

חינוך יהודי למשפחה: הגדה של פסח

HINUKH YEHUDI LAMISHPAHAH:
HAGGADAH SHEL PESAH

*A Jewish Family Education
Passover Haggadah*

FOR YOUR MODEL SEDER

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תשס"ח / 5768 / 2008
version 5768.4 (updated 03-26-08)

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The Festival of Passover (Hebrew – פסח or “Pesach”) has a unique place in the Jewish home because of the Seder, the many changes that take place and the special atmosphere in the home during the Passover week. This Passover home atmosphere is something created by the family. One makes "Pesach" at home by the enthusiastic, cheerful observance of the traditional rules and regulations especially pertaining to foods, unique family and ethnic food customs, their preparation and serving.

If you wish to download additional materials to supplement this Model Seder Haggadah, or if you wish to download a more expanded or complete Haggadah, return to the go to www.jewishfreeware.org. You can even personalize them for each of your own Sedarim. I have been editing, collecting and writing materials for **Haggadot**, the **Passover Seder Guide**, **Seder Supplementary Readings** and **Seder Songs** in various formats - ditto, mimeograph, xerox, and now the Internet - for our family and our congregations as a labor of love since 1970.

We want you to have a fulfilling Seder experience - that will insure that you return to it Second Night and Next Year and for years to come, for you, your family and your friends. Next year or in a couple of years you may want to venture into a more complicated, longer and engaging Seder - and God willing - we will have a copy for you free on this same web-site.

Note: I call this “FREEWARE.” Feel “free” to copy, share, or in any other fashion allow others to use this resource in any non-commercial - no quantity limit. Share the website address with all your friends and family. Last year there were tens of thousands of hits at our website early on, and that is the only goal of “Jewish FreeWare: to distribute a useful free product - but only for non-commercial use.”

Above all: This edition would not have been possible without the permission of Davka software and the use of Davkawriter 6 Platinum and their Davka Haggadah, Siddurim and TaNaKH software. This year’s editions of the Haggadot are using the newly develop Davka transliteration of the Haggadah and we thank them for this privilege. We thank the Rosenbaum family and the Davka Software Company and our long personal association with them.

I hope that sharing it more recently through the Internet and my website that all of it or parts of it will be helpful to you and your family as well as friends for a sweeter and more meaningful Seder and Pesach Festival. With best wishes from our home to yours for a “zissen Pesach”

Rabbi Barry Dov Lerner

Dedicated To

Barbara Mollin Lerner, Wife and Partner:

Who has made our life together precious beyond words,
and has made Pesah and our Sedarim every year
new and truly special experiences for our Family and Friends

Our Children:

May they enjoy all things with their children in health and blessing

Shira and Reuven Moshe

Shulamit Esther

Avi Barak

Our Grandchildren:

May they celebrate Pesah for many years to come in a world at peace

Atara Margalit

Shikma Bruria

Amotz David

Moshe Samuel

Search For The Hametz - בְּרִיקַת חָמֵץ

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

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

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

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

כָּל חֲמִירָא וְחֲמִיעָה דְאִפְא בְּרִשּׁוּתֵי דְלָא חֲמִיתָהּ וְדְלָא בְּעֵרְתָהּ וְדְלָא יִדְעָנָא לֵיהּ לְבַטְלָא וְלִהְיוּ הֶפְקֵר בְּעִפְרָא דְאַרְעָא.

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

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

Eradicating The Hametz - בְּעוֹר חָמֵץ

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

כָּל חֵם לְבִירָא וְחֲמִיעָה דְאִפְא בְּדַחְמִיתָהּ וְדְלָא חֲמִיתָהּ, דְּבְעֵרְתָהּ וְדְלָא בְּעֵרְתָהּ, טַל וְלִהְיוּ הֶפְקֵר בְּעִפְרָא דְאַרְעָא רִשּׁוּתֵי דְחֻזְתָּהּ וְדְלָא חֻזְתָּהּ.

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

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

Light Yom Tov Candles - הַדְּלִיקַת נְרוֹת

[Before sunset, generally by 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 Shehechyanu.]

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

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

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

Conclude with Shehechyanu.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

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

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

Blessing of the Children - בְּרַכַּת הַבָּנִים

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

For Sons say:

יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

Yesimcha elohim k'efraim v'chimenashe.

May God make you as Ephraim and Manasseh.

For Daughters say:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

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

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

For Both Sons and Daughters:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.

יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.

יֵשֵׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

Yevarech'cha Adonai v'yishm'recha.

Yaeir Adonai panecha eilecha vichunecha.

Yisa Adonai panav eilecha v'yasem lecha shalom.

May God bless you and guard you.

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

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

Mnemonic: **KADDESH-URHATZ** - קַדֵּשׁ וּרְחֵץ

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

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

KADESH URHATZ קַדֵּשׁ. וּרְחֵץ.

KARPAS YAHATZ כַּרְפָּס. יַחֵץ.

MAGID RAHTZA מַגִּיד. רַחֲצָה.

MOTZEE MATZAH מוֹצֵיאַ מַצָּה.

MAROR KOREKH מָרֹר. כּוֹרֵךְ.

SHULHAN OREKH שְׁלֵחַן עוֹרֵךְ.

TZAFUN BAREKH צַפּוֹן. בָּרֵךְ.

HALLEL NIRTZAH הַלֵּל. נִרְצָה.

I. KADDESH / Kiddush - קִדְּשׁ

On Friday evening we add portions marked in brackets [].

וְלַשַּׁבָּת וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי, וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ
שָׁבַת מִכָּל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: [

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

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם, וְרוֹמַמְנוּ
מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֻתוֹת
לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת - יוֹם] חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, [בְּאַהֲבָה,] מִקְרָא קִדְּשׁ, זִכָּר
לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרָתְךָ וְאוֹתֵנוּ קִדְּשָׁתָּ מִכָּל
-הָעַמִּים. [וְשַׁבָּת] וּמוֹעֲדֵי קִדְּשֶׁךָ [בְּאַהֲבָה וּבְרַצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנְחַלְתָּנוּ: בָּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ [הַשַּׁבָּת 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, Who chose us for 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, add the 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 קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֶת-יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. 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, שֶׁהֵחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

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

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

II. URHATZ / Wash - וְרָחַץ

[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 they will both become family heirlooms and both will be antiques in time – and memory. BDL]

III. KARPAS / Karpas - כָּרְפָס

[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, onion and potato as they also are the “fruit of the earth” and also remind us of the Spring season’s greens.

For those who are looking for a more substantive Karpas, consider the following: This year we will be using blanched asparagus, displayed tips outward in a circle, with a mayonnaise dip in the middle. Not only is asparagus a green vegetable, this dish is taken from a recent publication, “In Memory’s Kitchen: A Legacy From the Women of Terezin.” In this fashion we combine both the memory of the oppressed of Egypt and the oppressed of the Holocaust. In the past, we have also used artichokes for which there are many kosher for Passover recipes, if only blanched in water with lemons and then served with a dip.

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.]

בְּרוּךְ 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. YAḤATZ / 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. Try - but don't try too hard -to keep it from being stolen by the children because it must be available for the end of the meal. For the sake of the children – and “a night of watching” – use a special Afikoman cover to identify it throughout the Seder and meal.]

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.]

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 10th plague.

הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכִפִּין יִיְתִי
וַיְכּוֹל, כָּל דְּצָרִיךְ יִיְתִי וַיִּפְסַח. הַשְּׁתָּא הָכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְּׁתָּא 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 - מַה נִּשְׁתַּנָּה

“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.]

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

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

1. שֶׁבְּכָל הַלַּיְלוֹת 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. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מְרֹר:

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. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְילוּ 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
בָּלָנוּ מְסֻבִּין:

Sheb'khol 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?

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 לְפָרֶעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה
וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹנוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעַבְדִּים הָיִינוּ לְפָרֶעָה
בְּמִצְרַיִם. וְאִפִּילוּ כָלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים, כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים
אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיעֲצִיאת מִצְרַיִם. וְכָל הַמְרַבֶּה לְסַפֵּר
בִּיעֲצִיאת מִצְרַיִם, הֲרִי זֶה מְשֻׁבַּח:

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.

5. The Four Children - אַרְבַּעַת בָּנִים

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

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.
כְּנֶגֶד אַרְבַּעַת בָּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל:

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

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

1. הַכֶּם מַה הוּא אוֹמֵר? מַה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אֶמְר־לוֹ בְּהִלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן:

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.

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

2. רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וּלֹא לוֹ. וּלְפִי שְׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלֵל, כָּפַר בְּעֶקְר. וְאֵף אֶתָּה הִקְהֵה אֶת-שִׁנְיוֹ, וְאֶמְר־לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם, לִי וּלֹא-לוֹ. אֱלוֹ הָיָה שֵׁם, לֹא הָיָה נִגְאָל:

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 nigal.

2. 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? וְאֶמְרֵת אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים:

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

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

4. וְשֵׂאֵינוּ יוֹדְעֵי לִישׁוֹל, אֶת פֶּתַח לוֹ. שֵׁנֵי־עֵמָר. וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

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

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

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

6. V'hee She-amdah - וְהִיא שֶׁעֲמָדָה

[Since the cup of wine represents the "cup of salvation", we lift up a cup of 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. שֶׁלֹּא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלֵא 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 – אַרְמֵי 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.]

צֵא וּלְמַד, מַה בִּקֵּשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא
נִזְרָא אֶלָּא עַל הַזְּכוּרִים, וְלִבֶּן בִּקֵּשׁ לַעֲקֹר אֶת-הַכֹּל, שְׁנַאֲמַר: אֲרָמִי אֲבִד
אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיִּגֵּר שָׁם בְּמֵתֵי מֵעַט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם
וְרַב:

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: 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.

8. ESER MAKOT - עֶשֶׂר מַכּוֹת

The Ten Plagues

אֵלוֹ 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.

[Since our "cup of salvation" 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. צִפְרִידֵּעַ. כְּנִים. עָרוֹב. דֶּבֶר. שְׁחִין. בָּרָד. אֲרֵבָה.
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

[Similarly we remove a drop as we recite the three-word acronym of Rabbi Yehudah.]

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דַּ"צ"ךְ עַד"שׁ בְּאֵח"ב:

D'TZ"KH A-Da"SH B'AH"V

[Moses Isserles teaches that because we are speaking of the “finger of God” one should use one’s forefinger to spill out the wine from your cup, and not the little finger that some suggest. Isaac Luria recommends that we should not use any finger at all but spill out wine from the cup onto the saucer. All agree that we should not lick our fingers when we have completed the ritual.]

9. DAYENU - דַּיֵּנוּ:

“It Would Have Been Sufficient”

(Let all present join in singing.)

[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 Hashaḥar. Why is there such a concern with the number “15”?]

[We sing together.]

אֱלֹהֵי הוֹצִי הוֹצִיָּנוּ

דַּיֵּנוּ:

הוֹצִיָּנוּ מִמִּצְרַיִם (2)

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

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

אֱלֹהֵי נָתַן נָתַן לָנוּ

נָתַן לָנוּ אֶת־הַשַּׁבָּת דַּיְנוּ:

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

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

אֱלֹהֵי נָתַן

נָתַן לָנוּ אֶת־הַתּוֹרָה דַּיְנוּ:

*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 גַּמְלִיאֵל

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

*רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח,
לֹא יֵצֵא יָדָיו חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח. מַצָּה וּמַרֹר:

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, בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא, עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּגִנְפוֹ

אַת־מִצְרַיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל, וַיִּקְדַּח 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. . . .’”

מִצָּה

[The plate of Matzah is raised.]

מִצָּה זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּנְאֻלָּם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא הָמִץ: כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה 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

[The Maror is raised.]

מָרוֹר זֶה שְׁאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁמֵירוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים, וּבְכָל־עִבְדָּה בְּשָׂדֵה: אֵת כָּל־עִבְדָּתָם, אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרֶךְ.

Maror zeh she-anu och'lim, al shum mah? al shum shemeir'ru hamitzrim et chayei 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.]

בְּכָל־דּוֹר וָדוֹר - 11. B'KHOL DOR VADOR

“In Every Generation”

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבְדוֹר זֶה עָשָׂה יי' לִי, בְּיַצְאֹתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

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

Therefore we are obligated, to thank, 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!

12. HALLEL הַלֵּל

[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.]

לְפִיכֶן אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,
 לְבָרֵךְ, לְעִלָּה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים
 הָאֵלֵינוּ. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵכֶל לְיוֹם טוֹב,
 וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמֵר 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 114

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

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז:
 הִיְתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:
 הֵימָּה רָאָה וַיִּנָּם, הִירִדֵן יִסָּב לְאַחֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנִי-צֹאן:
 מֵהָ-לֶךְ הֵימָּה כִּי תִנּוּם. הִירִדֵן תִּסָּב לְאַחֹר:

הַהַרִים הִרְקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנֵי-צֹאן:
 מִלְפְּנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב:
 הַהַפְּכֵי הַצּוֹר אֲגַם-מַיִם. חֲלַמִּישׁ לְמַעַיְנוֹ-מַיִם.

*B'tzeit yisra-eil mimitzrayim, beit ya-akov mei-am loeiz.
 Hay'tah y'hudah l'kod'sho, yisra-eil mamsh'lotav.
 Hayam ra-ah vayanos, hayardein yisov l'achor.
 Heharim rak'du ch'eilim, g'va-ot kivnei tzon.
 Mah l'cha hayam ki tanus, hayardein tisov l'achor.
 He-harim tirk'du ch'eilim, g'va-ot kivnei tzon.
 Milifnei adon chuli aretz, milifnei eloha ya-akov.
 Hahof'chi hatzur agam mayim, chalamish l'may'no mayim.*

When Israel went out of Egypt,
 When the household of Jacob left a people with a strange tongue,
 Judah became the place from which God's holiness went forth,
 Israel became the seat from which the world would know of Gods rule.
 The sea looked and fled, The Jordan reversed its curse.
 Mountains skipped like rams and the hills jumped about like young lambs.
 What is happening that you turn back, O sea,
 Jordan, why do you reverse your course?
 Mountains, why do you skip like rams
 And hills why do you jump like lambs?
 You are beholding the face of your Creator,
 Before God, before the God of Jacob,
 Turing rocks into swirling waters
 and stone into a flowing spring.

12. KOS SHEINEE - כּוֹס שֵׁינֵי

Second Cup of Wine

[Drink the wine, with a blessing. Sefardim according to the Shulhan Arukh drink the second cup but without a blessing; the commentary of Isserles adds the Ashkenazi practice “to recite a blessing before each and every cup, and such is the custom of the Geonim.” The wonder of the Seder is how many variations there are on a single theme of freedom.]

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.

VI. RAHTZAH - רְחִיצָה

Lave / Washing

[The hands are ritually washed before the meal, as is required at any meal; it is performed similar to the previous hand-washing. Now, though, all wash with the usual benediction as the hands are dried. 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. It is customary not to speak - but you can hum quietly - until all are ready to recite MOTZEE-MATZAH.]

בְּרוּךְ אַתָּה יְיָ 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 - מוֹצֵי מַצָּה

[The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual beracha - the motzee - is recited. However, before eating the matzah, a second beracha, thanking God for the requirement to eat matzah, is recited.

Since there is a debate whether one and a half matzot fulfill the custom of "lehem mishnah," the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite Ha-Motzee.]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵי 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 do not yet eat the matzah. Instead, immediately after the Motzee, we now put the bottom matzah back in its place and continue, reciting the matzah beracha holding the top and middle matzah.]

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

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

Praised are you, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat matzah.

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

IX. MAROR / Bitter Herbs - מָרוֹר

[Small pieces of horse-radish / maror are dipped into the haroset (symbolic of mortar) to indicate that over emphasis on material things results in bitterness. Before eating it, a berakha thanking God is recited. Some mix the pieces of horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery.]

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

*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 - כּוֹרֵךְ

[In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) folded together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. No special berakha is said, but we do read the following words recalling Hillel's practice.]

זִכָּר לְמִקְדָּשׁ כְּהֵילֵל: בֵּן עֲשָׂה הֵילֵל בְּזִמְנֵי שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה
כוֹרֵךְ פֶּסַח מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל־מִצְוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:

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

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

XI. SHULHAN OREKH / Meal - שְׁלֵחַן עֹרֵךְ

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

XII. TZAFUN /AFIKOMAN / Dessert - תְּצַפֵּן

[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.

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

[This is the shorter form of the Birkat HaMazone.]

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמְלֵא שְׂחֹק פִּינוּ
וְלִשְׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה
יִקְצְרוּ: הַלֹּדֶף יִלֵּךְ וּבִכְה נִשְׂא מִשֶּׁךְ הַזֶּרַע כֹּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמָתָיו:

Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keholmim. As 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 yelexh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.

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

הַמְזֻמֵּן: רַבּוֹתַי נְבָרַךְ

Leader: *Rabotai n'varekh.*

Friends, let us say grace.

הַמְסוּבִין: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Blessed be the name of the Lord now and forever.

הַמְזֻמֵּן: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Blessed be the name of the Lord now and forever.

הַמְזֻמֵּן: בְּרִשׁוֹת מָרְנָן וְרַבָּנָן וְרַבּוֹתַי, נְבָרַךְ (אֱלֹהֵינוּ) * שְׂאֵכְלָנוּ מִשְׁלֹו.

(included when there is a minyan present)

Leader: *Birshut maran v'raban v'rabotai n'vareikh (Eloheinu)
she-akhalnu mee-shelo. (included when there is a minyan present)*

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

הַמְסוּבִין: בְּרוּךְ (*אֱלֹהֵינוּ) שֶׁאֵכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ הָיִינוּ.
(included when there is a minyan present)

Everyone: *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.
(included when there is a minyan present)*

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

הַמְזַמֵּן: בְּרוּךְ (*אֱלֹהֵינוּ) שֶׁאֵכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ הָיִינוּ.

Leader: (repeats) *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.
(included when there is a minyan 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזַן אֶת הָעוֹלָם כֵּלּוֹ בְטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הִגְדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מְזוֹן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הִגְדוֹל, כִּי הוּא אֵל זֵן
וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִיֵּן מְזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,
הֵזַן אֶת הַכֹּל:

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

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

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מָזוֹן שֶׁאַתָּה זָן 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 hukekha she-hoda-tanu, v'al hayim hen va-hesed she-honantanu, v'al akhilat mazon she-atah zan u-m'farnes otanu tamid, b'khol yom u-v'khol et u-v'khol sha-ah.

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

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּפְתוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמָּזוֹן:

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

לשבת רצה והחליצנו יְיָ אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁבֶת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה

כְּמִצְוֹת רְצוֹנָךְ וּבְרָצוֹנְךָ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ, שְׁלֵא תִהְיֶה צָרָה וַיִּגְזֹן וַאֲנַחָה בְּיוֹם
מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ, כִּי
אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת:

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

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

[לַפְסָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיַּגִּיעַ, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוֹרֹנוּ וּפְקֻדוֹנֵנוּ, וּזְכוֹרֹן אֲבוֹתֵינוּ, וּזְכוֹרֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וּזְכוֹרֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ, וּזְכוֹרֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:]

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

[For Passover 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 art a gracious and merciful God and King.]

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. 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.

בְּמָרוֹם יְלַמְדוּ עֲלֵיהֶם וְעַלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם, וְנִשָּׂא בְּרַכָּה מֵאֵת
יְיָ וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשֶׁחֶל 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 and receive blessings from the Lord, justice from God, and may we find favor and good sense in the eyes of God and men.

[לשבת הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵי 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 הָאֶרֶץ הַזֹּאת.

Ha-rahaman, hu y'varekh ha-arets hazot.

May the Merciful One bless this country.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת צִה"ל וַיִּשְׁמֹר עֲלֵהֶם.

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

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

הַרְחֵמֵנוּ, הוּא יִזְכְּנוּ לַיָּמֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

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

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

מִגְדוֹל יְשׁוּעוֹת מַלְכוּ, וְעֵשֶׂה חֶסֶד לְמֹשִׁיחוֹ לְדָוִד וְלִזְרַעוֹ עַד עוֹלָם: עֵשֶׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

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 descendents 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.

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְיָ לֹא
יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֶת יַדְךָ, וּמִשְׁבִּיעַ
לְכָל חַי רָצוֹן: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יְיָ מִבְּטַחוֹ: נֶעַר הָיִיתִי גַם
זָקְנִתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ לָחֵם: יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת
עַמּוֹ בְּשְׁלוֹם:

Y'ru et Adonai k'doshav, ki ein maḥsor lire-av. K'firim rashu v'ra-evu, v'dorshei Adonai lo yaḥs'ru khol tov. Hodu l'adonai ki tov, ki l'olam ḥasdo. Pote-ah et yadekha, u-masbi-a l'khol ḥai ratzon. Barukh ha-gever asher yivtah badonai, v'hayah Adonai mivtaḥo. 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.

כּוֹס שְׁלִישִׁי - נוֹסח
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.]

בָּרוּךְ 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.

כּוֹס שֶׁל עִלְיָהוּ - נוֹסח

[At this point in the Seder, we fill the Cup of Elijah 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.

כּוֹס רְבִיעִי - KOS R'VEE-EE

[The fourth cup of wine is filled and after the following beracha we drink this final cup of the Seder.]

בָּרוּךְ 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.

XV. NIRTZAH / Hasal Seder - נִרְצָה

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

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּין
נִזְכָּה לְעִשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קָהֵל עֲדַת מִי מָנָה. בְּקָרוֹב נִהַל נְטֻעֵי
כְּנֵה, 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.

[We conclude and sing together.]

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם:

L'Shana HaBa'ah Ba'Y'rushalayim

Next Year in Jerusalem!

PASSOVER SONGS, OLD AND NEW

[Many songs - both traditional and “fun” or parody songs - have been gathered from far and near over many years. The 5768 MODEL HAGGADAH WITHOUT SONGBOOK does not include the Passover songbook;, but it can be downloaded from the website www.jewishfreeware.org. The 5768 MODEL HAGGADAH WITH SONGBOOK is complete with the entire Passover Song Book, which you can download and print. Feel free to insert them within the Seder wherever you and your Seder participants will enjoy and find them meaningful.

The remainder of the Seder with songs can become a “fun conclusion” before you recite the Nirtzah. Others prefer to sing some of the traditional and “fun” songs before Nirtzah, conclude the Seder, and then add more singing depending upon the time and circumstances.

NOTE: There will generally be different “editions” of each Passover collection which involve Hebrew: (1) a “PDF” which cannot be edited although once printed, you can insert each page where you want it ; or (2) a “Davka 6 Platinum” edition which if you open in your Davka 6 can then be edited in the computer before printing. I will be adding this year some “Davka” editions of an earlier vintage, which may or may not work as well in terms of sustaining Hebrew and English formatting. My own recommendation is that you purchase Davka 6 or upgrade an earlier version to Davka 6.

*There are TWO DIFFERENT 5768 / 2008 Passover Song Book versions: **(1) 5768 PASSOVER SONG BOOK “Separate:”** each song is printed on its own page in order for you to download and print the songs, and then select which songs you wish to us and place them where you want them within the Seder; **(2) 5768 PASSOVER SONG BOOK “Complete.”***

*If you prefer a simple download, a **5768 Model Seder Haggadah WITH PASSOVER SONG BOOK** is available in both “PDF” and also “Davka 6 Platinum” at www.jewishfreeware.org. The spelling of each song is as I received it. I have made every attempt every year to give credit to authors and to all sources. If an error has occurred of omission or commission please bring it to my attention – bdlerner1@comcast.net in time for the next version. Already there are corrections noted for this year for which I am grateful.]*