



# 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!





## 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. ]

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, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַנִּיעָנוּ 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.





**Seder! Order!**

KADESH URHATZ

קִדְשׁ וּרְחִיץ.

KARPAS YAHATZ

כַּרְפָּס יַחֵץ.

MAGID RAHTZA

מַגִּיד רַחֲצָה.

MOTZEE MATZAH

מוֹצֵיא מַצָּה.

MAROR KOREKH

מָרֹר כּוֹרֵךְ.

SHULHAN OREKH

שְׁלֵחַן עוֹרֵךְ.

TZAFUN BAREKH

צָפוֹן בְּרֵךְ.

HALLEL NIRTZAH

הַלֵּל נִרְצָה.

**I. KADDESH / Kiddush - קִדְשׁ**



[ The following Seder is for a week-night - Hebrew or English. On Shabbat we add the shaded portions or words. ]

וְיִהְיֶה עֶרֶב וְיִהְיֶה בֹקֶר יוֹם הַשַּׁשִּׁי, וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וְיִכְלֹ  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וְיִשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,  
מְכַל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וְיִבְרַךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וְיִקְדֹּשׁ אֹתוֹ, כִּי בּו  
שְׁבֹת מְכַל-מְלֹאכְתּוֹ, 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.” ]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי 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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [ שְׁבֻתוֹת לְמִנוּחָהּ וְ] מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם [ הַשְּׁבֻת

הַזֶּה וְאֶת - יוֹם ] חַג הַמִּצְוֹת הַזֶּה. זִמַּן חֵירוּתֵנוּ, [ בְּאַהֲבָה, ] מִקְרָא קֹדֶשׁ, וְזָכַר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרָתְךָ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. [ וְשְׁבֻת ] וּמוֹעֲדֵי קֹדֶשׁךָ [ בְּאַהֲבָה וּבְרָצוֹן ] בְּשִׂמְחָהּ וּבְשִׂשׁוֹן הַנְּחֻלָּתֵנוּ: בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ [ הַשְּׁבֻת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

*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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשֵׁי שַׁבָּת לְקִדְשֵׁי יוֹם טוֹב הַבְּדִלְתָּ. וְאֶת-יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בָּרוּךְ אַתָּה יי, 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה:

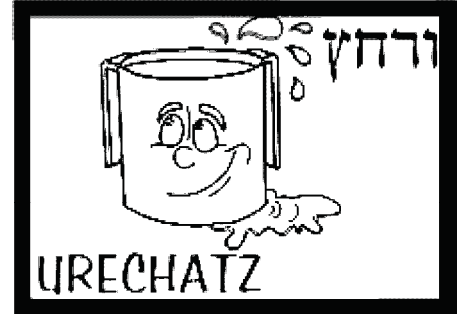
Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

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 - װרװװ

[ 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 - כַּרְפָּס



[ 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 פְּרֵי 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 עֲנִיא

[ 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. ]



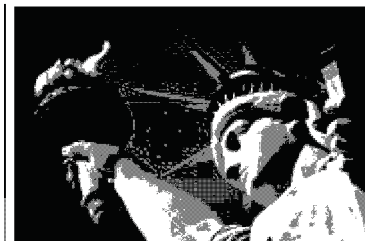
#### Emphasizing the Symbols of Passover.

[ 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 עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא בְּאֶרֶץ  
דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וַיְכוּל, כָּל דְּעָרִיד יִיתִי  
וַיִּפְסַח. הַשָּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאֶרֶץ  
דְּיִשְׂרָאֵל. הַשָּׁתָּא עַבְדֵּי, 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 נשתנה



### “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 נשתנה הלילה הזה מכל הלילות?

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

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

1. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה:

*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. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ 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 הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ 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 הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ 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 - עֲבָדִים הָיִינוּ -

### Storytelling: “We were slaves”

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

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה  
וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיאָהּ הַקְדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ לְפָרַעַה  
בְּמִצְרַיִם. וְאִפִּילוּ כְּלָנוּ חֲכָמִים, כְּלָנוּ נְבוֹנִים, כְּלָנוּ זְקֵנִים, כְּלָנוּ יוֹדְעִים  
אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר  
בִּיצִיאַת מִצְרַיִם, הֲרֵי זֶה מְשַׁבַּח:

*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'keinim, 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 בְּבֵנֵי בְּרַק, 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.*







simple, and one does not know how to ask.

1. חָכָם מַה הוּא אוֹמֵר? מָה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אִמְרֵ-לוֹ בְּהִלְכוֹת הַפֶּסַח: אֵינ מִפְטִירִין אַחַר הַפֶּסַח אִפְּיָקוֹמָן:

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? מָה הָעֵבֶדָה הַזֹּאת לָכֶם? לָכֶם וּלֹא לּוֹ. וּלְפִי שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכְּלָל, כָּפַר בְּעֶקֶר. וְאֵף אֶתָּה הִקְהֵה אֶת-שִׁנּוּי, וְאִמְרֵ-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם, לִי וּלֹא-לוֹ. אֱלוֹ הָיָה שָׁם, לֹא הָיָה נִגָּאֵל:

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 אֱלֹיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי 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."



## In The Beginning - מִתְחִלָּה

[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 עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעָשׂוּ קָרְבָּנוּ הַמְּקוֹם לְעֲבוּדָתוֹ.  
שֵׁנַיִמָּר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל, בְּעֶבֶר הַנְּהַר  
יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי אַבְרָהָם וְאָבִי נַחֲוֹר. וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:  
וַאֲקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֶבֶר הַנְּהַר, וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן.  
וְאַרְבֵּה אֶת-זְרַעוֹ, וְאֶתֵּן לוֹ אֶת-יִצְחָק: וְאֶתֵּן לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו. וְאֶתֵּן  
לְעֵשָׂו אֶת-הַר 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, Terah 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."

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב  
אֶת-הַקֵּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֵׁנַיִמָּר:  
וַיֹּאמֶר לְאַבְרָם יָדַע תִּדַע, כִּי-גֵר יִהְיֶה זְרַעְךָ, בְּאֶרֶץ לֹא לָהֶם, וְעֲבָדוּם וְעָנּוּ  
אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אָנֹכִי. 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 בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.  
אֵלֹא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ 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 אֲבִד 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 לַיַּעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹהִים  
עַל הַזְּכָרִים, וְלָבֵן בִּקֵּשׁ לַעֲקֹר אֶת־הַכֹּל, שֶׁנֶּאֱמַר:

*Tzei ul'mad, mah bikeish lavan ha-arami la-asot l'ya-akov avinu. She-paroh lo gazar ela al haz'charim, v'lavan 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 אָבִד אָבִי, וַיֵּרֵד מִצְרַיִמָּה, וַיֵּגֵר שָׁם בְּמִתֵּי מֵעֵט. וַיְהִי שָׁם  
לְגֹי גְדוֹל, עֲצוּם וָרֵב: (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)

וַיֵּרֵד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבָר.

*Vayeired mitzraymah. Anus al pi hadibur.*

He went down to Egypt, compelled by divine decree.

וַיֵּגֵר שָׁם. מִלְמִד שְׁלֹא יָרַד יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם, אֶלָּא לְגוֹר שָׁם,  
שֶׁנֶּאֱמַר: וַיֵּאמְרוּ אֶל־פְּרַעֲהוּ, לְגוֹר בְּאֶרֶץ בְּאֲנֹנוּ, כִּי אֵין מְרַעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ,

כִּי כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ-נָא עַבְדֶּיךָ בְּאֶרֶץ 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-arets 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.' "

בְּמִתֵּי מִעֲטָה. כָּמָה שְׁנַאֲמַר: בְּשִׁבְעִים נַפְשׁ, יָרְדוּ אֲבוֹתֶיךָ מִצְרַיְמָה. וְעַתָּה, שְׂמַד יִי 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. מְלֻמָּד שֶׁהָיוּ יִשְׂרָאֵל מְצֻיָּנִים 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 וַיִּשְׂרְצוּ, וַיִּרְבוּ וַיַּעֲצֻמוּ, בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם:

*Gadol atzum. K'mah shene-emar: uv'nei yisra-eil, paru vayishr'tzu, vayirbu vava - atzmu, bimod m'od, vatimalei ha-arezt 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 כְּצֻמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי, וַתִּגְדְּלִי, וַתִּבְאֵי בַעֲדֵי עַדְיִים: שְׂדֵים נִכְנֹו, וּשְׂעָרָךָ צִמְחָה, וְאֶת עֵרֶם וְעָרְיָה:

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 אֶתְנוּ הַמִּצְרִים וַיַּעֲבֹדוּנוּ. 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 אֶתְנוּ הַמִּצְרִים. כָּמָה שֶׁנֶּאֱמַר: הִבָּה 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-aretz.*

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."

**וַיַּעֲבֹדוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׂימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלוֹתָם: וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה, אֶת-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 storecities for Pharaoh."

**וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ 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־עֲנִיֵּנוּ,  
וְאֶת־עֲמָלֵנוּ, וְאֶת לַחֲצֵינוּ:

*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, כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים  
הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ 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. כְּמָה שֶׁנֶּאֱמַר: 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־עֲנִיֵּינוּ: זֹו פְרִישוֹת דֶּרֶךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי  
יִשְׂרָאֵל. וַיַּדַּע אֱלֹהִים:

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

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



וְאֶת־עַמֵּי־לָנוּ. אֵלֹוּ הַבָּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל־הַבֶּן הַיְלֹוֹד הַיְאָרָה תִשְׁלִיכֶהוּ,  
וְכָל־הַבֵּת תַּחֲיִיו:

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 לַחֲצֵינוּ. זֶה הַדְּחַק. כָּמָה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי אֶת־הַלְחָץ, אֲשֶׁר מִצְרַיִם  
לַחֲצִים 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."

וַיּוֹצֵאֲנוּ יְיָ מִמִּצְרַיִם, בְּיַד זְזָקָה, וּבְזְרֹעַ נְטוּיָה, וּבְמֶרָא גָדוֹל  
וּבְאֹתוֹת וּבְמוֹפְתִים:

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

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

וַיּוֹצֵאֲנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי שָׂרָף. וְלֹא עַל־יְדֵי  
שְׁלִיחַ. אֲלֵא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם  
בְּלִילָה הַזֶּה, וְהִפִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי  
מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אָנִי יְיָ:

Vayotzi-einu Adonai mimitzrayim. Lo al ydei malach, v'lo al ydei saraf. V'lo al ydei 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 seraph, 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 בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ. וְהִכִּיתִי כָּל בְּכוֹר  
בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי וְלֹא  
הַשְּׁלִיחַ. 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 seraph; "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)

בְּיַד זֹרְזָקָה. זֶה הַדֵּבֶר. כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד־יְיָ הוֹיָה, בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה,  
בְּסוּסִים בְּחֻמְרִים בְּגַמְלִים, בְּבָקָר וּבְצֹאן, 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."

וּבְזֵרַע נְטוּיָה. זֶה הַחֶרֶב. כָּמָה שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה  
עַל־יְרוּשָׁלָּיִם:

*Uvizroa n'tuyah. Zo ha-cherav. 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."

וּבְמִוְרָא זָדוּל, זֶה גְלוּי שְׂכִינָה. כָּמָה שֶׁנֶּאֱמַר: אוֹ הִנֵּסָה אֱלֹהִים, לָבוֹא  
לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסַּת בְּאוֹתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה

וּבְזָרְעַ נְטוּיָהּ, וּבְמוֹרָאִים גְּדֹלִים. כָּל אֲשֶׁר-עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם,  
לְעֵינֶיךָ:

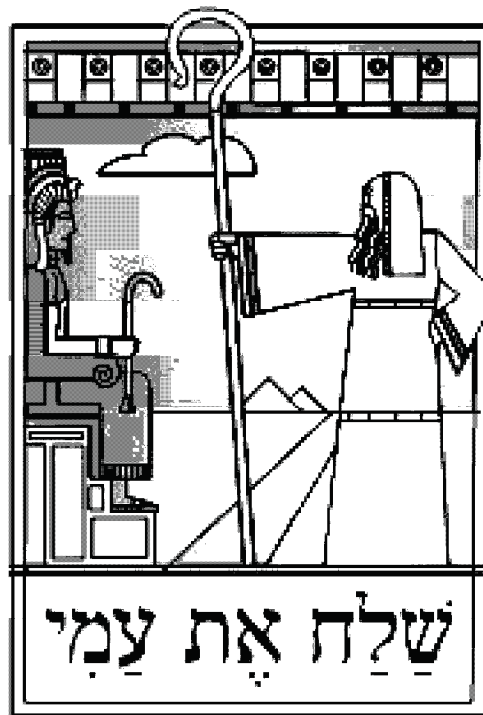
Uv'mora gadol. Zeh giluy sh'chinah. K'mah shene-emar: o hanisah Elohim, lavo lakachat lo goy mikerev goy, b'masot b'otot uv'mof'tim uv'milchamah, uv'yad chazakah uvizroa n'tuyah, uv'moraim g'dolim. K'chol asher asah lachem Adonai eloheichem b'mitzrayim, l'einecha.

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?"

וּבְאֹתוֹת. זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ. אֲשֶׁר  
תַּעֲשֶׂה בּוֹ אֶת-הָאוֹתוֹת: וּבְמוֹפְתִים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר: וְנִתְּתִי מוֹפְתִים,  
בְּשָׁמַיִם וּבָאָרֶץ

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

אֱלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ 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. וְאֵשׁ. וְתִמְרוֹת עֶשֶׂן:" (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. וְאֵשׁ. וְתִמְרוֹת עֶשֶׂן:

*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. בְּיַד חֲזָקָה שְׁתַּיִם. וּבְזֵרַע נְטוּיָה שְׁתַּיִם. וּבְמוֹרָא גָדוֹל  
שְׁתַּיִם. וּבְאוֹתוֹת שְׁתַּיִם. וּבְמִפְתֵּי 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. ]

אֱלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם,  
וְאֵלֵהֶם:

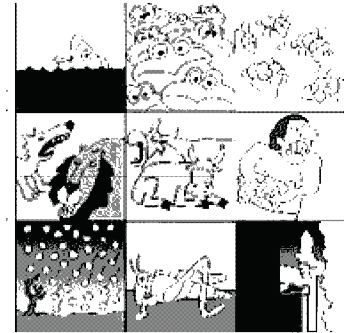
*Eilu eser makot sheheivi hakadosh Baruch hu al hamitzrim b'mitzrayim, v'eilu hein:*

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

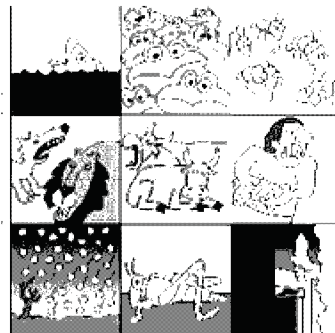
*[Since our "cup of salvation" or "joy" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.]*

דָּם. צְפַרְדֵּעַ. כְּנִים. עָרוֹב. דֶּבַר. שְׁחִין. בָּרָד. אֲרָבָה.  
חֲשֵׁךְ. 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 בְּאֲח"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 התרשמים אל-פרעה, אצבע אלהים הוא. ועל הים מה הוא אומר? וירא ישראל את-היד הגדלה, אשר עשה יי במצרים, וייראו העם את-יי. 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 שתים. וצרה שלש. משלחת 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 שתים. 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 "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--Dayenu

אלו עשה בהם שפטים,  
ולא עשה באלהיהם,  
דַּיְנוּ:

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

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--Dayenu

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--Dayenu

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



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

אלו קרע לנו את־הים,  
ולא העבירנו בתוכו בַּהַרְבָּה,  
דַּיֵּנוּ:

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

אלו העבירנו בתוכו בַּהַרְבָּה,  
ולא שקע צַרְיָנוּ בתוכו,  
דַּיֵּנוּ:

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

אלו שקע צַרְיָנוּ בתוכו,  
ולא ספק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,  
דַּיֵּנוּ:

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 ספק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,  
ולא האכילנו אֶת־הַמָּן,  
דַּיֵּנוּ:

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

אלו האכילנו אֶת־הַמָּן,  
ולא נתן לנו אֶת־הַשֶּׁבֶת,  
דַּיֵּנוּ:

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

אלו נתן לנו אֶת־הַשֶּׁבֶת,  
ולא קָרַבְנוּ לְפָנֵי הַר סִינַי,  
דַּיֵּנוּ:

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

אלו קָרַבְנוּ לְפָנֵי הַר סִינַי,  
ולא נתן לנו אֶת־הַתּוֹרָה,  
דַּיֵּנוּ:

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

אלו נתן לנו אֶת־הַתּוֹרָה,  
ולא הכניסנו לְאָרֶץ יִשְׂרָאֵל,  
דַּיֵּנוּ:

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. ]

אלו הוצי הוצי אנו  
הוצי אנו ממצרים (2)  
דיינו:

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

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

אלו נתן נתן לנו  
נתן לנו את השבת  
דיינו:

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

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

אלו נתן  
נתן לנו את התורה  
דיינו:

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

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

## 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 אֵלוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלוּ הֵן: פֶּסַח. מַצָּה וּמָרֹר:

Rabban Gamli-eil 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, בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זֶבַח פֶּסַח הוּא לַיְי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ 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 שְׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל  
שׁוּם שְׁלֹא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ  
לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא,  
וּגְאֻלָּם, שְׁנֵאֵמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת  
מַצּוֹת, 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 habatzeik, 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 of 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 made no provisions for themselves.”

[The plate of Matzah is lowered.]

מָרוֹר



מרור

[ The Maror is raised. ]

מָרוֹר זֶה שְׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁמִרְרוּ הַמִּצְרִים אֶת־חַיֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאֵמַר: וַיִּמְרְרוּ אֶת־חַיֵיהֶם בְּעַבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים, וּבְכָל־עַבְדָּה בַשָּׂדֶה: אֵת כָּל־עַבְדָּתָם, אֲשֶׁר עָבְדוּ בָהֶם בַּפֶּרֶךְ.

**Maror** zeh she-anu och'lim, al shum mah? al shum shemeir'ru hamitzrim et chaye avoteinu b'mitzrayim, shene-emar. Vay'mararu et chayei hem 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 embitter 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, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנֵאֵמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבְדוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֵלָּא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֵאֵמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לְתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

*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, 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. ]

לְפִיכֶךָ אֲנַחְנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ,  
לְעֵלֶה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֵּינוּ. הוֹצִיאָנוּ  
מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֶבֶל לְיוֹם טוֹב, וּמֵאֶפֶלָה לְאוֹר גְּדוֹל,  
וּמִשְׁעָבוֹד לְגִאֲלָה. 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. מְהַלֵּל שֵׁם יְיָ. רָם עַל־כָּל־גּוֹיִם יְיָ. עַל הַשָּׁמַיִם כְּבוֹדוֹ:  
מִי כִּי אֱלֹהֵינוּ. הַמִּגְבִּיהִי לְשָׁבֶת: הַמְשַׁפִּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימֵי  
מַעַפְרֵי דָל. מַאֲשֵׁפֶת יָרִים אֶבְיוֹן: לְהוֹשִׁיבֵי עַם־נְדִיבִים. עַם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי  
עֶקְרֶת הַבַּיִת אִם הַבָּנִים שְׂמַחָה. 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 yough 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, בַּיַּת יַעֲקֹב מֵעַם לְעֹז:  
הִיְתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:  
הֵיִם רָאָה וַיִּנָּם, הִירְדֵן יָסַב לְאַחֹר:

הַהַרִּים רָקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבְּנֵי־צֹאן:  
מֵהַלֵּךְ הָיָם בִּי תָנוּם. הַיַּרְדֵּן תִּסַּב לְאַחֲזֹר:  
הַהַרִּים תִּרְקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבְּנֵי־צֹאן:  
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:  
הַהַפְּכֵי הַצֹּר אֲגַם־מַיִם. חֲלַמִּישׁ לְמַעַיְנו־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 fort,  
    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.**



הַנְּנִי מְקִיִּים מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:  
וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת  
תְּמִימַת תְּהֵינָה. עַד מַמַּחֲרַת 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 יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת  
הָעֹמֶר.

**P**raised 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 melekh HaOlam asher kidshanu b'mitzvotav v'tzivanu al sefirat ha'omer*

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

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

**12. KOS SHEINEE - כּוֹס שֵׁינִי**

**Second Cup of Wine**



*[ Ashkenazim drink the wine with a blessing.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם,  
וְהַגִּיעָנוּ לְלֵילָה הַזֶּה, לְאֶכֶל-בּוֹ מִצֵּה וּמְרוֹר. כֵּן, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
יְגִיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם. שְׂמַחִים בְּבִנְיַן  
עִירָךְ, וְשֹׁשִׁים בְּעִבּוּדְתֶךָ, וְנֹאכֵל שָׁם מִן הַזֹּבְחִים וּמִן הַפְּסָחִים [ בְּמוֹצָאֵי שַׁבַּת  
אוֹמְרִים מִן הַפְּסָחִים וּמִן הַזֹּבְחִים ], אֲשֶׁר יְגִיעַ דָּמָם, עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן,  
וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ, וְעַל פְּדוּת נַפְשָׁנוּ: בָּרוּךְ אַתָּה יי, גָּאֵל 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 פְּרֵי 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 - רְחִיצָה

### 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.

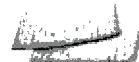


בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

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 מִצָּה



[ 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. ]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיאַ 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 sustenance 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. ]

בְּרוּךְ 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

בְּרוּךְ 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. ]

זְכוֹר לְמִקְדָּשׁ כְּהֵיְלֵל: בֵּין עֲשָׂה הַלֵּל בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה  
כּוֹרֵךְ פֶּסַח מַצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת  
וּמְרוֹרִים יֹאכְלֵהוּ:

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochail 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 -

שְׁלֵחַן עוֹרֵךְ



[ 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!!!!**

## 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 - בָּרַךְ

[ Fill the cup before the Birkat HaMazone / grace. The following is 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 הֵינּוּ  
בְּחִלּוּמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אִזּוּ  
יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ  
לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ

בְּאִפְיָקִים בְּנִיב: הַזְרַעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחַד יִלְחַד וּבְכַה נִשְׂא מְשֻׁךְ  
הַזְרַע בֹּא יְבֹא בְרִנָּה נִשְׂא אֶלְמָתָיו:

*Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keh<sub>o</sub>lmim. 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 alumatah.*

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. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

**הַמְזֻמָּן: רַבּוֹתַי נְבָרְךָ**

Leader: *Rabotai n'varekh.*

Friends, let us say grace.

**הַמְסוּבִין: יְהִי שֵׁם יְיָ מְבָרְךָ 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.

**הַמְזֻמָּן: יְהִי שֵׁם יְיָ מְבָרְךָ 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.

**הַמְזֻמָּן: בְּרִשּׁוֹת מְרַנֵּן וּרְבִנֵּן וְרַבּוֹתַי, נְבָרְךָ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלֹו.**

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: בְּרִוְךָ ( אֱלֹהֵינוּ ) שְׂאֲכַלְנוּ מִשְּׁלֹו וּבְטוּבוֹ 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 ) שֶׁאֵכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ.**

Leader: (repeats) *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo h̄ayeenu.*  
( included when there is a minayn present )  
Blessed be (our God) whose food we have eaten and through whose goodness we live.

**הַמְסוּבִין: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:**

Everyone: *Barukh hu uvarukh sh'mo.*  
Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מְזוּזָן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן  
וּמְפָרֵס לְכָל וּמְטִיב לְכָל, וּמְכִיז מְזוּזָן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ,  
הַזֶּן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melek haolam, hazal et haolam kulo b'tuvo b'hein b'hesed  
uv'rah̄amim, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo  
hasar lanu, v'al yeasar 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 לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֻבָה, וְעַל  
שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ  
שֶׁחֶתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן  
וְחֶסֶד שֶׁחֻנְנְתָנוּ, וְעַל אֲכִילַת מְזוּזָן שֶׁאַתָּה זֶן וּמְפָרֵס אוֹתָנוּ 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 hukkekha 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, יִתְבָּרַךְ שְׁמֶךָ בְּכֹפֵי כָּל  
חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב, וְאִכְלָתָּ וְשִׂבַּעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ  
הַטֵּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמְּזוֹן:

*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-arets ha-tovah asher natan lakh. Barukh atah Adonai, al ha-arets 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 וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ  
עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְנֵנוּ, פְּרַנְסֵנוּ, וְכַלְפַּלְנוּ, וְהַרְוִיחֵנוּ, וְהַרְוֵחַ לָנוּ יְיָ  
אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ, וְנָא, אֵל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לַיְדֵי מַתְנַת  
בָּשָׂר וָדָם, וְלֹא לַיְדֵי הַלְּוָאֲתָם. כִּי אִם לַיְדֵיךָ הַמְּלֵאָה, הַפְּתוּחָה, הַקְּדוּשָׁה  
וְהַרְחֲבָהּ, שְׂלֵא נִבּוֹשׁ 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 יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁבֶת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָךְ וּבְרְצוֹנָךְ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ, שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנְחָמַת צִיּוֹן עִירָךְ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל 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 hanahu 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 וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֵּר וְזָכְרוּנָנוּ וּפְקֻדוֹנָנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זָכְרוּנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּם וְחַנּוּן, 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'heseid ul'rahimim, 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'rahimim, hus v'ha-neinu, v'raheim aleinu v'hoshi-einu ki ei-lekha eineinu, ki eil melekh hanun vrahum 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.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמָיו  
יְרוּשָׁלַיִם. אָמֵן

*U-v'nei Y'rushalayim ir ha-kodesh bi-m'herah v'yameinu. Barukh atah Adonai, boneh v'rah'amav 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, מַלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ,  
גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב,  
וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא  
גֹּמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִרְוַח הַצֶּלֶה  
וְהַצֶּלָּה בְּרַכָּה וַיְשׁוּעָה, נְחֻמָּה, פְּרִנְסָה וְכִלְכָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל  
טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסֵרְנוּ:

*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-melek 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'rah'amim, u-l'revah, ha-tzalah v'hatzlahah, b'rakhah vishu-ah, neh'amah parnasah v'khalkalah, v'rah'amim v'hayim 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.

הֲרַחֲמָן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

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

May the Merciful One reign over us forever and ever.

הַרְחַמֵּן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.

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

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

הַרְחַמֵּן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר  
בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

*Ha-rahaman, 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.

הַרְחַמֵּן, הוּא יִפְרֶנְסֵנוּ בְּכָבוֹד.

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

May the Merciful One grant us an honorable livelihood.

הַרְחַמֵּן, הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרְצֵנוּ.

*Ha-rahaman, 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.

הַרְחַמֵּן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו.

*Ha-rahaman, 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.

הַרְחַמֵּן, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא זְכוּר לְטוֹב, וְיַבְשֵׁר לָנוּ בְּשׂוֹרוֹת  
טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

*Ha-rahaman, 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 מוֹרֵי בַעַל הַבַּיִת הַזֶּה, וְאֵת אִמִּי מוֹרָתִי בַעֲלַת 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'imee) (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 בַעֲלַת 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 זְרַעָם וְאֵת כָּל אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֵת כָּל אֲשֶׁר  
לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בְּכֹל, מִכָּל, כֹּל. כֵּן יְבָרֵךְ  
אוֹתָנוּ כְּלָנוּ יַחַד. בְּבִרְכָה 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 יְלַמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת  
יְיָ וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׁכָּל 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'sekhel 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 הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. ]

[ *On Shabbat add:)* *Ha-rahaman, hu yanhilenu yom she-kulo Shabbat u-m'nuhah, l'hayei ha-olamim.* ]

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

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

*Ha-rahaman, hu yanhilenu yom she-kulo tov.*

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

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

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

May the Merciful One bless the State of Israel.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת.

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

May the Merciful One bless this country.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת צֹה"ל וַיִּשְׁמֹר עֲלֵהֶם.

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

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

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיָּמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

*Ha-rahaman, hu y'zakenu limot ha-mashi-ah u-l'hayei 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 להם: 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 yivta 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 - כּוֹס שְׁלִישִׁית 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.]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי 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.



## KOS SHEL ELIYAHU - כּוֹס אֵילִיָּהוּ



[ 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 men 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 men. 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 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. Amen.



## Pour Out Your Wrath - שִׁפּוֹךְ חֲמַתְךָ



[ 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-נְוֶהוּ הַשָּׁמוֹ: שִׁפּוֹךְ-עֲלֵיהֶם זַעֲמֹךָ, וְחֲרוֹן אַפְּךָ יִשְׁיֵגם:  
תִּרְדֹּף בְּאַף וְתִשְׁמַדֵּם, 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 of peace spread over your chosen ones and to 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

לא לָנוּ יי לא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם,  
אֵיחָ נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשִׁמִּים כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף וְזָהָב,  
מַעֲשֵׂה יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא  
יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְיחוּן. יָדֵיהֶם וְלֹא יִמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ  
בְּגִרוֹנָם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם: **יִשְׂרָאֵל בְּטַח בְּי, עֲזָרָם  
וּמִגְנָם הוּא. בֵּית אַהֲרֹן בְּטַחוּ בְּי, עֲזָרָם וּמִגְנָם הוּא. יִרְאֵי יי בְּטַחוּ בְּי, 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. Atzabehem 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 oseihem, 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 יְרֵאֵי יְיָ,  
הַקְּמָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ,  
עֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הַמֵּתִים  
יְהַלְלוּ יְהוָה, וְלֹא כָל יְרֵדֵי דוּמָה. וְאַנְחָנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

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 וּבִימֵי אֶקְרָא: אֶפְפוּנֵי  
חֲבֵלֵי מָוֶת, וּמִצָּרֵי שְׂאוּל מִצָּאוּנֵי צָרָה וַיִּגּוֹן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא, אָנָּה יְיָ  
מִלְטָה נַפְשִׁי. חָנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם. שִׁמְרֵ פִתְאִים יְיָ דַלּוֹתַי וְלִי  
יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ גָמַל עָלַיִכִּי. כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת  
עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת הַחַיִּים. הָאֲמַנְתִּי כִּי  
אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֶמְרֵתִי 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 יְשׁוּעוֹת אֲשָׂא, וּבְשֵׁם יְיָ אֶקְרָא. נְדָרַי לַיהוָה  
אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמּוֹתֵה לְחַסִּידָיו. אָנָּה יְיָ כִּי אֲנִי עַבְדְּךָ  
אֲנִי עַבְדְּךָ, בֶּן אִמְתְּךָ פִּתְחַת לְמוֹסְרֵי. לֵךְ אֲזַבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא.  
נְדָרַי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בְּחַצְרוֹת בַּיִת יְיָ בְּתוֹכֵכִי 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, שִׁבְחֻהוּ כָּל הָאֻמִּים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאֵמֶת יְיָ  
לְעוֹלָם הִלְלוּיָהּ:

*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 חַסְדּוֹ:  
יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:  
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:  
יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

*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 בַמַּרְחֵב יְהוָה. יְיָ לִי לֹא אֵירָא, מִה יַעֲשֶׂה לִּי אֲדָם. יְיָ לִי  
בְעֻזְרִי, וְאֲנִי אֵרְאֶה בְּשִׁנְאָי. טוֹב לַחֲסוֹת בַּיְיָ, מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בַּיְיָ  
מִבְּטַח בַּנְּדִיבִים. כָּל גּוֹיִם סִבְּבוּנֵי בָשָׂם יְיָ כִּי אֲמִילָם. סִבְּבוּנֵי גַם סִבְּבוּנֵי בָשָׂם יְיָ  
כִּי אֲמִילָם. סִבְּבוּנֵי כַדְּבָרִים דַּעְכוּ כַּאֲשֶׁר קוֹצִים, בָּשָׂם יְיָ כִּי אֲמִילָם. דָּחָה דְחִיתָנִי

לְנַפְלִי, וַיִּי עֲזָרְנִי. עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לְיִשׁוּעָה. קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי  
צַדִּיקִים, יְמִין יִי עֲשֵׂה חַיִּל. יְמִין יִי רֹמְמָה, יְמִין יִי עֲשֵׂה חַיִּל. לֹא אָמוֹת כִּי  
אֶחָיָה, וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנֵי יְהוָה, וְלִמּוֹת לֹא נִתְנַנְנִי. פִּתְחוּ לִי שַׁעְרֵי צֶדֶק  
אֲבֹא בָם אֲוֹדָה יְהוָה. זֶה הַשָּׁעַר לִי, צַדִּיקִים יִבְאוּ 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'avavuni, b'sheim Adonai ki amilam.  
Sabuni gam s'avavuni, b'sheim Adonai ki amilam. Sabuni chidvorim do-achu k'eish  
kotzim, b'sheim Adonai ki amilam. Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat  
yah, vay'hi li lishuah. Kol rinah vishuah b'aholei 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 hashar 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 בְּכִי עֲנִיתָנִי, וַתְּהִי לִי לְיִשׁוּעָה.  
אֲוֹדָה בְּכִי. עֲנִיתָנִי וַתְּהִי לִי לְיִשׁוּעָה.  
אֲבֹן מַאֲסוֹ הַבּוֹנִים, הִיָּתָה לְרֹאשׁ פְּנֵה.  
אֲבֹן מַאֲסוֹ הַבּוֹנִים, הִיָּתָה לְרֹאשׁ פְּנֵה.  
מֵאֵת יְיָ הִיָּתָה זֹאת, הִיא נִפְלְאֵת בְּעֵינֵינוּ:

מֵאֵת יְיָ הַיְתָה זֹאת, הִיא נִפְלְאָת בְּעֵינֵינוּ.  
זֶה הַיּוֹם עָשָׂה יְיָ, נִגְיְלָה וְנִשְׁמְחָה בוֹ.  
זֶה הַיּוֹם עָשָׂה יְיָ, נִגְיְלָה וְנִשְׁמְחָה בוֹ.

*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 הַצְּלִיחָה נָּא:  
אָנָּה יְיָ הַצְּלִיחָה 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. ]

בְּרוּךְ הָבֵא בְּשֵׁם יְיָ, בְּרַכְנוּכֶם מִבֵּית יְיָ.  
אֵל יְיָ וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קַרְנֹת הַמִּזְבֵּחַ.  
אֵלֵי אַתָּה וְאֶנְדָּךְ אֱלֹהֵי אֲרוּמִמְךָ.  
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ:

*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, כִּי לְעוֹלָם חֶסֶד: הודו לַאלֹהֵי הַאֱלֹהִים, כִּי לְעוֹלָם חֶסֶד: הודו לַאֲדֹנָי  
הָאֲדֹנִים, כִּי לְעוֹלָם חֶסֶד: לְעֵשָׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֶסֶד: לְעֵשָׂה הַשָּׁמַיִם  
בְּתַבּוּנָה, כִּי לְעוֹלָם חֶסֶד: לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֶסֶד: לְעֵשָׂה אוֹרִים גְּדֹלִים,  
כִּי לְעוֹלָם חֶסֶד: אֶת הַשֶּׁמֶשׁ לְמַשְׁשֵׁלֶת בַּיּוֹם, כִּי לְעוֹלָם חֶסֶד: אֶת הַיָּרֵחַ וְכּוֹכָבִים  
לְמַשְׁשֵׁלוֹת בַּלַּיְלָה, כִּי לְעוֹלָם חֶסֶד: לְמַכָּה מִצְרַיִם בְּבִכּוֹרֵיהֶם, כִּי לְעוֹלָם חֶסֶד: וַיּוֹצֵא  
יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֶסֶד: בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה, כִּי לְעוֹלָם חֶסֶד: לְגִזֵּר יַם סוּף  
לְגִזְרִים, כִּי לְעוֹלָם חֶסֶד: וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֶסֶד: וַנַּעַר פְּרַעֲהַ וַחִילוֹ בַיָּם  
סוּף, כִּי לְעוֹלָם חֶסֶד: לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֶסֶד: לְמַכָּה מְלָכִים גְּדֹלִים, כִּי  
לְעוֹלָם חֶסֶד: וַיַּהֲרֹג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֶסֶד: לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי, כִּי לְעוֹלָם  
חֶסֶד: וּלְעוֹג מֶלֶךְ הַבְּשָׁן, כִּי לְעוֹלָם חֶסֶד: וְנָתַן אֲרָצָם לְנַחֲלָה, כִּי לְעוֹלָם חֶסֶד: נַחֲלָה  
לְיִשְׂרָאֵל עַבְדּוֹ, כִּי לְעוֹלָם חֶסֶד: שָׁבַשְׁפְּלָנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֶסֶד: וַיַּפְּרָקֵנוּ מִצְרַיִנוּ, כִּי  
לְעוֹלָם חֶסֶד: נוֹתַן לָחֵם לְכֹל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד: הוֹדוּ לַאֵל הַשָּׁמַיִם, כִּי לְעוֹלָם חֶסֶד:

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

נִשְׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר, תִּפְאָר וּתְרוּמִים זְכוּרָה מִלְּפָנֶיךָ מְלֻכָּה, מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִינִם וּמַרְחֵם, בְּכֹל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשׁוּבָחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשׁוּנִים וְהַמְקִיץ נִרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לָךְ לְבָדָךְ אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ מְלֹא שִׁירָה כִּיָּם, וְלִשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלוּי, וְשִׁפְתוֹתֵינוּ שׁוֹבַח כְּמַרְחֵבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּבִיָּרַח, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת, אֵין אֲנַחְנוּ מְסַפְּיָקִים, לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאֵלֶּף אֵלֶּף אֲלָפִים אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְּצָרִים גָּאֲלָתָנוּ יי אֱלֹהֵינוּ, וּמִבַּיִת עֲבָדִים פָּדִיתָנוּ, בְּרָעַב וּנְתָנוּ, וּבְשִׁבְעַת כְּלָפְלָתָנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מְלֻטָתָנוּ, וּמִחֲלָלִים רָעִים וּנְאֻמָּנִים דִּלִּיתָנוּ: עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֶסֶדֶיךָ וְאֵל תִּשְׁשָׁנוּ יי אֱלֹהֵינוּ לְנִצָּחַת. עַל כֵּן אֲבָרִים שִׁפְלָגָתָ בָּנוּ, וְרוּחַ וּנְשֻׁמָה שִׁנְפַּחְתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שִׁמַּתָּ בְּפִינוּ, הִן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּפָנֶיךָ, כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קָרֵב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כְּדָבָר שְׁכַתּוּב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יי מִי כָמוֹךָ. מִצִּיל עֲנֵי מִחֻזֵּק מִמָּנוּ, וְעֲנֵי וְאֲבִיוֹן מִגְּזֻלוֹ: מִי יִדְמָה לָךְ, וּמִי יִשְׁוֶה לָךְ וּמִי יַעֲרֶךְ לָךְ: הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן קִנְיָה שָׁמַיִם וְאָרֶץ: **גְּהַלְלֶךָ וּנְשַׁבַּחְךָ וּנְפַאֲרֶךָ וּנְבָרַךְ אֶת־שֵׁם קִדְשֶׁךָ. כְּאִמּוֹר, לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יי, וְכָל קָרְבִי אֶת שֵׁם קִדְשׁוֹ:**

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 בְּכַבוֹד שְׁמֶךָ. הַגָּבוֹר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְלֶכֶךְ  
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 נְאוּה תְהִלָּה.**

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 יְשָׁרִים תִּתְהַלֵּל. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ. וּבִלְשׁוֹן חַסִּידִים 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.

**וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלֻכְנוּ, בְּכָל דּוֹר וָדוֹר, שְׁבִין  
חֹבֶת כָּל הַיְצוּרִים, לְפָנֶיךָ יְי אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר  
לְרוֹמֵם לְהַדְר לְבָרֶךְ לְעֹלָה וּלְקַלֵּם, עַל כָּל דַּבְרֵי 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.

יְשׁוּבָה שְׂמֵךְ לְעַד מַלְכֵנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמְשֻׁלָּה, נִצָּחַת, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֵרֶת, קִדְשָׁה וּמְלֻכוֹת. 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 מַעֲשֵׂיךָ, וְחַסִּדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מַלְכֵנוּ, כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

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.



## KOS R'VEE-EE - כּוֹס רְבִיעִי

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

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 Pharaoh 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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן.

*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. ]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן. וְעַל תְּנוּבַת הַשָּׂדֶה,  
וְעַל אֶרֶץ הַמִּדְבָּה טוֹבָה וְרַחֲבָה, שְׂרָצִיתָ וְהִנְחַלְתָּ לְאַבוֹתֵינוּ, לְאֹכֹל מִפְּרֵיהָ  
וְלִשְׁבֹּעַ מִטּוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה  
בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׁבַּע מִטּוֹבָהּ,  
וְנִבְרַכְךָ עָלֶיךָ בְּקֹדֶשׁהּ וּבְטָהֳרָהּ [בשבת וְרֵצָה וְהִחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. ]  
וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאָרֶץ  
וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:

*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 there 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 beneficent 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 סְדוּר פֶּסַח כְּהִלְחָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּן  
נִזְכָּה לְעִשׂוֹתוֹ. יְךָ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהָל עֵדֶת מִי מָנָה. בְּקָרוֹב נִהַל נְטֻעֵי  
בְּנֵה, 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, so may we one day celebrate it 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 לֹו נֶאֱהָ, כִּי לֹו יֶאֱהָ.

אֲדִיר בְּמְלוּכָה, בְּחֹר פְּהִלְכָה, גְּדוּדָיו יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָ, כִּי לֹו יֶאֱהָ.

דָּגוּל בְּמְלוּכָה, הַדּוּר פְּהִלְכָה, וְתִיקְיוֹ יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָ, כִּי לֹו יֶאֱהָ.

זַפְּאֵי בְּמְלוּכָה, חֲסִין פְּהִלְכָה, טַפְּסָרְיוֹ יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.

כִּי לֹו נֶאֱהָה, כִּי לֹו יֶאֱהָה.

יַחֲדִיד בְּמַלּוּכָה, כְּבִיר כְּהֶלְכָה, לְמוֹדָיו יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָה, כִּי לֹו יֶאֱהָה.

מוֹשֵׁל בְּמַלּוּכָה, נוֹרָא כְּהֶלְכָה, סְבִיבֵיו יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָה, כִּי לֹו יֶאֱהָה.

עָנּוּ בְּמַלּוּכָה, פּוֹדֶה כְּהֶלְכָה, צַדִּיקָיו יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָה, כִּי לֹו יֶאֱהָה.

קָדוֹשׁ בְּמַלּוּכָה, רַחוּם כְּהֶלְכָה, שְׂנֵאָנֵינוּ יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָה, כִּי לֹו יֶאֱהָה.

תִּקְוִי בְּמַלּוּכָה, תּוֹמֵךְ כְּהֶלְכָה, תְּמִימָיו יֹאמְרוּ לֹו:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה.  
כִּי לֹו נֶאֱהָה, כִּי לֹו יֶאֱהָה.

**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.

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

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

טָהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לָמוּד הוּא, מְלָךְ הוּא, נוֹרָא הוּא, סָגִיב  
הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קָדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָף 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,*

*Podah hu, tzadik hu,*

*(Refrain)*

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



אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ  
שְׁבַשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד  
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאָרֶץ.

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

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלְחָה, שִׁבְעָה יָמֵי שַׁבָּתָא,  
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלְחָה,  
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאָרֶץ.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרִיאַ, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעָה יָמֵי שְׁבִתָּא, שְׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אֶחָד עֲשָׂר מִי יוֹדֵעַ? אֶחָד עֲשָׂר אֲנִי יוֹדֵעַ: אֶחָד עֲשָׂר כּוֹכְבֵיאַ, עֲשָׂרָה דְּבָרִיאַ, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעָה יָמֵי שְׁבִתָּא, שְׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עֲשָׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֲשָׂר שְׁבִטֵיאַ, אֶחָד עֲשָׂר כּוֹכְבֵיאַ, עֲשָׂרָה דְּבָרִיאַ, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעָה יָמֵי שְׁבִתָּא, שְׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עֲשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֲשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֲשָׂר מְדֵיאַ, שְׁנַיִם עֲשָׂר שְׁבִטֵיאַ, אֶחָד עֲשָׂר כּוֹכְבֵיאַ, עֲשָׂרָה דְּבָרִיאַ, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעָה יָמֵי שְׁבִתָּא, שְׁשָׁה סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת 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'arets.  
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  
achath asar .... kochvaya  
shneim asar .... shivtaya  
shloshah asar .... midaya*

**חַד גְּדִיָּא, חַד גְּדִיָּא**

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

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

**וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא חוּטְרָא, וְהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא מַיָּא, וְכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא תוֹרָא, וְשִׁתָּא לְמַיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

**וְאַתָּא מְלֹאדָּ הַמָּוֶת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.**

וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמִלְאָךְ הַמּוֹת, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא  
לְמִיָּא, דְּכַבֵּה לְנוֹרָא, דְּשַׁרְף לְחוּטָרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוֹנְרָא,

[ We conclude and sing together. ]  
[ We conclude and sing together. ]

*Had gadya, had gadya*

*De-hikah le-chalba*

*De-nashach le-shunra*

*Dizvan abba bitrei zuzei,*

*De-achal le-gadya*

*Had gadya, had gadya.*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

*Ve-ata shunra ve-achal le-gadya*

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

*Dizvan abba bitrei zuzei,*

*De-shata le-maya*

*Had gadya, had gadya.*

*De-saraf le-chutra*

*Ve-ata kalba ve-nashach le-shunra*

*De-hikah le-chalba*

*De-achal le-gadya*

*De-nashach le-shunra*

*Dizvan abba bitrei zuzei,*

*De-achal le-gadya*

*Had gadya, had gadya.*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

*Ve-ata chutra ve-hikah le-chalba*

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

*De-nashach le-shunra*

*De-shachat le-tora*

*De-achal le-gadya*

*De-shata le-maya*

*Dizvan abba bitrei zuzei,*

*De-chaba le-nura*

*Had gadya, had gadya.*

*De-saraf le-chutra*

*Ve-ata nura ve-saraf le-chutra*

*De-hikah le-chalba*

*De-hikah le-chalba*

*De-nashach le-shunra*

*De-nashach le-shunra*

*De-achal le-gadya*

*De-achal le-gadya*

*Dizvan abba bitrei zuzei,*

*Dizvan abba bitrei zuzei,*

*Had gadya, had gadya.*

*Had gadya, had gadya.*

*Ve-ata ha-kadosh baruch hu*

*Ve-ata maya ve-chaba le-nura*

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

*De-saraf le-chutra*

*De-shachat le-shochet*

*De-hikah le-chalba*

*De-shachat le-tora*

*De-nashach le-shunra*

*De-shata le-maya*

*De-achal le-gadya*

*De-chaba le-nura*

*Dizvan abba bitrei zuzei,*

*De-saraf le-chutra*

*Had gadya, had gadya.*

*De-hikah le-chalba*

*De-nashach le-shunra*

*Ve-ata tora ve-shata le-maya*

*De-achal le-gadya*

*De-chaba le-nura*

*Dizvan abba bitrei zuzei,*

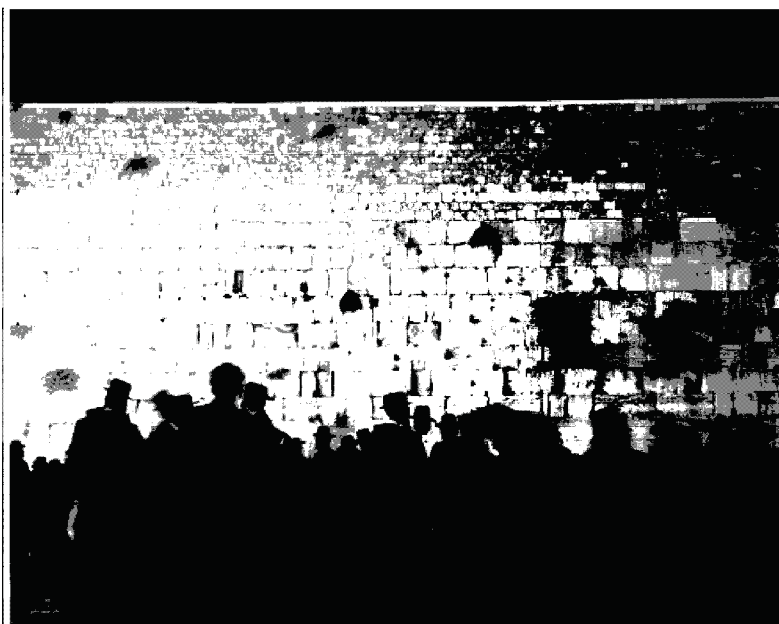
*De-saraf le-chutra*

*Had gadya, had gadya.*

# לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

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

Next Year in Jerusalem!



### 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)