

Praised are You, Lord our God, King of the universe who creates the lights of fire.

Praised are You, Lord our God, King of the universe who differentiates between sacred and profane, between light and darkness, between Israel and other nations, between the seventh day and the six days of creating. You made a distinction between the sanctity of Shabbat and the sanctity of the festivals, and You sanctified Shabbat more than the other days of the week, distinguishing and hallowing Your people Israel through Your holiness. Praised are You, Lord who differentiates between the sanctity of Shabbat and the sanctity of yom tov.

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

Praised are You, Lord our God, King of the universe for giving us life, for sustaining us and for enabling us to celebrate this festival.

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן  
הזה :

One of my favorite things to mention on Pesah is about the rabbit in the Haggadah. It seems that in many old German Haggadot one will see a picture of a rabbit hunt at this point. The reason is that in German, hunt the rabbit is “Jag Den Has” which sounds similar to *Yak N Haç*, a mnemonic used to remember the order of kiddush on Saturday night. The order is **Y**ain, **K**iddush, **N**er, **H**avdalah, **Z**man (wine, kiddush, candle, havdalah and time or shehekhyanu).



We now wash our hands without the usual blessing. Normally, we wash only before eating bread. Vegetables dipped in liquid can acquire ritual impurity, so it would be required that one wash before dipping into the salt water. There are two reasons why we do not say the blessing. One is to show that this washing is a hold over from the rabbinic period when all food was eaten in ritual purity and since it is not “required” there is no blessing. The other reason is that since we are not eating a large amount, there is no reason for the blessing. There is a custom that only the leader of the seder washes at this point, but I think it is better for everyone to was, as everyone is going to partake of the karpas.

## Wash

וְרַחַץ

Another possible explanation. Normally we say Kiddush and then wash our hands and then say hamotzei. Here we say Kiddush, wash our hands and then everything changes. Again, an opening for questions.