interesting things we do at the Seder is break the middle matzah during Yachatz. This broken matzah reminds us of the damage that had been done to Bnei Yisroel as a whole, both mentally and physically, during their time as slaves in Mitzrayim.

Matzah is known as the "bread of a poor person," which is broken. Normally, when something breaks, we assume it has lost its value and should be thrown away. But at the Seder we do something different. Instead of throwing it away, we hide the larger piece and save it for later as the afikoman. This teaches an important idea. Even when things in life feel broken or like they are falling apart, it doesn't mean the value is gone. Sometimes the bigger and better parts are still waiting to come - they're just hidden by Hashem and not revealed yet.

The cracked matzah can remind us that our hardest moments are often where we experience our greatest growth. Just like light can shine through cracks, those moments can become openings for new experiences, opportunities, and growth. That's something we can all think about as we approach Pesach.

Layla Moyal, Adina Benarroch and Maya Samson | Grade 10

Pesach is a night where many of our actions symbolize the story of Yetziat Mitzrayim. One of those actions is breaking the middle matzah during Yachatz. The broken matzah reminds us how Bnei Yisroel were "broken" by the hardships of slavery in Egypt. Their suffering was not only physical, but emotional as well, and this simple act helps us connect to that painful part of our history.

But the broken matzah also carries a message of hope. Even after years of suffering, Hashem redeemed Bnei Yisroel and brought them to freedom. Yachatz reminds us that even when things feel broken, the story is not over. Just as Hashem redeemed us from Mitzrayim, we can always hold on to the hope that better times are ahead.

מגיד

The Seder plate is held up and the middle Matzah is displayed:

[בְּבִהְיוֹ יִצְאָנוּ מִמִּצְרַיִם]

Yael Silver & Tehilla Scherer | Grade 11

During Maggid we fulfill the mitzvah of telling the story of Yitziyat Mitzrayim. The story begins with the words “הא לחמא עניא די אכלו אבהתנא בארעא דמצרים” “This is the bread of affliction that our ancestors ate in the land of Egypt.” Instead of beginning with miracles, we begin by holding up the matzah and remembering where we came from. Before celebrating freedom, we acknowledge the struggle. The message is that struggle begins with remembering our past and recognizing how far we have come- even something that represents hardship can become a symbol of growth and redemption.

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים.

Aviva Goldberg | Grade 9

הא לחמא עניא is written in Aramaic and said while the middle Matza is lifted into the air. This paragraph starts with the words הא לחמא עניא, and continues on to ויכל וייתי דכפין ייתי, “let all who are hungry come and eat.” This seems strange, why are we inviting those who are hungry to eat the bread of affliction, this tasteless, unleavened bread, why are we not inviting them to eat something more fulfilling?

Rabbi Sacks ז"ל gives a beautiful idea on this topic. He says this willingness to share is what turns the Matzah from the bread of affliction into the bread of freedom. He claims that freedom comes from giving to those who may have less. This idea teaches a very important idea, that the ability to give and support others is such a critical value to the Jewish people that it's what we do even when we are enslaved in other ways. By inviting those who are in need to join in and eat, even when it is only the bread of affliction, we are demonstrating this value of giving. We are showing that when there isn't something more fulfilling to give, we still have to try and we still have to offer whatever we can.

כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח.

השתא הקא, לשנה הבאה בארעא דישראל.

השתא עבדי, לשנה הבאה [בארעא דישראל] בני חורין.

The second cup of wine is now poured.

The matzot are covered, and the Seder plate is removed.

The youngest child asks the following:

[Sepharadic order is: Matbilin, Chametz U'Matzah, Maror, Mesubin]

מה נשתנה הלילה הזה מכל הלילות?

Adina Lauterpacht | Grade 9

During the Seder, when we reach Maagid, it is traditional for the youngest child to ask the four questions, the Ma Nishtana: On all other nights we eat chametz or matzah, and on this night only matzah? On all other nights

we eat any kind of vegetables, and on this night maror? On all other nights we do not dip even once, and on this night twice? On all other nights we eat sitting upright or reclining, and on this night we all recline?

Many questions can be asked about this part of the Hagadah. Does it have to be the youngest, or can anyone ask the four questions? The Rabbis explain that asking the four questions is meant to keep children engaged in the Seder. Without this opportunity, it is harder for children to stay interested, since they do not yet understand what is happening.

But what if there are no children present? Then adults can ask them. The Rabbis clarify that it is not only the youngest who gets to speak, but that even the youngest has a turn to participate. Everyone can say the questions together, but as long as the youngest is involved, it does not matter who else says them. And if someone is alone, the questions should still be asked and answered—to oneself.

The message of the Hagadah is clear: we are responsible for passing on the story of Pesach- to our children, to each other, and to ourselves. On a deeper level, the youngest child represents the youth inside all of us—the part still willing to hear new messages and ideas. Adults can become entrenched in their ways, but the Torah reminds us to reconnect with that inner youth, to recall the lessons and memories of Pesach from childhood. Even as adults, we must remember and relive the Seder so that its lessons can be passed on to our children and grandchildren.

שֶׁבֶּכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה,

[ו] הַלֵּילָה הַזֶּה — כָּלוּ מָצָה?!

שֶׁבֶּכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת,

[ו] הַלֵּילָה הַזֶּה — (כָּלוּ) מְרוֹר?!

שֶׁבֶּכֶל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פֶּעַם אַחַת,

[ו] הַלֵּילָה הַזֶּה — שְׁתֵּי פְעָמִים?!

שֶׁבֶּכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין [וְשׁוֹתִין] בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין,

[ו] הַלֵּילָה הַזֶּה — כָּלְנוּ מְסַבִּין?!

The Seder plate is returned to its place, and the matzot are uncovered.

עֲבָדִים הֵיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיֹּצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ [עַדִּין אֲנַחְנוּ] וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הֵיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפִּילוּ כָלְנוּ חֲכָמִים כָּלְנוּ נְבוֹנִים כָּלְנוּ זְקֵנִים כָּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח.

Maayan Green | Grade 9

The Haggadah begins the story by saying, “We were slaves to Pharaoh in Egypt, and God took us out with a strong hand.” This might seem strange, because the Seder is about freedom—so why start with slavery? Rabbis explain that we begin with something sad and end with something happy, because we can only understand freedom if we first know what it is to be a slave.

Being a slave is not just working hard; it means having no choices and no control over your life. Egypt tried to dominate the Jewish people’s bodies and minds. That is why the Haggadah says that if God had not helped, we and our children would still feel like slaves- not to Pharaoh, but trapped in a way of thinking that is not free.

Leaving Egypt was not just about going to a new place; it was about learning to be truly free. Real freedom is not doing whatever you want, but choosing what is right and good. Each year at the Seder, we imagine ourselves leaving Egypt, because everyone has their own “Egypt”—something that keeps them trapped. The question is: what do I need to be freed from this year so I can experience real freedom?

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

Gabby Gordon | Grade 11

In the Haggadah, the passage Maaseh B'Rebbi Eliezer tells how Rabbi Eliezer, Rabbi Yehoshua ben Chananya, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon were sitting together discussing Yitziat Mitzrayim all night, until their students came and told them it was time to say the morning Shema. A question we can ask is: why were these great rabbis spending the entire night discussing Yitziat Mitzrayim? They already knew the story better than anyone else. The answer is that on Pesach, the mitzvah isn't just to know the story it's to keep talking about it, asking questions, and finding deeper meaning. Even the greatest scholars didn't say “we already learned this.” Instead, they kept learning about it. This teaches us that the Seder is meant to be a night of conversation. No matter how much we know about the Yitziat Mitzrayim, there is always something new to learn or to ask.

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה הֲרִי אֲנִי כְּבֵן שִׁבְעִים שָׁנָה וְלֹא זָכִיתִי שֶׁתֹּאמַר יִצִּיאת מִצְרַיִם בְּלֵילוֹת עַד שֶׁדִּרְשָׁה בֶן זֹזְמָא, שְׁנֹאמַר, לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים. כָּל יְמֵי חַיֶּיךָ הַלֵּילוֹת. וְחֻכְמִים אוֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהֵבִיא לִימוֹת הַמָּשִׁיחַ.

Lily Weitzner | Grade 11

The Haggadah quotes Mishna Berachot and says: “אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: הֲרִי אֲנִי כְּבֵן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֹּאמַר יִצִּיאת...” Rabbi Elazar ben Azaryah said: “Behold, I am like a seventy-year-old man, yet I did not merit to establish that the Exodus from Egypt should be mentioned at night, until Ben Zoma expounded it...”

(Mishnah Berachot 1:5)

The Mishnah's main point is that Ben Zoma found a source showing that Yetziat Mitzrayim should be mentioned at night. Why does that matter so much? And why does Rabbi Elazar point out that he was "like a seventy-year-old man"? The Gemara explains that Rabbi Elazar ben Azariah became head of the Sanhedrin when he was only eighteen. Since that's extremely young for such a position, a miracle occurred and his beard turned white overnight so he would look more fitting for the role. That's why he says, "like seventy." On a deeper level, there's a powerful idea here. In one night, he went from looking like a young, inexperienced leader to someone who carried visible weight and authority. That sudden shift mirrors Yetziat Mitzrayim itself. In one night we went from being enslaved and powerless to being able to leave Mitzrayim and show the Egyptians Hashem's power. Mentioning Yetziat Mitzrayim at night reminds us that even when things feel dark or unclear, Hashem is still there with us. No matter if we can see him or not this teaches us to remember that he is always there.

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

Yardena Klein | Grade 9

During Maggid, we say "Baruch Hamakom, Baruch Hu. Baruch Shenatan Torah le'amo Yisrael." which literally translates to "Blessed is The Place, Blessed is He. Blessed is the One who gave the Torah to His nation, Israel."

When we read this, one question immediately stands out - why do we refer to Hashem as Hamakom- The Place? Why don't we refer to Him as Hashem, or "אתה" like we usually do?

Usually, when we think of a place, we think of somewhere physical. But in Baruch Hamakom, it means something else. Chazal explains that we refer to Hashem as "Hamakom", because He is not in the world, but rather the world is in Him. He contains and controls everything, and He is everywhere. Pesach is about leaving Mitzrayim. Leaving a physical place of slavery. But it's also about leaving a spiritual place. A place of fear, labour, and weakness. B'nei Yisrael physically walked out of Mitzrayim, but they were never in slavery alone. Hashem constantly watched over them, even during their darkest time and place, and stayed with them throughout their journey.

Pesach is not just about celebrating **יציאת מצרים**. It's about recognizing that in every stage of our lives, whether we feel strong like the **חכם** - the wise son, or uncertain like the **שאינו יודע לשאול** - the one who doesn't know how to ask, Hashem is always present.

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

Deyah Pakes | Grade 10

We learn from the **בנים ארבעה** that everyone is connected to Judaism in a unique way. The Wise son asks many questions because he wants to know everything about all the laws and meanings behind Pesach. The Wicked son separates himself and asks as if he doesn't belong. The Simple son asks only simple questions, and the one who does not know how to ask questions shows us that some people are not aware of how to start asking questions. Despite the fact that they are all asking questions in a very unique way, they are still part of the table and part of the story. Pesach teaches us that being part of our people is not about being perfect, knowing everything, and asking the right questions, it is about showing up, being part of the story, and making sure everyone feels they belong.

חָכָם מָה הוּא אוֹמֵר? מַה הָעֲדוֹת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ
אֲתָכֶם. וְאִף [אִף] אֵתָה אֲמֹר לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחֵר הַפֶּסַח
אֲפִיקוֹמָן.

Adira Sapirman | Grade 9

We are all familiar with the four sons. The Wise Son (חָכָם), The Wicked Son (רָשָׁע), The Simple Son (תָּם), and the son who does not know how to ask questions (שְׂאִילוֹ יוֹדֵעַ לִשְׁאֹל). The Pasuk of the Chacham says,

“כִּי־יִשְׁאַלְךָ בֶּנְךָ מָחָר לֵאמֹר מַה הָעֲדוֹת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם”

“When your son will ask in the future, what are the testimonies and the decrees and the laws, that Hashem, our God commanded you?”

Why does the Chacham say that Hashem, our God, commanded you? The answer is simple. Moshe Rabbeinu is speaking to the generation that came out of Mitzra'yim, and witnessed Matan Torah directly. They heard the mitzvahs, at least some of them, from Hashem Himself. The Chacham, as a child following the Matan Torah generation, wants to know everything that Hashem commanded at Matan Torah, even though he was not there to hear it himself. The Chacham knows that he, as well as all the Jews, has a responsibility to live by the Torah, as he says Elokeinu, meaning, our God, including himself. But the Chacham also says, אֲתָכֶם, commanded you. By saying you, he is not excluding himself, rather, he is asking the question to the previous generation who were at Matan Torah.

Rashi clarifies that the word מָחָר in the pasuk refers to a time in the future, not just tomorrow itself. In each generation, the Chacham of that generation will ask the same question of the generation before him. He will ask his parents, can you teach me the mitzvahs that were taught to you by your parents, who were taught by their parents, and so on and so forth all the way back to the generation that received the mitzvahs directly from Hashem. The entire Torah depends upon this process of children asking their parents, and parents giving over the tradition from generation to generation. This is the essence of the purpose of the Pesach seder.

רָשָׁע מָה הוּא אוֹמֵר? מַה הָעֲבוֹדָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת
עַצְמוֹ מִן הַכָּל כָּפָר בְּעֶקֶר. וְאִף [אִף] אֵתָה הִקְהָה אֶת שְׁנֵי וְאֲמֹר לוֹ: “בְּעֶבְרִי זֶה
עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרָיִם”. לִי וְלֹא־לוֹ. [וְ] אֱלֹהֵי הָיָה שָׁם, לֹא הָיָה נִגָּאֵל.

Talia Shostak | Grade 11

Rabbi Shlomo Carlebach asks: Who do you think the wicked child is? He answers that the wicked child is someone who was never told how holy he really is. The Haggadah says “When you talk to the son, blunt his teeth”. It’s heart-breaking, the word רָשָׁע came to the seder even though he didn’t have to be there at all. The word רָשָׁע means wicked. The two outside letters ר and ע together make the word רע which means bad. There is still the middle letter that is leftover, the ש. The ש has three lines that form the letter. Those three lines represent Avraham, Itzhak and Yaakov. This idea comes to show us that every Jew is connected to our forefathers. Our neshama, which is our inside, is what is connected to them, which is the inside of the word רָשָׁע. The רָשָׁע comes to bring out the inner nature of our forefathers. He is ultimately very holy, carrying Avraham, Itzhak and Yaakov with him. The wicked child is not wicked as we may think he is. He was never told how holy he is, so by bringing him to our seder we’re reminding him what it means to be a Jew and how holy he truly is.

תם מה הוא אומר? מה זאת? ואמרת אליו "בחזק יד הוציאנו יהוה ממצרים מבית עבדים".

Abby Dukesz | Grade 10

When we look in the Haggadah, we see the תם, the simple son, who asks a very basic question: "מה זאת?" meaning, "What is this?" While his question might seem like it lacks any real depth or sophistication, it is answered with a sincere answer. We tell him directly that with a strong hand, Hashem brought us out of Mitzrayim. Unlike the חכם, who looks for complex laws and details, or the רשע, who separates himself altogether, the תם approaches the Seder with honest curiosity. His simplicity isn't a weakness at all. He doesn't try to overcomplicate the story, instead he genuinely wants to connect with it. This can remind us that our most meaningful spiritual growth often doesn't come from intense intellectual arguments, but from having an open heart and mind.

The answer we give the simple son also teaches us a lesson about Emunah. We don't try to explain things to him with complex ideas. We just tell him that Hashem saved us from the people who tried to destroy us. In our own lives, we usually look for complicated answers when things get tough. But sometimes, the best answer is actually the simplest one - that Hashem always has a plan. The תם reminds us that having Emunah doesn't have to be a big, difficult thing. His honest way of questioning and believing shows us what Emunah Peshutah (simple faith) is all about, and that's something we can all strive to have.

ושאינו יודע לשאול – את פתח לו, שנאמר, והגדת לבנך ביום ההוא לאמר, בעבור זה עשה יהוה לי בצאתי ממצרים.

Shayna Mammon | Grade 12

The child who "does not know how to ask" in the Pesach Haggadah represents more than just a lack of knowledge, he reflects a deeper silence, a disconnect from the story and perhaps even from his own curiosity. Unlike the wise or even the evil child, this son does not initiate; he waits. The haggadah tells us to not ignore him, but gives us the responsibility לו את פתח לו—you must open for him. This teaches that Judaism does not assume every person will naturally engage, sometimes, connection must be sparked from the outside. It is a reminder that education is not only about answering questions, but about helping others find their voice and feel that their questions matter.

This child may be disengaged or unsure how to enter the conversation. The Haggadah teaches that silence is not an endpoint; it is an invitation. By gently opening the conversation, we create space for growth and belonging. Especially on Pesach, a holiday centered on storytelling and transmission, we are reminded that every Jew, regardless of where they stand, has a place at the table. Sometimes the most powerful act is not giving a brilliant answer, but simply opening the door for someone to begin asking.

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

Tahel Illuz | Grade 9

The words “...יכול מראש חודש...” teach that we might think the mitzvah of telling the story of **יצאת מצרים** begins on **ראש חודש ניסן**, since that is when the month of redemption starts. But the Torah explains that the main mitzvah is on the night of **סדר**, when the **מצה** and **מרור** are in front of us, showing us that every mitzvah has a special time when it should be done.

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל-כל-העם, כה אמר יהוה אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים. ואקח את אביכם את-אברהם מעבר הנהר ואולף אותו בכל-ארץ כנען, וארבה את-זרעו ואתן לו את-יצחק, ואתן ליצחק את-יעקב ואת-עשו. ואתן לעשו את-הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים.

Sari Schwartz | Grade 10

Anytime a person goes to a therapist, the first thing the therapist asks is ‘what was your childhood like.’ This is because of the direct correlation between what happened to us in the past, and who we are today. For example, if a child ate a hot dog and then threw up later that day, the child may stop eating hot dogs. Or if a child grows up surrounded by people who wear scarves all the time, the child is likely to wear scarves all the time, even if they move away from that place. So too, our Haggadah tells us that “in the beginning, our ancestors were idol worshippers.” On the day we commemorate our becoming a nation, we can’t just talk about the miracles that took place, the redemption, the freedom from Egypt. We need to understand how we made it to Egypt in the first place.

The Haggadah is not a history book. If it were, we would just read the first few parshiot of Sefer Shemot on Pesach, instead of the Rabbis talking, dipping our finger in the wine, pointing at the dry cracker, and all that. The Haggadah exists to teach us lessons. And the main theme of Pesach is that of slavery to freedom. So how can knowing about our past bring us to freedom? By reading on this important night about how we used to be idol worshippers, by ‘remembering our childhood’ so to speak, we are learning that in order to become free people, we can’t just push away the past, the bad memories. We have to embrace them and learn from them. We can’t just pretend bad things never happen, we have to reflect on them to avoid their repetition. This Pesach, instead of making empty resolutions to become better people, look back on the previous year and acknowledge where you went wrong in order to make a conscious effort not to do the same thing again. It is important to know where we come from, so that we can use that knowledge to shape our future, rather than let it shape us.

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

Talía Ames | Grade 12

Blessed is He who keeps his Promise to Israel. Blessed is He.

Rabbi Abraham Twerski says that we can understand what this means when we look at how our political leaders come to power and how they act after they are elected. Before they are elected political leaders make a lot of promises about how great everything will be if they are in charge: everyone will have a job, housing will be cheap and healthcare will be perfect. After they are elected, they change their mind on everything and make excuses. G-d on the other hand keeps his promises and does what he says he will do. He said he will redeem us but first we will be slaves. The message here in the Hagada is those who keep their promises will be Blessed!

The matzot are covered and the wine cup is raised with one's right hand.

וְהָיָה שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ.
שֶׁלֹא אֶחָד בְּלִבָּד עִמָּד עָלֵינוּ לְכָלוֹתָנוּ, אֲלֵא שְׁבֹכֵל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכָלוֹתָנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם.

Kayla Neufeld | Grade 9

The haggadah in maggid starts a paragraph with וְהָיָה שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ, which translates into english as, "And it is this that has stood by our ancestors and us". The word "וְהָיָה" is a bit strange. It is not very clear what "וְהָיָה" is referring to. What is this "וְהָיָה"? What is "it" that has stood by us and our ancestors? Its logical to think that "וְהָיָה" refers to the prior paragraph, which speaks about the בְּרִית בֵּין הַבְּתָרִים. What is so special about the בְּרִית בֵּין הַבְּתָרִים? This בְּרִית is when Hashem promised Avraham that although the Jewish people would face exile and suffering, we would ultimately be redeemed. "וְהָיָה" is that promise, the guarantee of our survival and redemption. Rashbam explains that "וְהָיָה" refers to the בְּרִית as a whole. Exile, suffering, and redemption are all part of Hashem's plan. It's not just about the final redemption, but about the entire journey of Jewish history. It is this covenant that sustains the Jewish people.

The Maharal in Gevurat Hashem takes this idea further and says "וְהָיָה" is the Torah itself. A promise or a covenant are words, but the Torah is a living way of life. It actively sustains and preserves us in every generation. The Torah and the בְּרִית are deeply connected, when we keep the Torah and Mitzvot, Hashem protects and sustains us. So when we say שְׁעֵמֶדָה, we are declaring that what has kept us alive is not just a promise from the past, but a living בְּרִית and a living Torah that continues to stand with us today. This teaches us that our connection to Hashem is ongoing, not something that happened once long ago, but a relationship we actively participate in each day. By living according to the Torah and its values, we ensure that what has protected our ancestors continues to guide and sustain us in every generation.

The wine cup is put down and the matzot are uncovered.

צֵא וְלִמַּד מֶה בִּקֵּשׁ לֶבֶן הָאֶרֶץ לַעֲשׂוֹת לִיעֲקֹב אֲבִינוּ:
שֶׁפְּרָעָה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים, וְלֶבֶן בִּקֵּשׁ לַעֲקֹר אֶת-הַכֹּל. שְׁנֵאנָם:

Kira Neufeld | Grade 11

In the Haggadah, the phrase "צֵא וְלִמַּד" – Go and learn" stands out because it tells us that the story of Yetziat Mitzrayim isn't something we simply listen to, it should not be a passive experience. Instead, we are being challenged to

actively explore and understand it so we can relate to it ourselves. The Haggadah could simply tell the story but it commands us by using the proactive words "צא ולמד" go out and learn. The Hagaddah encourages curiosity and deeper thinking in the performance of the mitzvah. It reminds us that being part of Jewish heritage requires asking questions, studying, and trying to understand the lessons behind what happened.

This idea also connects to the bigger message of the Seder. Freedom is not just about leaving Mitzrayim physically, it is also about having the freedom to think, question, and grow. When we take the time to "go and learn," we are continuing the tradition of the Torah that is our heritage. It shows us that the story of our redemption from Egypt is not just history, it is something we can keep discovering new meaning in year after year.

**אַרְמֵי אֲבָד אָבִי, וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמַתִּי מֵעַט,
וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וָרֹב.
וַיֵּרֶד מִצְרַיִם. אָנוּס עַל פִּי הַדְּבוּר.**

Roni Fine | Grade 12

When the Torah says "וַיֵּרֶד אַבְרָם מִצְרַיִם," it seems like a simple detail telling us that Avraham went to Egypt because there was a famine. But the word "וַיֵּרֶד" stands out. It does not just say he went, it says he went down. On a basic level that makes sense geographically, but it also suggests something deeper. Egypt represented a place of spiritual darkness, and Avraham had just arrived in the land Hashem promised him. Right after receiving that promise, he is forced to leave because of hunger. That must have been confusing and disappointing. Still, Avraham does not question Hashem or give up. He acts responsibly while holding onto his emunah. This teaches us that sometimes right after a high point in our lives, we experience a setback. It can feel like we are going backwards. But like Avraham, we have to trust that even the downs are part of Hashem's plan and that growth often comes through challenges.

**וַיִּגְר שָׁם. מִלְמַד נִשְׁלָא יֵרֶד[*] יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֲלֹא לְגוֹר שָׁם,
שְׁנֵאֲמַר: וַיֵּאמְרוּ אֶל-פַּרְעֹה, לְגוֹר בְּאַרְץ כְּנָעַן, כִּי אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ,
כִּי כָבֵד הָרַעַב בְּאַרְץ כְּנָעַן. וַעֲתָה יֵשְׁבוּ-נָא עַבְדֶּיךָ בְּאַרְץ גִּשְׁן.
בְּמַתִּי מֵעַט. כְּמָה [כְּמוֹ] שְׁנֵאֲמַר: בְּשִׁבְעִים נֶפֶשׁ יֵרְדוּ אֲבוֹתֶיךָ מִצְרַיִם,
וַעֲתָה שְׁמֶךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֶּיךָ הַשָּׁמַיִם לָרֹב.
וַיְהִי שָׁם לְגוֹי [גָּדוֹל]. מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם.
[לְגוֹי] גָּדוֹל עַצוּם. כְּמָה [כְּמוֹ] שְׁנֵאֲמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ
בְּמֵאד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם.
וָרֹב. כְּמָה [כְּמוֹ] שְׁנֵאֲמַר: רַבְּבָה כְּצֻמַּח הַשָּׂדֶה נִתְתִּירָה, וַתִּרְבִּי וַתִּגְדָּלִי וַתִּבְאִי
בְּעֵדֵי עֲדָיִים, שְׂדִים נִכְנוּ וּשְׁעָרָהּ צִמְחָה, וְאֶת עֵרֹם וְעִרְיָה. וְאָעֵבֶר עָלֶיךָ וְאֶרְאָה
מִתְבּוֹסֶסֶת בְּדַמְיָהּ, וְאָמַר לָהּ בְּדַמְיָהּ חַיִּי, וְאָמַר לָהּ בְּדַמְיָהּ חַיִּי.**

וִירְעוּ אֶתְנוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

Racheli Lupescu | Grade 12

In the Haggadah, when we retell the story of the Exodus, we say: "וִירְעוּ אוֹתָנוּ מִצְרַיִם", "The Egyptians mistreated us." At first glance, this phrase appears to be a simple explanation of slavery. However, the wording is interesting. It could have said that the Egyptians enslaved the Jews, but instead they used the word "וִירְעוּ", from the root רע, meaning "bad" or "evil."

This teaches us that the oppression wasn't only physical, but also internal and spiritual. It wasn't enough for the Egyptians to enslave the Jewish people, they also tried to break them on a deeper level and humiliate them. They attempted to strip the Jewish people of their dignity and sense of purpose.

This idea also teaches us an important lesson about how we treat others. Even if we don't get along with someone, we still have no right to treat them badly. People may have disagreements and differences, but it does not justify humiliating or mistreating a person, as the Egyptians did.

Although, despite the Egyptians' attempt to destroy the Jewish people internally, the Haggadah continues by describing how Hashem heard their cries. Even in the darkest circumstances, the Jewish people maintained their connection with Hashem and their identity as a nation, despite the Egyptians trying to ruin exactly that.

We can learn from all this that no matter what happens to the Jewish people, our true value and identity can never be taken away. Every single Jew carries a part of Hashem within them, and He supports us through every challenge. The story of Pesach reminds us that oppression and slavery do not define us. Instead, it is our resilience and our relationship with Hashem that define who we are, and that connection will always remain strong.

וִירְעוּ אֶתְנוּ הַמִּצְרִים. כָּמָה [כְּמוֹ] שֶׁנֶּאֱמַר: הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה,
וְהִיא כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שֶׁנֶּאֱמַר וְנִלְחַם בָּנוּ, וְעַלָּה מִן־הָאָרֶץ.
וַיַּעֲנוּנוּ. כָּמָה [כְּמוֹ] שֶׁנֶּאֱמַר: וַיְשִׁימוּ עָלָיו מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם.
וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפָרְעֹה. אֶת־פֶּתָם וְאֶת־רַעְמָסֶס.
וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה [כְּמוֹ] שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל
בְּפָרָה.

וְנִצָּעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְהוָה אֶת־קִלְנוֹ,
וַיִּרָא אֶת־עַנְיֵינוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ:

Aderet Green | Grade 12

These Psukim come from Sefer Shemot Perek Bet Pasuk Caf Gimmel and Daled. The Torah tells us that after years of crushing slavery, Bnei Yisrael groaned from the עֲבֹדָה and cried out, and their cry rose up to Hashem. At first glance, this doesn't seem so unusual. Of course they cried. They were enslaved, tortured, and broken. Why is this moment so significant that the Haggadah highlights it?

Seforno and Ohr hachaim explain that this cry was fundamentally different from anything that came before it.

Bnei Yisrael had suffered for decades. They may have complained. They may have felt pain. But until this point, they had not truly turned to Hashem with complete sincerity. This cry was not just a scream of pain. It was a cry to Hashem. It was the first time they did teshuvah. Directing their suffering upward and acknowledging that they could not survive without Him.

And what happens immediately afterward? וישמע אליהם

Hashem heard their cry. The Geulah did not begin merely because they were suffering. It began because they reconnected. Pesach teaches us something powerful: sometimes we struggle, sometimes we complain. But real change begins when we say: "We cannot do this without You." That is the cry that opens the door to Geulah.

וַיִּזְעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ. כָּמָה [כְּמוֹ] שְׁנֵאמַר:

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיִּזְעָקוּ, וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִן הָעֲבָדָה.

וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ. כָּמָה [כְּמוֹ] שְׁנֵאמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם,

וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם, אֶת־יִצְחָק וְאֶת־יַעֲקֹב.

וַיֵּרָא אֶת־עַנְיָנוֹ. זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כָּמָה [כְּמוֹ] שְׁנֵאמַר: וַיֵּרָא אֱלֹהִים אֶת

בְּנֵי־יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

וְאֶת־עַמְלָנוֹ. אֵלֹהֵי הַבָּנִים. כָּמָה [כְּמוֹ] שְׁנֵאמַר: כָּל־הַבֵּן הַיְּלֹד הַיָּאֲרָה תִּשְׁלִיכֶהוּ

וְכָל־הַבֵּת תִּחְיֶינָה.

וְאֶת לַחֲצֵנוֹ. זֶה הַדָּחַק, כָּמָה [כְּמוֹ] שְׁנֵאמַר: וְגַם־רָאִיתִי אֶת־הַלַּחֲץ

אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבַמָּוֶה גָּדֹל,

וּבִאֲתוֹת וּבַמִּפְתִּיחַ:

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם. לֹא עַל־יְדֵי מִלָּאָה, וְלֹא עַל־יְדֵי שָׂרָף, וְלֹא עַל־יְדֵי

שְׁלִיחַ, אֲלָא הַקְדוּשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבַעֲצָמוֹ. שְׁנֵאמַר: וַעֲבַרְתִּי בְּאֶרֶץ מִצְרַיִם

בְּלִילָה הַזֶּה, וְהִכִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי

מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי יְהוָה. וַעֲבַרְתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה. אֲנִי וְלֹא

מִלֵּאָה; וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרְף; וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ [שְׁלִיחַ]; אֲנִי יְהוָה. אֲנִי הוּא וְלֹא אֲחֵר.

Tehilla Rotman | Grade 9

At our Pesach seder, we say "ויוציאנו ה' ממצרים" – "And Hashem will bring us out of Egypt." These words remind us that freedom is not only a physical act, but a spiritual one. Egypt isn't just some country we were stuck in, it represents anything that makes us feel lost or powerless, like fears, struggles, or bad habits. We can remember that redemption comes from Hashem, not just from us. Even when life feels hard, Hashem is always guiding us toward freedom. The Torah repeats this phrase often because Pesach isn't just a part of our history, it's a hope for the future. Hashem will continue to take us out of "Egypt" in every generation. In our time, many Jewish communities around the world face uncertainty, worry, and hardships. For example, October 7th. Hashem put us through that terrible time but he also saved us from it. He made sure all of the hostages were removed from Gaza and back with their families. So tonight, when we remember Egypt, let's also remember that Hashem is helping us grow, both as ourselves and as a nation and that every step toward freedom, safety, and unity is part of that journey. Pesach teaches us that freedom isn't only about leaving one place for another. It's about trusting Hashem, supporting one another, and choosing hope over fear. We are embracing the chance to be truly free.

[Some Sepharadim recite the piyyut on page 70. Moroccans continue.]

בִּיד חֲזָקָה. זוֹ הַדֶּבֶר, כִּמָּה [כְּמוֹ] שֶׁנֶּאֱמַר: הִנֵּה יְד־יְהוָה הוּיָהּ בְּמִקְנֶה אֲשֶׁר בִּשְׂדֶּה, בְּסוּסִים, בְּחֹמְרִים, בְּגִמְלִים, בְּבִקָּר וּבִצְאָן, דָּבָר כְּבֹד מְאֹד.
וּבִזְרַע נְטוּיָה. זוֹ הַחֶרֶב, כִּמָּה [כְּמוֹ] שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלֹפָה בִּידוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם.

וּבְמוֹרָא גָּדֵל. זוֹ [זֶה] גְּלוּי שְׂכִינָה. כִּמָּה [כְּמוֹ] שֶׁנֶּאֱמַר, אוֹ הִנֵּסָה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסְתַּת בְּאַתַּת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבִיד חֲזָקָה וּבִזְרוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדוּלִים כָּל אֲשֶׁר־עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבְאַתוֹת. זֶה הַמָּטָה, כִּמָּה [כְּמוֹ] שֶׁנֶּאֱמַר: וְאֵת הַמָּטָה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה־בוֹ אֵת הָאֲתוֹת.

וּבְמִפְתִּים. זֶה הַדֶּם, כִּמָּה [כְּמוֹ] שֶׁנֶּאֱמַר: וְנִתַּתִּי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ,

A drop of wine is spilled from the cup as each wonder is mentioned:

**דָּם
וְאֵשׁ
וְתַמְרוֹת עֶשְׂנָן.**

Leah Abitbol | Grade 10

At the Pesach Seder, we talk about the Ten plagues and say the words **דָּם וְאֶשׁ וְתִמְרוֹת עֶשֶׂן** to describe the miracles that Hashem did in Egypt. Many commentators explain that these punishments didn't happen for no reason. Each one had a specific reason. The reason for these punishments are **Midah Keneged Midah**, meaning, Measure for Measure. Hashem wanted to treat the Egyptians the same way the Jewish people were being treated by them. The Egyptians threw Jewish babies into the Nile River. Since they used the Nile to cause babies to suffer, the Nile then turned into blood which was the plague called **דָּם**. We can learn from this that even though the Nile was something people depended on in order to live, it's still completely controlled by Hashem. During slavery, the Egyptians didn't care how badly the Jews were suffering, so Hashem created the plague **חֹשֶׁךְ** in order to show the Egyptians what it's like to lose freedom such as being trapped in complete darkness.

In the end, the lesson that is shown from these plagues, is that Hashem has control in everything. **Midah Keneged Midah** teaches us that any bad action we do has a consequence. Because of that, our first instinct is to always treat people with kindness. So, when the 10 plagues are mentioned at the table on the night of Pesach, we should remember that our actions have a big impact and Hashem has the strings to control the world.

דָּבָר אַחֵר: בִּיד חֲזָקָה שְׁתִּים, וּבִזְרַע נְטוּיָה שְׁתִּים,
וּבִמְרֵא גָדֹל – שְׁתִּים, וּבְאֲתוֹת – שְׁתִּים, וּבִמְפֹתִים – שְׁתִּים.
אֵלֹה עֶשֶׂר מִכּוֹת שֶׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא
עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֵלֹה הוּא:

Mia Aptowitz | Grade 11

Each of the Ten Plagues targeted something that the Egyptians worshipped or trusted as a source of power—the Nile, the sun, animals, or even **פֶּרַע** himself, who claimed divinity and authority. **דָּם** showed that the Nile, Egypt's lifeline, could be turned into a source of suffering; **חֹשֶׁךְ** revealed that the sun, Egypt's "greatest god," was actually powerless; and **מַכַּת בְּכוֹרוֹת** destroyed the illusion that **פֶּרַע** controlled life and the future. One by one, the plagues showed the Egyptians that their power and "gods" were not real and could not protect them. The plagues were therefore not only punishments, but also revelations. Through the **מַכַּת**, Hashem demonstrated that He alone rules nature, history, and our lives. At the Seder, we recall the plagues to remember that anything treated as absolute power—wealth, politics, technology—can become our version of a modern "Egyptian god" if we forget Who truly runs the world.

A drop of wine is spilled from the cup as each plague,
and each of the acronyms, are mentioned:

דָּם צִפְרִידַּע כְּנִים עֶרֹב דָּבָר שְׁחִין
בְּרַד אֲרָבָה חֶשֶׁךְ מַכַּת בְּכוֹרוֹת
רַבִּי יְהוּדָה הִיא נוֹתֵן בָּהֶם סֻמְנִים:
דִּצְ"ן עַד"ש בֶּאֱחָ"ב

Michaela Sapirman | Grade 11

Rabbi Yehuda split the עשר מכות into three groups: דצ"ך עד"ש באח"ב. The first group, דצ"ך, stands for the first three macot - כנים, צפרדע, דם. The second group, עד"ש, stands for the fourth, fifth, and sixth macot - שחין, דבר, קר, חשך, ארבה, מכת בכורות - באח"ב. Finally, the last group, באח"ב, stands for the last four macot - חשך, ארבה, מכת בכורות - באח"ב. Why did Rabbi Yehuda split up the עשר מכות this way?

One reason is practical: Rabbi Yehuda created these abbreviations as a memory tool to help us easily remember the order of the עשר מכות. This fits well with the seder night since we are instructed to teach our children on this night and must find the best tools to teach them. (The Commentators' Haggadah, Rabbi Yitzchak Sender)

However, there are deeper meanings to דצ"ך עד"ש באח"ב.

In Rabbi Yehuda's opinion, the arrangement of the abbreviations, דצ"ך עד"ש באח"ב, was engraved on the staff that Moshe and Aharon used to bring the plagues. If you calculate the gematria of the abbreviations, it adds up to 501. When Moshe and Aharon went to Pharaoh for the first time to say, "let my people go", Pharaoh replied, מי יהוה, "who is Hashem that I should listen to his voice". Without realizing, Pharaoh had prophesied that he would listen to Hashem and let the Jewish people go. The gematria of אשר adds up to 501 too. Following the word אשר are the words אשמע בקול - listen to His voice. In other words, following 501 (the עשר מכות) Pharaoh will listen to Hashem and let the Jews go. (The Heritage Haggadah, Eliyahu Kitov)

Each set of plagues also teaches us a lesson about Hashem's nature. The three different groups represent three distinct concepts. דצ"ך, the first category, demonstrated the existence of Hashem. Therefore, before these plagues Hashem said, "אני יהוה" - I am Hashem (Shemot 7:17). עד"ש, the second category, demonstrated that Hashem is the God of Israel and He watches over us. Therefore, before these plagues Hashem said, "you will see that I am Hashem in the midst of the land, watching closely over my people" (Shemot 8:18). The third category of plagues, באח"ב, represents that there is no one else like Hashem. Therefore, before the third set of plagues Hashem said, "You will see that there is none like Me in all the world" (Shemot 9:14). This set of plagues shows the Oneness of Hashem, so it makes sense that the gematria of באח"ב is 13 which has the same value as the word אחד. The three concepts found in these plagues, in the order we recite them - Hashem's existence, His relationship with Israel, and His Oneness - parallel the first verse of Shema, which states the root of our faith in Hashem; שמו ישראל יהוה. This verse is confirmation that, (a) Hashem exists, (b) He is our God and He cares, and (c) that He is the only One. We accept our faith in Hashem twice a day when we say this verse, by embracing these concepts. The three sets of plagues, דצ"ך עד"ש באח"ב, revealed these three aspects of Hashem. (Haggadah Gems, Rabbi Moshe Shlomo Emanuel)

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

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

Yuval Hendel | Grade 9

In the Haggadah, three Chachamim discuss how many plagues struck Egypt and how many occurred at Yam Suf. The eldest among them is Rabbi Eliezer, whose path to Torah was unusual: until the age of twenty-two he was a farmer and had not studied Torah. Only then did he leave everything and come to learn in the beit midrash of Rabban Yohanan ben Zakkai.

It is striking that in the discussion about the plagues, the first idea comes from the youngest Rabbi, Rabbi Yosei HaGelili. Rabbi Eliezer, who was the teacher of the others, accepts his insight, develops it, and even uses it to teach his own student, Rabbi Akiva, who then expands the idea further. We see that in Torah learning the flow of wisdom is not only from teacher to student. A teacher can also learn from a student.

Perhaps this is already hinted at the very first time Rabbi Eliezer entered the beit midrash. On that very first day he taught a new idea that no one had heard before. Rabban Yohanan ben Zakkai stood up and said: "Rabbi Eliezer, my son, you have taught us the truth." In that moment Rabban Yohanan ben Zakkai showed that even the head of the beit midrash and the Nasi of the Sanhedrin can learn something from a new and young student.

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

Aderet Green | Grade 12

Rabbi Akiva teaches that each of the Ten Plagues in Egypt was not a single event, but actually composed of five distinct punishments. He gets this from the verse: "ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים"

Each term, חרון אפו – אחת, עברה – שתיים, וזעם – שלוש, וצרה – ארבע, משלחת מלאכי רעים – חמש. Represents a different attribute of Hashem. For every one plague that we see there are multiple under the surface. In Egypt the Mitzrim received not 10 but 50 plagues and on Yam Suf they received 250.

This comes to teach us about Hashem's precision. The plagues were carefully measured and purposeful. Rabbi Akiva's insight reminds us that Hashem's actions are precise and intentional. So if at times it seems that Hashem's plans are going awry, always remember that there are many layers that you might not see, and that everything Hashem does is intentional and purposeful.

כמה מעלות טובות למקום עלינו!

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו.

אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו.

אלו עשה באלהיהם, ולא הרג את בכוריהם, דינו.

אלו הרג את בכוריהם [הרג בכוריהם] ולא נתן לנו את ממונם, דינו.

אלו נתן לנו את ממונם ולא קרע לנו את־הים, דינו.

[Some Sepharadim recite the piyyut וּמִיָּיִן on page 70. Moroccans continue.]

אלו קרע לנו את־הים ולא העבירנו בתוכו בחרבה, דינו.

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו, דינו.

אלו שקע צרנו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, דינו.

אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את־המן, דינו.

אלו האכילנו את־המן ולא נתן לנו את־השבת, דינו.

אלו נתן לנו את־השבת, ולא קרבנו לפני הר סיני, דינו.

אלו קרבנו לפני הר סיני, ולא נתן לנו את־התורה, דינו.

אלו נתן לנו את־התורה ולא הכניסנו לארץ ישראל, דינו.

אלו הכניסנו לארץ ישראל ולא בנה לנו את־בית הבחירה [בית המקדש] דינו.

Sara Swartz | Grade 12

Shulchan Orech is the time we feast; once korech comes around, it is the greatest feeling knowing that the persistent stomach grumbling through the previous ten parts of the seder will finally be eased with a delicious meal. In this state, there is an inevitable sense of peace and contentment. Interestingly, a fascinating concept is revealed in the lines of Mizmor L'David about seudot in Judaism. It is written, "תַּעֲרֵךְ לִפְנֵי | שְׁלַח נֶגֶד צָרִי דְשֻׁנָּה בְּשֵׁמוֹ רֹאשִׁי כוֹסֵי רוּחַ", "You set a table before me in the presence of my adversaries; You anointed my head with oil; my cup overflows" (Psalms 23:5). In other words, when the enemy wants to fight against the Jews, we do nothing but reveal the all-mighty power of our God by fully entrusting ourselves in his hands with a sense of pure bitachon. The way we show this security in God is through our seudot. As a meal signifies pure relaxation and a sense of trust that nothing bad will happen, it is the most effective action that shows our indifference towards the enemy - the enemies become frustrated as a result.

This is the main meaning of Shulchan Orech. The Haggadah begins with the Jews' lows in Egypt; yet, it ends with shevach, the Jews' geulah. After reciting and reminiscing about our past suffrage, Shulchan Orech is the ultimate act of shevach. It is why Judaism has seudot at weddings, sheva brachot, bar and bat mitzvahs, brisim, purim, shabbos, and essentially all of our simchas. The "feast" in Judaism is not just a state of indulgence and restoration of energy, it is a symbol of our infinite, loyal trust in Hashem and our will to conduct ourselves in his ways.

[Sepharadim omit ו- before each item in the following list until וּבְנָה לָנוּ.]

עַל אַחַת, כְּמָה וְכְמָה, טוֹבָה כְּפֹלָה וּמִכְפֶּלֶת לְמָקוֹם עָלֵינוּ: שְׁהוֹצִיאָנוּ
מִמִּצְרַיִם, וַעֲשֵׂה בָּהֶם שְׁפָטִים, וַעֲשֵׂה בָּאלֹהֵיהֶם, וְהָרַג אֶת בְּכוֹרֵיהֶם [וְהָרַג
בְּכוֹרֵיהֶם], וְנָתַן לָנוּ אֶת-מְמוֹנָם, וְקָרַע לָנוּ אֶת-הַיָּם, וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחָרְבָה,
וְשָׁקַע צָרָנוּ בְּתוֹכוֹ, וְסָפַק צָרָכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת-הָמָן, וְנָתַן
לָנוּ אֶת-הַשְּׁבִטָה, וְקָרַבָנוּ לִפְנֵי הָרַם סִינִי, וְנָתַן לָנוּ אֶת-הַתּוֹרָה, וְהַכְנִיסָנוּ לָאָרֶץ
יִשְׂרָאֵל, וּבְנָה לָנוּ אֶת-בֵּית הַבְּחִירָה לְכַפֵּר עַל-כָּל-עֲוֹנוֹתֵינוּ.

Lily Kaplan | Grade 11

In the Haggadah, the phrase **עַל אַחַת כְּמָה וְכְמָה** means "how much more so," and it teaches an important lesson about gratitude. The Haggadah lists many of the things Hashem did for Bnei Yisrael during Yetziat Mitzrayim and explains that even if Hashem had done just one of them, it would already have been enough to be thankful. But since Hashem did many miracles, taking us out of Egypt, splitting the sea, and giving us the Torah, how much more we should feel grateful. This teaches that we shouldn't only notice the biggest miracles in our lives, but also appreciate every small kindness we receive. If one act of goodness already deserves thanks, then when we realize how many blessings we have every day, **עַל אַחַת כְּמָה וְכְמָה** we should recognize them and be grateful.

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלוּ בַּפֶּסַח,
לֹא יֵצֵא יָדָיו חֻבְתּוֹ, וְאֵלוּ הֵן: פֶּסַח, מַצָּה, וּמָרוֹר.

Keira Benquesus | Grade 12

Each year at the Seder, towards the end of Maggid, we read the famous words of Rabban Gamliel who states, anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, Matzah and Maror. However the three seem out of order, the Jews were first enslaved by the Mitzrim, symbolized by the bitter Maror, Hashem then passed over their homes symbolizing the Pesach sacrifice, and lastly they escaped from Mitzrayim to freedom, symbolized by the Matzah. So why is the Maror mentioned last? We can answer this question with another question addressed in Parshas Tzav. The Parsha speaks about the laws of several Korbanot, including the Korban Toda otherwise known as the Thanksgiving Offering. In the times of the Beis Hamikdash, someone who survived a life threatening situation such as serious illness, crossing the sea, or imprisonment, brought a Korban Toda to thank Hashem for saving their life.

The Midrash in Vayikra Rabbah (9:7) explains that in the times of Moshiach all sacrifices except for the Korban Toda will be nullified. But why would we need to bring a Korban Toda if there will be no more pain or suffering and therefore no life threatening situations when Moshiach comes. A beautiful answer is that when Moshiach comes, we will have so much clarity that we will be able to look back at our lives and our history of Am Yisroel and thank Hashem for the suffering that we went through. We will realize that all of the pain we endured were actually to our benefit in order for us to grow and reach our full potential as Hashem always wants for us.

From this we can understand why Maror is mentioned last after both Pesach and Matzah. It is most times when only after we got out of our difficult situations and things have turned around, that we gain the clarity to realize that even the bitter times are part of Hashem's plan and just what we needed. We can thank Hashem for the Pesach, Matzah, and even the Maror just like our ancestors did in Mitzrayim. May we all live to see Moshaich and may he arrive speedily in our days. Chag Sameach!

פסח שהיו אבותינו אוכלים בזמן שביית המקדש היה קיים [שביית המקדש קיים], על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמרם זבח פסח הוא ליהוה, אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים, ואת בתינו הציל ויקד העם וישתחוו.

Nava Mendel | Grade 9

Pesach refers to the Passover offering, which our ancestors ate during the time of the Beit Hamikdash. The shank bone symbolizes the sacrifice the Jews in Egypt gave to thank Hashem, for the miracle of passing over the houses during Makat Bechorot, where all the Egyptian first born sons died. What can we learn from this? Just like the Jews thanked Hashem through a korban for protecting them from the Egyptians, we can learn to thank Hashem for the everyday miracles, when we are spared from harm in the first place. Just like getting home safely from school.

Rabbi Jonathan Sacks ז"ל brings an idea that for the Pesach, unlike the Matza and Maror, we do not lift or point at the roasted bone on the seder plate. This is so the gesture will not be misunderstood as dedicating it as a sacrifice. Even after the destruction of the Beit Hamikdash, it was uncommon for individuals in Israel, and elsewhere to prepare and eat food that resembled the Paschal lamb. The sages strongly discouraged this practice. Therefore we are careful to avoid any action giving special status to the Shank bone that would designate it as a Paschal offering. Perhaps we are careful not to point to the Pesach in order to remember that while it is important to show gratitude to Hashem, we are ultimately still in exile, and cannot offer karbonot. We daven for the rebuilding of the Beit Hamikdash, bimhera b'yameinu.

[Some Sepharadim recite the piyyut ערכו שִׁבַּח on page 70.]

The matzot are now raised:

מצה זו שאנו [שאנחנו] אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך המלכים, הקדוש ברוך הוא,

וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֹגֶת מַצּוֹת, כִּי לֹא חֲמִץ, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

Elisheva Herman | Grade 10

The מצה in the Haggadah is called “לחם עוני” — the bread of poverty. It reminds us that when בני ישראל left מצרים, they did not have time for their dough to rise. But the rabbis also explain that לחם עוני can mean “bread we answer with”, because the word עוני is related to answering. At the Seder, the matzah helps us tell the story of צִיּוֹת מִצְרַיִם and answer questions about our freedom. This teaches that even something simple, like matzah, can remind us of the journey from slavery to freedom and the importance of telling our story every year.

The maror is now raised:

מָרֹר זֶה שֶׁאֲנִי שֹׂאֲנֵה אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמִּרְרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים וּבְכָל־עַבְדָּה בַּשָּׂדֶה אֶת כָּל עַבְדָּתָם אֲשֶׁר עָבְדוּ בָּהֶם בַּפָּרֶךְ.

Gabrielle Shemesh | Grade 10

Maror is a bitter herb eaten during the Seder on Passover. It is usually made from foods like horseradish or romaine lettuce and represents the bitterness and suffering the Jewish people experienced when they were slaves in Egypt. When people eat Maror, its strong and bitter taste reminds them of how painful and difficult slavery was. In a way, the bitterness of maror can also be compared to hard moments in our own lives. Just like the Jewish people eventually went from slavery to freedom, maror reminds us that even when things feel bitter or difficult, they can lead to something better.

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת [לְהִרְאוֹת] אֶת־עַצְמוֹ כְּאִלּוּ הוּא יֹצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם. [שׁ]לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֲף אוֹתָנוּ גָּאֵל עַמָּהּ, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיָא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

The matzot are covered and the cup is raised with one's right hand:

Noa Aptowitzer | Grade 9

“In each and every generation, a person must view himself as though he personally left Egypt.” כל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים

I have always loved Rabbi Sacks' explanation of “בְּכָל דּוֹר וָדוֹר”, specifically when he quoted Jacob Neusner who said, “If only one cohort of mothers and fathers fails to convey to its children what it has learned from its parents,

then the great chain of learning and wisdom snaps.” In my opinion, this statement captures the whole point of the seder; we are not just retelling the story, we are adding to it.

We lean, we taste the matzah and maror, recall what ה' did for us in **יציאת מצרים**, and suddenly, we are there, we are in the story. As Rabbi Sacks ז"ל said “Pesah is where the past does not die but lives...” Every question asked, every Machloket argued, and every detail passed on is how we show that we are part of the chain and the story of **יציאת מצרים**.

So, at your seder tonight, please remember that you are not just hearing the story, you are carrying it forward, one generation at a time.

Ariella Stern | Grade 9

In every generation, a person is obligated to see themselves as if they left Mitzrayim. But how can we truly do that? We were not there. We do not remember it. How can we honestly see ourselves in an event that took place thousands of years ago? Maybe “seeing ourselves” leaving Mitzrayim does not actually mean imagining the sand under our feet, the heat beating down on us as we flee Egypt with matzah on our shoulders. Instead, perhaps the obligation is to allow the defining moments in our own lives to transform us — just as Yetziat Mitzrayim transformed Bnei Yisrael. When Bnei Yisrael left Mitzrayim, the most important thing that happened was not only their escape from slavery. They were transformed. After witnessing open miracles and experiencing Hashem so clearly, they were no longer the same people. Leaving Mitzrayim defined who they became as a nation. It gave them identity, purpose, and a new sense of who they were.

In our generation, we may not witness the sea split, but we still experience defining moments. “בכל דור ודור” may be teaching that redemption and transformation are not just historical events from long ago, but opportunities that exist in every generation. Just as leaving Mitzrayim changed Bnei Yisrael, the experiences in our own lives are meant to change us. The obligation is not to imagine ourselves running out of Egypt, but to reflect on the defining moments in our lives and decide who we are choosing to become.

**לפִּיכֶּךָ אֲנַחְנוּ חִיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפַאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ,
לְעֵלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבּוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֶּה:
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׁמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ!**

Ruth Uziel | Grade 10

The phrase “Therefore we are obligated to thank and to praise” expresses our response to the miracles that God performed for the Jewish people during the Exodus from Egypt. Rabbi Asher Weiss asks in his book *Minchat Asher* why, in the Haggadah, the order is first thanks and then praise, while in the prayer *Al HaNissim* for Chanukah it says “with praise and thanksgiving” — first praise and then thanks.

He explains that thanksgiving is a personal expression of gratitude to God for a miracle that a person feels connected to, while praise is the act of publicizing the miracle to others. On Chanukah, we mainly focus on publicizing the miracle that happened to the Jewish people in the past, and therefore praise is mentioned first.

However, on the night of the Seder a person must feel as if they themselves left Egypt. Therefore, the Haggadah begins with thanksgiving — a personal expression of gratitude to God for the miracle of taking me out of Egypt.

The cup is put down. Some continue to hold it until יִשְׂרָאֵל.

הַלְלוּיָהּ הִלְלוּ עַבְדֵי יְהוָה, הִלְלוּ אֶת-שֵׁם יְהוָה. יְהִי שֵׁם יְהוָה מְבָרֵךְ מִעַתָּה וְעַד עוֹלָם. מִמְזֹרֵחַ שָׁמֶשׁ עַד מְבֹאֵו מְהֻלָּל שֵׁם יְהוָה. רֵם עַל-כָּל-גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִיהוָה אֱלֹהֵינוּ הַמְגַבִּיהִי לַשָּׁבֶת, הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מְקִימֵי מַעֲפָר דָּל, מְאַשְׁפֹּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עַם-נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֶקְרֶת הַבֵּית, אִם הַבָּנִים שְׂמִיחָה. הַלְלוּיָהּ.

Chloe Marks | Grade 10

This pasuk calls on the servants/avadim of hashem to offer praise. The Aved serves not only when it is easy or exciting, but every day with commitment. In Jewish life, this reminds us that serving Hashem is not just about special moments. It is about the choices we make throughout the day—showing kindness, speaking honestly, not saying lashon hara and doing the right thing even when no one is watching.

The words “הַלְלוּיָהּ הִלְלוּ עַבְדֵי ה'” continues by saying that hashem lifts the poor and the lowly. This teaches that true greatness is shown through compassion. If we want to be true servants of G-d, our praise should not only be words but also actions. When we help others and treat people with dignity, we turn our everyday lives into a form of praise to hashem.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ, הִיָּתָה יְהוּדָה לְקָדְשׁוֹ,
יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הֵיֵם רָאָה וַיִּנָּס, הִירְדּוֹ יֹסֵב לְאַחֹר. הָהָרִים רָקְדוּ כְּאֵילִים,
גְּבָעוֹת כְּבִנֵי צֹאן. מִה לָּהּ הֵיֵם כִּי תִנּוּס, הִירְדּוֹ – תִּסָּב לְאַחֹר,
הָהָרִים – תִּרְקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבִנֵי-צֹאן. מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ,
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוֹר אָגָם-מַיִם, חֲלָמִישׁ לְמַעֲיָנוּ-מַיִם.

Yael Palvanov | Grade 9

In the Haggadah it says, “בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם”, which means When Israel left Egypt. When you first look at this, it makes a lot of sense, the whole night revolves around this, the fact that Beni Yisrael left Egypt. Malbim says that Beni Yisrael leaving Mitzrayim wasn't just a physical escape, but also the escape of a certain mindset. Bnei Yisrael didn't only walk out of Egypt, they left behind a mindset of slavery. Mitzrayim wasn't just a place, in the minds of slaves, it represented fear, and lack of freedom. Radak says that leaving Egypt was the start of something new, not just the end of slavery. After Beni Yisrael left Mitzrayim they had a chance to start out fresh. This is why this part of the Haggadah is so important, Pesach isn't only about remembering what happened back then. It helps us remind ourselves that everyone has their own “Mitzrayim,” something that holds them back, but once moved on from, you can start off fresh. Just like Bnei Yisrael, we're supposed to use Pesach as a chance to move forward. So when we say יִשְׂרָאֵל מִמִּצְרַיִם, בְּצֵאת, we're not just telling the story, we're reminding ourselves what real freedom is supposed to look like.

The cup is raised with one's right hand

(on Motzaei Shabbat, add the words in parentheses):

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ הַלֵּילָה הַזֶּה לְאֶכְל־בּוֹ מַצָּה וּמְרוֹר. כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעָנוּ [וְהִגִּיעָנוּ] לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיָן עִירָהּ וְשׂוֹשִׁים בְּעִבּוּדָתָהּ. וְנֹאכַל שָׁם מִן הַזִּבְחִים וּמִן הַפֶּסַחִים (מִן הַפֶּסַחִים וּמִן הַזִּבְחִים) אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבֵּחַךְ לְרָצוֹן, וְנוֹדֶה לָּךְ שִׁיר חֲדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

Sepharadim omit the following:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Drink the second cup while reclining to the left.

רַחֲצָה

In preparation for the meal, wash hands and recite the blessing:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצוֹנוֹ עַל נְטִילַת יָדִים.

Shira Kellerstein | Grade 10

Rachtzah is the sixth step in the Seder, after Maggid and before Motzi. For this step, we wash our hands with the blessing. We say a bracha in Rachtzah because we're about to eat matzah, and we must wash before saying HaMotzi. Simchat HaRegel says that when washing our hands, we must make sure to wash our whole hand. We wash our hands in order to cleanse ourselves both physically and spiritually. We have to wash our hands before eating, for hygienic reasons. But we also have to clean ourselves spiritually. Rabbi Aron Moss on Chabad.org says that bread (and matzah) represent human accomplishments. But before we eat, we have to recognise that Hashem is the creator and He is responsible for everything we accomplish. This is especially true on Pesach, when we acknowledge that Hashem performed so many miracles to take us out of Egypt, and make us His nation. After Maggid, when we tell the exodus story, we stop in Rachtzah to thank Hashem for everything we have. Rachtzah teaches us that before enjoying what we have, we must first stop and recognize Hashem as the source of it all.

מוֹצִיא מַצָּה

The leader holds all three matzot and recites:

[עֵינֵינוּ כֹּל אֵלֵינוּ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֶכְלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:]

ברוך אתה יהוה, אלהינו מלך העולם המוציא לחם מן הארץ.

The lowermost Matzah is replaced. The leader recites the following blessing while holding the uppermost and middle matzot:

ברוך אתה יהוה, אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה.

A piece of the uppermost Matzah, together with a piece of the middle Matzah, is given to each participant. Eat while reclining to the left.

Esti Palamarchuk | Grade 12

When we make the brachah of Motzi Matzah, we eat the simplest food there is: bread made only of flour and water. No yeast, no rising, no waiting. This reminds us how Bnei Yisrael left Mitzrayim in such a hurry that their dough didn't have time to rise. But matzah is more than just "poor man's bread." It also teaches a deep lesson about humility.

Chametz rises and puffs up, just like a person can become full of pride and ego. Matzah stays flat. By eating matzah, we symbolically push down our arrogance and remind ourselves that freedom is not just physical, it's spiritual too. We are free when we don't let our ego control us.

There's also a message about trust. The Jewish people left Egypt with almost no food and no clear plan, just faith in Hashem. Matzah represents that trust: simple, unfinished, and dependent on Hashem's help. When we eat it, we remember that our freedom began with believing Hashem would take care of us.

So when we say Motzi Matzah, we're not just eating bread. We are eating a reminder to be humble, to trust Hashem, and to appreciate the freedom we were given, not just from slavery, but from fear and pride as well.

Maya Onona | Grade 12

At the seder, we hold three matzot when we make the bracha of hamotzi. One of them was already broken earlier at yachatz, so when we make hamotzi, we are holding two whole matzot and one broken one.

This is unusual. On Shabbat we are required to use two complete challahs (lechem mishneh), remembering the double portion of מן in the desert. So why at the seder do we purposely use a broken matzah?

One explanation is that matzah is called "לחם עוני" — the bread of the poor. Poor people often do not have a full loaf of bread; they only have a broken piece. By using a broken matzah, we recreate the experience of Bnei Yisrael in Egypt, when they lived with hardship and very little.

But there is also another deeper explanation. The Seder night is about telling the story of redemption. When we make the bracha of hamotzi, we are still holding the broken matzah, reminding us that the Jewish story didn't begin with perfection and comfort. It began with struggle and brokenness.

Yet we still say "המוציא לחם מן הארץ"—Hashem brings forth bread from the earth. Even when things feel incomplete or broken, Hashem is the one who brings sustenance and redemption.

So when we eat the matzah at motzi, we remember that even from something broken, Hashem can bring geulah.

Arielle Friedman | Grade 9

On the first night of Pesach, there is a mitzvah to eat matzah. The Torah commands us to eat matzah as part of remembering Yetziat Mitzrayim. As we say in the Hagaddah, "this matzah that we eat, for what reason do we eat it? Because the dough of our fathers did not have enough time to rise before Hashem revealed Himself and redeemed them." Therefore, Matzah is known as the "bread of freedom," but it has also been called the "bread of affliction" or lechem oni. It starts the Seder as a symbol of slavery and becomes a symbol of redemption and freedom by the end of the meal.

Rashi teaches us that "oni" refers to Matzah as the bread of a poor person or the "bread of poverty." Matzah represents the small amount of food slaves had and the suffering they endured in Egypt. And Matzah reminds us of humility because it is simple and flat, not puffed up like the "inflated ego" Chametz suggests. It is from humility that redemption must begin.

"Oni" can also mean "to answer." Matzah is the bread we eat while answering questions, we are encouraged to ask while telling the story of Yetziat Mitzrayim. On the night of the Seder, we did not just remember the Exodus we spoke about it. Matzah becomes part of that conversation. It reminds us that freedom is not just about leaving Egypt physically, but it is about understanding and retelling our story of redemption. On Pesach, we eat matzah because the Jewish people left Egypt in such a rush that their dough did not have time to rise. Redemption began the moment they were willing to move physically, not when everything was perfect, but when they were ready to take the first step.

Tova Stolovitsky | Grade 11

When we think of Pesach, we often picture matzah. But this simple food carries a message that goes far beyond what meets the eye. During Yachatz, we break the middle matzah and refer to the matzah as lechem oni - bread of affliction. Though later, Matzah is represented as a food of redemption, baked in haste as Bnei Yisrael rushed out of Egypt. So what changed? How did the bread of affliction become the bread of redemption? The difference wasn't in the matzah itself, the difference was in us. When we had just left Egypt we had a mentality of cowardice and subservience, we had a slave mentality. When we were slaves, matzah reflected our affliction and helplessness. But as we walked out of Egypt, we were no longer victims of circumstance, we were servants of Hashem, stepping into dignity and purpose. The matzah didn't transform. We did. And when we change, the meaning of everything around us changes with us.

מרור

The maror is dipped in the charoset before it is eaten:

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

Do not recline while eating.

Miya Moyal | Grade 12

This holiday highlights 3 major things: Pesach; the Korban that was given during the times of the Beit HaMikdash, Matzah; the bread that didn't have time to rise, and Maror; bitterness. In this Dvar Torah I want to focus on Maror. There are many questions that come up when we dive deeper into this topic. First of all, Pesach is known to be all about redemption, after all, another name for Pesach is "Chag HaCherut" "The holiday of freedom". If we are meant to focus on happiness, why is the bitterness of Maror one of the 3 main pillars of the holiday? To put it simply, it's so we don't forget. What exactly is it that we shouldn't forget? Maybe it's the years spent in Egypt, or maybe it's the work Pharaoh forced us to do. No answer is incorrect, however I think the reason is for us to not forget that life is not perfect. No matter what we do there will always be some bitterness in our lives but even in the bitter, there is always something sweet hidden beneath the surface for us to find.

But that still doesn't explain- why is it in this order? If this was in the proper timeline, we know that the Jews were slaves first, then Hashem passed over our homes and then after that was Matzah, so shouldn't the order have Maror come first? Why do we mention it last? One explanation can be a lesson to teach us gratitude. Without bad, we wouldn't appreciate the good. In order to fully see the good in our lives and understand that Hashem redeemed us, we need to be reminded of where this came from and that is why we say maror after we say Pesach and Matzah, so that even after the good we don't forget to see the root cause which lead us to our freedom today.

The maror comes to teach us that even if our lives seem great, we must be thankful to Hashem but also never forget there are still people out there who are suffering. Whether that bitterness is in our hearts for our brothers and sisters at war, or the antisemitism we experience all over the world, we have to remember how Hashem redeemed us then, and he too will redeem us again. This teaches us to come together. Just like we eat the matzah and maror together on pesach, we can persevere and have faith even through the bitter moments that life throws our way, and continue to become stronger because of them, don't give up and stay strong like the Jewish people always have! Chag Sameach!

Naomi Berlin | Grade 11

One of the symbolic foods we eat on Pesach is Maror, which remind us of the suffering the Jewish people experienced in Egypt. The Sefat Emet explains that remembering this bitterness teaches us that even during the hardest times, redemption is still possible. Rav Kook adds that maror reminds us not just that we were slaves, but how bitter and unnatural that reality was. Sometimes when people live in difficult situations for a long time, they begin to see them as normal. The Jewish people were redeemed because they realized slavery was not who they were meant to be and believed they were destined for something greater. This message connects to the famous line in the Haggadah: "בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים", which in English means; "In every generation, a person must see themselves as if they personally left Egypt." The Rambam even changes the wording slightly and says a person must show themselves as if they left Egypt, meaning it is not enough to simply remember the story. Maror reminds us to keep that feeling real and alive, so that we continue to act like a free people and never accept a state of galut as our normal reality.

כּוֹרֵךְ

Maror, dipped in charoset, is sandwiched between two pieces of Matzah taken from the lowermost Matzah:

Sepharadim

מַצָּה וּמְרוֹר בְּלֹא בִרְכָּה.

זְכֹר לְמִקְדָּשׁ. בְּיָמֵינוּ יִחַדֵּשׁ.

כִּהְלֵל הָזָקוֹן שֶׁהָיָה כּוֹרֵךְ וְאוֹכְלֵן

בְּבֵת אַחַת,

Ashkenaz/Nusach Sefard

זְכֹר לְמִקְדָּשׁ כִּהְלֵל.

כֵּן עָשָׂה הֵלֵל בְּזִמְנֵן שְׂבִית הַמִּקְדָּשׁ

הָיָה קָיָם: הָיָה כּוֹרֵךְ מַצָּה וּמְרוֹר

וְאוֹכֵל בְּיָחַד,

לְקַיֵּם מָה שֶׁנֶּאֱמָר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.

Eat while reclining to the left.

Ellie Romberg | Grade 9

The Korech sandwich is made up of Matzah, Maror and Charoset. Before this step though, we had them each separately. One might wonder why now after eating it individually do we have the step of Korech eating it all together? We eat them together to learn that you can't have everything separately, the easy and hard moments, the good and bad. Up close, Matzah represents freedom and happiness and Maror represents slavery and bitterness but one doesn't just go from one to the other. You have to look at it from above, as a bigger perspective, they are part of the same thing. Life does not just go from bad to good, sometimes you have to have it all together. That is what makes life meaningful and this sandwich delicious.

Hadassah Prizant | Grade 12

During Korech we make a sandwich of maror dipped into charoset in between two pieces of matza. The charoset reminds us of the clay our ancestors used in Mitzrayim to make bricks. However, there is a deeper message in the Korech sandwich. There are 2 basic materials in construction: stone and bricks. The stone represents good, ready-made gifts Hashem gives us that are already positive and holy like our good character traits, special times (like Shabbat), and objects used to fulfill mitzvot. Bricks, however, are made from raw clay which represents the gifts that are not ready-made and naturally holy like our selfishness, animalistic desires, and materiality that distract us from Hashem. So what is our mission and what can Korech teach us? Our job is not to just use the

stone or the naturally good parts of us, rather it's to turn the clay into bricks by taking our unholy struggles, temptations, and physical aspect of our lives and turning them into something holy through avodat Hashem, just like clay becomes bricks.

שִׁלְחָן עוֹרֵךְ

The festive meal is now eaten.

Lily Smolack | Grade 12

Shulchan Orech is the time we feast; once korech comes around, it is the greatest feeling knowing that the persistent stomach grumbling through the previous ten parts of the seder will finally be eased with a delicious meal. In this state, there is an inevitable sense of peace and contentment. Interestingly, a fascinating concept is revealed in the lines of Mizmor L'David about seudot in Judaism. It is written, "תַּעֲרֹךְ לִפְנֵי שִׁלְחָן נֶגְדַי אֶדְשֵׁנָה בְּשֶׁמֶן, רָאשֵׁי כֹסֵי הַיָּיִה" "ראשי כוסֵי הַיָּיִה" "You set a table before me in the presence of my adversaries; You anointed my head with oil; my cup overflows" (Psalms 23:5). In other words, when the enemy wants to fight against the Jews, we do nothing but reveal the all-mighty power of our God by fully entrusting ourselves in his hands with a sense of pure bitachon. The way we show this security in God is through our seudot. As a meal signifies pure relaxation and a sense of trust that nothing bad will happen, it is the most effective action that shows our indifference towards the enemy - the enemies become frustrated as a result. This is the main meaning of Shulchan Orech. The Haggadah begins with the Jews' lows in Egypt; yet, it ends with shevach, the Jews' geulah. After reciting and reminiscing about our past suffrage, Shulchan Orech is the ultimate act of shevach. It is why Judaism has seudot at weddings, sheva brachot, bar and bat mitzvahs, brisim, purim, shabbos, and essentially all of our simchas. The "feast" in Judaism is not just a state of indulgence and restoration of energy, it is a symbol of our infinite, loyal trust in Hashem and our will to conduct ourselves in his ways.

Sara Deutch | Grade 10

At the Pesach Seder we spend a long time telling the story of Yetziat Mitzrayim. We ask questions, remember how Hashem took us out of slavery, and eat special foods that help us relive the experience. Then we reach Shulchan Orech, where we finally sit down and eat the meal. To many people, this part can seem like just a break from the Seder, a pause from talking about Yetziat Mitzrayim so we can eat dinner like any ordinary night. But Shulchan Orech teaches us something important: when Bnei Yisrael were slaves in Egypt, they could not sit calmly with their families and enjoy a peaceful meal. Being able to gather around the table and eat in comfort is itself a powerful expression of freedom.

Shulchan Orech reminds us that freedom is not only about leaving Egypt, but also about the life we are able to live because of it. Earlier in the Seder we remember the bitterness of slavery, and now we turn our attention to what we have. We have the freedom to share time with the people we love and to appreciate the blessings that Hashem has given us.

Atara Lauterpacht | Grade 11

In this step of the seder we finally are able to sit down and enjoy our meal. We aren't just going through and talking about all the stuff that we as the Jewish people went through, from being in slavery to having freedom, we are actually experiencing it through talking about it around the table. This allows us to connect to the feeling, so that it does not just feel like something in our past that happened to our ancestors and forces us to remember the horrible times that our people went through.

From everything happening over the past few years in Israel I have thought a lot about Pesach and how we will think about things differently. Shulchan Orech has a very deep meaning that I think has been brought to light since what happened in Israel and to all the Jewish people around the world on October 7th. On this tragic day all the Jewish people across the world felt a sense of pain that people still now can't put into words. Since that day, lives were lost, families were forced to be apart for long periods of time and sometimes not even reunited, and being Jewish came with a certain amount of fear. But just like with everyone's Passover seder around the world, where we are meant to feel a connection and personally feel like we had left Egypt. Many Jews after what happened on October 7th are finding ways to personally connect to what happened and feel the pain of their brothers and sisters.

People around the world are finding ways to stand together and finding their own traditions to keep the memory of October 7th alive and to show their sympathy and pain. Some people add different special prayers to their daily morning prayers, others continue to daven for the now finally returned hostages to have a safe and comfortable recovery after the horrible events they went through and everyone is consistently praying for all of the lost neshamot to have an aliyah. All these different customs help people feel a part of the story, like they were there, like they are somewhat connected to Am Yisrael.

Just like at Shulchan Orech we try to make the freedom of the Jewish people something that we truly experience, all these different traditions that people have started since October 7th help us not just hear what tragic things took place on that day but try and feel it and connect to it. They make us remember that even though we are not going through it and even when we are far apart, we are still one nation, we are one family. Just like at the seder we pray for redemption and healing, this year we continue to pray for the safety of all the people in Israel and around the world and give Am Yisrael the strength they need to keep fighting because there is still constant fighting and war and Israel needs prayers more than ever.

May our Passover tables this year be filled with more than just delicious food and traditions, but hope that one day all of our people will feel safe and we will all sit together in peace.

צפון

At the end of the meal, the remaining piece of the middle Matzah which had been hidden earlier (the Afikoman), is eaten, after reciting the following:

[זָכֹר לְקֶרֶבֶן פֶּסַח הַנֶּאֱכָל עַל הַשֶּׁבַע.]

הַנְּנִי מוֹכֵן וּמִזְמֵן לְקַיֵּם מִצְוֹת אֲכִילַת אֶפִיקוֹמָן לְשֵׁם יְיָ יְחִיד קוֹדֵשׁ בְּרִיךְ הוּא וְשְׂכִינְתָּיה בְּדַחֲלוֹ וְרַחֲמֵינוּ עַל יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל.

Adina Geer | Grade 11

The Afikomen, called Tzafun (“hidden”), represents both the Korban Pesach and the final taste of holiness left in our mouths at the end of the Seder. Hidden from the beginning and later “ransomed” back, it symbolizes redemption — freedom that requires effort, longing, and faith.

The custom of children searching for the Afikomen and receiving a prize reflects the idea that redemption, like Moshiach, comes to those who truly desire and seek it. Eating the simple, humble matzah last reminds us that real freedom is rooted in humility, not pride.

The Maharal of Prague explains that Hallel and Nirtzah are one unified step, corresponding to the number 14 (יד – “hand”), symbolizing Hashem’s outstretched hand in redemption. Opening the door is not about defiance, but about faith — welcoming Eliyahu Hanavi as the harbinger of Moshiach and expressing our sincere prayer for complete redemption. Just as the Afikomen is hidden during exile, so too our blessings may be concealed — but we trust that when Moshiach comes, redemption will be revealed openly and fully.

Eleana Weinberger | Grade 11

Tzafun means “hidden,” and the afikoman we eat at the end of the Seder reminds us that redemption is sometimes hidden too. Just like we search for the afikoman, we are taught that freedom and growth often take effort, patience, and attention.

The afikoman also shows us that the most important parts of our journey, like our history, struggles, and hope for the future aren’t always obvious. When we finally find it, we taste freedom and connect to our ancestors story.

Through Tzafun, we learn that even when hope seems hidden, our actions, our search, and our faith can reveal the joy and freedom that are waiting for us, and just like the afikoman, the ultimate redemption will one day be revealed.

בִּרְךְ

The third cup of wine is poured.
[Sepharadim continue on page 44.]

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים. אֲזַיִּמְלֵא שְׂחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה. אֲזַיִּמְרֹו בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם אֶלֶה. הַגְּדִיל יְהוָה לַעֲשׂוֹת
עִמָּנוּ, הֵינּוּ שְׂמֻחִים. שׁוּבָה יְהוָה אֶת שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנֶגֶב. הִזְרַעִים בְּדַמְעָה,
בְּרִנָּה יִקְצְרוּ. הָלוֹךְ יֵלֶךְ וּבָכָה נִשְׂא מִשָּׁךְ הִזְרַע, בֹּא יבֹא בְּרִנָּה נִשְׂא אֶלְמָתֵינוּ.

Some add:

תְּהִלַּת יְהוָה יִדְבֹּר פִּי וִיבָרֵךְ כָּל בֶּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וְאִנְחָנוּ נִבְרָךְ יְהוָה
מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ. הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ. מִי יִמְלֵל גְּבוּרוֹת
יְהוָה יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

When three adult males are present, the leader announces
(in a minyan add the words in parentheses):

Leader רבּוּתִי נְבָרָה.

Others יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

בְּרִשּׁוֹת מָרְנָן וּרְבִנָּן וּרְבוּתִי, נְבָרָךְ (אֱלֹהֵינוּ) שְׁאַכְלֵנוּ מִשְׁלוֹ.

Others בָּרוּךְ (אֱלֹהֵינוּ) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבִטּוּבוֹ חַיֵּינוּ.

Leader בָּרוּךְ (אֱלֹהֵינוּ) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבִטּוּבוֹ חַיֵּינוּ.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כְּלוֹ בְּטוּבוֹ בְּחֹן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ, וְאֵל יִחְסֹר לָנוּ מִזֹּון לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנָּס לְכָל וּמַטִּיב לְכָל, וּמַכִּין מִזֹּון לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְהוָה, הֵזֵן אֶת הַכֹּל.

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה, וְעַל שֶׁהוֹצַאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֹן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זֶן וּמִפְרִנָּס אוֹתָנוּ תִּמְיֵד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תִּמְיֵד לְעוֹלָם וָעֶד. כִּפְתּוּב, וְאַכְלַת וּשְׁבַעַת וּבִרְכַת אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְהוָה, עַל הָאֶרֶץ וְעַל הַמִּזֹּון.

רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ, רַעְנוּ זִוְנָנוּ פְּרִנָּסָנוּ וְכִלְכָּלָנוּ וְהִרְוִיחָנוּ, וְהַרְנוּחַ לָנוּ יְהוָה אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לֹא לִידֵי מִתְנַת בֶּשֶׂר וְדָם וְלֹא לִידֵי הַלּוֹאָתָם, כִּי אִם לִידֵי הַמְּלָאָה הַפְּתוּחָה הַקְדוּשָׁה וְהַרְחֻבָּה, שְׁלֹא נָבוּשׁ וְלֹא נָכֵלֵם לְעוֹלָם וָעֶד.

On Shabbat, add the following:

רצה והחליצנו יהוה אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה במצות רצונך. וברצונך הניח לנו יהוה אלהינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יהוה אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

Some add the words in parentheses:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים (טובים) ולשלום ביום חג המצות הזה זכרנו יהוה אלהינו בו לטובה ופקדנו בו לברכה (טובים) והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה. **ובנה** ירושלים עיר הקדש במהרה בימינו. ברוך אתה יהוה, בונה ברחמי ירושלים. אמן.

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

הרחמן הוא ימלך עלינו לעולם ועד.

הרחמן הוא יתברך בשמים ובארץ.

הרחמן הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים.

הרחמן הוא יפרנסנו בכבוד.

הרחמן הוא ישבר עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו.

הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלחן זה שאכלנו עליו.

הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמן הוא יברך את מדינת ישראל ראשית צמיחת גאלתנו.

הרחמן הוא יברך את חילי צבא ההגנה לישראל העומדים על משמר ארצנו.

A guest says:

יהי רצון שלא יבוש בעל הבית בעולם הזה, ולא יכלם לעולם הבא, ויצלח מאד בכל נכסיו, ויהיו נכסיו ונכסיו מצלחים וקרובים לעיר, ואל ישלט שטן לא במעשי ידיו ולא במעשי ידינו. ואל ידקר לא לפניו ולא לפנינו שום דבר הרהור חטא, עברה ועון, מעתה ועד עולם.

When eating at one's own table:

הרחמן הוא יברך אותי, (ואת אשתי / ואת בעלי / ואת אבי מורי / ואת אמי מורתי / ואת זרעי) ואת כל אשר לי,

Children at their parents' table, and guests, say the relevant phrases:

הרחמן הוא יברך את אבי מורי / בעל הבית הזה / ואת אמי מורתי / בעלת הבית הזה / אותם ואת ביתם ואת זרעם ואת כל אשר להם, אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל, כן יברך אותנו כלנו יחד בברכה שלמה, ונאמר, אמן.

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת יהוה, וצדקה מאלהי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם.

On Shabbat, add the following:

הרחמן הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים.

הרחמן הוא ינחילנו יום שכלו טוב, יום שכלו ארוך, יום שצדיקים יושבים ועטרותיהם בראשיהם ונהנים מזיו השכינה ויהי חלקינו עמהם.

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא. מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם. עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל ישראל ואמרו, אמן.

יִרְאוּ אֶת יְהוָה קְדָשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבּוּ, וְדֹרְשֵׁי יְהוָה
 לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסָדּוֹ. פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ
 לְכָל חַי רִצּוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מִבְּטָחוֹ. נַעַר הָיִיתִי גַם
 זִקְנָתִי, וְלֹא רָאִיתִי צָדִיק נִעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ
 אֶת עַמּוֹ בְּשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Drink the third cup while reclining to the left.

Continue on page 48.

Sepharadim:

לְמַנְצַח בְּנִגִּינַת מִזְמוֹר שִׁיר: אֱלֹהִים יַחַנְנוּ וַיִּבְרְכֵנוּ יָאֵר פָּנָיו אֶתָּנוּ סֵלָה: לְדַעַת
 בְּאַרְץ דִּרְכָּה בְּכָל־גּוֹיִם יִשׁוּעַתָּה: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמַחוּ
 וַיִּרְנְנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִיִּשְׁוֹר וּלְאֻמִּים בְּאַרְץ תִּנְחָם סֵלָה: יוֹדוּךָ עַמִּים
 אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם: אַרְץ נִתְּנָה יְבוּלָהּ יִבְרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יִבְרְכֵנוּ אֱלֹהִים
 וַיִּירְאוּ אֹתוֹ כָּל־אֶפְסֵי־אָרֶץ.

אֲבִרְכָּה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְיֶה בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים
 יִרְאֵ וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם: תִּהְיֶה יְהוָה יִדְבֹּר־פִּי וַיִּבְרַךְ כָּל־בָּשָׂר
 שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד: וְאֶנְחֵנוּ נִבְרַךְ יְהִי מַעֲתָהּ וְעַד־עוֹלָם הַלְלוּיָהּ: וַיִּדְבֹּר אֵלַי זֶה
 הַשְּׁלָחַן אֲשֶׁר לִפְנֵי יְהוָה.

When three adult males are present, the leader announces
 (in a minyan add the words in square brackets;
 on Shabbat, add the words in parentheses):

הַב לָנוּ וְנִבְרִיךְ לְמַלְכָּא עֲלָאָה קְדִישָׁא. Leader

שְׁמִיִּם. Others

בְּרָשׁוֹת מַלְכָּא עֲלָאָה קְדִישָׁא (וּבְרָשׁוֹת שַׁבָּת מַלְכָּתָא), Leader

וּבְרָשׁוֹת יוֹמָא טָבָא אוֹשְׁפִיזָא קְדִישָׁא, וּבְרָשׁוֹתְכֶם, נִבְרַךְ [אֱלֹהֵינוּ]
 שְׁאֲכַלְנוּ מִשְׁלוֹ.

בְּרוּךְ [אֱלֹהֵינוּ] שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ הַגָּדוֹל חֵיֵינוּ. Others

בְּרוּךְ [אֱלֹהֵינוּ] שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ הַגָּדוֹל חֵיֵינוּ. Leader

ברוך אתה יהוה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הַזֶּה אוֹתֵנוּ וְאֶת־הָעוֹלָם כָּלוֹ בְּטוֹבוֹ. בָּחוּן בְּחֶסֶד בְּרִיּוֹחַ וּבְרַחֲמִים רַבִּים, נָתַן לָחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ. וּבְטוֹבוֹ הַגָּדוֹל תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּמֶן תַּמִּיד לְעוֹלָם וָעֶד. כִּי הוּא אֵל זָן וּמַפְרִיֵּס לְכָל וְשִׁלְחָנוּ עֶרוֹף לְכָל וְהִתְקִין מַחִיָּה וּמִזֶּמֶן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרוּב חֶסְדָּיו. כְּאֹמֹר: פּוֹתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן. בְּרוּךְ אַתָּה יְהוָה, הַזֶּה אֶת־הַכֹּל:

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אַרְץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה, בְּרִית וְתוֹרָה חַיִּים וּמִזֶּמֶן. עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבָדִים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֵּי רִצּוֹנְךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים וּמִזֶּמֶן שֶׁאַתָּה זָן וּמַפְרִיֵּס אוֹתָנוּ.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אֶת־שִׁמְךָ. כְּאֹמֹר: וְאֶכְלָתָּ וּשְׂבַעְתָּ וּבִרְכַּתְּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן־לָךְ. בְּרוּךְ אַתָּה יְהוָה. עַל הָאֶרֶץ וְעַל הַמִּזֶּמֶן.

רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל הַיִּכְלָךְ, וְעַל מַעוֹנְךָ, וְעַל דְּבִירְךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֲבִינוּ, רַעֲנוּ, זִנְנוּ, פְּרִנְסֵנוּ, כָּל־כְּלָנוּ, הַרְוִיחֵנוּ הַרוּחַ לָנוּ מִהֲרָה מְכַל־צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לַיְדֵי מַתָּנוֹת בָּשָׂר וָדָם, וְלֹא לַיְדֵי הַלּוֹאֲתָם, אֲלֵא לַיְדֵי הַמְּלָאָה וְהַרְחֻבָּה, הַעֲשִׂיָּה וְהַפְּתוּחָה. יְהִי רִצּוֹן שְׁלֵא נָבוֹשׁ בְּעוֹלָם הַזֶּה, וְלֹא נָכֵלֶם לְעוֹלָם הַבָּא, וּמַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ תַּחֲזִירָנָה לְמִקּוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ.

On Shabbat, add the following:

רִצָּה וְהַחֲלִיצָנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי יוֹם גָּדוֹל וְקְדוֹשׁ הוּא מִלְּפָנֶיךָ, נְשַׁבּוֹת בּוֹ וְנִנּוּחַ בּוֹ וְנִתְעַנֵּג בּוֹ כְּמִצְוֹת חֻקֵּי רִצּוֹנְךָ, וְאֵל תְּהִי צָרָה וַיְגוֹן בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ, כִּי אַתָּה הוּא בַּעַל הַנְּחָמוֹת. וְהִגַּם שְׂאֲכָלְנוּ וְשִׁתִּינוּ חֶרֶבֶן בֵּיתְךָ הַגָּדוֹל וְהַקְדוֹשׁ לֹא שְׁכַחְנוּ. אֵל תִּשְׁכַּחְנוּ לְנֶצַח וְאֵל תִּזְנַחְנוּ לְעֵד כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ מִלֶּךְ הָעוֹלָם, הָאֵל אֲבִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמְּסִיב לְכָל, שֶׁבְּכָל־יּוֹם וַיּוֹם הוּא הַטִּיב לָנוּ, הוּא מְסִיב לָנוּ, הוּא יִיטִיב לָנוּ, הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יִגְמְלֵנוּ לַעֲד חֵן וְחֶסֶד וְרַחֲמִים וְרִיחַ וְהַצֵּלָה וְכָל־טוֹב.

הַרְחָמֵן

הרחמן הוא יִבְרַךְ כָּל-אֶחָד וְאֶחָד מִמֶּנּוּ בְשֵׁמוֹ הַגָּדוֹל כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, בְּכָל מָקָל כָּל. כֵּן יִבְרַךְ אוֹתָנוּ יַחַד בִּרְכָה שְׁלֵמָה. וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן.

הרחמן הוא יִפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמוֹ.

On Shabbat, add the following:

הרחמן הוא יִנְחִילֵנוּ עוֹלָם שְׁכָלוֹ שִׁבְתָּ וּמְנוּחָה לַחַיִּי הָעוֹלָמִים.

הרחמן הוא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

הרחמן הוא יִטַּע תּוֹרָתוֹ וְאֶהְבֵּתוֹ בְּלִבֵּנוּ וְתִהְיֶה יִרְאָתוֹ עַל פָּנֵינוּ לְבִלְתִּי נַחֲטָא, וְיִהְיֶה כָּל-מַעֲשֵׂינוּ לְשֵׁם שְׁמַיִם.

A guest says:

הרחמן הוא יִבְרַךְ אֶת הַשְּׁלַחַן הַזֶּה שְׂאֻכְלָנוּ עָלָיו וְיִסְדֵּר בּוֹ כָּל-מַעֲדָנֵי עוֹלָם, וְיִהְיֶה כְּשִׁלְחָנוּ שֶׁל אַבְרָהָם אֲבִינוּ, כָּל-רָעַב מִמֶּנּוּ יֵאָכֵל, וְכָל-צָמָא מִמֶּנּוּ יִשְׁתָּה. וְאֵל יַחֲסֹר מִמֶּנּוּ כָּל-טוֹב לַעֲד וּלְעוֹלָמֵי עוֹלָמִים: **הרחמן** הוּא יִבְרַךְ בַּעַל הַבֵּית הַזֶּה וּבַעַל הַסְּעוּדָה הַזֹּאת, הוּא וּבָנָיו וְאִשְׁתּוֹ וְכָל-אֲשֶׁר לוֹ, בְּבָנִים שִׂיחָיו, וּבְנִכְסִים שִׁירְבוּ. בָּרַךְ יִהְיֶה חֵילוֹ וּפַעַל יָדָיו תִּרְצָה. וְיִהְיֶה נִכְסָיו וּנְכָסֵינוּ מְצֻלָּחִים וְקָרוֹבִים לַעֲוִיר, וְאֵל יִזְדַּקֵּק לְפָנָיו וְלֹא לְפָנֵינוּ שׁוֹם דְּבַר חֲטָא וְהִרְהוּר עוֹן. שֵׁשׁ וְשִׁמְחָה כָּל-הַיָּמִים בְּעֶשֶׂר וּכְבוֹד, מַעֲתָה וְעַד עוֹלָם. לֹא יָבוֹשׁ בְּעוֹלָם הַזֶּה, וְלֹא יִקְלָם לְעוֹלָם הַבָּא, אָמֵן כֵּן יְהִי רָצוֹן.

הרחמן הוּא יַחֲיֵנוּ וְיַזְכֵּנוּ וְיַקְרִיבֵנוּ לִיְמֹת הַמְּשִׁיחַ וּלְבִנְיָן בֵּית הַמִּקְדָּשׁ וּלְחַיֵּי הָעוֹלָם הַבָּא.

מגדול יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה-חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזֶרְעוֹ עַד-עוֹלָם: כְּפִירִים רָשׁוּ וְרָעִבּוּ וְדָרְשֵׁי יְהוָה לֹא-יַחֲסֹרוּ כָּל-טוֹב. נַעַר הָיִיתִי גַם-זִקְנָתִי וְלֹא דָאִיתִי צָדִיק נִעְזָב וְזֶרְעוֹ מִבְּקֶשׁ-לֶחֶם. כָּל-הַיּוֹם חוֹנוֹן וּמִלּוּה, וְזֶרְעוֹ לְבִרְכָּה. מִה-שְׂאֻכְלָנוּ יִהְיֶה לְשִׁבְעָה, וּמִה-שִּׁשְׁתֵּינוּ יִהְיֶה לְרִפּוּאָה. וּמִה-שֶׁהוֹתַרְנוּ יִהְיֶה לְבִרְכָּה. כְּדַכְתִּיב: וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכְלוּ וַיִּתְּרוּ כְּדָבַר יְהוָה: בְּרוּכִים אַתֶּם לִיהוָה עֲשֵׂה שְׁמַיִם וְאָרֶץ: בְּרוּךְ הַגֵּבֶר אֲשֶׁר יִבְטַח בִּיהוָה וְיִהְיֶה יְהוָה מִבְּטָחוֹ: יְהוָה עֵץ לְעֵמּוֹ יִתֵּן יְהוָה יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

**עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם עָלֵינוּ. וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל
וְאִמְרוּ אָמֵן.**

Say the following blessing with the intent to include both the third and fourth cups:

**כּוֹס יִשׁוּעוֹת אֲשָׁא וּבָשָׂם יְהוָה אֶקְרָא. סִבְרֵי מֶרְנָן:
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.**

Drink the third cup while reclining to the left.

Continue on the next page.

A cup of wine is now poured in honour of Eliyahu, and the door opened.

Sheli Palvanov | Grade 11

During the Seder, the section of Barech is when we say Birkat Hamazon, the blessing after the meal. At first, it might feel like just another routine prayer. But its place in the Haggadah teaches an important message.

On Pesach night, we talk a lot about freedom. But true freedom does not mean forgetting where our blessings come from. Right after we finish eating, we pause and thank Hashem. This reminds us that even when we feel independent and free, we still recognize that everything we have comes from Him.

There is also something powerful about thanking Hashem when we are full. It is easy to pray when we need something, but Barech teaches us to show gratitude even when we already have enough. This connects to the Jewish idea of hakarat hatov - recognizing the good. Just like we thank Hashem for the food we ate, we should also appreciate the many blessings in our lives: family, freedom, and the ability to celebrate Pesach together.

So during Barech, we are not just saying a prayer after the meal. We are reminding ourselves that real freedom includes gratitude. When we recognize the good that Hashem gives us, we become truly free.

Chloe Cohen | Grade 10

Rabbi Kadoch taught me the following idea, in Birkat Hamazon we say that Hashem took us out of Mitzrayim and “redeemed us from the house of slaves” וּפְדִיתָנוּ מִבֵּית עֲבָדִים. But why is Mitzrayim called the house of slaves? Our Rabbis explained that in Mitzrayim there was no slave who could escape. The Mitzrim had sorcerers placed around the borders who prevented anyone from leaving. That meant that anyone born a slave in Mitzrayim would remain a slave for their entire life. The whole country functioned like a prison, a true בית עֲבָדִים.

This connects to another idea we say in Birkat Hamazon where we call Hashem יִשְׂרָאֵל רֹעֵה רֹעֵה, our shepherd. In Tehilim Bnei Yisrael are compared to sheep, and Hashem to a shepherd who protects his flock. Just like a shepherd protects sheep from the sun during the day and the cold at night, Hashem protected Bnei Yisrael in the desert with a pillar of cloud during the day and a pillar of fire at night. May Hashem continue to protect Bnei Yisrael at all times.

Sepharadim pour the fourth cup of wine.

שִׁכַּף חֲמַתְךָ

אַל-הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ.
כִּי אָכַל אֶת-יַעֲקֹב וְאֶת-נִוְהוֹ הִשְׁמֹו. שִׁכַּף-עָלֵיהֶם זַעַמְךָ וַחֲרוֹן אַפֶּךָ יִשְׁיִגֵּם.
תִּכְרְדֶּךָ בְּאֵף וּתְשַׁמִּידֵם מִתַּחַת שְׁמֵי יְהוָה.

The door is closed.

הַלֵּל

The fourth cup of wine is poured, and Hallel is completed
(some add the words in parentheses):

Talia Turk | Grade 10

Every year on Pesach, the 4 cups of wine we drink during the Seder represent not just stages of the evening, but also the four leshonot of Geulah: vehotzeitzi, vehetzalti, vega'alti, and velakachti. The 4th cup, velakachti - "I will take you", points not only to leaving Mitzrayim, but, as Ibn Ezra explains, to the giving of the Torah at Har Sinai. This highlights a deeper truth: The physical redemption from Egypt was only the first step toward spiritual redemption, the ultimate purpose of geulah. As Rav Dovid Tzvi Hoffman notes, Matan Torah was the peak of the journey- leaving Egypt led to the acceptance of Torah, which is the true goal of our liberation.

At the peak of the Seder, after recounting the makkot, eating matzah and marror, and praising Hashem, we reached this transformative moment. The 4th cup invites us to personally enter that journey, to experience Kabalas Hatorah as if we were at Har Sinai ourselves. As we drink it, we can reflect on how to bring Torah into our own lives- learning Torah, deepening our connection to Hashem, and embracing the spiritual redemption that Pesach ultimately points towards.

לֹא לָנוּ, יְהוָה, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדֶּךָ עַל אֲמַתְךָ. לָמָּה יֹאמְרוּ
הַגּוֹיִם אִיָּה נָתַתְּ אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשִׁמִּים, כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבְיָהֶם כֶּסֶף
וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵי לָהֶם וְלֹא יֵרְאוּ. אֲזִנִּים לָהֶם
וְלֹא יִשְׁמְעוּ, אָף לָהֶם וְלֹא יִרְחוּן. יְדֵיהֶם וְלֹא יִמִּישׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ,
לֹא יִהְיוּ בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח בִּיהוָה,
עֲזָרָם וּמִגָּנָם הוּא. בֵּית אֶהְרֹן בָּטַחוּ בִּיהוָה, עֲזָרָם וּמִגָּנָם הוּא. יִרְאֵי יְהוָה בָּטַחוּ
בִּיהוָה, עֲזָרָם וּמִגָּנָם הוּא.

Solika Bitton | Grade 11

This part of the Hagadah is an example of how we should be praising Hashem and remain humble. We should remember that Hashem is the one who has given us opportunities and the ability to do certain things and without Him we would not be able to accomplish certain things. This is a reminder to praise Hashem and take a moment to recognize all of the things that He has done for us. We should realize all the things that we have done but not take full credit for it because Hashem is behind everything. We should remain humble and remember that everything we have been able to do is only possible because of Hashem and what He has given us.

יהוה זכרנו יברך. יברך את בית ישראל, יברך את בית אהרן, יברך יראי יהוה, הקטנים עם הגדלים. יסף יהוה עליכם, עליכם ועל בניכם. ברוכים אתם ליהוה, עשה שמים וארץ. השמים שמים ליהוה והארץ נתן לבני אדם. לא המתים יהללו יה ולא כל ירדי דומה. ואנחנו נברך יה מעתה ועד עולם. הללויה.

אהבתי כי ישמע יהוה את קולי תחנוני. כי הטא אזנו לי ובימי אקרא, אפוני חבלי מות ומצרי שאול מצאוני, צרה ויגון אמצא. ובשם יהוה אקרא, אנא יהוה מלטה נפשי. חנון יהוה וצדיק, ואלהינו מרחם. שמר פתאים יהוה, דלותי ולי יהושיע. שובי נפשי למנוחתי, כי יהוה גמל עליכי. כי חלצת נפשי ממות, את עיני מן דמעה, את רגלי מדחי. אתהלך לפני יהוה בארצות החיים. האמנתי כי אדבר, אני עניתי מאד. אני אמרתי בחפזי כל האדם כזב.

Miya Moyal | Grade 12

The translation of "ואהבתי כי ישמע ה' את קולי תחנוני" is, "I love Hashem because He hears my voice". There is a clear question here that is brought up by many mefarshim and that is: Why does it say I love Hashem "because"? Our love for Hashem should not be conditional, shouldn't we love him no matter what? On the night of Pesach, we mention Yetziat Mitzrayim many times throughout the Seder commemorating the reason for our celebration. When Bnei Yisrael were in slavery, they called out to Hashem and the Torah says, "Hashem heard their cries". Well of course Hashem heard their cries because he knows all, but what this means is that he listened. Before all of the miraculous events of Pesach, it all started by Hashem listening to us.

The words "I love" come before the words "because he hears", since when a person feels heard, they naturally feel loved and closely connected to Hashem as well. Just like Hashem heard us when we were in Egypt, he will hear our voices again tonight at our Seder table.

Even if Hashem doesn't always give us what we ask for, we always gives us what we need. We must never forget that Hashem has a plan for all of us and we must always trust the process. Hashem is looking over each and every one of us, even if we don't see the results we want right away, we can't forget that it might be silent but it is never ignored. We all hold such an important role in this world and when we come together, we can accomplish amazing things. When we feel as though our prayers aren't answered, Hashem still of course hears us, through seeing the actions that come from our prayers. Remember that similar to Yetziat Mitzrayim, before the miracles came cries and it all comes down to the way we choose to look and feel heard by Hashem matters most. Chag Sameach!

מִה אָשִׁיב לַיהוָה כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יִשׁוּעוֹת אֲשָׁא וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשֶׁלֶם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי יְהוָה הַמְּוֹתָה לַחֲסִידָיו. אָנָּה
יְהוָה כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בְּן אֲמָתְךָ, פִּתְחָתָ לְמוֹסְרִי. לִךְ אֶזְבַּח זֶבַח תּוֹדָה
וּבִשְׁם יְהוָה אֶקְרָא. נִדְרֵי לַיהוָה אֲשֶׁלֶם נִגְדָה נָא לְכָל עַמּוֹ. בְּחֻצְרוֹת בֵּית יְהוָה,
בְּתוֹכֵכִי יְרוּשָׁלַם. הַלְלוּיָהּ.

Sarah Lauterpacht | Grade 11

On Pesach night, as we sit around the Seder table and relive Yetziat Mitzrayim, the question of _____ in Sefer Tehillim 116:12 rises naturally within us: “מִה אָשִׁיב לַיהוָה כָּל תַּגְמוּלוֹהִי עָלַי” — what can I possibly give back to Hashem for all the goodness He has done for me? Pesach is not just a memory of ancient miracles; it is the story of a people who had nothing and were given everything. We were slaves in Mitzrayim, stripped of dignity and control, and Hashem lifted us out with open miracles, gave us our freedom, and chose us as His nation. When we think about the Makkot, Kriyat Yam Suf, our journey through the midbar, the gift of Torah, and all of the other miracles listed in Dayeinu, the question feels overwhelming. How does a human being respond to that kind of chesed? The very next pasuk gives an unexpected answer: “כוֹס יִשׁוּעוֹת אֲשָׁא וּבִשְׁם ה' אֶקְרָא,” I will lift a cup of salvations and call out in the name of Hashem. On Pesach night, we literally lift four cups of wine, but those cups themselves come from Hashem. The message is that we cannot repay Hashem with something new or independent; everything we have is already a gift from Him. What we can do is raise it, acknowledge it, and use it with awareness. A slave lives without recognition, reacting and surviving. A free person lives consciously, able to choose gratitude and purpose. When we tell the story to our children, when we sing Hallel with feeling, when we speak about Hashem openly at our tables, we are taking His kindness and giving it direction. True freedom is not simply being unrestrained; it is choosing to dedicate our time, our families, and our blessings within our lives to something higher. In living that way, in allowing Hashem's presence to be visible through our actions and our commitment to His Torah and Mitzvot, we offer the most meaningful response to **מִה אָשִׁיב לַיהוָה**, not repayment, but recognition transformed into a life of avodat Hashem.

הַלְלוּ אֶת יְהוָה כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת. כִּי גָבַר עָלֵינוּ חֲסֵדוֹ, וְאַמַּת יְהוָה
לְעוֹלָם. הַלְלוּיָהּ.

Aderet Green | Grade 12

In Tehillim 117, the shortest chapter in Tanach, we read: “הַלְלוּ אֶת יְהוָה כָּל גּוֹיִם שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת.” At first glance, this is surprising. Why are the nations of the world being called upon to praise Hashem? The next verse explains, “כִּי גָבַר עָלֵינוּ חֲסֵדוֹ,” because His kindness has overwhelmed us, the Jewish people. If the miracles and chesed were done for Bnei Yisrael, why are the other nations the ones being told to sing praise?

The answer is that Hashem's kindness to us is not a private event, it is a public revelation. When the world sees a small nation survive slavery, exile, persecution, and dispersion, and still endure, it is witnessing something greater than politics or history. It is seeing “וְאַמַּת ה' לְעוֹלָם” that Hashem's truth last forever. His relationship with Am Yisrael is built not only on חֲסֵד, but on אַמַּת, a promise that does not fade with time. That enduring loyalty is something even the nations must recognize and praise.

This perek reminds us that the Geulah from Egypt was not just about freeing a people; it was about revealing Hashem's greatness to the world. When we say 'הללו את ה'', we are acknowledging that Hashem's kindness and truth endure forever, and that all the other nations of the world should recognize it.

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לַעוֹלָם חֲסִדּוֹ.

יֹאמֶר נָא יִשְׂרָאֵל כִּי לַעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא בֵּית אֶהְרֶן כִּי לַעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא יִרְאֵי יְהוָה כִּי לַעוֹלָם חֲסִדּוֹ.

מִן הַמִּצֵּר קִרְאֲתִי יְהוָה, עֲנֵנִי בְּמִרְחֵב יְהוָה. לֹא אִירָא, מֶה יַעֲשֶׂה לִּי אֱדָם.
 יְהוָה לִּי בַּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי. טוֹב לַחֲסוֹת בִּיהוָה מִבִּטָּח בְּאֱדָם. טוֹב לַחֲסוֹת
 בִּיהוָה מִבִּטָּח בְּנִדְיָבִים. כָּל גּוֹיִם סִבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם. סִבְבוּנִי גַם סִבְבוּנִי,
 בְּשֵׁם יְהוָה כִּי אֲמִילָם. סִבְבוּנִי כְּדַבְרִים, דַּעְכוּ כָּאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
 דָּחָה דְּחִיתָנִי לִנְפֹל, וַיהוָה עֲזָרָנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רָנָה וִישׁוּעָה
 בְּאֶהְלִי צְדִיקִים, יְמִין יְהוָה עֲשֶׂה חֵיל. יְמִין יְהוָה רוֹמְמָה, יְמִין יְהוָה עֲשֶׂה חֵיל. לֹא
 אֲמוֹת כִּי אֶחְיֶה, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִי. פִּתְחוּ לִי שַׁעֲרֵי
 צֶדֶק, אֲבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בּוֹ. אוֹדֶה כִּי עֲנִיתָנִי
 וַתְּהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אָבֵן מֵאֶסוּ הַבּוֹנִים הֵיטָה
 לְרֹאשׁ פֶּנֶה. אָבֵן מֵאֶסוּ הַבּוֹנִים הֵיטָה לְרֹאשׁ פֶּנֶה. מֵאֵת יְהוָה הֵיטָה זֹאת הִיא
 נִפְלְאוֹת בְּעֵינֵינוּ. מֵאֵת יְהוָה הֵיטָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עֲשֶׂה יְהוָה.
 נְגִילָה וְנִשְׁמָחָה בּוֹ. זֶה הַיּוֹם עֲשֶׂה יְהוָה. נְגִילָה וְנִשְׁמָחָה בּוֹ.

אָנָּה יְהוָה, הוֹשִׁיעָה נָא! אָנָּה יְהוָה, הוֹשִׁיעָה נָא!

אָנָּה יְהוָה, הַצְּלִיחָה נָא! אָנָּה יְהוָה, הַצְּלִיחָה נָא!

בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה, בְּרִכְנוּכֶם מִבֵּית יְהוָה. בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה,
 בְּרִכְנוּכֶם מִבֵּית יְהוָה. אֵל יְהוָה וַיָּאֶר לָנוּ, אֶסְרוּ חַג בַּעֲבַתִּים, עַד קִרְנוֹת הַמִּזְבֵּחַ.
 אֵל יְהוָה וַיָּאֶר לָנוּ, אֶסְרוּ חַג בַּעֲבַתִּים, עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵלֵינוּ אֶתָּה וְאוֹדֶה,
 אֱלֹהֵי אֲרוֹמָמְךָ. אֵלֵינוּ אֶתָּה וְאוֹדֶה, אֱלֹהֵי אֲרוֹמָמְךָ. הוֹדוּ לַיהוָה כִּי טוֹב,
 כִּי לַעוֹלָם חֲסִדּוֹ. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לַעוֹלָם חֲסִדּוֹ.

Adi Nussbaum | Grade 10

"From a narrow place I called to G-d". I think we can all relate to this. Everyone has moments in their lives when the drama and pressure gets to be too much and you can feel it all pressing in on you, making you feel like you're in a narrow place. Commentaries say that המצר is for מצרים. מצרים was so awful for ישראל בני ישראל because they didn't just force them to do work and be slaves; they attacked their sense of self and made them feel trapped and helpless. There is nothing worse than feeling trapped by yourself and the world around you. Where everything presses down on you and makes it hard to breathe. Although we left מצרים, we still have our own narrow places. This piece in the הגדה is to remind us also of how we always need to rely on Hashem, both in the obvious moments with מצרים and the quiet moments with self doubt.

[Sepharadim and Nusach Sefard omit the following paragraph:]

יְהִלְלוּהוּ יְהוָה אֱלֹהֵינוּ (על) כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ, וִירוֹמְמוּ וִיעֲרִיצוּ, וִיקְדִּישׁוּ וִימְלִיכוּ אֶת שְׁמֶךָ, מְלֻכָּנוּ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֶּךָ נָאֶה לְזַמֵּר, כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

הוֹדוּ לַיהוָה כִּי טוֹב	כִּי לַעֲוֹלָם חֲסָדוֹ.
הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים	כִּי לַעֲוֹלָם חֲסָדוֹ.
הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים	כִּי לַעֲוֹלָם חֲסָדוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ	כִּי לַעֲוֹלָם חֲסָדוֹ.
לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה	כִּי לַעֲוֹלָם חֲסָדוֹ.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	כִּי לַעֲוֹלָם חֲסָדוֹ.
לַעֲשֵׂה אוֹרִים גְּדֻלִּים	כִּי לַעֲוֹלָם חֲסָדוֹ.
אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם	כִּי לַעֲוֹלָם חֲסָדוֹ.
אֶת הַיָּרֵחַ וְכוכְבֵּים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לַעֲוֹלָם חֲסָדוֹ.
לְמַכּה מִצְרַיִם בְּבִכּוּרֵיהֶם	כִּי לַעֲוֹלָם חֲסָדוֹ.
וְיוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	כִּי לַעֲוֹלָם חֲסָדוֹ.
בְּיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָה	כִּי לַעֲוֹלָם חֲסָדוֹ.
לְגִזֵּר יָם סוּף לְגִזְרִים	כִּי לַעֲוֹלָם חֲסָדוֹ.
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ	כִּי לַעֲוֹלָם חֲסָדוֹ.
וְנַעֲר פְּרָעָה וְחִילוֹ בַּיָּם סוּף	כִּי לַעֲוֹלָם חֲסָדוֹ.

לְמוֹלִיךְ עֲמוֹ בַּמִּדְבָּר	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמִכָּה מַלְכִּים גְּדִלִים	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיַּהַרְג מַלְכִּים אֲדִירִים	כִּי לְעוֹלָם חֲסִדּוֹ.
לְסִיחּוֹן מֶלֶךְ הָאֻמִּי	כִּי לְעוֹלָם חֲסִדּוֹ.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן	כִּי לְעוֹלָם חֲסִדּוֹ.
וְנָתַן אֶרֶצָם לְנַחֲלָה	כִּי לְעוֹלָם חֲסִדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
שָׁבַשְׁפָּלְנוּ זָכַר לָנוּ	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיַּפְרְקֵנוּ מִצָּרֵינוּ	כִּי לְעוֹלָם חֲסִדּוֹ.
נָתַן לָחֶם לְכָל בָּשָׂר	כִּי לְעוֹלָם חֲסִדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמַיִם	כִּי לְעוֹלָם חֲסִדּוֹ.

[Sepharadim continue on page 57.]

All others continue below (Nusach Sefard adds the words in parentheses):

Emma Benarroch | Grade 12

“Hodu LaHashem ki tov, ki le’olam chasdo” — Give thanks to Hashem, for He is good; His kindness is eternal. This verse captures the heart of Pesach.

The story of Yetziat Mitzrayim shows us that Bnei Yisrael were freed not because of their strength, but because of Hashem’s boundless kindness. They were slaves, and Hashem still chose to take them out of Egypt. The act of Bnei Yisrael being freed was pure chesed — kindness that did not depend on anything they had earned. When we say “ki le’olam chasdo”, we recognize that Hashem’s kindness is constant and everlasting.

During the Pesach Seder, we are commanded not only to retell the story, but to relive it. Pesach reminds us that freedom itself is a gift. Just as Hashem redeemed us then, He continues to guide and care for us now, even if we may not always see it. When we say Hallel and recite “Hodu LaHashem ki tov,” we acknowledge that our lives, our freedom, and our identity as a nation are rooted in Hashem’s ongoing kindness.

Pesach teaches us that gratitude is not just about looking back at the miracles of the past, but about recognizing Hashem’s kindness in our everyday lives. May this Pesach inspire us to live with gratitude and to reflect Hashem’s kindness in the way we treat others.

נְשַׁמֵּת כָּל חַי תִּבְרָךְ אֶת שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֹר וּתְרוֹמֵם
זְכָרְךָ, מַלְפָּנוּ, תַּמִּיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמַבְלַעְדִּיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּס (וְעוֹנֶה) וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין
לָנוּ מֶלֶךְ (עוֹזֵר וְסוֹמֵךְ) אֶלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֵלֹהֵי כָל
בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרֵב הַתִּשְׁבָּחוֹת, הַמְנַהֵּג עוֹלָמוֹ בַּחֲסֵד וּבְרִיּוֹתָיו

ברחמים. ויהוה (ער, הנה) לא ינום ולא ישן. המעורר ישנים והמקיץ נרדמים, והמשיח אלמים והמתיר אסורים והסומך נופלים והזקף כפופים (והמפְעֵנֵחַ נְעֻלָּמִים). (ו) לָהּ לְבַדָּה אֲנַחְנוּ מוֹדִים. (ו) אֵלֹהֵינוּ פִּינוּ מֵלֹא שִׁירָה כִּים, וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גָּלִיו, וּשְׁפָתוֹתֵינוּ שְׂבַח כְּמֶרְחֵבִי רִקִּיעַ, וְעֵינֵינוּ מֵאִירוֹת כְּשֶׁמֶשׁ וְכִירָח, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאִילוֹת אֵין אֲנַחְנוּ מִסְפִּיקִים לַהֲדוֹת לָהּ, יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרָה אֵת שְׁמָהּ (מִלְכָּנוּ) עַל אַחַת מֵאֵלֶּף אֵלֶּף, אֲלֵפֵי אֲלָפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת (נִסִּים וְנִפְלְאוֹת) שְׁעִשִּׁית עִם אֲבוֹתֵינוּ וְעִמָּנוּ. (מִלְכָּנִים) מִמְצָרִים גָּאֻלָּתָנוּ, יְהוֹה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרָעַב זִנְתָנוּ וּבִשְׂבַע כָּלְכַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלֻּטְתָּנוּ, וּמִחֲלִים רָעִים (וְרַבִּים) וּנְאֻמִּים דָּלִיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיהָ וְלֹא עֲזָבוֹנוּ חֲסִדֶּיהָ, וְאֵל תִּטְשֵׁנוּ, יְהוֹה אֱלֹהֵינוּ, לִנְצַח. עַל כֵּן אֲבָרִים שְׁפִלְגָת בָּנוּ וְרוּחַ וְנִשְׁמָה שְׁנִפְחָת בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וְיִכְרְכוּ וְיִשְׁבַּחוּ וְיִפְאָרוּ (וְיִשׁוּרְרוּ) וְיִרְוּמָמוּ וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ אֵת שְׁמָהּ מִלְכָּנוּ (תְּמִיד). כִּי כָּל פֶּה לָהּ יוֹדֶה, וְכָל לִשׁוֹן לָהּ תִּשְׁבַּע, (וְכָל עֵין לָהּ תִּצְפֶּה) וְכָל בֶּרֶךְ לָהּ תִּכְרַע, וְכָל קוֹמָה לִפְנֵיהָ תִּשְׁתַּחֲוֶה, וְכָל (ה) לִבָּבוֹת יִירָאוּהָ, וְכָל קָרֵב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמָּהּ. כְּדָבָר שְׁכָתוֹב, כָּל עֲצַמֹתַי תֹּאמְרֶנָּה, יְהוֹה מִי כְמוֹהָ מִצִּיל עָנִי מִחֶזֶק מִמָּנוּ וְעָנִי וְאֲבִיוֹן מִגְּזֹלוֹ (שׁוֹעֵת עֲנִיִּים אֶתָּה תִּשְׁמַע, צַעֲקָתָהּ הִדֵּל תִּקְשִׁיב וְתוֹשִׁיעַ). מִי יִדְמָהּ לָהּ וּמִי יִשׁוּהָ לָהּ וּמִי יַעֲרֶהּ לָהּ הָאֵל הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וְאָרֶץ. נִהְלָלָהּ וְנִשְׁבַּחָהּ וְנִפְאָרָה וְנִבְרָךְ אֵת שֵׁם קִדְשָׁהּ, כְּאָמֹר, לְדוֹד, בְּרַכִּי נִפְשִׁי אֵת יְהוֹה וְכָל קָרְבִּי אֵת שֵׁם קִדְשׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֶזְרָה, הַגָּדוֹל בְּכְבוֹד שְׁמָהּ, הַגָּבוֹר לִנְצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיהָ, הַמְּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָ. שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב, רִנָּנוּ צַדִּיקִים בִּיהוֹה, לִישָׁרִים נְאֻמָּה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלַּל (תִּתְרוֹמֵם), וּבִדְבָרֵי (וּבְשִׁפְתַי) צַדִּיקִים תִּתְבָּרָה, וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם (תִּתְקַדֵּשׁ), וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ (תִּתְהַלַּל).

וּבִמְקָהִלּוֹת רַבּוֹת עִמָּהּ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמָהּ, מִלְכָּנוּ, בְּכָל דּוֹר וְדוֹר, שֶׁפֶן חוֹבֶת כָּל הַיְּצוּרִים לִפְנֵיהָ, יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדִּיר (וּלְנִצָּח) לְבָרָהּ, לְעֵלָה וּלְקַלָּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִּׁי עֲבָדָהּ מְשִׁיחָהּ.

Nusach Sefard continues with **יִשְׁתַּבַּח** on page 58.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשִׁמְיִים וּבְאֶרֶץ, כִּי לָךְ
נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבַחָהּ, הִלֵּל וְזִמְרָהּ, עֲזֵר וּמִמְשָׁלָהּ, נִצָּח,
גְּדֻלָּהּ וּגְבוּרָהּ, תְּהִלָּה וְתַפְאֶרֶת, קִדְשָׁהּ וּמַלְכוּתָהּ, בְּרִכּוֹת וְהוֹדָאוֹת מִעַתָּה וְעַד
עוֹלָם. בְּרוּךְ אַתָּה יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הַעוֹלָמִים.

Chana Liya Yagudaev | Grade 9

Nishamat kol chai is a prayer recited during the Psukei Dezimrah between Az Yashir, Yishtabach, Shabbat, Yom Tov, and the Pesach Seder. This tefillah describes Hashem as the ultimate source of prayer on a self-discovered journey. The word נְשָׁמָה derives from the word “soul” suggesting that the soul is a part of life, giving life to every being in existence. The theme of this prayer is Hashem’s uniqueness and greatness through poetic words and song. Many halachic authorities such as Rav Saddia Gaon love this tefillah because it expresses basic, central beliefs considered to be a masterpiece. It is described as an inner journey where a person discovers themselves and meets Hashem as the source of all prayer. Fun Fact! Yitzchak and Rivka’s names can be seen in the acrostics (first letter) of the second and third line of Nishamat kol Chai. In the lines starting with the words “Befi Yesharim” the second words spell יִצְחָק. Sephardic siddurim and on Yamim Noraim arrange the third letters forming רִבְקָה. This hint may be an exciting joint for children or even suggest that the composer of Nishamat Kol Chai is named Yitzchak married to Rivka. How cool is that?

This prayer takes us on an even deeper journey, confessing our limits in praising Hashem. It even says “our mouths were as full as song as the sea or our eyes shone like countless stars,” showing we could never fully thank Hashem for the endless miracles done for us in Shemot or daily breath. This humility reminds us that true gratitude is not of perfect words but of constant recognition of Hashem’s endless chesed in every moment of our lives. This prayer is timeless beauty, quoted by Rabbi Yochanan in the Gemara and embraced by Rishonim like Ramban calling us to recite it with full Kavanah. This tefillah turns our own neshamot into a living song of gratitude that unites all creation into One who breathes life into every living being.

Sepharadim:

נִשְׁמַת כָּל־חַי תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ רוּחַ כָּל־בֶּשָׂר תִּפְאֹר וְתִרְוֹמִים זְכָרְךָ
מְלִכְנוּ תָּמִיד. מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל, וּמִבְּלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל, וְעוֹנֶה וּמִרְחָם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ עוֹזֵר
וְסוֹמֵךְ אֵלָא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל־
תּוֹלְדוֹת, הַמְהַלֵּל בְּכָל־הַתַּשְׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיְהוָה
אֱלֹהִים אֲמֵת לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יְשׁוּנִים וְהַמְקִיץ נֹדְדִים, מְחִיָּה מֵתִים

ורופא חולים. פוקח עורים וזוקף כפופים. המשיח אלמים והמפענח נעלמים, וְלֵךְ לְבַדֵּךְ אֲנַחְנוּ מוֹדִים. וְאֵלּוּ פִּינוּ מְלֵא שִׁירָה כִּים, וְלִשׁוֹנֵנוּ רִנָּה כְּהִמּוֹן גָּלִיו, וּשְׁפָתוֹתֵינוּ שִׁבַּח כְּמֶרְחֵבִי רִקִּיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכָּר, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת אֵין אֲנַחְנוּ מִסְפִּיקִין לַהֲדוֹת לָךְ יְהוָה אֱלֹהֵינוּ, וְלִבְרַךְ אֶת־שִׁמְךָ מִלִּפְנֵינוּ עַל־אַחַת מֵאֵלֶּיךָ אֵלֶּיךָ וְרֹב רַבִּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת נָסִים וְנִפְלְאוֹת שְׁעֲשִׂיתָ עִמָּנוּ וְעַם אֲבוֹתֵינוּ. מִלִּפְנֵים מִמְצָרִים גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ, מִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרַעַב זִנְתָנוּ, וּבְשֹׁבַע כָּל־כִּלְתָנוּ, מִחֶרֶב הִצַּלְתָנוּ, מִדָּבָר מִלִּטְתָנוּ, וּמִחֲלָאִים רָעִים וְרַבִּים דָּלִיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֲסִדֶיךָ, עַל כֵּן אֲבָרִים שְׁפִלְגָתָנוּ, וְרוּחַ וְנִשְׁמָה שְׁנִפְחָתָנוּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבַּחוּ, וַיִּפְאֲרוּ, וַיִּשְׁוֹרוּ, אֶת־שִׁמְךָ מִלִּפְנֵינוּ תָּמִיד. כִּי כָל־פֶּה לָךְ יוֹדָה, וְכָל־לִשׁוֹן לָךְ תִּשְׁבַּח, וְכָל־עֵין לָךְ תִּצְפֶּה, וְכָל־בֶּרֶךְ לָךְ תִּכְרַע, וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה, וְהַלְבָּבוֹת יִירָאוּךָ, וְהַקָּרֵב וְהַכְּלוּת יִזְמְרוּ לְשִׁמְךָ, כְּדָבָר שְׁנֵאֲמַר: כָּל עֲצֻמוֹתֵי תַאֲמִרְנָה יְהוָה מִי כְמוֹךָ, מִצִּיל עַנִּי מִחֶזֶק מִמָּנוּ וְעַנִּי וְאֲבִיוֹן מִגָּזֶל. שׁוּעַת עֲנִיִּים אַתָּה תִּשְׁמַע, צַעֲקַת הַדָּל תִּקְשִׁיב וְתוֹשִׁיעַ, וְכָתוּב: רִנְנוּ צְדִיקִים בַּיהוָה לִישְׁרִים נְאוּהָ תְהַלֵּה.

בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם, וּבִשְׁפָתֵי צְדִיקִים תִּתְבָּרֵךְ.
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ, וּבִקְרֵב קְדוֹשִׁים תִּתְהַלֵּל.

בְּמִקְהָלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, שֶׁכֵּן חוֹבֶת כָּל־הַיְּצוּרִים לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לַהֲדוֹת, לַהֲלֵל, לְשַׁבַּח, לִפְאֹר, לְרוֹמֵם, לְהַדָּר, וּלְנַצֵּחַ, עַל־כָּל־דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן־יִשִּׁי עֲבָדֶךָ מִשִּׁיחָה.

וּבִכֵּן יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלִּפְנֵינוּ, הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, וְהַקְדוֹשׁ, בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נֶאֱדָה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה גְּבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדוּשָׁה וּמִלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, וּמִעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

Rebecca Suissa | Grade 11

At the Seder we tell the story of how Hashem took us out of Ancient Egypt with miracles and kindness. After something amazing happens to us, the natural response is to say thank you and praise Hashem.

That's the idea behind the words "ובכן ישבח שמך לעד" "And so, Your Name will be praised forever." After the miracles of Pesach, we don't just thank Hashem once, we keep praising Him again and again. That's why every year we read the Haggadah and retell the story. Even though this happened long ago, we still celebrate it and thank Hashem today.

Pesach reminds us that when Hashem does good for us, the right response is simple: remember it, talk about it, and keep praising Him.

Sepharadim:

יְהִלְלוּהוּ יי אֱלֹהֵינוּ עַל כָּל מַעֲשָׂיָהּ, וַחֲסִידֶיהָ וְצַדִּיקֶיהָ עוֹשֵׂי רְצוֹנָהּ, וְעַמָּךְ בֵּית
יִשְׂרָאֵל. כָּלֶם בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ אֶת־שֵׁם כְּבוֹדָהּ, כִּי לָךְ טוֹב
לְהוֹדוֹת וּלְשַׁמֵּךְ נְעִים לְזַמֵּר, וּמַעֲוֹלָם וְעַד עוֹלָם אַתָּה אַל. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ
מְהֻלָּל בַּתְּשַׁבְּחוֹת.

Nusach Sefard:

יְהִלְלוּהוּ יי אֱלֹהֵינוּ עַל כָּל מַעֲשָׂיָהּ, וַחֲסִידֶיהָ צַדִּיקֶיהָ עוֹשֵׂי רְצוֹנָהּ, וְכָל עַמָּךְ
בֵּית יִשְׂרָאֵל כָּלֶם בְּרָנָה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיִּשְׁוֹרְרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ,
וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךְ מַלְכֵנוּ תַּמִּיד. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאֶה לְזַמֵּר,
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אַל. בְּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת.

Sepharadim omit the following. All others continue:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

All drink the fourth cup while reclining to the left.

[Sepharadim continue on page 60.]

On Shabbat, add the words in parentheses:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן, עַל תְּנוּבַת הַשָּׂדֶה
וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהִנְחַלְתָּ לְאַבּוֹתֵינוּ לְאֶכּוֹל מִפְּרִיָּהּ וּלְשַׁבֵּעַ
מִטּוֹבָהּ. רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירָךְ וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדָהּ וְעַל מִזְבְּחָהּ וְעַל הֵיכְלָהּ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ
לְתוֹכָהּ וְשִׁמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטּוֹבָהּ וְנִבְרַכָּךְ עֲלֶיךָ בְּקֻדְשָׁהּ

ובטְהִירָה (וּרְצָה וְהַחֲלִיצֵנוּ בַּיּוֹם הַשֶּׁבֶת הַזֶּה) וְשִׁמְחָנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה,
כִּי אַתָּה יְהוָה טוֹב וּמְטִיב לָכֵל, וְנוֹדָה לָךְ עַל הָאָרֶץ * וְעַל פְּרֵי הַגֶּפֶן.
בְּרוּךְ אַתָּה יְהוָה, עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. *

*On wine from Israel, conclude with the following:

וְנוֹדָה לָךְ עַל הָאָרֶץ וְעַל פְּרֵי גִפְנָה. בְּרוּךְ אַתָּה יְהוָה, עַל הָאָרֶץ וְעַל פְּרֵי גִפְנָה.

Sepharadim:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל תְּנוּבַת הַשָּׂדֶה,
וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, שְׂרָצִית וְהִנְחָלָת לְאַבּוֹתֵינוּ, לְאָכֹל מִפְּרִיָּהּ, וְלִשְׁבֹּעַ
מִטּוֹבָה. רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּהּ, וְעַל יְרוּשָׁלַּיִם עִירָהּ, וְעַל הָר
צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וְעַל מִזְבְּחָהּ, וְעַל הַיִּכְלָהּ. וּבִנְהָ יְרוּשָׁלַּיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה
בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחָנוּ בְּבִנְיָנָהּ, וּנְבָרְכֶךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטְהִירָה (וּרְצָה
וְהַחֲלִיצֵנוּ בַּיּוֹם הַשֶּׁבֶת הַזֶּה). וְשִׁמְחָנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה, בַּיּוֹם טוֹב מְקָרָא
קֹדֶשׁ הַזֶּה, כִּי אַתָּה טוֹב וּמְטִיב לָכֵל, וְנוֹדָה לָךְ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן *
בְּרוּךְ אַתָּה יְהוָה, עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. *

*On wine from Israel, conclude with the following:

וְנוֹדָה לָךְ עַל הָאָרֶץ וְעַל פְּרֵי גִפְנָה. בְּרוּךְ אַתָּה יְהוָה, עַל הָאָרֶץ וְעַל פְּרֵי גִפְנָה.

נִרְצָה

**חֲסֵל סֵדוֹר פֶּסַח פְּהִלְכָתוֹ, כָּכֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כְּאִשֶּׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.
זֶה שׁוֹכֵן מְעוֹנָה, קוֹמִים קֹהֵל עֲדַת מִי מָנָה.**

Ella Hass | Grade 11

Ending the Seder with "L'shanah Haba'ah B'Yerushalayim" is deeply symbolic. After recounting the story of Yetziat Mitzrayim, thanking Hashem, and reflecting on freedom, we do not end with the past we end with a vision of the future Lesli Koppelman Ross suggested that the recitation of the song serves as a personal experience of exile, it says "we need to reconcile in order to truly be in yershalym" the name yershalym peace and complete (shaliem) That idea we can take from this is if we reconcile the redemption Hashem will ultimately redeem the world, but our actions doing mitzvot, acting responsibly, caring for people and the world help move the world closer to that redemption, the completeness, shaliem. And that completeness will be fulfilled in yershalim when mashichach comes.

Abby Mayer | Grade 12

At the conclusion of the Pesach Seder and at the end of Yom Kippur, we say the phrase "לשנה הבאה בירושלים" - "Next year in Jerusalem." There is no coincidence that this phrase is said on two of the holiest holidays in the Jewish calendar. In fact, many secular Jews observe only Yom Kippur and Pesach, highlighting how significant these two holidays are and how deeply they connect us to our history and our identity.

On Yom Kippur, we focus on our spiritual growth, fasting and reflecting on how to become better individuals for the year to come. On Pesach, we celebrate the rebirth of Bnei Yisrael and our freedom as a nation. Saying "לשנה הבאה בירושלים" at both times reminds us that we need both: the personal growth of Yom Kippur and the collective identity of Pesach. One cannot exist without the other. As Rabbi Sacks z"l said, the phrase "לשנה הבאה בירושלים" is continuous and ongoing, connecting our individual growth to the story of the Jewish people. Our journey as Bnei Yisrael is never over - it's just beginning.

בְּקֶרֶב נֶהַל נְטָעֵי כֶּנֶה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה. לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!

[Sepharadim conclude the Seder by reciting Shir HaShirim.]

סְפִירַת הָעֹמֶר

The counting of the Omer begins on the second night of Pesach:

לְשֵׁם יְחִיד קוֹדֶשׁ אֲבִירָה הוּא וְשִׁכְנִיתָהּ בְּדָחִילוֹ וּרְחִימוֹ
לְיַחֵד שֵׁם י"ה בּו"ה בְּיַחְוָדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַנִּי מוֹכֵן וּמִזְמֵן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכְּתוּב בַּתּוֹרָה
וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת
תְּמִימֹת תִּהְיֶינָה. עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם
מִנְחָה חֲדָשָׁה לַיהוָה. וַיְהִי נָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

הֶרְחַמֵּן הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָה,
בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן סֶלָה.

למנצח בנגינת מזמור שיר. אלהים יחננו ויברכנו יאר פניו אתנו סלה. לדעת בארץ דרךך בכל גוים ושוועתך. יודוך עמים אלהים יודוך עמים כלם. ישמחו וירננו לאמים כי תשפט עמים מישור ולאמים בארץ תנחם סלה. יודוך עמים אלהים יודוך עמים כלם. ארץ נתנה יבולה יברכנו אלהים אלהינו. יברכנו אלהים וייראו אתו כל אפסי ארץ.

אנא כחך גדלת מינה תתיר צרורה. קבל רנת עמך שגבנו טהרנו נורא. נא גבור דורשי יחודך כבבת שמרם. ברכם טהרם רחמם צדקתך תמיד גמלם. חסין קדוש ברוב טובך נהל עדתך. יחיד גאה לעמך פנה זוכרי קדשתך. שועתנו קבל ושמע צעקתנו יודע תעלומות. ברוך שם כבוד מלכותו לעולם ועד.

רבנו של עולם, אתה צויתני על ידי משה עבדך לספר ספירת העמר כדי לטהרנו מקלפותינו ומטמאותינו, כמו שכתבת בתורתך, וספרתם לכם ממחרת השבת מיום הביאתכם את עמר התנופה שבע שבתות תמימות תהיינה. עד ממחרת השבת השביעית תספרו חמשים יום, כדי שיטהרו נפשות עמך ישראל מזהמתם. ובכן יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שבזכות ספירת העמר שספרתי היום, יתקן מה שפגמתי בספירה חסד שבחסד ואטהר ואתקדש בקדשה של מעלה, ועל ידי זה ישפע שפע רב בכל העולמות לתקן את נפשותינו ורוחותינו ונשמותינו מכל סיג ופגם ולטהרנו ולקדשנו בקדשתך העליונה. אמן סלה.

Outside Israel, this poem is recited on the first night of Pesach:

ובכן ויהי בחצי הלילה.

אז רוב נסים הפלאת בלילה, בראש אשמורת זה הלילה.
גר צדק נצחתו כנחלק לו לילה, ויהי בחצי הלילה.
דנת מלך גרר בחלום הלילה, הפחדת ארמי באמש לילה.
וישר ישראל למלאך ויוכל לו לילה, ויהי בחצי הלילה.
זרע בכורי פתרוס מחצת בחצי הלילה, חילם לא מצאו בקומם בלילה,
טיסת נגיד חרשת סלית בכוכבי לילה, ויהי בחצי הלילה.
יעץ מחרף לנופף אווי, הובשת פגרי לילה, פרע בל ומצבו באישון לילה,
לאיש חמודות נגלה רז חזות לילה, ויהי בחצי הלילה.
משתכר בכלי קדש נהרג בו בלילה, נושע מבור אריות פותר בעתותי לילה,
שנאה נטר אגגי וכתב ספרים בלילה, ויהי בחצי הלילה.

עוררת נצחך עליו בנדד שנת לילה. פורה תדרוך לשומר מה מלילה,
צרח כשומר ושח אתא בקר וגם לילה, ויהי בחצי הלילה.
קרוב יום אשר הוא לא יום ולא לילה, רם הודע כי לך היום אף לך הלילה,
שומרים הפקד לעירך כל היום וכל הלילה, תאיר כאור יום חשכת לילה,
ויהי בחצי הלילה.

Outside Israel, this poem is recited on the second night of Pesach:

ובכן ואמרתם זבח פסח.
אמץ גבורותיך הפלאת בפסח, בראש כל מועדות נשאת פסח.
גלית לאזרחי חצות ליל פסח, ואמרתם זבח פסח.
דלתיו דפקת כחם היום בפסח, הסעיד נוצצים עגות מצות בפסח,
ואל הבקר רץ זכר לשור ערך פסח, ואמרתם זבח פסח.
זועמו סדומים ולוהטו באש בפסח, חלץ לוט מהם ומצות אפה בקץ פסח,
טאטאת אדמת מוץ ונוף בעברך בפסח. ואמרתם זבח פסח.
יה ראש כל הון מחצת בליל שמור פסח, כביר, על בן בכור פסחת בדם פסח,
לבלתי תת משחית לבא בפתחי בפסח, ואמרתם זבח פסח.
מסגרת סגרה בעתותי פסח, נשמדה מדין בצליל שיעורי עמר פסח,
שורפו משמני פול ולוד ביקד יקוד פסח, ואמרתם זבח פסח.
עוד היום בנב לעמוד עד געה עונת פסח, פס יד כתבה לקעקע צול בפסח,
צפה הצפית ערוף השלחן בפסח, ואמרתם זבח פסח.
קהל כנסה הדסה לשלש צום בפסח, ראש מבית רשע מחצת בעץ חמשים
בפסח, שתי אלה רגע תביא לעוצית בפסח, תעז ידך תרום ימינך
כליל התקדש חג פסח,
ואמרתם זבח פסח.

כִּי לֹו נָאָה, כִּי לֹו יָאָה.

אֲדִיר בְּמִלּוּכָה, בְּחֹר כְּהֻלָּה, גְּדוּדִיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 דָּגוּל בְּמִלּוּכָה, הָדוּר כְּהֻלָּה, וְתִיקִיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 זִכְאִי בְּמִלּוּכָה, חֲסִין כְּהֻלָּה טַפְסָרִיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 יַחִיד בְּמִלּוּכָה, כְּבִיר כְּהֻלָּה לְמוּדִיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 מוֹשֶׁל בְּמִלּוּכָה, נוֹרָא כְּהֻלָּה סִבִּיבֵיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 עֲנִיו בְּמִלּוּכָה, פּוֹדֶה כְּהֻלָּה, צְדִיקִיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 קְדוֹשׁ בְּמִלּוּכָה, רַחוּם כְּהֻלָּה שְׁנֵאֲנֵיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.
 תַּקִּיף בְּמִלּוּכָה, תוֹמֵךְ כְּהֻלָּה תְּמִימִיו יֹאמְרוּ לוֹ,
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְהוּה הַמְּמַלְכָּה, כִּי לֹו נָאָה, כִּי לֹו יָאָה.

כִּי לֹו נָאָה, כִּי לֹו יָאָה.

אֲדִיר הוּא

יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב.
 אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתָךְ בְּקִרְוֹב.
 בְּחֹר הוּא, גְּדוּל הוּא, דָּגוּל הוּא,
 יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב.
 אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתָךְ בְּקִרְוֹב.

הַדּוֹר הוּא, וְתִיק הוּא, זָפֵאי הוּא
 יִבְנֶה בֵּיתוֹ בְּקִרּוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרּוֹב.
 אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקִרּוֹב.

חֲסִיד הוּא, טָהוֹר הוּא, יָחִיד הוּא
 יִבְנֶה בֵּיתוֹ בְּקִרּוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרּוֹב.
 אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקִרּוֹב.

כַּבִּיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא
 יִבְנֶה בֵּיתוֹ בְּקִרּוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרּוֹב.
 אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקִרּוֹב.

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא
 יִבְנֶה בֵּיתוֹ בְּקִרּוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרּוֹב.
 אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקִרּוֹב.

פוֹדֶה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא
 יִבְנֶה בֵּיתוֹ בְּקִרּוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרּוֹב.
 אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקִרּוֹב.

רְחוּם הוּא, שְׂדֵי הוּא, תִּקְיָה הוּא
 יִבְנֶה בֵּיתוֹ בְּקִרּוֹב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרּוֹב.

אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקִרּוֹב.

אֶחָד מִי יוֹדֵעַ?

אֶחָד אָנִי יוֹדֵעַ! אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אָנִי יוֹדֵעַ!

שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אָנִי יוֹדֵעַ!

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אָנִי יוֹדֵעַ!

אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ!

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ!

שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ!

שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ!

שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ!

תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ!

עֶשְׂרֵה דְּבָרִיא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ!

אַחַד עָשָׂר כּוֹכְבֵּיא, עֶשְׂרֵה דְּבָרִיא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה,
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ!

שְׁנַיִם עָשָׂר שְׁבִטֵּיא, אַחַד עָשָׂר כּוֹכְבֵּיא, עֶשְׂרֵה דְּבָרִיא,
תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,

חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ!
שְׁלֹשָׁה עָשָׂר מִדָּיָא. שְׁנַיִם עָשָׂר שְׁבַטִיָּא, אֶחָד עָשָׂר כּוֹכְבֵּיָא,
עֲשָׂרָה דְּבְרִיָּא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה,
שִׁבְעָה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדְרֵי מְשֹנָה, חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חַד גְּדִיָּא, חַד גְּדִיָּא

דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוּנְרָא וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כָּלְבָא וְנִשְׁף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי.

חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִפָּה לְכָלְבָּא, דְּנִשְׁף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא,

דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכָלְבָּא, דְּנִשְׁף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא,

דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא וְכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכָלְבָּא, דְּנִשְׁף לְשׁוּנְרָא,

דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוֹרָא וְשִׁתָּה לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכָלְבָּא,

דְּנִשְׁף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,

דְּהִפָּה לְכָלְבָּא, דְּנִשְׁף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זוּזִי.

חַד גְּדִיָּא, חַד גְּדִיָּא.

וּאֶתָא מִלֵּאךְ הַמּוֹת וְשַׁחַט לְשׁוֹחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא,
 דְּכִבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא,
 דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא בְּתֵרֵי זוּזֵי.
 חַד גְּדִיָּא, חַד גְּדִיָּא.

וּאֶתָא הַקְדוּשׁ בְּרוּךְ הוּא וְשַׁחַט לְמִלֵּאךְ הַמּוֹת,
 דְּשַׁחַט לְשׁוֹחַט, דְּשַׁחַט לְתוֹרָא,
 דְּשִׁתָּה לְמִיָּא, דְּכִבָּה לְנוֹרָא,
 דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא,
 דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא,
 דְּזָבִין אָבָא בְּתֵרֵי זוּזֵי.
חַד גְּדִיָּא, חַד גְּדִיָּא.

נוסח הספרדים

אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָּה: כְּשִׁירְד הַקְדוּשׁ בְּרוּךְ הוּא עַל הַמַּצְרִיִּים בְּמַצְרַיִם,
 יָרְדוּ עִמּוֹ תַשְׁעֵת אֲלָפִים רַבּוֹת. מֵהֶם מִלֵּאכֵי אֵשׁ, וּמֵהֶם מִלֵּאכֵי בָרָד, וּמֵהֶם
 מִלֵּאכֵי זֵיעַ, וּמֵהֶם מִלֵּאכֵי רֶתֶת, וּמֵהֶם מִלֵּאכֵי חִלְחָלָה. וְרִתֶּת וְחִלְחָלָה אוֹחוֹזֶת
 לְמִי שֶׁהוּא רוֹאֶה אוֹתָם. אָמְרוּ לִפְנֵי רַבּוֹנוֹ שֶׁל עוֹלָם: וְהֵלֵא מֶלֶךְ בֶּשֶׂר וְדָם
 כְּשֶׁהוּא יוֹרֵד לְמַלְחָמָה שָׂרְיוֹ וְעַבְדָּיו מְקִיפִין בְּכַבּוּדוֹ, וְאַתָּה מֶלֶךְ מַלְכֵי הַמְּלָכִים
 הַקְדוּשׁ בְּרוּךְ הוּא דִּין עֲלֵינוּ, שְׁאַנְחֵנוּ עַבְדֶּיךָ וְהֵם בְּנֵי בְרִיתְךָ. נִרְד וְנַעֲשֶׂה עִמָּם
 מַלְחָמָה! אָמַר לָהֶם: אֵין דַּעֲתִי מִתְקַרְרֶת עַד שְׂאֵרֵד אֲנִי בַעֲצָמִי, אֲנִי בְּכַבּוּדִי, אֲנִי
 בְּגִדּוּלְתִי, אֲנִי בְּקִדּוּשְׁתִּי. אֲנִי יְהוָה – אֲנִי הוּא וְלֹא אַחֵר.

Continue with חֲזָקָה בִּיד חֲזָקָה on page 31.

וּמִנִּין שְׁנֵתֵן לָנוּ אֶת מְמוֹנָם? שְׁנֵאמַר: "וַיִּנְצְלוּ אֶת מִצְרַיִם", עֲשָׂאוּהָ כְּמַצוּלָה
 שְׂאִין בָּהּ דָּגִים. דְּבָר אַחֵר: עֲשָׂאוּהָ כְּמַצוּלָה שְׂאִין בָּהּ דָּגָן. לָמָּה מִחֻבֵּב הַכְּתוּב
 אֶת בִּזַּת הַיָּם יוֹתֵר מִבִּזַּת מִצְרַיִם? אֵלֵא מָה שְׁהִיָּה בְּבִתִּים נְטִלוּ בְּמִצְרַיִם. וּמָה
 שְׁהִיָּה בְּבִתִּי תְשׁוּרָאוֹת נְטִלוּ עַל הַיָּם. וְכֵן הוּא אוֹמַר: "כִּנְפֵי יוֹנָה נִחְפָּה בְּכֶסֶף",
 זוֹ בִּזַּת מִצְרַיִם. "וְאַבְרָוִתִּיָּה בִּירְקָרְק חֲרוּץ", זוֹ בִּזַּת הַיָּם. "וְתִרְבִּי וְתִגְדְּלִי וְתִבּוֹאִי",

זו בַּזַּת מַצְרִים. "בַּעֲדֵי עֲדִיּוֹם", זו בַּזַּת הַיָּם. "תּוֹרֵי זֶהב נַעֲשֶׂה לָּךְ", זו בַּזַּת מַצְרִים.
 "עִם נִקְדּוֹת הַכֶּסֶף", זו בַּזַּת הַיָּם.

Continue with אֵלּוּ קָרַע לָנוּ אֶת-הַיָּם on page 35.

אֲמוֹנִים עָרְכוּ שָׁבַח. לֹאֵל וְטַבְּחוּ טַבַּח.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.
 הָרִימוּ קוֹל שִׁירִים. שִׁמְחוּ בְּלֵיל שְׁמוּרִים. עַל מִצּוֹת וּמְרוֹרִים. אֲכָלוּ וּשְׁתּוּ יֵינִי.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.
 רֹאשׁוֹן לְכָל-רֵאשׁוֹנִים. עַל יַד צִיר אֲמוֹנִים. מִיַּד כָּל-מַעֲנִים. הֲצִיל כָּל-הַמוֹנִי.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.
 נָסִי אֵל זָכְרָתִי. וְחִסְדּוֹ סִפְּרָתִי. עֲתָה יִדְעָתִי. כִּי גָדוֹל יְהוָה.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.
 כְּכֹכְבֵי הַשָּׁמַיִם. מִנִּשְׁאָה וְאַפְרִים. יֵצְאוּ מִמִּצְרַיִם. כָּל-צַבָּאוֹת יְהוָה.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.
 הִנְחִיל תּוֹרָתוֹ. לַעֲמּוֹ וְעֵדָתוֹ. שׁוֹמְרֵי מִצְוָתוֹ. עִם נוֹשַׁע בִּיהוָה.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.
 נִפְלְאוֹת מַעֲשֵׂיךָ. וְעֲצוּמִים נִסֶּיךָ. יֹאמְרוּ כָּל-חֹסְדֶיךָ. טוֹב לַחֲסוֹת בִּיהוָה.
 וְאַמְרָתֶם זָבַח פֶּסַח הוּא לַיהוָה.

Continue with זֶה מִצָּה זוּ on page 36.

Thank you to Sarah Swartz, Ella Hass, Gabrielle Shemesh, and Adina Lauterpacht for being their grade ambassador to help make this project happen.
Thank you to Sarah Zahavi and Shyndee Kestenbaum for their contributions to this project.
Editing by Galit Shneiderman.
Thank you to Aleeza Kharilkar for organizing the 5786/2026 Haggadah companion.

