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# הגדה של פסח

*Haggadah Shel Pessach*

Passover - Haggadah

English/Hebrew  
and  
Transliterated  
version

Compiled by Rabbi Richard Perlman



הרב מלך שמחה פרלמן • Rabbi Richard E. Perlman

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# Passover Song I

## There's No Seder Like our Seder

*(Sung to the tune of "There's no Business like Show Business")*

THERE'S NO SEDER LIKE OUR SEDER,  
THERE'S NO SEDER I KNOW.  
EVERYTHING ABOUT IT IS HALACHIC  
NOTHING THAT THE TORAH WON'T ALLOW.  
LISTEN HOW WE READ THE WHOLE  
HAGGADAH IT'S ALL IN HEBREW  
'CAUSE WE KNOW HOW.  
THERE'S NO SEDER LIKE OUR SEDER,  
WE TELL A TALE THAT IS SWELL:  
MOSES TOOK THE PEOPLE OUT INTO THE  
HEAT THEY BAKED THE MATZOH  
WHILE ON THEIR FEET NOW ISN'T THAT A  
STORY THAT JUST CAN'T BE BEAT?  
LET'S GO ON WITH THE SHOW!



## SEARCH FOR HAMETZ - בְּדִיקַת חֻמֵּץ

[Before the evening of 13 Nisan, each family - adults and children of all ages - searches for all hametz. Use a feather to sweep up the hametz into a paper bag and search by light of a candle or flashlight. Put out a known number of pieces of bread, each on a napkin, one piece in every room. WHEN Passover begins Saturday night, the search is moved to Thursday night and the hametz is destroyed Friday morning; the Sabbath meals are prepared kosher for Passover; the Fast for the First-Born is held on Thursday morning. ]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חֻמֵּץ.

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al bi-ur chameitz.*

Praised are you, Adonai, Lord of the universe, who has made us a sacred People with his commandments and commanded us to remove all hametz.

[After the search, recite the following formula which annuls all hametz crumbs not found and save the bag for burning the next morning no later than 10:00 AM or by the time your Rabbi advises.]

כָּל חֲמִירָא וְחֲמִיעָה דְּאַכָּא בְּרִשְׁוֹתֵי דְלָא חֲמִיתָהּ וְדְלָא בְּעֵרְתָהּ וְדְלָא יִדְעָנָא לָהּ לְבִטֵּל וְלֵהוּי הֶפְקֵר כְּעֶפְרָא דְאַרְעָא.

*Kol chamira vachami-ah d'ika virshuti d'la chamiteih ud'la vi-arteih ud'la y'dana leih libateil v'lehevei hefkeir k'afra d'ara.*

All the sourdough and hametz in my possession that I have not seen and not eradicated is hereby nullified and made like the dust of the earth.

## ERADICATING THE HAMETZ - בְּעוֹר חֻמֵּץ

[ After finding and placing the hametz in the paper bag, it is to be burned before 10:00 AM on the morning of the First Seder, including the feather (or lulav) and wooden spoon. Burning it in an empty garbage can is safe and one should not use any kind of accelerant, e.g. gasoline. ]

כָּל חֵם לְבִירָא וְחֲמִיעָה דְּאַכָּא בְּדִחְמִיתָהּ וְדְלָא חֲמִיתָהּ, דְּבְעֵרְתָהּ וְדְלָא בְּעֵרְתָהּ, טַל וְלֵהוּי הֶפְקֵר כְּעֶפְרָא דְאַרְעָא רִשְׁוֹתֵי דִחְמִיתָהּ וְדְלָא חֲמִיתָהּ.

*Kol chamira vachami-ah d'ika virshuti dachaziteih ud'la chaziteih, dachamiteih ud'la chamiteih, d'vi-arteih ud'la vi-arteih, libateil v'lehevei hefkeir k'afra d'ara.*

All the sourdough and hametz in my possession whether I have seen it or I have not seen it, whether I have eradicated it or I have not eradicated it, is hereby nullified and made like the dust of the earth.

## הדלקת הנרות - Light Yom Tov Candles

*[Before sunset, generally adults - with perhaps the children participating - usher in the festival by lighting the candles. Invite visitors and guests to join (which means that extra candles and candle-sticks are provided). Consult your Haggadah for the correct appropriate blessings for Yom Tov and/or Shabbat and then Shehehyanu. ] \*(If Saturday night, do not begin Yom Tov until Shabbat Ends.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל [ שַׁבָּת וּשְׁל ] יוֹם טוֹב.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [ Shabbat v'shel ] yom tov.*

Praised are you, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to kindle the lights [ for Shabbat and ] of the Passover festival.

*Conclude with Shehechyanu.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְּמָנוּ וְהִנֵּי עָנוּ לְזִמְן הַזֶּה:

*Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are You Adonai our God King of the universe who has sustained us, maintained us and enabled us to reach this moment in life.

## Blessing of the Children - בְּרַכַּת הַבָּנִים

[ On the Eve of Sabbath and of Holy days it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to place a hand on the head of each child and pronounce the following Benediction. ]

For Sons say:

יְשִׁמְךָ אֱלֹהִים כְּעִפְרַיִם וְכִמְנַשֶּׁה.

*Yesimcha elohim k'efraim v'chimenashe.*

May God make you as Ephraim and Manasseh.

For Daughters say:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

*Yesimeich elohim k'sara, rivka, rachel v'leah.*

May God make you as Sarah, Rebekah, Rachel and Leah.

For Both Sons and Daughters:

יְבָרְכְךָ יי וְיִשְׁמְרְךָ.  
יֵאָר יי פָּנָיו אֵלֶיךָ וְיַחַנֶּנְךָ.  
יֵשָׂא יי פָּנָיו אֵלֶיךָ, וְיִשֶּׂם לְךָ שְׁלוֹם.

*Yevarech'cha Adonai v'yishm'recha.*

*Yaeir Adonai panecha eilecha vichunecha.*

*Yisa Adonai panav eilecha v'yasem lecha shalom.*

May God bless you and guard you.

May God turn his face to you and be gracious to you.

May God watch over you and grant you and your children and your childrens' children peace and blessing, for us and all humanity, for all time.

## THE SEDER PLATE

PARTICIPANT:

On our table is the seder plate on which are six symbolic foods:

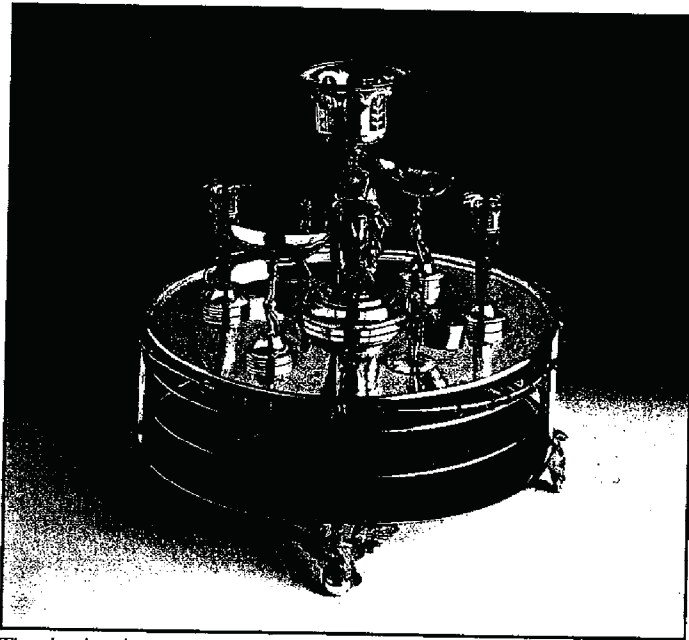
**THE ZEROA**, a roasted shankbone, reminds us of the special lamb that was brought to the Temple in Jerusalem on Passover as an offering to God.

**THE BEITZAH**, a boiled egg, is smooth and round and symbolizes the new life that comes with springtime.

**MAROR**, a bitter herb, reminds us of the bitterness of Egyptian bondage.

**CHAROSET**, a mixture of wine, nuts, and pulp, represents the mortar our ancestors used in building cities in the land of the pyramids.

**KARPAS**, a green vegetable, reminds us that Passover occurs during springtime when new life brings a feeling of hope.



Tiered seder plate, Vienna, 1814

**CHAZERET**, the bitter herb used in a sandwich, follows the custom established by Hillel, a wise rabbi and teacher, to remind us that our ancestors ate matzah and bitter herbs together.



**Mnemonic: KADDESH-URHATZ - קִדְּשׁ וְרִחַץ**

*[ A mnemonic is a memory aid; it provides for remembering complicated liturgical structures when books were not easily available. Most Haggadot had fifteen words printed at the beginning of the Seder service that rhyme in the Hebrew and outline the Seder sequence. According to tradition, our mnemonic is credited to Rabbi Shlomo Yitzhaki, RaSH"Y, a 12 century French commentator.*

*This mneumonia has various melodies and you can chant in once - or more times - depending upon those who are present and have favorite melodies from Religious or Day School and from memories of Sedarim past. ]*

## Seder! Order!

KADESH URHATZ

קִדְּשׁ וּרְחִיץ.

KARPAS YAHATZ

כֶּרֶפֶס יַחֵץ.

MAGID RAHTZA

מַגִּיד רַחֲצָה.

MOTZEE MATZAH

מוֹצֵיא מַצָּה.

MAROR KOREKH

מָרֹר כּוֹרֵךְ.

SHULHAN OREKH

שְׁלֵחַן עוֹרֵךְ.

TZAFUN BAREKH

צָפוֹן בִּרְךְ.

HALLEL NIRTZAH

הַלֵּל נִרְצָה.

## I. KADDESH / Kiddush - קִדְּשׁ



[ The following Seder is for a week-night - Hebrew or English. On Shabbat we add the shaded portions or words. ] \*\*If the second night Seder begins on Shabbat, do not say this full Kiddush until after Sunset.

לשבת וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאִם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ נִשְׁבַּת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: [

[ Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'chol-tzva-am. Vay'chal Elohim bayom hashvi-i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi-i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot. ]

[ “And there was evening and there was morning, the sixth day. And, when the heavens and all their host were completed, when God completed on the seventh day all the work which God had made, God then imbued the seventh day with holiness because He ceased from all the divine creation which He had done.” ]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם, וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [ שְׁבֻתוֹת לְמִנוּחָהּ וְ] מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן אֶת-יוֹם [ הַשְּׁבִיט

הַזֶּה וְאֶת - יוֹם ] חַג הַמִּצּוֹת הַזֶּה. זִמַּן חֵירוּתֵנוּ, [ בְּאַהֲבָה, ] מִקָּרָא קֹדֶשׁ, וְזָכַר לִיציאת מצרים. כִּי בָנוּ בְּחֵרָתָ וְאוֹתָנוּ קִדְּשָׁתָ מִכָּל-הָעַמִּים. [ וְשְׁבִיט ] וּמוֹעֲדֵי קֹדֶשׁ [ בְּאַהֲבָה וּבְרָצוֹן ] בְּשִׂמְחָהּ וּבְשִׁשּׁוֹן הִנַּח־לָתָנוּ: בָּרוּךְ אַתָּה יְיָ, מִקִּדְּשָׁ [ הַשְּׁבִיט וְ] יִשְׂרָאֵל וְהַזִּמְנִים:

*Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol-am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah [ shabatot limnuchah u ] moadim l'simchah, chagim uz'manim l'sason et-yom [ hashabat hazeh v'et-yom ] chag hamatzot hazeh. Z'man cheiruteinu, [ b'ahavah, ] mikra kodesh, zeicher litzi-at mitzrayim. Ki vanu vacharta v'otanu kidashta mikol-ha-amim. [ v'shabat ] umo'adei kod'shecha [ b'ahavah uv'ratzon ] b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish [ hashabat v' ] yisra-eil v'hazmanim.*

Praised are you, Adonai our God, King of the universe, with whom we have a unique relationship, lifting us who know the language of creation above those who

speak an ordinary language, enabling us to encounter holiness through your mitzvot, giving us lovingly [ Shabbat for rest ] holidays for joy, festivals and special times for celebration, particularly this [ Shabbat and this ] Passover, this time of freedom [given in love] this sacred gathering, this re-enactment of our going out from Mitzrayim. It is you who has chosen us, you who have shared your holiness with us in a manner different than with other peoples. For with [ Shabbat and ] festive revelations of your holiness, happiness and joy you have granted us [ lovingly and willingly ]. Praised are you, Adonai, who imbues with holiness [ Shabbat ], Israel and the sacred moments of the year.

[ On Saturday evening, we incorporate the following Havdalah section into the Kiddush to separate the sanctity of Sabbath from the Sanctity of the Festival of Pesah. At some Sedarim the leader will use the light in an electric fixture/bulb, or perhaps even the Yom Tov candles if nearby, while others will deliberately light a Havdalah candle from an existing light - and then recite the following berakha. ]

[ בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ: ]

[ Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish. ]

[Praised are You Adonai our God Lord of the universe who created the lights of fire.]

[ בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלָּתָהּ. וְאֶת-יוֹם הַשְּׂבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁהּ. הַבְּדִלָּתָהּ וְקִדְשָׁהּ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּקִדְשָׁתָךְ. בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ: ]

[ Baruch atah Adonai, Eloheinu melech ha-olam, hamavdil bein kodesh l'chol bein or l'choshech, bein yisra-eil la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh. ]

[ Praised are you, Adonai, our God, King of the universe, who distinguishes between the holy and profane, light and darkness, Israel and the people, Shabbat and the six weekdays, the holiness of Shabbat and the holiness of a Festival. You have imbued the Shabbat with greater holiness than the six weekdays and You have granted of Your holiness into Your people Israel. Praised are you, Adonai, who distinguishes between degrees of sanctity. ]

[ Conclude Kiddush with Shehehyanu. ]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיּוּמֵנוּ וְהוֹשִׁיעָנוּ לְזֶמֶן הַזֶּה:

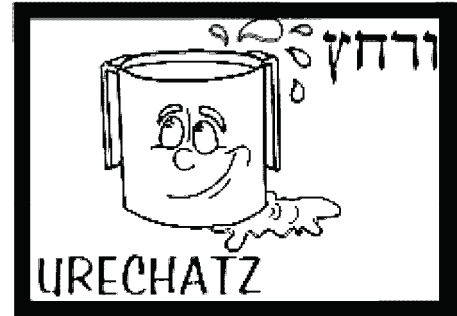
*Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you Adonai our God King of the universe who has sustained us, maintained us and enabled us to reach this moment in life.

## II. URHATZ / Wash - יִרְחֹץ

*[ We wash in preparation for eating the vegetable (Karpas). Since the need for such washing was questioned after the Rabbinic period and washing before eating vegetables fell ultimately into disuse except for the Seder, no blessing is required. For some Seder celebrations, only the Leader has his/her hands washed - without a blessing, and in other customs we go around to each of the participants, pouring water over the hands from a pitcher into a bowl.*

*This is a wonderful opportunity for some of the children to take the bowl around with towels to wash the hands of the leader or all of the participants. In our home we purchased an antique bowl and a modern cup that. In time together both the antique bowl and the hand-washing cup will both become family heirlooms; in time, both will be true antiques – and a treasured memory. BDL ]*



### III. KARPAS / Karpas - כָּרְפַס



[ Any vegetable that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, and onion as they also are the “fruit of the earth” and also remind us of the Spring season’s greens. For those who want a more substantive Karpas, consider using a boiled potato, artichokes with a dip or chewing on sugar cane! ]

*Dipped in salt water for purification and/or seasoning these vegetables remind us of the baby boys cast in the Nile and the tears shed by the slaves. The blessing said is the usual benediction of thanks before eating any vegetable. ]*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.*

Praised are you, Lord, our God, whose Presence fills the universe, who creates the fruit of the earth.

### IV. YAHATZ / Divide - יָחַץ



[ **Divide the middle Matzah into two parts**, and there is no berakhah. Take the larger part, wrap it in napkin and save it for the conclusion of the meal as the Afikoman.

*The top matzah and a middle smaller portion is to be used later for the “motzee-matzah” blessing recited for bread, and the bottom matzah is for “Korech,” the Hillel sandwich.*

*The Afikoman traditionally was placed or concealed under a pillow near the master of the house (or the one leading the Seder). Another suggestion for its being wrapped separately and removed from the table is to prevent against the possibility of eating the piece designated Afikoman before the proper time. Another current practice in many homes is for the master of the house to rise from the table at some point during the course of the meal and hide the Afikoman somewhere in the home, and that when it is needed, the children are sent to “find” it, the successful one being rewarded with a prize or “redemption-gift.” Whether the master of the house hides the Afikoman or conceals it near him against theft, the additional purpose is clear today: to keep the attention of children in the Seder as long as possible, especially during late hours when normally they would have been asleep.*

## V. MAGID / Narrate - מַגִּיד

### 1. Ha Lahma Anya - הָא לַחְמָא עֲנֵיא

[ The traditional invitation for all to join the Seder. Some also open the door at this point in the Seder, similar to when it is opened later in the Seder, as a sign of welcoming guests to the Seder. ]



#### Emphasizing the Symbols of Passover.

[ Some lift up the plate as if it were going to be removed from the table to keep the attention of the children and then point out the symbols of affliction. Some will uncover the matzot during the recitation of the story of the Exodus. Others hold the matzot over the heads of the Seder participants, just as the Angel of Death passed over the homes of the Israelites on the night of the 10<sup>th</sup> plague. ]

הָא לַחְמָא עֲנֵיא דִּי אֶכְלוּ אַבְהַתָּנָא בְּאַרְעָא  
דְּמִצְרַיִם. כָּל דְּכָפִין יְיִתִּי וַיְיַחֵל, כָּל דְּצָרִיד יְיִתִּי  
וַיִּפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא  
דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil. Hashata avdei, l'shanah haba-ah b'nei chorin.*

This is the bread of affliction, which our ancestors ate in the land of Egypt.  
Let all who are hungry come and eat.  
Let all who are in need, come and celebrate Passover.  
Today, we are here. Next year, in the land of Israel.  
Today, we are slaves. Next year, we will be free.



## 2. Refill the wine cups



## 3. Mah Nishtanah - מה נִשְׁתַּנָּה



### “Four Questions.”

**[ The Childrens' Role on the Night of Passover** *Children are assigned a special place of love and honor on Passover eve and that includes asking the “Four Questions.” The youngest child in the participants who is able to recite the Four Questions does so, in order that we might fulfill the Biblical injunction to tell our children about the flight from slavery to freedom redeemed by the hand of God; and, should the child not ask, we are told to give him the questions to ask, in order that we might tell him the answers.*

*The normal pattern of eating and sitting at the table was changed in order to prompt questions from the children, encouraging them to note the difference between the normal and the Passover evening patterns. Such distinctions are noted in the various texts of the Four Questions. When a difference was historically no longer relevant, it was abandoned (e.g. the roasted flesh) and when other practices came into existence, they were added to the Seder liturgy reclining which was a post-Talmudic custom].*

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

*Mah nishtanah ha-laylah hazeh mikol ha-leilot?*

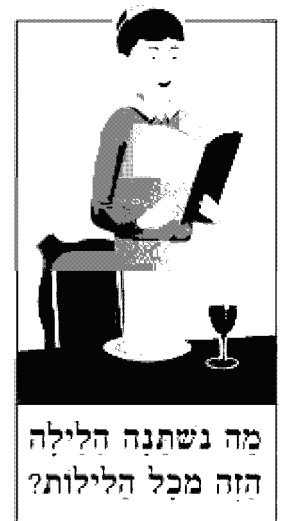
Why is this night of Passover different from all other nights of the year?

1. שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

*Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.*

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

2. שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:



*Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.*

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

3. שְׁבֹכֵל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה  
שְׁתֵּי פְעָמִים:

*Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.*

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

4. שְׁבֹכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה  
כָּלָנוּ מְסֻבִּין:

*Sheb'chol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kulanu m'subin.*

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

## Avadim Hayinu

no capo Allegro

A - va - dim ha - yi - nu, ha - yi - nu. A - tah b' nai cho-rin, — b'  
nai cho - rin. A - va - dim — ha - yi - nu. A -  
tah, a - tah b' nai cho - rin. — A - va - dim —  
ha - yi - nu — a - tah, a - tah b' nai cho - rin, b' nai cho - rin.

## 4. AVADEEM HAYINU - עַבְדֵּימָּהָיִינוּ

### Storytelling: “We were slaves”

[Read in unison, Hebrew or English, or ask different individuals at the table moving right to left.]

עַבְדֵּימָּהָיִינוּ לְפָרֶעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד חֲזָקָה  
וּבְזִרְעֵ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיאָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעַבְדֵּימָּהָיִינוּ לְפָרֶעָה  
בְּמִצְרַיִם. וְאֵפִילוּ כָלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים, כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים  
אֶת־הַתּוֹרָה, מַצּוֹה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר  
בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח:

*Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad  
chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim,  
harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu  
kulanu chachamim, kulanu n'vonim, kulanu z'keim, kulanu yod'im et hatorah, mitzvah  
aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh  
m'shubach.*

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand.  
Had not the holy one liberated our people from Egypt, then we, our children and  
our children's children would still be enslaved.

### A Moment from a Seder of our Sages:

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

*Ma-aseh b'rabi Eli-ezer, v'rabi Y'hoshua, v'rabi Elazar ben azaryah, v'rabi Akiva, v'rabi  
Tarfon, she-hayu m'subin bivnei vrak, v'hayu m'sap'rim bitzi-at mitzrayim, kol oto  
halaylah, ad sheba-u talmideihem v'am'ru lahem. Raboteinu, higi-a z'man k'ri-at sh'ma,  
shel shacharit.*

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for us to recite the Shema."

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי,  
שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדָּרָשָׁה בֶּן זֹמָא. שֶׁנֶּאֱמַר: לְמַעַן  
תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיּוֹמִים.  
כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֻכָּמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי  
חַיֶּיךָ לְהָבִיא לִימּוֹת הַמָּשִׁיחַ:

*Amar rabi Elazar ben Azaryah. Harei ani k'ven shivim shanah, v'lo zachiti, shetei-ameir y'tzi-at mitzrayim baleilot. Ad shed'rashah ben zoma. Shene-emar: l'ma-an tizkor, et yom tzeitcha mei-eretz mitzrayim, kol y'mei chayecha. Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi limot hamashi-ach.*

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word **all**, to the phrase the days of your life, to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "**all**" includes the messianic era.

## 5. The Four Children - אַרְבָּעָה בָּנִים

[ This is an opportunity to discuss not only types of children but different Jews and different reactions to Pesah and Judaism throughout Jewish history. ]



בָּרוּךְ הַמָּקוֹם. בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בָּרוּךְ הוּא.  
כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,  
וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לִשְׁאוֹל:

*Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu. K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol.*

The Torah speaks of four types of children: one is wise, one is wicked, one is



simple, and one who does not know how to ask.

1. חָכָם מַה הוּא אוֹמֵר? מַה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֲתָכֶם? וְאֵף אַתָּה אָמַר-לוֹ בְּהִלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן:

1. *Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein maftirin achar hapesach afikoman.*

**The Wise One** asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.



2. רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וּלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכְּלָל, כָּפַר בְּעֶקֶר. וְאֵף אַתָּה הִקְהֵה אֶת-שִׁנּוּי, וְאָמַר-לוֹ: בַּעֲבוּר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וּלֹא-לוֹ. אֱלֹו הָיָה שָׁם, לֹא הָיָה נִגָּל:

2. *Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigel.*

**The Wicked One** asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.



3. תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאִמְרַת אֱלֹו: בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

3. *Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.*

**The Simple One** asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

4. וְשֵׁאִינוּ יוֹדְעֵי לְשָׁאוֹל, אֶת פֶּתַח לוֹ. שְׁנֵאֶמַר: וְהִגַּדְתָּ לְבִנְךָ,  
בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

4. V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the **One Who Does Not Know How To Ask**, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

[There are a variety of different children who have been created to supplement the traditional characters, including: (1) the Holocaust Child who is missing, (2) the Child who has chosen to absent himself from the family or the Jewish People, (3) the Child who has chosen another religious path, etc. It's food for thought as well as an opportunity for family recognition of the blessings they do have.

## יכול מראש חֹדֶשׁ - One Might Think

יכול מראש חֹדֶשׁ, תִּלְמוֹד לוֹמַר בַּיּוֹם הַהוּא. אִי בַיּוֹם הַהוּא. יְכוֹל מִבְּעוֹד יוֹם.  
תִּלְמוֹד לוֹמַר. בַּעֲבוּר זֶה. בַּעֲבוּר זֶה לֹא אִמְרָתִי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מִצָּה וּמָרֹר  
מִנְּחִים לְפָנֶיךָ:

Yachol meirosh chodesh, talmud lomar bayom hahu. Iy bayom hahu, yachol mib'od yom. Talmud lomar ba-avur zeh. Ba-avur zeh lo amarti, ela b'sha-ah sheyeish matzah u-maror munachim l'fanecha.

One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the Lord did for me." The word this refers to the time when this matzo and this marror are placed before you - on Passover night when you are obliged to eat them.

## מתחלה - In The Beginning

[First, the Haggadah describes how we should recount the story of the Exodus. Now, with this section, the actual account of the Exodus truly begins, reminding us of how we were first in Egypt and enslaved.]

מִתְחִלָּה עֹבְדֵי עֲבֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעָבְשׁוּ קֶרְבָּנוּ הַמָּקוֹם לְעֲבֹדָתוֹ.  
שֶׁנֶּאֱמָר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל, בְּעֶבֶר הַנָּהָר  
יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֶּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר. וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:  
וַאֲקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֶבֶר הַנָּהָר, וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן.  
וְאַרְבֶּה אֶת-זֶרְעוֹ, וְאֶתֵּן לוֹ אֶת-יִצְחָק: וְאֶתֵּן לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו. וְאֶתֵּן  
לְעֵשָׂו אֶת-הָר שֵׁעִיר, לְרֶשֶׁת אוֹתוֹ. וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

*Mit'chilah ov'dei avodah zarah hayu avoteinu. V'achshav keir'vanu hamakom la-avodato. Shene-emar: Vayomer Y'hoshua el kol ha-am. Koh amar Adonai Elohei yisra-eil, b'eiver hanahar yash'vu avoteichem mei-olam, Terach avi avraham va-avi nachor. Vaya-avdu Elohim acheirim. Va-ekach et avichem et avraham mei-eiver ha-nahar, va-oleich oto b'chol eretz k'na-an. Va-arbeh et zaro, va-eten lo et Yitzchak. Va-etein l'yitzchak et Ya-akov v'et Eisav. Va-etein l'eisav et har sei-ir, lareshet oto. V'ya-akov uva-nav yar'du mitzrayim.*

At first our forefathers worshiped idols, but now the Omnipresent has brought us near to His service, as it is written: "Joshua said to all the people: so says the Lord God of Israel--your fathers have always lived beyond the Euphrates River, Terach the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא. שֶׁהַקְדוֹשׁ בָּרוּךְ הוּא חָשַׁב  
אֶת-הַקֵּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמָר:  
וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע, כִּי-גֵר יִהְיֶה זֶרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם, וְעֲבָדוּם וְעָנּוּ  
אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי. וְאַחֲרֵי כֵן יֵצְאוּ,  
בְּרֶכֶשׁ גָּדוֹל:

*Baruch shomeir havtachato l'yisra-eil. Baruch hu. Shehakadosh Baruch hu chishav et hakeitz, la-asot k'mah she-amar l'avraham avinu bivrit bein hab'tarim. Shene-emar: vayomer l'avram yadoa teida, ki geir yihyeh zaracha, b'erezt lo lahem, va-avadum v'inu otam arba meiot shanah. V'gam et hagoy asher ya-avodu dan anochi. V'acharei chein yeitz'u, birchush gadol.*

Blessed be He who keeps His promise to Israel; blessed be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

## 6. V'hee She-amdah - וְהִיא שֶׁעֲמָדָה

[ Since the cup of wine represents the "cup of salvation", we lift up our cup wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing His eternal watchfulness. ]

וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בִּלְבָד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.  
אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקָּדוֹשׁ בָּרוּךְ הוּא  
מְצִילֵנוּ מִיָּדָם:

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them.

## 7. Aramee Oved Avi – אֲרָמִי אֲבִי אָבִי or “My Ancestor Was A Wandering Jew”

[ We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh. ]



## Go and Learn - צא ולמד

צא ולמד, מה בקש לָבֵן הָאֲרָמִי לַעֲשׂוֹת לַיעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹהִים  
עַל הַזְּכָרִים, וְלָבֵן בִּקֵּשׁ לַעֲקֹר אֶת־הַכֹּל, שֶׁנֶּאֱמָר:

*Tzei ul'mad, mah bikeish lavan ha-arami la-asot l'ya-akov avinu. She-paroh lo gazar ela al haz'charim, v'lvav bikeish la-akor et hakol, shene-emar:*

**Go and learn:** Note well that Lavan the Aramean intended ultimately to kill our ancestor Jacob, after he trapped him into working for his wives and flocks for 20 years. Even Pharaoh only intended to kill the male children, while Lavan intended to annihilate all of Jacob's family, bringing the Jewish People to an end.

### The Torah Story of Slavery and Redemption

[ The Torah verses describing the descent of Israel to live in Egypt and then their redemption from slavery are now elaborated upon, phrase by phrase in the classic Rabbinic literature known as the Midrash. The Torah text is in Yerushalmi font and is several points larger to distinguish it from the text of the Midrash which is in DavkaDavid font. ]

אֲרָמִי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיָּגֵר שָׁם בִּמְתֵי מֵעֵט. וַיְהִי שָׁם  
לְגוֹי גָּדוֹל, עֲצוּם וָרֹב: (Dt. 26:5)

*Arami oveid avi, vayeired mitzraymah, vayagor sham bimtei m'at. Vay'hi sham l'goy gadol, atzum varav.*

Go and learn: "A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians deal ill with us and afflicted us, setting us to hard labour. Finally, when we cried out to Adonai, the God of our ancestors, Adonai heard our voice, saw our affliction, saw our toil and our oppression. Then Adonai brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders." (Dt. 26:5)

וַיֵּרֶד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבָר.

*Vayeired mitzraymah. Anus al pi hadibur.*

He went down to Egypt, compelled by divine decree.

וַיָּגֵר שָׁם. מִלְּמַד שֶׁלֹא יָרַד יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם, אֶלָּא לְגוֹר שָׁם,  
שֶׁנֶּאֱמָר: וַיֹּאמְרוּ אֶל־פַּרְעֹה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ,

כִּי כָבֵד הָרַעַב בְּאַרְץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאַרְץ גֹּשֶׁן:

*Vayagor sham. M'lameid shelo yarad ya-akov avinu l'hishtakei-a b'mitzrayim, ela lagur sham, shene-emar: vayomru el paroh, lagur ba-aretz banu, ki ein mireh latzon asher la-a-vadecha, ki chaveid hara-av b'erezt k'na-an. V'atah, yeish'vu na avadecha b'erezt goshen.*

He sojourned there implies that he did not come down to settle in Egypt but only to live there temporarily, as it is written: "They (the sons of Jacob) said to Pharaoh: 'We have come to sojourn in this land because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. For now, you, let your servants dwell in the land of Goshen.' "

בִּמְתֵי מִעֲטָה. כָּמָה שְׁנַאֲמַר: בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה. וְעַתָּה, שְׁמַךְ יְיָ אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

*Bimtei m'at. K'mah shene-emar: b'shivim nefesh, yar'du avotecha mitzray'mah. V'atah, sam'cha Adonai elohecha, k'choch'vei hashamayim larov.*

Few in number, as it is written: "With seventy souls your ancestors went down to Egypt, and now the Lord your God has made you as numerous as the stars in the sky."

וַיְהִי שָׁם לְגוֹי. מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:

*Vay'hi sham l'goy. M'lameid shehayu yisra-eil m'tzuyanim sham.*

There he became a nation means that they became a distinct people in Egypt.

גָּדוֹל עֲצוּמִים, כָּמָה שְׁנַאֲמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ, וַיִּרְבוּ וַיַּעֲצֻמוּ, בְּמֵאֹד מְאֹד, וַתִּמָּלֵא הָאָרֶץ אֹתָם:

*Gadol atzum. K'mah shene-emar: uv'nei yisra-eil, paru vayishr'tzu, vayirbu vaya - atzmu, bimod m'od, vatimalei ha-aretz otam.*

Great, mighty, as it is written. "The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them."

וַרְבֵּה. כָּמָה שְׁנַאֲמַר: רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיד, וַתִּרְבִּי, וַתִּגְדָּלִי, וַתִּבְאֵי בַעֲדֵי עַדִּי: שְׁדִים נִכְנֹו, וַשְּׁעָרָךְ צִמָּח, וְאֶת עֵרֶם וְעֶרְיָה:

Varav. K'mah shene-emar: R'vavah k'tzemach ha-sadeh n'tatich, vatirbi, vatigd'li, vatavo-i ba-adi adayim. Shadayim nachonu, us'areich tzimei-ach, v'at eirom v'eryah.

And numerous, as it is written: "I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked." "The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."

**וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲבִדוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:**

Vayarei-u otanu hamitzrim vay'anunu, Vayit'nu aleinu avodah kashah.

"The Egyptians treat us badly. They persecuted us and imposed hard labor on us."  
(Dt. 26:6)

**וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים. כָּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ. פֶּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל-שְׁנֵאֵינוּ, וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאָרֶץ:**

Vayarei-u otanu hamitzrim. K'mah shene-emar: havah nitchak'mah lo, pen yirbeh, v'hayah ki tikrenah milchamah, v'nosaf gam hu al soneinu, v'nilcham banu v'alah min ha-arets.

And they afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as store-cities for Pharaoh."

**וַיַּעֲבִדוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים, לַמַּעַן עֲנֹתוֹ בְּסִבְלוֹתָם: וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לַפַּרְעֹה, אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס:**

Vay'anunu. K'mah shene-emar: vayasimu alav sarei misim, l'ma-an anoto b'sivlotam, va-yiven arei misk'not l'faroh, et pitom v'et raamseis.

And afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as store cities for Pharaoh."

**וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבִדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרָד:**

Vayit'nu aleinu avodah kashah. K'mah shene-emar: vaya-avidu mitzrayim et b'nei

*yisra-eil b'farech.*

They imposed hard labor upon us, as it is written: "They imposed back-breaking labor upon the people of Israel."

**וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קוֹלֵנוּ, וַיֵּרָא אֶת־עֲצֵינוּ,  
וְאֶת־עֲמָלֵנוּ, וְאֶת לִזְזֵנוּ:**

*Vanitzak el Adonai elohei avoteinu, vayishma Adonai et koleinu, vayar et on'yeinu, v'et amaleinu, v'et lachatzeinu.*

"We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression." (Dt. 26:6)

**וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, כָּמָה שָׁנְאָמַר: וַיְהִי בַיָּמִים הָרַבִּים  
הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֹּאנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּצְעֲקוּ. וַתַּעַל שׁוֹעַתָם  
אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:**

*Vanitzak el Adonai elohei avoteinu. K'mah shene-emar: vay'hi va-yamim harabim ha-heim, va-yamot melech mitzrayim, va-yei-an'chu v'nei yisra-eil min ha-avodah vayizaku. Vata-al shavatam el ha-Elohim min ha-avodah.*

We cried to the Lord, the God of our fathers, as it is written: "It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God."

**וַיִּשְׁמַע יְיָ אֶת־קוֹלֵנוּ. כָּמָה שָׁנְאָמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר  
אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אֲבְרָהָם, אֶת־יִצְחָק, וְאֶת יַעֲקֹב:**

The Lord heard our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob."

**וַיֵּרָא אֶת־עֲצֵינוּ: זו פְּרִישוּת דֶּרֶךְ אֶרֶץ. כָּמָה שָׁנְאָמַר: וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי  
יִשְׂרָאֵל. וַיַּדַּע אֱלֹהִים:**

*Vayar et on'yeinu. Zo p'rishut derech eretz. K'mah shene-emar: vayar Elohim et b'nei yisra-eil. vayeida Elohim.*

And saw our affliction, that is, the nuptial separation of husband and wife, as it is written: "God saw the children of Israel and God knew."

וְאֶת־עַמִּינֹנוּ. אֵלֹוּ הַבָּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל־הַבֶּן הַיְלֹוֹד הַיֵּאֲרָה תִשְׁלִיכֶהוּ,  
וְכָל־הַבֵּת תַּחְיֶיוּ:

V'et amaleinu. Eilu ha-banim. Kmah shene-emar: kol habein hayilod hay'orah tashlichu-hu, v'chol-habat t'chayun.

Our toil refers to the drowning of the sons, as it is written: "Every son that is born you shall cast into the river, but you shall let every daughter live"

וְאֶת לִחְצֵינוּ. זֶה הַדָּחַק. כָּמָה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי אֶת־הַלָּחֶץ, אֲשֶׁר מִצְרַיִם  
לִחְצִים אֹתָם:

V'et lachatzeinu. Zeh had'chak. K'mah shene-emar: v'gam ra-iti et ha-lachatz, asher mitzrayim lochatzim otam.

Our oppression means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them."

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבִזְרוֹעַ נְטוּיָה, וּבִמְרָא גָדוֹל  
וּבְאֹתוֹת וּבְמוֹפְתִים:

Vayotzi-einu Adonai mimitzrayim, b'yad chazakah, uvizroa n'tuyah, uv'mora gadol uv'otot uv'mof'tim.

"The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders." (Dt. 26:8)

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי שָׂרָף. וְלֹא עַל־יְדֵי  
שְׁלִיחַ. אֲלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם  
בְּלִילָה הַזֶּה, וְהִפֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי  
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְיָ:

Vayotzi-einu Adonai mimitzrayim. Lo al ydei malach, v'lo al y'dei saraf. V'lo al y'dei shali-ach. Ela hakadosh Baruch hu bichvodo uv'atzmo. Shene-emar: v'avarti v'erezt mitzrayim ba-laylah hazeh, v'hikeiti chol b'chor b'erezt mitzrayim, mei-adam v'ad b'heimah, uv'chol elohei mitzrayim e-eseh sh'fatim ani Adonai.

The Lord brought us out of Egypt not by an angel, not by a cherub, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: "I will pass

through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord."

וְעָבַרְתִּי בָאָרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ. וְהִכֵּיתִי כָל בְּכוֹר  
בָּאָרֶץ-מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה עֲפָטִים, אֲנִי וְלֹא  
הַשָּׁלִיחַ. אֲנִי יי. אֲנִי הוּא וְלֹא אֲחֵר: (Ex. 12:12)

*V'avarti v'erezt mitzrayim balaylah hazeh, ani v'lo malach. V'hikeiti cholb'chor b'erezt mitzrayim. ani v'lo saraf. Uv'chol elohei mitzrayim e-eseh sh'fatim, ani v'lo hashali-ach. Ani Adonai. Ani hu v'lo acheir.*

"I will pass through the land of Egypt on that night," myself and not an angel; "I will smite all the firstborn in the land of Egypt," myself and not a cherub; "on all the gods of Egypt I will execute judgments," myself and not a messenger; "I am the Lord," I and none other. (Ex. 12:12)

בְּיָד חֲזָקָה. זֶה הַדֶּבֶר. כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד יְיָ הוֹיָה, בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה,  
בְּסוּסִים בַּחֲמֹרִים בְּגִמְלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כְּבִד מְאֹד:

*B'yad chazakah. Zo ha-dever. K'mah shene-emar: hineih yad Adonai hoyah, b'mikn'cha asher basadeh, basusim bachamorim bag'malim, babakar uvatzon, dever kaveid m'od.*



Mighty hand refers to the disease among the cattle, as it is written: "Behold the hand of the Lord strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence."

וּבִזְרוֹעַ נְטוּיָה. זֶה הַחֶרֶב. כָּמָה שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלּוּפָה בְּיָדוֹ, נְטוּיָה  
עַל-יְרוּשָׁלָּיִם:

*Uvizroa n'tuyah. Zo ha-cherev. K'mah shene-emar: v'charbo sh'lufah b'yado, n'tuyah al y'rushalayim.*

Outstretched arm means the sword, as it is written: "His drawn sword in his hand, outstretched over Jerusalem."

וּבַמּוֹרָא גָדוֹל, זֶה גְּלוּי שְׂכִינָה. כָּמָה שֶׁנֶּאֱמַר: אוֹ הִנֵּסָה אֱלֹהִים, לָבוֹא  
לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסֹּת בָּאוֹת וּבַמּוֹפְתִים וּבַמִּלְחָמָה, וּבְיָד חֲזָקָה

וּבְזֶרַע נְטוּיָהּ, וּבְמִוְרָאִים גְּדֹלִים. כָּל אֲשֶׁר-עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם,  
לְעֵינֶיךָ:

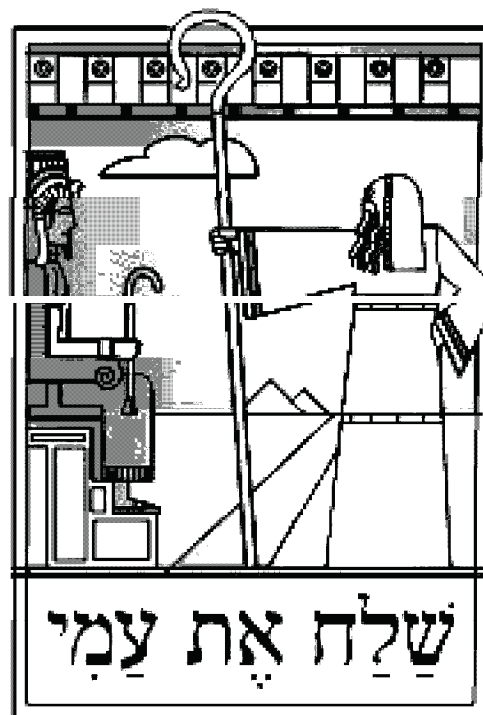
Uv'mora gadol. Zeh giluy sh'chinah. K'mah shene-emar: o hanisah Elohim, lavo lakachat lo goy mikerev goy, b'masot b'otot uv'mof'tim uv'milchamah, uv'yad chazakah uvizroa n'tuyah, uv'moraim g'dolim. K'chol asher asah lachem Adonai eloheichem b'mitzrayim, l'einecha.

Great awe alludes to the divine revelation, as it is written: "Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the Lord your God do for you in Egypt, before your eyes?"

וּבְאִתּוֹת. זֶה הַמַּטֶּה, כָּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדְךָ. אֲשֶׁר  
תַּעֲשֶׂה בוֹ אֶת-הָאֹתוֹת: וּבְמוֹפְתִים. זֶה הַדָּם. כָּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים,  
בְּשָׂמִים וּבְאָרֶץ

Uv'otot. Zeh hamateh, k'mah shene-emar: v'et hamateh hazeh tikach b'yadecha, asher ta-aseh bo et ha-otot.

Miraculous signs refers to the miracles performed with the staff of Moses, as it is written: "Take this staff in your hand, that you may perform the miraculous signs with it."



**LET MY PEOPLE GO!**

## 8. ESER MAKOT - עֶשֶׂר מַכּוֹת The Ten Plagues

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהָבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

*Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:*

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

### A. Should We Rejoice For The Plagues?

[ *There is a custom of removing 16 drops one's cup of wine, They are (1) the three plagues stated by the prophet Joel that follow now: "blood, fire and smoke," - "דָּם. וָאֵשׁ. וְתִמְרוֹת עָשָׁן:" (2) next, the more familiar Ten Plagues" and (3) then the three terms which comprise the Rabbinic acronym for the Ten Plagues. This is the first occasion. ]*

דָּם. וָאֵשׁ. וְתִמְרוֹת עָשָׁן:

*Dam V'eish V'tim'ro ashan*

"Blood, and fire and pillars of smoke. . . ."

"Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth. . . **blood, fire and pillars of smoke:** The sun shall turn to darkness and the moon into blood." Joel 3:3

### B. Another Way Of Counting "Ten" Plagues

דָּבָר אַחֵר. בְּיָד חֲזָקָה שְׁתַּיִם. וּבִזְרֹעַ נְטוּיָה שְׁתַּיִם. וּבְמוֹרָא גָדוֹל  
שְׁתַּיִם. וּבְאוֹתוֹת שְׁתַּיִם. וּבְמִפְתִּים שְׁתַּיִם:

*Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uv'mora gadol sh'tayim. Uv'otot sh'tayim. Uv'moftim sh'tayim.*

*Another interpretation of Deuteronomy 26:8 is: "strong hand" indicates two plagues; "out-stretched arm" indicates two more plagues; "great awe" indicates two plagues; "signs" indicates two more plagues because it is plural; and "wonders" two more plagues because it is in the plural. This then is a total of Ten Plagues.*

## C. ESER MAKOT / Ten Plagues- עֶשֶׂר מַכּוֹת

[ This is the traditional listing and counting of the Ten Plagues. ]

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים,  
ואלו הן:

*Eilu eser makot sheheivi hakadosh Baruch hu al hamitzrim b'mitzrayim, v'eilu hein:*

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

*[Since our "cup of salvation" or "joy" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.]*

דָּם. צַפְרִידֵּעַ. כִּנִּים. עֲרֹב. דֶּבֶר. שְׁחִין. בָּרָד. אֲרָבָה.  
חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:

Dam,

Tzfardeah,

Kinim,

Arov,

Dever,

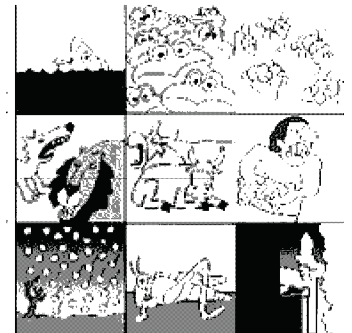
Sh'hin,

Barad,

Arbeh,

Hoshekh,

Makat B'khorot



Blood,

Frogs,

Lice,

Beasts,

Cattle Plague

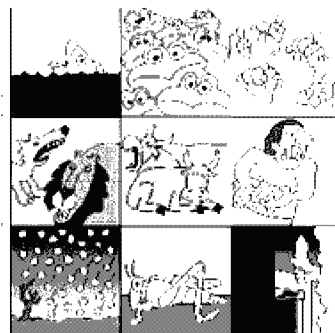
Boils

Hail

Locusts

Darkness

Slaying of First Born



## D. A Final Way To Count and Recall The Ten Plagues.]

[ Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy. ]

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דִּצ"ךְ עַד"שׁ בְּאַח"ב:  
D'TZ"KH A-Da"SH B'AH"V

## Let My People Go

Capo 3rd (play Em)  
Moderately slow

1. When Is - rael was in E - gypt land,  
2. Thus saith the Lord bold Mo - ses said, Let my peo-ple go. Op-  
3. The Lord told Mo - ses what to do, If  
4. When they had reached the o - ther shore, To  
They

press'd so hard they could not stand,  
not I'll strike your first - born dead, Let my peo-ple go.  
lead the child - ren of Is - rael through,  
sang a song of tri - umph o'er.

Go down Mo - ses way down in E - gypt land.

Tell - old Pha-raoh, Let my peo-ple go.

## Our Sages Elaborate on the Miracle of the Exodus:

[ Our Sages in the second century proposed three number “mathematical puzzles” to each other to multiply the miracle of the plagues and the Exodus, expanding the discussion at the Seder. ]

### A. There Were 10 Plagues in Egypt and 50 at the Red Sea

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 יי במצרים, וייראו העם את-י. ויאמינו ביי, ובמשה עבדו. במה לקו באצבע, עשר מכות: אמור מעתה, במצרים לקו עשר מכות, ועל הים, לקו חמשים מכות:

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of God." However, at the Sea, the Torah relates that "Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in His servant Moses." It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

### B. There Were 40 Plagues in Egypt and 200 at the Red Sea

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 שלש. וצרה מלאת מלאכי רעים ארבע: אמור מעתה, במצרים לקו ארבעים מכות, ועל הים לקו מאתיים מכות:

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1)wrath, 2)fury, 3)trouble and 4)a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

### C. 50 Plagues in Egypt and 250 at the Red Sea

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 שלש. וצרה ארבע. משלחת מלאכי רעים חמש: אמור מעתה, במצרים לקו חמשים מכות, ועל הים לקו חמשים ומאתים מכות:

**Rabbi Akiva says:** How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

## 9. DAYENU - דַּיְנוּ: For the song see page 32 "It Would Have Been Sufficient"

[ According to the Vilna Gaon, just as there are 15 verses to Dayenu there are 15 benefits of God's deliverance with a number of meanings attached to "15": (1) the 15 Psalms known as "Shir HaMa'a lot;" (2) the 15 generations from Abraham to Solomon; (3) the 15 praises in "Emet V'yatziv" following the "Shema;" (4) the 15 blessings in the "Birkot Hashahar." ]

God has bestowed many favors upon us.

אלו הוציאנו ממצרים,  
ולא עשה בהם שפטים,  
דַּיְנוּ:

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough--Dayyenu

אלו עשה בהם שפטים,  
ולא עשה באלהיהם,  
דַּיְנוּ:

Had He executed judgments against the Egyptians, and not their gods, It would have been enough--Dayyenu

אלו עשה באלהיהם,  
ולא הרג את בכוריהם,  
דַּיְנוּ:

Had He executed judgments against their gods and not put to death their firstborn, It would have been enough--Dayyenu

אלו הרג את בכוריהם,  
ולא נתן לנו את ממונם,  
דַּיְנוּ:

Had He put to death their firstborn, and not given us their riches, It would have been enough--Dayyenu

אלו נתן לנו את ממונם,  
ולא קרע לנו את הים,  
דַּיְנוּ:

Had He given us their riches, and not split the Sea for us, It would have been enough--Dayyenu

אלו קָרַע לָנוּ אֶת־הַיָּם,  
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,  
דַּיָּנוּ:

Had He split the Sea for us, and not led us through it on dry land, It would have been enough--Dayyenu

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,  
וְלֹא שָׁקַע צַרֵּינוּ בְּתוֹכוֹ,  
דַּיָּנוּ:

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough--Dayyenu

אלו שָׁקַע צַרֵּינוּ בְּתוֹכוֹ,  
וְלֹא סָפַק צַרָּכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,  
דַּיָּנוּ:

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years, It would have been enough--Dayyenu

אלו סָפַק צַרָּכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,  
וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן,  
דַּיָּנוּ:

Had He satisfied our needs in the desert for forty years, and not fed us the manna, It would have been enough--Dayyenu

אלו הֶאֱכִילָנוּ אֶת־הַמָּן,  
וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
דַּיָּנוּ:

Had He fed us the manna, and not given us the Sabbath, It would have been enough--Dayyenu

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
וְלֹא קָרַבָּנוּ לְפָנֵי הַר סִינִי,  
דַּיָּנוּ:

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough--Dayyenu

אלו קָרַבָּנוּ לְפָנֵי הַר סִינִי,  
וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה,  
דַּיָּנוּ:

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough--Dayyenu

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה,  
וְלֹא הִבְנִיטָנוּ לְאַרְצֵי יִשְׂרָאֵל,  
דַּיָּנוּ:

Had He given us the Torah, and not brought us into Israel, It would have been enough--Dayyenu  
אלו הכניסנו לארץ ישראל,  
ולא בנה לנו את בית הבחירה,  
דיינו:

Had He brought us into Israel, and not built the Temple for us, It would have been enough--Dayyenu

**We sing together - Dayeinu.**

***"It Would Have Been Sufficient."***

אלו הוצי הוציאנו

דיינו:

הוציאנו ממצרים (2)

*Ilu hotzi hotzi-anu mimitzrayim,  
hotzi-anu mimitzrayim (2) Dayeinu*

Had He brought us out of Egypt,  
It would have been enough--Dayenu

אלו נתן נתן לנו

דיינו:

נתן לנו את השבת

*Ilu natan natan lanu et hashabat,  
natan lanu et hashabat (2) Dayeinu*

Had He given us the Sabbath  
It would have been enough--Dayenu

אלו נתן

דיינו:

נתן לנו את התורה

*Ilu natan natan lanu  
natan lanu et hatorah (2) Dayeinu*

Had He given us the Torah  
It would have been enough--Dayenu

## 10. RABBAN GAMLIEL - רַבֵּן גַּמְלִיֵּאל

[Rabban Gamliel taught that before we proceed further that we must understand the three principal symbols of the Seder meal. ]

רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח. מַצָּה וּמָרֹר:

Rabban Gamli-el hayah omeir: Kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein:

### **Pesach. Matzah, U-maror**

Rabban Gamliel would teach that all those who had **not spoken of three words on Passover had not fulfilled their obligation to tell the story**, and these three words are: **Pesah** [Paschal Lamb], **Matzah** and **Maror** [ Bitter Herb ].

### פֶּסַח

[ Everyone's attention is now drawn to the shankbone on the Seder Plate, but it is not touched or raised. ]



פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמַּן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקֹּדֶשׁ בָּרוּךְ הוּא, עַל בֵּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זֶבַח פֶּסַח הוּא לֵי, אֲשֶׁר פֶּסַח עַל בֵּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינֻם הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

**Pesach** she-hayu avoteinu och'lim, bizman shebeit hamikdash hayah kayam, al shum mah? Al shum she-pasach hakadosh Baruch hu, al batei avoteinu b'mitzrayim, shene-emar: va-amartem zevach pesach hu l'Adonai, asher pasach al batei v'nei yisra-eil b'mitzrayim, b'nag'po et mitzrayim v'et bateinu hitzil, vayikod ha-am vayishtachavu.

**The Pesah** which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He, “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians. . . .’”

## מַצָּה

[ The plate of Matzah is raised. ]

מַצָּה זוֹ שְׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל  
שׁוּם שֶׁלֹא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ  
לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,  
וּגְאֻלָּם, שְׁנֵאֵמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת  
מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גֵרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֶה, וְגַם צִדָּה  
לֹא עָשׂוּ לָהֶם.



**Matzah** zo she-anu och'lim, al shum mah? Al shum shelo hispik b'tzeikam shel avoteinu l'hachamitz, ad sheniglah aleihem melech malchei ham'lachim, hakadosh Baruch hu, ug'alam, shene-emar: vayofu et habatzek, asher hotzi-u mimitzrayim, ugot matzot, ki lo chameitz ki gor'shu mimitzrayim, v'lo yach'lu l'hitmahmeiha, v'gam tzeidah lo asu lahem.

**Matzah - what does it symbolize in the Seder?** There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He, was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out o Egypt into matzah - cakes of unleavened bread - which had not risen, for having been driven out of Egypt they could not tarry, and they had mad no provisions for themselves.”

[The plate of Matzah is lowered.]

מרור



מרור

[ The Maror is raised. ]

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את-חיי אבותינו במצרים, שנאמר: וימררו את-חיייהם בעבדה קשה, בקמר ובלבנים, ובכל-עבדה בשדה: את כל-עבדתם, אשר עבדו בהם בפרך.

**Maror** zeh she-anu och'lim, al shum mah? al shum shemeir'ru hamitzrim et chaye avoteinu b'mitzrayim, shene-emar. Vay'mararu et chayeihem ba-avodah kashah, b'chomer uvilveinim, uv'chol avodah basadeh, eit kol avodatam, asher av'du vahem b'farech.

**Why do we eat Maror?** For the reason that the Egyptians embittered the lives of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

[The Maror is lowered.]

## 11. B'KHOL DOR VADOR - בְּכָל־דּוֹר וָדוֹר “In Every Generation”

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, בְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתָנוּ גָּאֵל עֲמָהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לְתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

*B'chol dor vador chayav adam lirot et atzmo, k'ilu hu yatza mimitzrayim, shene-emar: v'higadta l'vincha bayom hahu leimor: ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim. Lo et avoteinu bilvad, ga-al hakadosh Baruch hu, ela af otanu ga-al imahem, shene-emar: v'otanu hotzi misham, l'ma-an havi otanu, latet lanu et ha-arets asher*

*nishba la-avoteinu.*

Therefore we are obligated, to thank, to sing the **Hallel**, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles for our ancestors and therefore for us!

You brought us from human servitude to freedom,  
from sorrow to joy,  
for a time of mourning to a festive day,  
from deep darkness to great light  
and from slavery to redemption!

In Your presence we renew our singing as in ancient days:  
Hallel-lu-yah  
Sing Hallel to God.



## 12. HALLEL הלל

[ We are obliged to praise God, which we do in the Psalms of  
**Hallel: We raise our glasses of wine and we cover the Matzot.** ]

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפַאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ,  
לְעִלָּה וּלְקָלִים, לְמִי שֶׁעָשָׂה לְאַבֹּתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ  
מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵפֶל לְיוֹם טוֹב, וּמֵאֵפֶל לְאוֹר גָּדוֹל,  
וּמִשְׁעָבוֹד לְגִאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

*L'fichach anachnu chayavim l'hodot, l'haleil, l'shabei-ach, l'fa-eir, l'romeim, l'hadeir,  
l'vareich, l'aleih ul'kaleis, l'mi she-asah la-avoteinu v'lanu et kol hanisim ha-eilu.  
Hotzi-anu mei-avdut l'cheirut, mi-yagon l'simchah, umei-eivel l'yom tov, umei-afeilah l'or  
gadol, umishibud ligulah. V'nomar l'fanav shirah chadashah. hal'luyah.*

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

## PSALM 113

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:  
מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאֵאוֹ. מְהֻלָּל שֵׁם יְיָ. רֵם עַל־כָּל־גּוֹיִם יְיָ. עַל הַשָּׁמַיִם כְּבוֹדוֹ:  
מִי כִּי אֱלֹהֵינוּ. הַמִּגְבִּיהִי לַשָּׁבֶת: הַמְשִׁפִּילִי לְרָאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי  
מֵעַפָּר דָּל. מַאֲשֵׁפֶת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עַם־נְדִיבִים. עַם נְדִיבִי עַמּוֹ: מוֹשִׁיבִי  
עֶקֶרֶת הַבַּיִת אֶם הַבָּנִים שְׂמֵחָה. הַלְלוּיָהּ

*Hal'luyah, hal'lu avdei Adonai, hal'lu et sheim Adonai. Y'hi sheim Adonai m'vorach, mei-atah v'ad olam. Mimizrach shemesh ad m'vo-o, m'hulal sheim Adonai. Ram al kol goyim Adonai, al hashamayim k'vodo. Mi k'Adonai Eloheinu, hamagbihi lashavet. Hamashpili lirot, bashamayim uva-aretz. M'kimi mei-afar dal, mei-ashpot yarim evyon. L'hoshivi im n'divim, im n'divei amo. Moshivi akeret habayit, eim habanim s'meichah, hal'luyah.*

Praise the Lord! Praise, you who serve the Lord, praise the name of the Lord.  
Blessed be the name of the Lord from this time forth and forever.

From the rising of the sun to its setting,  
the Lord's name is to be praised. High above all nations is the Lord; above  
the heavens is His glory.

Who is like the Lord our God, who is enthroned on high,  
looks down upon heaven and earth?

He raises the poor man out of the dust and lifts the needy one out of the trash  
heap, to seat them with nobles, with the nobles of His people.

He turns the barren wife into a happy mother of children.

Halleluyah!

## PSALM 114

[ **The cup is again lifted in joy**, thankful for God's deliverance, ready to praise Him with words  
of praise from Hallel. The Hallel Psalms are divided perhaps because during the period of the  
second Temple, Hallel was recited during the afternoon slaughtering of the Paschal lamb and  
then again at night during its eating. ]

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז:  
הִיְתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:  
הֵימָּה רָאָה וַיָּנֶם, הִירְדֵּן יִסַּב לְאַחֹר:

הַהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי-צֹאן:  
מִהֲלֶךְ הַיָּם כִּי תָנוּם. הַיַּרְדֵּן תִּסַּב לְאַחֲזֹר:  
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי-צֹאן:  
מִלִּפְנֵי אֲדוֹן חֻלִּי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:  
הִהְפֹּכִי הַצֹּר אֲגַם-מַיִם. חֲלַמִּישׁ לְמַעַיְנוֹ-מַיִם.

*B'tzeit yisra-eil mimitzrayim, beit ya-akov mei-am loeiz.*

*Hay'tah y'hudah l'kod'sho, yisra-eil mamsh'lotav.*

*Hayam ra-ah vayanos, hayardein yisov l'achor.*

*Heharim rak'du ch'eilim, g'va-ot kivnei tzon.*

*Mah l'cha hayam ki tanus, hayardein tisov l'achor.*

*He-harim tirk'du ch'eilim, g'va-ot kivnei tzon.*

*Milifnei adon chuli aretz, milifnei eloha ya-akov.*

*Hahof'chi hatzur agam mayim, chalamish l'may'no mayim.*

When Israel went out of Egypt,

When the household of Jacob left a people with a strange tongue,

Judah became the place from which God's holiness went forth,

Israel became the seat from which the world would know of Gods rule.

The sea looked and fled, The Jordan reversed its curse.

Mountains skipped like rams and the hills jumped about like young lambs.

What is happening that you turn back, O sea,

Jordan, why do you reverse your course?

Mountains, why do you skip like rams

And hills why do you jump like lambs?

You are beholding the face of your Creator,

Before God, before the God of Jacob,

Turing rocks into swirling waters

and stone into a flowing spring.

## **\*\*SECOND NIGHT - COUNT THE OMER.**

### **DO NOT COUNT UNTIL AFTER SUNSET**



הַנְּנִי מְקִים מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:  
וּסְפַרְתֶּם לָכֶם מִמָּחָרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת  
תְּמִימַת תְּהִינָה. עַד מִמָּחָרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

I am about to fulfil the mitzvah of the counting of the Omer, as it is written in the Torah, And you shall count from the second night of Passover, seven complete weeks they shall be; until the eve of the seventh week shall you number fifty days.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת  
הָעֹמֶר.

**Praised are you O' Lord God who is King of the universe, Who has sanctified us through  
His commandments and commanded us to count the omer.**

*Barukh ata adonai eloheinu melek HaOlam asher kidshanu b'mitzvotav v'tzivanu al sefirat  
ha'omer*

הַיּוֹם יוֹם אֶחָד לָעֹמֶר.

**1 Ha-yom yom e-chad la-omer**  
*Today is day one day the Omer*

## **12. KOS SHEINEE - כּוֹס שֵׁנִי**

### **Second Cup of Wine**



*[ Ashkenazim drink the wine with a blessing.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֹל אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם,  
וְהַגִּיעָנוּ לְלֵילָה הַזֶּה, לֶאֱכֹל-בּוֹ מִצָּה וּמָרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים, הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיָן  
עִירָה, וְשֹׂשִׁים בַּעֲבוּדָתָהּ, וְנֹאכֵל שָׁם מִן הַזִּבְחִים וּמִן הַפֶּסַחִים [ בְּמוֹצָאֵי שַׁבָּת  
אוֹמְרִים מִן הַפֶּסַחִים וּמִן הַזִּבְחִים ], אֲשֶׁר יַגִּיעַ דָּמָם, עַל קִיר מִזְבִּיחְךָ לְרִצּוֹן,  
וְנוֹדֶה לְךָ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתָנוּ, וְעַל פְּדוּת נַפְשָׁנוּ: בָּרוּךְ אַתָּה יְיָ, גָּאֹל יִשְׂרָאֵל:

*Baruch atah Adonai, Eloheinu melech ha-olam, asher g'alanu v'ga-al et avoteinu mimitzrayim, v'higi-anu l'lalaylah hazeh, le-echol bo matzah u-maror. Kein, Adonai Eloheinu veilohei avoteinu, yagi-einu l'moadim v'lirgalim acheirim, ha-ba-im likrateinu l'shalom. S'meichim b'vinyan irecha, v'sasim ba-avodatecha, v'nochal sham min haz'vachim umin hap'sachim [On Saturday night substitute: min hap'sachim umin haz'vachim], asher yagi-a damam, al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu, v'al p'dut nafsheinu. Baruch atah Adonai, ga-al yisra-eil.*

Praised are you, Lord our God, King of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices *(On Saturday night read: of the Passover sacrifices and offerings)* which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Lord, who has redeemed Israel.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

## VI. RAHTZAH - רַחֲצָה

### Washing of the hands.

*[ Everyone at the Seder now ritually washes before Motzee-Matzah. We wash because (1) we are a "kingdom of priests" and whenever we wash before eating, we are reminded of that special role, and (2) the ritual washing recalls the priestly eating of their tithes in purity.*



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.*

Praised are you, Adonai, Lord of the universe, who sanctified us with his commandment to wash our hands.

## VII - VIII. MOTZEE - MATZAH - מוֹצֵיאַ מַצָּה



[ The first food at the meal is matzah - unleavened bread). Notice the special instructions and sequence of berakhot. First we recite “ha-motzee.” However, before eating the matzah, we add a second berakha for matzah. Since there is a debate whether one and a half matzot fulfill the custom of “lehem mishnah,” the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite Ha-Motzee. ]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord of the universe, who brings forth bread from the earth.

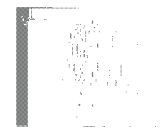
[ We now put the bottom matzah back in its place and continue, reciting the matzah berakha holding the top and middle matzah. ]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל  
אֲכִילַת מַצָּה:

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah. Praised are you, Adonai, Lord of the universe, who sanctified us with his commandment to eat matzah.

[ We now break up the top and middle matzot into pieces and distribute them for all to eat a portion while reclining. There is a custom not to salt the matzah even though some make salt available as for challah on Shabbat or other Festivals. ]

## IX. MAROR / Bitter Herbs - מָרֹר



מָרֹר

[ Small pieces of horse-radish are dipped into the haroset (symbolic of mortar). Before eating it, a berakha is recited. Some people mix the pieces of horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery. ]

MARROR

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל  
אֲכִילַת מָרֹר:

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord of the universe, who sanctified us with his commandment to eat the bitter herb.

## X. KOREKH / Hillel Sandwich - פֹּרֶךְ

[ In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) folded together so that each mouthful contained all three, combining the symbols of slavery and liberation. Since we do not have today a Paschal lamb, we eat just matzah and horse-radish in a "Hillel sandwich". No special berakha is said, but we do read the following his practice. ]



זָכַר לְמִקְדָּשׁ כְּהִלֵּל: בֵּן עָשָׂה הִלֵּל בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה  
כּוֹרֵךְ פֶּסַח מַצָּה וּמָרֹר וְאוֹכֵל בְּיָחָד. לְקַיֵּם מָה שֶּׁנֶּאֱמַר: עַל־מִצּוֹת  
וּמָרֹרִים יֹאכְלֶהוּ:

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."

This way of eating matzah, maror and haroset reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the Pashal lamb, matzah and maror, fulfilling the Torah injunction: "with matzot and maror they shall eat the Pashal lamb."

## XI. SHULHAN OREKH / Meal -

שֻׁלְחַן עֹרֵךְ

[ The joyous feasting gives us the feeling of human fellowship in harmony with God. The meal traditionally begins with a hard-boiled egg, dipped or covered with some of the salt water. Thereafter, it is a traditional festive meal.



I had learned long ago in a class that a Roman banquet, described in the Latin phrase, was "ab ovo usque ad mala," "from an egg to an apple" meaning "from the beginning to the end." To me it always suggested the origin tradition of the hard-boiled egg and the apple as the primary ingredient of the Seder haroset. But that's just a thought.

**WE EAT NOW!!!!** L'chaim - Tovim u'l Shalom!

## XII. TZAFUN /AFIKOMAN / Dessert - צפון

[ If someone of the children has “stolen” it, or if the adults have hidden the Afikoman when it is first put aside (IV) and let the children look for it during the meal to win a prize, it is now time to redeem the Afikoman. Then, each person eats a portion of the Afikoman.

After one eats the Afikoman, it is forbidden to eat anything further or to drink anything but for the two remaining mandatory ritual cups of wine, one for the Grace after meals and one for Hallel. (and the “optional” cup of wine we added for in memory of the six million z'l'.)



One accepted theory is that Afikoman is a Greek word connoting the dessert – dates, parched corn, nuts, sweet fruits, etc. The Seder meal in the time of the Temple was concluded with a taste of the Paschal lamb that had been offered in the Temple, after which nothing further was eaten.

More recently, the suggestion has been made that the word is akin to a Greek word meaning “entertainment” which concluded the Greco-Roman festive meal. Whether “dinner music,” “dessert,” or “the practice of going from house to house after dinner,” the Sages of the Talmud prohibited any practices which might detract from the attention that must be paid to the symbol of Passover, the Paschal sacrifice.

It is the custom in some countries to save a piece of the Afikoman from the Second Seder until the burning of the Hametz the following year, when both are burned together. ]

## XIII. BAREKH / Birkat HaMazone - בָּרֵךְ

[ Fill the cup before the Birkat HaMazone / grace. The following is the traditional Complete “Grace After Meals,” including, of course, thankfulness for the Passover holiday. Shaded sections are included on Shabbat. ]

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ  
בְּחִלּוּמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ  
יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי הַגְדִּיל יְיָ  
לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמִיחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ

בְּאִפְיקִים בְּנִגְבִּי: הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחַד יִלָּךְ וּבִכְה נִשָּׂא מִשָּׁךְ  
הַזְרַע בֹּא יְבֵא בְרִנָּה נִשָּׂא אֶלְמָתֵיו:



*Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keholmim. Az y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai la-asot im eileh, higdil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelekh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.*

A Song of Ascents. When the Lord brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our captives, O Lord, like streams in the Negev. Those who sow in tears shall reap in joy. yough the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

### הַמְזֻמֵּן: רַבּוֹתַי נְבָרֵךְ

Leader: *Rabotai n'varekh.*

Friends, let us say grace.

### הַמְסוּבִין: יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

Everyone: *Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.*

Blessed be the name of the Lord now and forever.

### הַמְזֻמֵּן: יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: (repeats) *Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.*

Blessed be the name of the Lord now and forever.

### הַמְזֻמֵּן: בְּרִשּׁוֹת מָרָן וְרַבָּנָן וְרַבּוֹתַי, נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹ.

Leader: *Birshut maran v'raban v'rabotai n'vareikh ( Eloheinu) she-akhalnu mee-shelo.*

With your permission, let us now bless (our God) whose food we have eaten.

### הַמְסוּבִין: בָּרוּךְ ( אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹ וּבָטִיבוּ חַיֵּינוּ.

Everyone: *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.*

Blessed be (our God) whose food we have eaten and through whose goodness we live.

**הַמְזֻמָּן: בְּרוּךְ (אֱלֹהֵינוּ) שֶׁאַכַּלְנוּ מִשְׁלוֹ וּבִטְּוֹבוֹ חֵיֵינוּ.**

Leader: (repeats) *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.*

( included when there is a minayn present )

Blessed be (our God) whose food we have eaten and through whose goodness we live.

**הַמְסֻבִּין: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:**

Everyone: *Barukh hu uvarukh sh'mo.*

Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסֵר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֹּון לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן  
וּמִפְּרִי לְכָל וּמִטֵּיב לְכָל, וּמִכֵּין מִזֹּון לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ,  
הַזֵּן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melek haolam, hazal et haolam kulo b'tuvo b'hein b'hesed  
uv'rahamim, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo  
hasar lanu, v'al yehsar lanu mazol l'olam vaed. Ba'avur sh'mo hagadol, kee hu  
eilzanum'farnei lakol umei-tiv lakol, umeikhin mazon k'khol b'riyotav asher bara, Barukh  
atah Adonai, hazan et hakol.*

Praised are you, Adonai our God, King of the universe, who nourishes the whole world with grace, kindness and mercy. You provide food to all creatures, for your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ, אֶרֶץ חֲמִדָּה טוֹבָה וְרַחֲבָה, וְעַל  
שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ  
שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן  
וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זֶן וּמִפְּרִי אֲוֵתָנוּ תָּמִיד, בְּכָל יוֹם  
וּבְכָל עֵת וּבְכָל שָׁעָה:

*Nodeh l'kha Adonai Eloheinu al she-hinhalta la-avoteinu, eretz hemdah tovah u-r'havah, v'al she-hotzetanu Adonai Eloheinu me-eretz Mitzrayim, u-f'ditanu mi-beit avadim, v'al b'rit'kha she-hatamta bi-v'sarenu, v'al Torat'kha she-limadtanu, v'al hukekha she-hoda-tanu, v'al hayim hen va-hesed she-honantanu, v'al akhilat mazon she-atah zan u-m'farnes otanu tamid, b'khol yom u-v'khol et u-v'khol sha-ah.*

We thank you, Adonai, our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out from the land of Egypt and redeemed us from the house of slavery; your covenant which you sealed in our flesh; for your Torah which you taught us; for your laws which you have given to us; for the life, grace and kindness you have granted us; and for the food with which you always sustain us.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ בְּכָפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּכַתוּב, וְאַכְלִיתָ וְשִׂבַּעְתָּ, וּבִרְכַּתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֶּבֶה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

*V'al ha-kol Adonai Eloheinu, anahnu modim lakh u-m'varkhim otakh, yitbarakh shim'kha b'fi khol hai tamid l'olam va-ed. Ka-katuv v'akhalta v'sava-ta, u-verakhta et Adonai Elohekha al ha-aretz ha-tovah asher natan lakh. Barukh atah Adonai, al ha-aretz v'al ha-mazon.*

For everything, Adonai, our God, we thank and praise you. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

רַחֵם נָא יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אֲבִינוּ, רַעֲנוּ, זִוְנֵנוּ, פִּרְנֶסֶנוּ, וְכַלְכַּלְנוּ, וְהַרְוִיחֵנוּ, וְהַרְוֵחַ לָנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מְכֹל צְרוּתֵינוּ, וְנָא, אֵל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לִיּוֹדֵי מַתָּנַת בָּשָׂר וָדָם, וְלֹא לִיּוֹדֵי הַלְוָאָתָם. כִּי אִם לִיְיָ הַלְוָאָה, הַפְתּוּחָהּ, הַקָּדוֹשָׁה וְהַרְחֵבָהּ, שֶׁלֹּא יִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

*Rahem Adonai Eloheinu, al Yisra-el amekha, v'al Y'rushalayim irekha, v'al Tziyon mishkan k'vodekha, v'al malkhut beit David m'shihekha, v'al ha-bayit ha-gadol v'ha-kadosh she-nikra shim'kha alav. Eloheinu, avinu, r'enu, zunenu, parn'senu, v'khalk'lenu, v'harvihenu, v'harvah lanu, Adonai Eloheinu m'herah mi-kol tzaroteinu, v'na al tatzrikhenu Adonai Eloheinu, lo lidei matnat basar va-dam, v'lo lidei halva-atam. Ki im m'le-ah, ha-p'tuhah, ha-g'dushah v'ha-r'havah, she-lo nevosh v'lo nikalem l'olam va-ed.*

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support

us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace.

[ לשבת רצה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשָּׁבֶת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשָׁבֶת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנְךָ וּבְרָצוֹנְךָ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ, שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנֶחֱמַת צִיּוֹן עִירָךְ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָּעַל הַנְּחָמוֹת:]

[ On Shabbat add: R'tzei v'ha-halitzenu Adonai Eloheinu b'mitzvotekha, u-v'mitzvat yom ha-sh'vi-i, ha-Shabbat ha-gadol v'ha-kadosh ha-zeh. Ki yom zeh gadol v'kadosh hu l'fanekha, lishbot bo v'lanu-ah bo, b'ahavah k'mitzvat r'tzonekha, u-virtzon'kha hanah lanu, Adonai Eloheinu, she-lo t'hi tzarah v'yagon va-anahah b'yom m'nuhatenu. V'har-enu Adonai Eloheinu b'nehamat Tziyon irekha, u-v'vinyan Y'rushalayim ir kodshekha, ki atah hu ba-al ha-y'shu-ot u-va-al ha-nehamot.]

[ On Shabbat add: Favor us and strengthen us, Lord our God, with your commandments-with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you are Master of all salvation and consolation. ]

[ לַפֶּסַח אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר וְיִזְכְּרֵנוּ וּפְקֻדוֹתֵינוּ, וְיִזְכְּרוֹן אֲבוֹתֵינוּ, וְיִזְכְּרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבִדְךָ, וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְיִזְכְּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדָבָר יְשׁוּעָה וּרַחֲמִים, חוּם וְחֶנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:]

[ For Passover Eloheinu veilohei avoteinu, yaleh v'yavo v'yagiah, v'yei-ra-eh, v'yei-ratzeh, v'yishma, v'yipakeid, v'yizakheir zikhronenu ufik-doneinu, v'zikhron avoteinu, v'zikhron mashiah be david avdekha, v'zikhron y'rushalayim ir kod-shekha, v'zikhron kol amkha beit yisrael l'fanekha, lifleita l'tova l'hein ul'hesed ul'rah'amim, l'hayim ul'shalom b'yom hag ha-matzot hazeh. zokhreinu Adonai Eloheinu bo l'tova, ufokdeinu vo livrakha v'hoshi-einu vo l'hayim, uv'd-var y'shu-ah v'rah'amim, hus v'ha-neinu, v'raheim aleinu v'hoshi-einu ki ei-lekha eineinu, ki eil melekh hanun v'rahum ata.

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot.

Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you are gracious and merciful God and King.

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֶיךָ  
יְרוּשָׁלַיִם. אָמֵן

*U-v'nei Y'rushalayim ir ha-kodesh bi-m'herah v'yameinu. Barukh atah Adonai, boneh v'rah̄amav Y'rushalayim. Amen*

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ, מִלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ,  
גּוֹאֲלֵנוּ, יוֹצֵרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב,  
וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא  
גִּמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִירוּחַ הַצֵּלָה  
וְהַצִּלָּה בְּרַכָּה וַיְשׁוּעָה, נַחֲמָה, פִּרְנָסָה וְכִלְכָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל  
טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסִרֵנוּ:

*Barukh atah Adonai Eloheinu melek ha-olam, ha-El, avinu, malkenu, adirenu, bor-enu, go-alenu, yotzrenu, k'doshenu, k'dosh Ya-akov, ro-enu, ro-eh Yisra-el, ha-melekh ha-tov v'ha-metiv la-kol, she-b'khol yom va-yom hu hetiv, hu metiv, hu yeitiv lanu. Hu g'malanu, hu gomlenu, hu yigm'lenu la-ad, l'hen u-l'hesedu-l'rah̄amim, u-l'revah, ha-tzalah v'hatzlah̄ah, b'rakhah vishu-ah, neh̄amah parnasah v'khalkalah, v'rah̄amim v'h̄ayim v'shalom v'khol tov, u-mi-kol tuv l'olam al y'hasrenu.*

Praised are you, Adonai our God, king of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הֲרַחֲמֵן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

*Ha-rah̄aman, hu yimlokh aleinu l'olam va-ed.*

May the Merciful One reign over us forever and ever.

הַרְחָמֵן, הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.

*Ha-raḥaman, hu yitbarakh ba-shamayim u-va-aretz*

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

הַרְחָמֵן, הוּא יִשְׁתַּבַּח לְדֹר דֹּרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר  
בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

*Ha-raḥaman, hu yishtabah l'dor dorim, v'yitpa-ar banu l'netzah n'tzahim, v'yit-hadar  
banu la-ad u-l'olmei olamim*

May the Merciful One be praised for all generations; may He be glorified in us forever and ever;  
may He be honored in us to all eternity.

הַרְחָמֵן, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

*Ha-raḥaman, hu y'farn'senu b'khavod.*

May the Merciful One grant us an honorable livelihood.

הַרְחָמֵן, הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צִוְּאֵרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.

*Ha-raḥaman, hu yishbor ulenu me-al tzavarenu v'hu yolikhenu kom'miyut l'artzenu.*

May the Merciful One break the yoke from our neck; may He lead us upstanding into our land.

הַרְחָמֵן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחַן זֶה שֶׁאֲכָלְנוּ עָלָיו.

*Ha-raḥaman, hu yishlah b'rakhah m'rubah ba-bayit ha-zeh, v'al shulhan zeh  
she-akhalnu alav.*

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

הַרְחָמֵן, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת  
טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

*Ha-raḥaman, hu yishlah lanu et Eliyahu ha-navi, zakhur la-tov, vivaser lanu b'sorot  
tovot, y'shu-ot v'nehamot.*

May the Merciful One send us Elijah the prophet of blessed memory who will bring us good  
tidings of consolation and comfort.

הַרְחֵמֵן, הוּא יְבָרֵךְ

Harachaman, hu y'vareich

May the Merciful One bless

*(at the home of one's parents, add words in parenthesis:)*

אֵת אָבִי מוֹרִי בַּעַל הַבַּיִת הַזֶּה, וְאֵת אִמִּי מוֹרָתִי בַּעֲלַת הַבַּיִת הַזֶּה

*et avi mori ba-al ha-bayit ha-zeh, v'et imi morati ba-alat ha-bayit ha-zeh*

(my revered father) the master of this house and (my revered mother) the mistress of this house

*( at a gathering of the family in your home:)*

אוֹתִי (וְאָבִי וְאִמִּי) (וְאִשְׁתִּי וְזַרְעִי וְאֵת כָּל אֲשֶׁר לִי)

*oti (v'avi v'imme) (v' ishti v'et zar-i v'et kol asher li )*

me (and my revered father and mother) (my wife and children and all that is mine

*( leading at a another's home:)\**

אֵת בַּעַל הַבַּיִת הַזֶּה, וְאֵת אִשְׁתּוֹ בַּעֲלַת הַבַּיִת הַזֶּה

*et ba-al ha-bayit ha-zeh, v'et ba-alat ha-bayit ha-zeh*

our host and our hostess

. . . אוֹתָם וְאֵת בֵּיתָם וְאֵת זֶרְעָם וְאֵת כָּל אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֵת כָּל אֲשֶׁר  
לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בְּכָל, מְכָל, כָּל. בֶּן יְבָרֵךְ  
אוֹתָנוּ כְּלָנוּ יַחַד. בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן:

. . . *otam v'et beitam v'et zar-am v'et kol asher lahem, otanu v'et kol asher lanu, k'mo she-nitbarkhu avoteinu, Avraham, Yitzhak, v'Ya-akov: ba-kol, mi-kol, kol. Ken y'varekh otanu kulanu yahad bi-v'rakhah sh'lemah, v'nomar: Amen.*

. . . all those who are participating in this meal. May He bless us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְּרָכָה מֵאֵת  
יְיָ וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

*Ba-marom y'lamdu aleihem v'aleinu z'khut, she-t'hi l'mishmeret shalom, v'nisa v'rakhah*

*me-et Adonai, u-tz'dakah me-Elohei yish-enu, v'nimtza hen v'sekh'el tov b'einei Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

[ לשבת הַרְחֵמֵן, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. ]

[ On Shabbat add:) *Ha-raḥaman, hu yanḥilenu yom she-kulo Shabbat u-m'nuḥah, l'ḥayei ha-olamim.* ]

[ May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life. ]

הַרְחֵמֵן, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ טוֹב.

*Ha-raḥaman, hu yanḥilenu yom she-kulo tov.*

May the Merciful One cause us to inherit the day of total goodness.

הַרְחֵמֵן, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

*Ha-raḥaman, hu y'varekh et medinat Yisrael.*

May the Merciful One bless the State of Israel.

הַרְחֵמֵן, הוּא יְבָרֵךְ אֶת הָאֶרֶץ הַזֹּאת.

*Ha-raḥaman, hu y'varekh ha-aretz hazot.*

May the Merciful One bless this country.

הַרְחֵמֵן, הוּא יְבָרֵךְ אֶת צֹה"ל וַיִּשְׁמֹר עֲלֵהֶם.

*Ha-raḥaman, hu y'varekh et TzH"L v'yishmor aleihem.*

May the Merciful One bless those who serve in the IDF and watch over them.

הַרְחֵמֵן, הוּא יִזְכֵּנוּ לַיָּמֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

*Ha-raḥaman, hu y'zakenu limot ha-mashi-ah u-l'ḥayei ha-olam ha-ba.*

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מגדול ישועות מלכו, ועשה חסד למשיחו לדוד ולזרעו עד עולם: עשה שלום  
במרומו, הוא יעשה שלום, עלינו ועל כל ישראל, ואמרו אמן:

*Migdol y'shu-ot malko, v'oseh hesed li-m'shiho, l'David u-l'zar-o ad olam. Oseh shalom  
bi-m'romav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru: Amen.*

God is our tower of salvation, showing kindness to his anointed, to David and his descendants forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

יראו את יי קדשיו, כי אין מחסור ליראיו: בפירים רשו ורעבו, ודורשי יי לא יחסרו כל  
טוב: הודו ליי כי טוב, כי לעולם חסדו: פותח את ידך, ומשביע לכל חי רצון: ברוך הגבר  
אשר יבטח ביי, והיה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו  
מבקש לחם: יי עז לעמו יתן, יי יברך את עמו בשלום:

*Y'ru et Adonai k'doshav, ki ein mahsor lire-av. K'firim rashu v'ra-evu, v'dorshei Adonai  
lo yahs'ru khol tov. Hodu l'adonai ki tov, ki l'olam hasdo. Pote-ah et yadekha, u-masbi-a  
l'khol hai ratzon. Barukh ha-gever asher yivtah badonai, v'hayah Adonai mivtaho. Na-ar  
hayiti gam zakanti, v'lo ra-iti tzadik ne-ezav, v'zar-o m'vakesh lahem. Adonai oz l'amo  
yiten, Adonai y'varekh et amo va-shalom.*

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

## KOS SH'LISHEE - כוס שלישיית THIRD CUP



[ We conclude the Grace after the meal by drinking the Third Cup of wine, the cup of blessing, while reclining to the left.]

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.



## KOS SHEL ELIYAHU - כוס אליהו



[ At this point in the Seder, we fill the Cup of Elijah (some fill at the beginning of the Seder) on the table. We rise, and we generally send the youngest child(ren) still awake to open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Sing "Eliyahu Ha-Navi" and then close the door. ]

Eliyahu Ha-navee  
Eliyahu Ha-tish-bee  
Eliyahu, Eliyahu  
Eliyahu Ha-giladee

Bim Heira B'yameinu  
Yavo eileinu  
Eem mashiah ben David  
Eem mashiah ben David

God has taught all mankind to love their neighbors as themselves. Yet, in almost every age, some have not obeyed His command. Our people have suffered frequently at the hands of such evil. In God's own way and in His own time, the wicked pay the price of their wickedness. For God is a God of justice. As we open our doors and our hearts to the Prophet Elijah, we pray that there soon will be an end to all evil deeds in the world. God has shown us the paths to peace. And let all say; Amen.

## **שִׁפּוֹךְ חֲמַתְךָ - Pour Out Your Wrath**

*[ A late addition to the Haggadah, after the period of the Crusades and the pogroms of the Rhineland. The Crusades were a series of military conflicts of a religious character waged by Christians from 1096-1291, usually sanctioned by the Pope. The First Crusade was launched in 1095 by Pope Urban II with the dual goals of liberating the sacred city of Jerusalem and the Holy Land from Muslims, and freeing the Eastern Christians from Muslim rule. Inevitably the Crusades also involved destruction and oppression of Jewish communities in Europe and the Holy Land. The harshness of this section often causes it to be excluded or skipped in many a modern Seder. ]*



שִׁפּוֹךְ חֲמַתְךָ אֶל-הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ:  
כִּי אָכַל אֶת-יַעֲקֹב. וְאֶת-נֹוֹהוּ הַשָּׁמוֹ: שִׁפּוֹךְ-עֲלֵיהֶם זַעֲמֶךָ, וַחֲרוֹן אַפֶּךָ יִשְׁיִיגם:  
תִּרְדָּף בְּאֵף וְתִשְׁמִידם, מִתַּחַת שָׁמַיִם יְיָ:

“Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home.” (Ps. 79:6,7) “Pour out your wrath on them; may your blazing anger overtake them.” (Ps. 69.25) “Pursue them in wrath and destroy them from under the heavens of the Lord!” (Lam. 3:66)

## **Pour Out Your Love On The Righteous Gentiles**

Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend Your people Israel from those who would devour them alive. May they live to see the sukkah (*the shelter*) of peace spread over your chosen ones and participate in the joy of your nations.

## XIV. HALLEL - הלל

**[ Fill the fourth cup of wine is filled : Conclude HALLEL and join together in SEDER SONGS, traditional and new, that will be found at the conclusion of this Haggadah. Many are song parodies that can help to make your Seder more fun and you should prepare in advance which of them you will want to have everyone sing during the Seder and at which point in the Seder and then which will be left to the end of the Seder. ] Lift the glass of wine:**

### Psalm 115:1-11

לֹא לָנוּ יי לֹא לָנוּ כִּי לְשִׁמְחָה תֵּן כְּבוֹד, עַל חֲסִדְךָ עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם,  
אֵיחָה נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף וְזָהָב,  
מַעֲשֵׂה יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם וְלֹא יִרְאוּ. אָזְנוֹת לָהֶם וְלֹא  
יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְחִיחוּ. יָדֵיהֶם וְלֹא יַמְיִשוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ  
בְּגִרֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בָּטַח בָּהֶם: **יִשְׂרָאֵל בָּטַח בַּי, עֲזָרָם  
וּמִגְנָם הוּא. בֵּית אַהֲרֹן בָּטְחוּ בַי, עֲזָרָם וּמִגְנָם הוּא. יִרְאִי יי בָּטְחוּ בַי, עֲזָרָם  
וּמִגְנָם הוּא:**

Lo lanu, Adonai, lo lanu, ki l'shimcha tein kavod, al chasd'cha al amitecha. Lamah yomru hagoyim, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabeihem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru. Oz'nayim lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseiheim, kol asher botei-ach bahem. Yisra-eil b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umaginam hu. Yirei Adonai bitchu v'Adonai, ezram u-maginam hu.

Nor for our sake, Lord, not for our sake, but for your name's sake give glory, because of your kindness and your truth.

Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases!

Their idols are silver and gold, the work of human hands.

They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat.

Those who make them shall become like them, whoever trusts in them.

O Israel, trust in the Lord! He is their help and shield.

You who revere the Lord, trust in the Lord! He is their help and shield.

## Psalm 115:12-18

יְיָ זָכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ,  
הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עָלֵיכֶם, עָלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ,  
עוֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הַמֵּתִים  
יְהַלְלוּ יְהוָה, וְלֹא כָל יֹרְדֵי דוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְּלוּיָהּ:

Adonai z'charanu y'vareich, y'vareich et beit yisra-eil, y'vareich et beit aharon. Y'vareich yirei Adonai, hak'tanim im hag'dolim. Yoseif Adonai aleichem, aleichem v'al b'neichem. B'ruchim atem l'Adonai, oseih shamayim va-aretz. Hashamayim shamayim l'Adonai, v'ha-aretz natan livnei adam. Lo hameitim y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-atah v'ad olam, hal'luyah.

The Lord who has remembered us will bless;  
He will bless the house of Israel;  
He will bless the house of Aaron;  
He will bless those who revere the Lord, the small with the great.  
May the Lord increase you, you and your children.  
You are blessed by the Lord, who made the heaven and earth.  
The heaven is the Lord's heaven, but he has given the earth to mankind.  
The dead cannot praise the Lord, nor can any who go down into silence.  
We will bless the Lord from this time forth and forever. Halleluyah!

## Psalm 116:1-11

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ, אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא: אֶפְפוּנִי  
חֲבִלִי מוֹת, וּמִצָּרֵי שְׁאוֹל מִצָּאוּנִי צָרָה וַיְגוֹן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא, אָנָּה יְיָ  
מִלְטָה נַפְשִׁי. חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם. שִׁמְרֵ פִתְאִים יְיָ דַּלּוֹתַי וְלִי  
יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ גָּמַל עָלַיִכִּי. כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת  
עֵינַי מִן דְּמָעָה, אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת הַחַיִּים. הָאֵמֶנְתִּי כִּי  
אֲדַבֵּר, אָנֹכִי עָנִיתִי מְאֹד. אָנֹכִי אֶמְרָתִי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב.

Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzareit sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maltah nafshi. Chanun Adonai v'tzadik, veiloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chilatzta nafshi mimavet, et eini min dimah, et ragli midechi. Et-haleich lifnei Adonai, b'artzot hachayim. He-emanti ki adabeir, ani aniti m'od. Ani amarti v'chof'zi, kol ha-adam kozeiv

I love that the Lord hears my supplications.  
Because he has inclined his ear to me, I will call upon him as long as I live.  
The cords of death encircled me; the pains of the grave have overtaken me;  
I found trouble and sorrow.  
Then I called upon the name of the Lord: "O Lord, save my life!"  
Gracious is the Lord, and righteous and our God is merciful.  
The Lord protects the simple;  
I was brought low and he saved me.  
Return to your rest, O my soul, for the Lord has been kind to you.  
You delivered me from death, my eyes from tears and my feet from stumbling.  
I shall walk before the Lord in the lands of the living.  
I kept faith even when I cry out: "I am greatly afflicted."  
I kept faith even when I said in haste: "All men are deceitful."

### Psalm 116:12-19

מָה אֲשִׁיב לַיהוָה, כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יִשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יְיָ אֶקְרָא. נִדְרֵי לַיהוָה  
אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יָקָר בְּעֵינַי יְיָ הַמּוֹתָה לְחַסִּידָיו. אָנָּה יְיָ כִּי אֲנִי עֲבָדְךָ  
אֲנִי עֲבָדְךָ, בֶּן אִמְתְּךָ פִּתְחַת לְמוֹסְרִי. לֵךְ אֲזַבְּחָה וְזָבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא.  
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְיָ בְּתוֹכִי יְרוּשָׁלַיִם  
הִלְלוּהָ.

*Mah ashiv l'Adonai, kol tagmulohi alay. Kos y'shuot esa, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. Yakar b'einei Adonai, hamav'tah lachasidav. Anah Adonai ki ani avdecha, ani avd'cha ben amatecha, pitachta l'moseiray. L'cha ezbach zevach todah, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. B'chatzrot beit Adonai, b'tocheichi y'rushalayim, hal'luyah.*

How can I repay the Lord for all his kind acts toward me?  
I will raise the cup of salvations, and call upon the name of the Lord.  
My vows to the Lord I will pay in the presence of all his people.  
Precious in the sight of the Lord is the death of his pious followers.  
O Lord, I am truly your servant; I am your servant, the son of your hand-maid;  
You has loosened my bonds.  
To you I sacrifice a thanksgiving offering, and call upon the name of the Lord.  
My vows to the Lord I will pay in the presence of all his people,  
In the courts of the Lord's house, in the midst of Jerusalem.  
Halleluyah!

## Psalm 117

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֻמִּים. כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ, וְאֵמֶת יְיָ  
לְעוֹלָם הִלְלוּהָ:

*Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umim. Ki gavar aleinu chasdo, ve-emet Adonai l'olam, hal'luyah.*

Give thanks to the Lord, all you nations; praise him, all you peoples!  
For his kindness overwhelms us, and the truth of the Lord is forever, Halleluyah!

## Psalm 118:1-4

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:  
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדּוֹ:  
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֶסֶדּוֹ:  
יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חֶסֶדּוֹ:

*Hodu l'Adonai ki tov, ki l'olam chasdo.  
Yomar na yisra-eil, ki l'olam chasdo.  
Yomru na veit aharon, ki l'olam chasdo.  
Yomru na yirei Adonai, ki l'olam chasdo.*

Give thanks to the Lord, for he is good;  
His kindness endures forever.  
Let Israel say: his kindness endures forever.  
Let the house of Aaron say: his kindness endures forever.  
Let those who revere the Lord say: his kindness endures forever.

## Psalm 118:5-29

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַּמַּרְחֵב יְהוָה. יְיָ לִי לֹא אִירָא, מִה יַעֲשֶׂה לִּי אֱלֹהִים. יְיָ לִי  
בְּעֹזְרִי, וְאֲנִי אֶרְאֶה בִּשְׁנֵאֵי. טוֹב לַחֲסוֹת בַּיְיָ, מִבְּטָח בְּאֱלֹהִים. טוֹב לַחֲסוֹת בַּיְיָ  
מִבְּטָח בְּנִדְבִיבִים. כָּל גּוֹיִם סִבְּבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילָם. סִבְּבוּנִי גַם סִבְּבוּנִי בְּשֵׁם יְיָ  
כִּי אֲמִילָם. סִבְּבוּנִי כְּדַבְרֵים וְדַעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם. דָּחָה דְּחִיתָנִי

לְנֶפֶל, וַיִּי עֲזָרָנִי. עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי  
צַדִּיקִים, יָמִין יִי עֲשֶׂה חַיִּל. יָמִין יִי רוֹמְמָה, יָמִין יִי עֲשֶׂה חַיִּל. לֹא אֲמוֹת בִּי  
אֶחָיָה, וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתַּנְנִי. פִּתְחוּ לִי שַׁעְרֵי צֶדֶק  
אֲבֹא בָם אֲוֹדָה יְהוָה. זֶה הַשָּׁעַר לִי, צַדִּיקִים יָבֹאוּ בוֹ.

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh li adam.  
Adonai li b'oz'ray, va-ani ereh v'son'ay. Tov lachasot b'Adonai, mib'toach ba-adam. Tov  
lachasot b'Adonai, mib'toach bindivim. Kol goyim s'avuni, b'sheim Adonai ki amilam.  
Sabuni gam s'avuni, b'sheim Adonai ki amilam. Sabuni chidvorim do-achu k'eish  
katzim, b'sheim Adonai ki amilam. Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat  
yah, vay'hi li lishuah. Kol rinah vishuah b'holei tzadikim, y'min Adonai osah chayil.  
Y'min Adonai romeimah, y'min Adonai osah chayil. Lo amut ki echyeh, va-asapeir  
ma-asei yah. Yasor yis'rani yah, v'lamavet lo n'tanani. Pitchu li sha-arei tzedek, avo vam  
odeh yah. Zeh hash-aar l'Adonai, tzadikim yavo-u vo.*

From the straits I called upon the Lord; the Lord answered me by placing me in a great expanse.  
The Lord is with me; I have no fear of what man can do to me.  
The Lord is with me among my helpers; I shall see the defeat of my foes.  
It is better to seek refuge in the Lord than to trust in man.  
It is better to seek refuge in the Lord than to trust in princes.  
All nations have encompassed me; but in the name of the Lord, I routed them.  
They swarmed around me; but in the name of the Lord, I cut them down.  
They swarmed like bees about me, but they were extinguished like a fire of thorns;  
but in the name of the Lord, I cut them down.  
You pushed me that I might fall, but the Lord helped me.  
The Lord is my strength and song; He has become my salvation.  
The voice of rejoicing and salvation is heard in the tents of the righteous:  
"The right hand of the Lord does valiantly.  
The Lord's right hand is raised in triumph;  
the Lord's right hand does valiantly!"  
I shall not die, but live to relate the deeds of the Lord.  
The Lord has surely punished me, but he has not left me to die.  
Open for me the gates of righteousness, that I may enter and praise the Lord.  
This is the gate of the Lord; the righteous may enter through it.

[ Each verse is recited twice. ]

אֲוֹדָה בִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.  
אֲוֹדָה בִּי. עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.  
אֲבֹן מַאֲסוֹ הַבּוֹנִים, הִתְּהַלַּךְ לְרֹאשׁ פִּנָּה.  
אֲבֹן מַאֲסוֹ הַבּוֹנִים, הִתְּהַלַּךְ לְרֹאשׁ פִּנָּה.  
מֵאֵת יְיָ הִתְּהַלַּךְ זֹאת, הִיא נִפְלְאָת בְּעֵינֵינוּ:

מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאָת בְּעֵינֵינוּ.  
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.  
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

*Od'cha ki anitani, vat'hi li lishuah.  
Od'cha ki anitani, vat'hi li lishuah.  
Even ma-asu habonim, hay'tah l'rosh pinah.  
Even ma-asu habonim, hay'tah l'rosh pinah.  
Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.  
Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.  
Zeh hayom asah Adonai, nagilah v'nism'chah vo.  
Zeh hayom asah Adonai, nagilah v'nism'chah vo.*

I thank you for you have answered me, becoming my salvation.  
The stone which the builders rejected has become the major cornerstone.  
This the Lord's doing; It is marvelous in our eyes.  
This is the day which the Lord has made; We will be glad and rejoice on it.

אָנָּה יְיָ הוֹשִׁיעָה נָּא:  
אָנָּה יְיָ הוֹשִׁיעָה נָּא:  
אָנָּה יְיָ הַצְלִיחָה נָּא:  
אָנָּה יְיָ הַצְלִיחָה נָּא:

*Ana Adonai hoshi-ah na.  
Ana Adonai hoshi-ah na.  
Ana Adonai hatzlichah na.  
Ana Adonai hatzlichah na*

O Lord, please save us!  
O Lord, please save us!  
O Lord, let us prosper!  
O Lord, let us prosper!

[ Each verse is recited twice. ]

בָּרוּךְ הָבָא בְּשֵׁם יְיָ, בִּרְכוּכֶם מִבֵּית יְיָ.  
אֵל יְיָ וַיָּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קִרְנוֹת הַמִּזְבֵּחַ.  
אֵלֵינוּ אֲתָה וְאֶנְדֹּךְ אֱלֹהֵינוּ אֲרוּמָמָךְ.  
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:

*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai.  
Eil Adonai vaya-er lanu, isru chag ba-avotim ad karnot hamizbei-ach.  
Eili atah v'odeka, elohai arom'meka.  
Hodu l'Adonai ki tov, ki l'olam chasdo.*

Blessed be he who comes in the name of the Lord;  
We bless you from the house of the Lord.  
The Lord is God who has shown us light;  
Bind the sacrifice with cords, up to the altar-horns.  
You are my God, and I thank you;  
You are my God, and I exalt you.  
Give thanks to the Lord, for he is good;  
His kindness endures forever.

## Psalm 136

הודו לַיְי בִּי טוֹב, בִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, בִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לַאֲדֹנָי  
הָאֲדֹנִים, בִּי לְעוֹלָם חֲסֵדוֹ: לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ, בִּי לְעוֹלָם חֲסֵדוֹ: לַעֲשֵׂה הַשְׁמַיִם  
בְּתִבּוּנָה, בִּי לְעוֹלָם חֲסֵדוֹ: לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, בִּי לְעוֹלָם חֲסֵדוֹ: לַעֲשֵׂה אוֹרִים גְּדִלִים,  
בִּי לְעוֹלָם חֲסֵדוֹ: אֶת הַשֶּׁמֶשׁ לְמַשְׁשֵׁלֶת בַּיּוֹם, בִּי לְעוֹלָם חֲסֵדוֹ: אֶת הַיָּרֵחַ וְכּוֹכָבִים  
לְמַשְׁשֵׁלוֹת בַּלַּיְלָה, בִּי לְעוֹלָם חֲסֵדוֹ: לְמַכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם, בִּי לְעוֹלָם חֲסֵדוֹ: וַיּוֹצֵא  
יִשְׂרָאֵל מֵתוֹכָם, בִּי לְעוֹלָם חֲסֵדוֹ: בְּיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה, בִּי לְעוֹלָם חֲסֵדוֹ: לְגִזֹּר יָם סוּף  
לְגִזְרִים, בִּי לְעוֹלָם חֲסֵדוֹ: וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ, בִּי לְעוֹלָם חֲסֵדוֹ: וַנַּעַר פָּרְעֹה וַחֲיִלּוֹ בַּיָּם  
סוּף, בִּי לְעוֹלָם חֲסֵדוֹ: לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר, בִּי לְעוֹלָם חֲסֵדוֹ: לְמַכָּה מְלָכִים גְּדִלִים, בִּי  
לְעוֹלָם חֲסֵדוֹ: וַיַּהֲרֹג מְלָכִים אֲדִירִים, בִּי לְעוֹלָם חֲסֵדוֹ: לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי, בִּי לְעוֹלָם  
חֲסֵדוֹ: וּלְעוֹג מֶלֶךְ הַבָּשָׁן, בִּי לְעוֹלָם חֲסֵדוֹ: וְנָתַן אֶרֶץ לְנַחֲלָה, בִּי לְעוֹלָם חֲסֵדוֹ: נַחֲלָה  
לְיִשְׂרָאֵל עַבְדּוֹ, בִּי לְעוֹלָם חֲסֵדוֹ: שָׁבַשְׁפְּלָנוּ זָכַר לָנוּ, בִּי לְעוֹלָם חֲסֵדוֹ: וַיַּפְרֹקֵנוּ מִצָּרֵינוּ, בִּי  
לְעוֹלָם חֲסֵדוֹ: נוֹתַן לָחֶם לְכָל בָּשָׂר, בִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לֵאלֹהֵי הַשְׁמַיִם, בִּי לְעוֹלָם חֲסֵדוֹ:

Give thanks to the Lord, for he is good,  
His kindness endures forever;  
Give thanks to the God above gods,  
His kindness endures forever;  
Give thanks to the Lord of lords,  
His kindness endures forever;  
To him who alone does great wonders,  
His kindness endures forever;  
To him who made the heavens with understanding,  
His kindness endures forever;

To him who stretched the earth over the waters,  
His kindness endures forever;  
To him who made the great lights,  
His kindness endures forever;  
The sun to reign by day,  
His kindness endures forever;  
The moon and the stars to reign by night,  
His kindness endures forever;  
To him who smote Egypt in their firstborn,  
His kindness endures forever;  
And took Israel out from among them,  
His kindness endures forever;  
With strong hand and outstretched arm,  
His kindness endures forever;  
To him who parted the Red Sea,  
His kindness endures forever;  
And caused Israel to pass through it,  
His kindness endures forever;  
And threw Pharaoh and his host in the Red Sea,  
His kindness endures forever;  
To him who led His people through the wilderness,  
His kindness endures forever;  
To him who smote great kings,  
His kindness endures forever;  
And slew mighty kings,  
His kindness endures forever;  
Sihon, king of the Amorites,  
His kindness endures forever;  
And Og, king of Bashan,  
His kindness endures forever;  
And gave their land as an inheritance,  
His kindness endures forever;  
An inheritance to Israel his servant,  
His kindness endures forever;  
Who remembered us in our low state,  
His kindness endures forever;  
And released us from our foes,  
His kindness endures forever;  
Who gives food to all creatures,  
His kindness endures forever;  
Give thanks to God of all heaven,  
His kindness endures forever.

## **Nishmat Kol Chai** (The breath of every living thing)

**נִשְׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ.** וְרוּחַ כָּל בָּשָׂר, תִּפְאֶרַת וְתִרְוּמִים זְכָרְךָ מִלִּפְנֵי  
תְּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה  
וּמַצִּיל וּמַפְרִינֵם וּמַרְחֵם, בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרָאוּשׁוֹנִים  
וְהָאֲחֵרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ  
בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמַּעֲוִיר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים,  
וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לֵךְ לְבַדְךָ אֲנַחְנוּ  
מוֹדִים. אֱלֹהֵינוּ מִלֵּא שִׁירָה כִּים, וְלִשְׁנוֹנָנוּ רִנָּה בְּהִמּוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמַרְחֵבֵי  
רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָח, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת  
כְּאַיִלוֹת, אֵין אֲנַחְנוּ מְסַפִּיקִים, לַהֲדוֹת לֵךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְלִבְרַךְ אֶת שְׁמֶךָ  
עַל אַחַת מֵאֵלֶּף אֵלֶּף אֲלֵפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ  
וְעִמָּנוּ. מִמַּצְרַיִם גָּאֵלְתָּנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בְּרָעַב זָנַתָּנוּ, וּבְשָׁבַע  
כָּל־כֶּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מָלְטָתָנוּ, וּמִחֲלָלִים רָעִים וְנִאֲמָנִים דָּלִיתָנוּ: עַד הֵנָּה  
עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ וְאֵל תִּשְׁשָׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח. עַל כֵּן אֲבָרִים שֹׁפְלִגְתָּ  
בָּנוּ, וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ  
וַיִּפְאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלִּפְנֵי, כִּי כָל פֶּה לֵךְ יוֹדֶה, וְכָל לִשׁוֹן  
לֵךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לֵךְ תִּכְרַע, וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל  
קָרֵב וְכָל־יֹתֵם יִזְמְרוּ לְשִׁמְךָ. בְּדִבְרֵי שְׁכָתוֹב, כָּל עֲצֻמוֹתֵי תֵּאמְרָנָה יְיָ מִי כָמוֹךָ. מִצִּיל עֲנִי  
מִחֲזַק מִמָּנוּ, וְעֲנִי וְאֲבִיוֹן מִגְּזֵלוֹ: מִי יִדְמָה לָךְ, וּמִי יִשְׁוֶה לָךְ וּמִי יַעֲרֶךְ לָךְ: הָאֵל הַגָּדוֹל  
הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן קִנְיָ שָׁמַיִם וָאָרֶץ: **גְּדִלְלֵךְ וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ וְנִבְרַךְ אֶת־שֵׁם  
קִדְשֶׁךָ. כְּאֹמֶר, לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יְיָ, וְכָל קֶרֶבֶת אֶת שֵׁם קִדְשִׁי:**

The soul of every living being shall bless your name, Lord our God; the spirit of all flesh shall ever glorify and exalt you our King. Throughout eternity you are God. Besides you we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but you - God of the first and of the last, God of all creatures, Master of all generations. He is one God, acclaimed with a multitude of praises, who guides his world with kindness and his creatures with mercy. The Lord neither slumbers nor sleeps; he rouses those who sleep and wakens those who slumber; he enables the speechless to speak and loosens the bonds of the captives; he supports those who are fallen and raises those who are bowed down. To you alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank you and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which you have bestowed on our

fathers and on us. you have liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. you has fed us in famine and sustained us with plenty. you have saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may you, Lord our God, never abandon us.

Therefore, the limbs which you have given us, the spirit and soul which you have breathed into our nostrils, and the tongue which you have placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To you, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere you, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like you? You save the weak from one that is stronger, the poor and needy from one who would rob him." Who may be likened to you? Who is equal to you? Who can be compared to you? Our great, mighty and revered God is the master of heaven and earth. Let us praise, acclaim and glorify you and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, my soul, and let my whole inner being bless his holy name."

**הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ. הַגָּבוֹר לְנִצָּחַ וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְלִיךְ  
הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:**

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, our sovereign, seated upon a high and lofty throne!

**שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ; וְכַתּוּב, רַנְּנוּ צְדִיקִים בְּיְי, לַיְשָׁרִים נְאֻה תְּהִלָּה.**

He who abides forever, exalted and holy is his name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise."

**בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. וּבִדְבָרֵי צְדִיקִים תִּתְבָּרֵךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבִקְרֹב  
קְדוּשִׁים תִּתְקַדֵּשׁ:**

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed; by the tongue of the pious you shall be exalted; in the midst of the holy you shall be sanctified.

**וּבִמְקוֹלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּכֵנוּ, בְּכָל דּוֹר וָדוֹר, שְׁכֵן  
חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְי אֱלֹהֵינוּ, וְאַלֵּהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר  
לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֶה וּלְקַלֵּם, עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ  
מְשִׁיחֶךָ:**

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless you ; even beyond the songs and praises of David the

son of Jesse, your anointed servant.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ: שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמִשְׁלָה, נִצָּח, גְּדֻלָּה וְגִבּוֹרָה, תְּהִלָּה וְתַפְאֶרֶת, קִדְּשָׁה וּמְלָכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to you, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וְחַסִּידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מְלִכְנוּ, כִּי לָךְ מִזֶּבֶחַ לְהוֹדוֹת וּלְשִׁמְךָ נָאָה לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

All your works praise you, Lord our God; your pious followers who perform your will, and all your people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate your name, our King. To you it is fitting to give thanks, and unto your name it is proper to sing praises, for you are God eternal.



## כּוֹס רְבִיעִי - KOS R'VEE-EE

[ The fourth cup of wine: After the following berakha we drink this final cup of the Seder. ]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

**Special optional fifth cup may be added at this point in memory of the six million z'l':**

LEST WE FORGET



SEDER RITUAL OF REMEMBRANCE



ALL RISE AND READ TOGETHER:

On this night of the Seder, we remember with reverence and love the six million of our people of the European Exile who perished at the hands of a tyrant more wicked than Pharoah who enslaved our forefathers in Egypt. Come, said he to his millions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of G-D in which man was created.

Now the remnants of our people who were left in the Ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants of the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives and in their death they were not divided and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction, the matyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

ברוך אתה יי אלהינו מלך העולם על הגפן ועל פרי הגפן.

*Baruch atah Adonai Eloheinu melech ha-olam, al hagefen v'al p'ri hagefen*

Praised are you, Adonai, our God, king of the universe, who creates the fruit of the vine.

[ Recited after drinking the final cup of the Seder. ]

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן. וְעַל תְּנוּבַת הַשָּׂדֶה,  
וְעַל אֶרֶץ הַמִּדְבָּה טוֹבָה וְרַחֲבָה, שְׂרָצִית וְהִנְחָלָתָ לְאַבוֹתֵינוּ, לֶאֱכֹל מִפְּרִיָּהּ  
וְלִשְׁבֹּעַ מִטוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל  
צִיּוֹן מְשֻׁכָּן בְּבוֹדָךְ, וְעַל מִזְבְּחֶךָ וְעַל הִיכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה  
בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׂבַּע מִטוֹבָהּ,  
וְנִבְרַכְךָ עָלֶיךָ בְּקֹדֶשׁ וּבְטָהֳרָה [בשבת וְרֵצָה וְהִחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. ]  
וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאָרֶץ  
וְעַל פְּרֵי הַגָּפֶן. בָּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפֶן:

*Baruch atah Adonai Eloheinu melech ha-olam, al hagefen v'al p'ri hagefen. V'al t'nuvat  
hasadeh, v'al eretz chemdah tovah ur'chavah, sheratzita v'hinchalta la-avoteinu,  
le-echol mipiryah v'lisboa mituvah. Rachem na, Adonai Eloheinu, al yisra-eil amecha,  
v'al y'rushalayim irecha, v'al tzion mishkan k'vodecha, v'al mizb'checha, v'al  
heicholecha. Uv'neih y'rushalayim ir hakodesh bimheirah v'yameinu, v'ha-aleinu  
l'tochah, v'sam'cheinu b'vinyanah, v'nochol mipiryah v'nisba mituvah, un'varechcha  
aleha bikdushah uv'tahorah. [ ur'tzeih v'hachalitzeinu b'yom hashabat hazeh. ]  
V'sam'cheinu b'yom chag hamatzot hazeh. Ki atah Adonai tov umeitiv lakol, v'nodeh  
l'cha al ha-aretz v'al p'ri hagafen. Baruch atah Adonai, al ha-aretz v'al p'ri hagafen.*

**Praised are you,** Adonai, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which you gave to our ancestors as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Adonai our God, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. [ On the Sabbath add: Favor us and strengthen us on this Sabbath day ] and grant us happiness on this Feast of Matzot; For you, Adonai are good and generous to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.

## XV. NIRTZAH / Hasal Seder - נִרְצָה

[After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded.]

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָּתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּן  
נִזְכָּה לַעֲשׂוֹתוֹ. יְדֵךְ שׁוֹכֵן מְעוֹנָה, קוֹמָם קָהֵל עֲדַת מִי מָנָה. בְּקָרוֹב נִהַל נִמְעִי  
בְּנָה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir  
oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov  
naheil nitei chanah, p'duyim l'tzion b'rinah.*

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder together, so may we one day celebrate it together in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

ALTHOUGH THE SEDER IS “OVER” - DON'T YOU STILL WISH TO SING SOME ZEMIROT ?

### זמירות!

כִּי לֹא נֶאֱחָה, כִּי לֹא יֶאֱחָה.

אֲדִיר בְּמִלּוּכָה, בְּחֹר בְּהִלְכָּה, גְּדוּדָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה.  
כִּי לֹא נֶאֱחָה, כִּי לֹא יֶאֱחָה.

דָּגוּל בְּמִלּוּכָה, הָדוּר בְּהִלְכָּה, וְתִיקּוּ יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה.  
כִּי לֹא נֶאֱחָה, כִּי לֹא יֶאֱחָה.

זַפְּאִי בְּמִלּוּכָה, חָסִין בְּהִלְכָּה, טַפְסָרָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה.

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

יַחֲיד בִּמְלוּכָה, כְּבִיר כְּהֻלָּה, לְמוֹדָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

מוֹשֵׁל בִּמְלוּכָה, נוֹרָא כְּהֻלָּה, סְבִיבֵיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

עָנּוּ בִּמְלוּכָה, פּוֹדֶה כְּהֻלָּה, צַדִּיקָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

קָדוֹשׁ בִּמְלוּכָה, רַחוּם כְּהֻלָּה, שְׂנֵאָנָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

תַּקִּיף בִּמְלוּכָה, תּוֹמֵךְ כְּהֻלָּה, תְּמִימָיו יֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.  
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

**Ki Lo Na'eh (Because it is fitting to God)**

**Refrain:**

**Lekha u-lekha, lekha ki lekha, lekha af lekha.**

**Lekha adonai ha-mamlakhah. Ki li na'eh, ki lo ya'eh.**

*Dagul bim-lukhah, hadur ka-halakhah, vaticav yomru lo.*

(Refrain)

*Zakai bim-lukhah, hasin ka-halakhah, tafsirav yomru lo. (Refrain)*

*Yahid bim-lukhah, kabir ka-halakhah, limudav yomru lo. (Refrain)*

*Mosheil bim-lukhah, nora ka-halakhah, sevivav yomru lo. (Refrain)*

*Anav bim-lukhah, podeh ka-halakhah, tzadikav yomru lo. (Refrain)*

*Kadosh bim lukhah, rahum ka-halakhah, shin-anav yomru lo. (Refrain)*

*Takif bim-lukhah, tomeikh ka-halakhah, temimav yomru lo. (Refrain)*

## אָדיר הוּא

אָדיר הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה,  
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה,  
בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא, חָסִיד הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוֹר הוּא, יָחִיד הוּא, כָּבִיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא, נוֹרָא הוּא, סָגִיב  
הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קָדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

. *Adir Hu* (God is Mighty)

*Adir hu, Adir hu*

**Refrain:**

*Yivneh vetio be-karov,*

*Bim-hei-rah, bim-hei-rah, be-ya-meinu be-karov*

*Eil be-nei, Eil be-nei, be-nei veti-kha be-karov.*

*Bahur hu, gadol hu, dagul hu,*

*(Refrain)*

*Hadur hu, vatic hu, zakai hu, Hasid hu,*

*(Refrain)*

*Tahor hu, yahid hu, abir hu, lamud hu, melekh hu, ora hu, sagiv hu, ee-zuz hu,*

*Podeh hu, tzadik hu,*

*(Refrain)*

*Kadosh hu, Rahum hu, shaddai hu, takif hu, (Refrain)*

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.  
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאֶרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,  
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה,  
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאֶרֶץ.

עֲשֶׂה מִי יוֹדֵעַ? עֲשֶׂה אֲנִי יוֹדֵעַ: עֲשֶׂה דְּבָרָא, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַע יָמֵי שְׁבִתָּא, שֵׁשׁ סְדֵרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשֶׂה דְּבָרָא, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַע יָמֵי שְׁבִתָּא, שֵׁשׁ סְדֵרֵי 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 שְׁבִטֵּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשֶׂה דְּבָרָא, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַע יָמֵי שְׁבִתָּא, שֵׁשׁ סְדֵרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מִדֵּיָא, שְׁנַיִם עָשָׂר שְׁבִטֵּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשֶׂה דְּבָרָא, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַע יָמֵי שְׁבִתָּא, שֵׁשׁ סְדֵרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

17. *Echad Mi Yodeia* (Who Knows One?) –  
Hebrew

*Echad mi yodeia - Echad ani yodeia -  
Echad eloheinu she-bashamayim u-va'aretz.  
Shnayim mi yodeia - Shnayim ani yodeia -  
Shnei luchot ha-brit ....  
Shloshah ..... avot  
Arba .... imahot*

*chamishah ... chumshei torah  
shishah .... sidrei mishnah  
shiv'ah .... yemei shabata  
shmonah .... yemei milah  
tish'ah .... yarchei leidah  
asarah ... dibraya  
achat asar .... kochvaya  
shneim asar .... shivtaya  
shloshah asar .... midaya*

**חַד גְּדִיָּא, חַד גְּדִיָּא**

**דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא כִּלְבָּא, וְנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא חוּטְרָא, וְהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא מִיָּא, וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא תוֹרָא, וְשִׁתָּא לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא מִלֶּאדָּ הַמּוֹת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.**

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאָךְ הַמּוֹת, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא  
לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשַׁרְף לְחוּטָרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנָרָא,  
[ We conclude and sing together. ]  
דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתֵירֵי זִיזִי, חַד גַּדְיָא, חַד גַּדְיָא.

*Had gadya, had gadya*

*Dizvan abba bitrei zuzei,  
Had gadya, had gadya.*

*Ve-ata shunra ve-achal le-gadya  
Dizvan abba bitrei zuzei,  
Had gadya, had gadya.*

*Ve-ata kalba ve-nashach le-shunra  
De-achal le-gadya  
Dizvan abba bitrei zuzei,  
Had gadya, had gadya.*

*Ve-ata chutra ve-hikah le-chalba  
De-nashach le-shunra  
De-achal le-gadya  
Dizvan abba bitrei zuzei,  
Had gadya, had gadya.*

*Ve-ata nura ve-saraf le-chutra  
De-hikah le-chalba  
De-nashach le-shunra  
De-achal le-gadya  
Dizvan abba bitrei zuzei,  
Had gadya, had gadya.*

*Ve-ata maya ve-chaba le-nura  
De-saraf le-chutra  
De-hikah le-chalba  
De-nashach le-shunra  
De-achal le-gadya  
Dizvan abba bitrei zuzei,  
Had gadya, had gadya.*

*Ve-ata tora ve-shata le-maya  
De-chaba le-nura  
De-saraf le-chutra*

*De-hikah le-chalba*

*De-nashach le-shunra*

*De-achal le-gadya*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

*Ve-ata shochet ve-shachat le-tora*

*De-shata le-maya*

*De-saraf le-chutra*

*De-hikah le-chalba*

*De-nashach le-shunra*

*De-achal le-gadya*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

*Ve-ata mal'ach ha-mavet, ve-shachat le-shochet*

*De-shachat le-tora*

*De-shata le-maya*

*De-chaba le-nura*

*De-saraf le-chutra*

*De-hikah le-chalba*

*De-nashach le-shunra*

*De-achal le-gadya*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

*Ve-ata ha-kadosh baruch hu*

*Ve-shachat le-mal'ach ha-mavet*

*De-shachat le-shochet*

*De-shachat le-tora*

*De-shata le-maya*

*De-chaba le-nura*

*De-saraf le-chutra*

*De-hikah le-chalba*

*De-nashach le-shunra*

*De-achal le-gadya*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

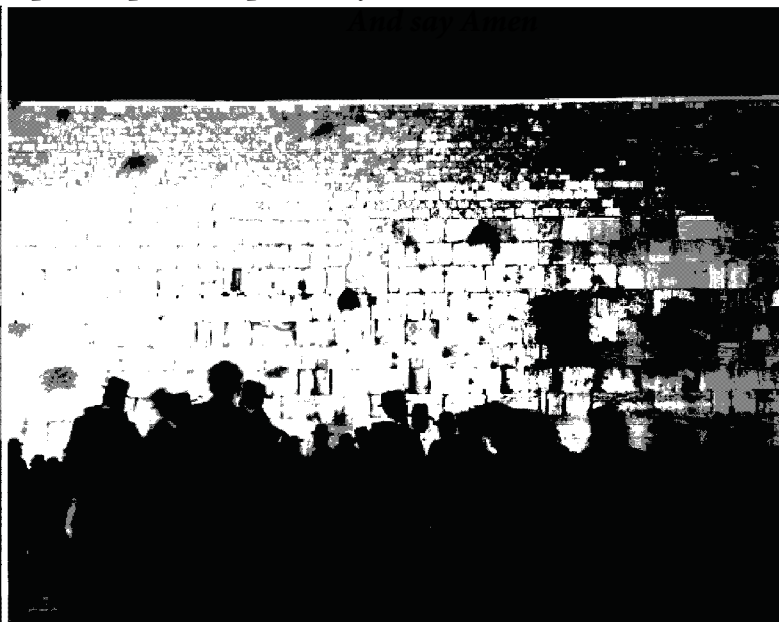
# לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

*L'Shana HaBa'ah Ba'Y'rushalayim*

**Next Year in Jerusalem!**

***Oseh shalom bimromav Hu ya'aseh shalom aleynu Ve'al kol yisrael,  
Ve'al kol yosh'vei teiveil, Ve'imru; Amen***

***May He who makes peace in His high places  
make peace upon us, upon all of Israel and all who dwell on earth; - Amen!***



## **Don't Sit on the Afikomen**

*(Sung to the tune of "Glory, Glory, Halleluyah")*

My Dad at every Seder breaks a  
Matza piece in two And hides  
the Afikomen half-A game for me  
and you Find it, hold it ransom  
for the Seder isn't through  
'till the Afikomen's gone.

### **Chorus:**

***Don't sit on the Afikomen.  
Don't sit on the Afikomen.  
Don't sit on the Afikomen.  
Or the Meal will last all night***

One year Daddy hid it 'neath a  
pillow on a chair

But just as I raced over, my Aunt  
Sophie sat down there  
She threw herself upon it-Awful  
crunching filled the air  
And crumbs flew all around

### **(Chorus)**

There were matza crumbs all  
over-Oh, it was a messy sight  
We swept up all the pieces  
though it took us half the night  
So, if you want your seder  
ending sooner than dawn's light,  
Don't sit on the Afiko-o-men

### **(Chorus)**

הרב מלך שמחה פרלמן • Rabbi Richard E. Perlman

Vice President, the American Board of Rabbis

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