

חינוך יהודי למשפחה:  
הגדה של פסח

HINUKH YEHUDI LAMISHPAHAH :  
HAGGADAH SHEL PESAH

***JEWISH FAMILY EDUCATION  
PASSOVER HAGGADAH***

A Complete Haggadah  
Allowing Each Family To Personalize Their Own Seder

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*Editor, Collector, Author*

תש"ע / 5770 / 2010  
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## Introduction

תש"ע / 5770 / 2010

*version 5770.1 (updated 02-21-10)*

**The Festival of Passover** (Hebrew – “Pesah” 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.

**How can you maximize meeting the unique needs and interests of your Seder:**

- 1. This Haggadah printed on separate pages, for those who have not purchased Davka 6 Platinum in which this Haggadah was composed. Download one copy of the Haggadah, print it and then edit by removing any pages you wish to exclude to personalize your Seder celebration. Then, from this master you can print the number of copies to bind into separate Haggadot.**
- 2. If you own Davka 6 Platinum, download the appropriate selection of the entire traditional Haggada in its Davka6 format in which this Haggadah was composed. You edit it in any fashion you wish before printing.**
- 3. This Haggadah version is intended for those who want a full, complete traditional Seder with minor “editing” of inclusions and exclusions. This edition does NOT include the Seder Song Book updates, which are available separately on the same website.**

If you want a less complete Haggadah, you will find different choices at this same website. Download a copy and print as many copies as you need. “Basic” version is a moderately edited version. The “Brief” version which is considerably abbreviated is based upon “The Family Participation Haggadah: A DIFFERENT NIGHT” by Noam Zion and David Dishon, with their permission. We follow their “Bare Bones Seder” and suggest that items 1-17 occur before the meal; and all in all, you should have a one hour Seder plus the meal. **Zion and Dishon have written and published a magnificent Family Haggadah with a Leader’s Guide, and more recently updated editions, all enthusiastically commended to you.**

**Use this Haggadah in a way that makes sense for you**, and is most convenient for your family and guests. For myself, I prefer to use a 3-ring notebook to “bind” the pages, or at least to bind my self-composed “Leader’s Guide.” This format enables me to edit, to add and subtract every year what does or does not make for a meaningful Seder experience.

While “Seder” means “the Order of the rituals,” it does not mean to create an **“either / or” choice. Better to do it your way than not at all.** If Hebrew, even in transliteration, is beyond you - use the English. If you need to abbreviate a section because of the age of the children, do what must be done. If some of the older children are learning Hebrew, encourage them to prepare - but without pressure - to lead a section with which they will feel comfortable.

We want you to have a fulfilling Seder experience - that will insure that you celebrate it Second Night, 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 we will have a copy for you free on this same web-site.

In order to encourage you to create new traditions and customs in your Seder, “white space” has been left throughout these pages to provide for your own individual instructions, interpretations, additions or creations. Although you may wish to print your Haggadah on both sides of each page. I suggest when you do so, leave at least one copy for the leader with a “facing page” in a three-ring notebook on which to paste, write, etc. notes and suggestions as you prepare for the Seder. Alternatively, you can print on only one side, leaving blank “facing pages” for children and others to illustrate with original art work, collages, notes from school, alternative subjects for discussion, etc. or to insert selections from “Seder Supplementary Readings” or “World’s Largest Seder Songbook.”

In addition to participating in communal Passover projects of tzedakah and caring, to attending synagogue services with your family, potential precious family holiday activities empower you to create and offer your family a beautiful and meaningful Passover heritage. The treasures of childhood memories are immeasurably enriched by the indelible impressions left on the young through sharing in Passover preparations, the Seder meal and the holiday services.

The following pages have been collected, edited, written and re-written numerous times, and they have been shared in congregational bulletins, faxes and now over the Internet. Wherever possible I have tried to give proper attribution. I hope that as we learn who has written which of these pieces we can give credit properly in the years to come.

This Haggadah is a work still in progress, a work begun in 1970. There are a number of revisions and additions this year that I have not dated or printed differently; it would have been a “messy” text. In addition to the Haggadah text, its translation and transliteration, the website also lists a series of “Supplementary Seder Readings” which you can incorporate into your own Seder each night, in a way that is especially meaningful for you. I would hope that if you would like to make a contribution of materials - readings, new rituals, songs, etc. - that can be used, I would be grateful to make them available to others and of course give you credit. Please note that spellings and transliteration do vary; indeed some readings will certainly provoke discussion, both agreement and disagreement which is the intention of the Passover Seder.

Many thanks to colleagues, and friends over the years. For purposes of reader-friendly translation, I studied multiple siddur and haggadah translation too numerous to mention individually, but all of whom I acknowledge here as my teachers and inspirations. I do want to thank Reuven Lerner-Friedman and Jonathan Magen for their computer know-how and helpfulness through many years in bringing all of these materials to you.

**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. 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 for non-commercial use, non-profit institutions and private 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 developed 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 have been editing, collecting and writing materials for the **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. 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

### **For 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

### **For Our Children:**

May they enjoy all things with their children in health and blessing  
**Shira and Reuven Moshe**  
**Shulamit Esther**  
**Avi Barak**

### **For Our Grandchildren:**

May they celebrate Pesah for many years to come in a world at peace  
**Atara Margalit**  
**Shikma Bruria**  
**Amotz David**  
**Moshe Samuel**

## PREPARING FOR PASSOVER

1. You will find information at my website [www.jewishfreeware.org](http://www.jewishfreeware.org) and many other websites. Check for the “**How’s and Why’s of Passover Preparation and Symbols,**” “**Passover Guide Preparation,**” and “**Seder Supplement**” (always being upgraded) for convenient and helpful downloads.

*Speak with your Rabbi and rely upon the publication of guidelines from your congregation or “stream”/movement/denomination regarding Passover rules and preparation. There are a variety of phone and email services on which you can rely at this time of year for information and you are encouraged to do so. The preparation for Passover ought to be part of the joy, the simcha shel mitzvah that you impart to all your family, especially your children.*

2. I personally advise in all my materials a traditional approach of removing all hametz of food, drink and ingredients and their respective kitchen equipment of pots, pans, utensils and containers from your habitation possession. Not only do we set these materials aside in sealed containers and cabinets, but we also “sell” all our hametz, generally relying upon the Rabbi of our synagogue in order that we don’t possess it in any way possible.

3. Traditionally, on the morning of the 14th of Nisan, there is a special service for the First-Born concluded with a study session known as a Siyyum to obviate the need to fast. Obviously, not only are boys and girls welcomed with their parents, but younger children should be invited to attend to become familiar with the service and to prepare them for when they will attend the Service of the First-Born with their own children. Your Rabbi and tradition will determine if the Siyyum fast only applies to the first-born male or the first-born female as well and for younger children.

## SEARCH FOR HAMETZ - בְּדִיקַת חָמֵץ

[ On the night preceding Pesah, each family - adults and children of all ages - search for leaven= hametz. Customarily we search by light of a candle or flashlight and use a feather to sweep up the hametz into a paper bag; put out a known number of bread pieces, each on a napkin, one piece in every room. If Passover begins Saturday night, the search is moved to Thursday night and the hametz is destroyed Friday morning; the Sabbath meals are prepared kosher for Passover; the Fast for the First-Born is held on Thursday morning. Check with your Rabbi for specific instructions in all matters when Passover begins Saturday night. ]

בָּרוּךְ 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, our God, sovereign of the universe, who has taught us the way of holiness through the commandments, commanding 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 חָמִירָא וְחָמִיעָה דְאִכָּא בְּרִשְׁוֹתֵי דְלָא חִמְתֵּיהּ וְדָלָא בְּעֵרְתֵּיהּ וְדָלָא יְדַעְנָא לֵהּ לְבַטֵּל וְלֵהוּי הֶפְקֵר בְּעַפְרָא 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 וְחָמִיעָה דְאִכָּא בְּדַחְמֵתֵיהּ וְדָלָא חִמְתֵּיהּ, דְּבְעֵרְתֵּיהּ וְדָלָא בְּעֵרְתֵּיהּ, טַל וְלֵהוּי הֶפְקֵר בְּעַפְרָא דְאַרְעָא רִשְׁוֹתֵי דְחֻזְתֵּיהּ וְדָלָא חֻזְתֵּיהּ.

*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 leaven and hametz in my possession - whether I have seen it or not, whether I have destroyed it or not - is to be considered null, public property, nor more than the dust of the earth.

## Light Yom Tov Candles - הדלקת נרות

[ 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  
לְהַדְלִיק נֵר שֶׁל [ שַׁבָּת וְשֶׁל ] 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, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through the commandments, commanding us to kindle the lights [ for Shabbat ] and of the Passover festival.

*Conclude with Shehechyanu.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ 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, sovereign 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 כְּשָׂרָה, 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 וְיִשְׁמְרֶךָ.  
יֵאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.  
יֵשָׂא 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** - קִדְּשׁ וְרַחֵץ

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

This mnemonic 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

קִדְּשׁ וְרַחֵץ.

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 - קִדְּשׁ

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

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּו 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. Now the heavens and all their host were completed; God finished the work of creation on the seventh day. God then blessed the seventh day, imbuing it with holiness because on that day God ceased creating.” ]

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

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

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [ שְׁבֻתוֹת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם [ הַשְּׁבֻת הַזֶּה

וְאֶת - יוֹם ] חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, [ בְּאַהֲבָה, ] מִקְרָא קִדְּשׁ, זְכָר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחֵרָתְךָ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל - הָעַמִּים. [ וְשֻׁבָת ] וּמוֹעֲדֵי קִדְּשֶׁךָ [ בְּאַהֲבָה וּבְרָצוֹן ] בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלָּתָנוּ: בָּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ [ הַשְּׁבֻת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

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*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, sovereign 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, we now add 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 יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבַּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֶת-יוֹם הַשְּׂבִיעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁתָּ. הַבְּדִלְתָּ וְקֹדֶשׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתָּךְ. 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, sovereign 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 Shehechyanu. ]*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ 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, sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

## II. URHATZ / Wash - אֲרִיזָה

*[ We now do a “washing” 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 - but 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 some homes all of the participants. In our home we purchased an antique bowl and a modern cup. That cup in time will age, and while today they are already a family tradition, in time they both will be antiques – and a source of precious memories for future generations. BDL ]*

### III. KARPAS / Karpas - כַּרְפַּס

*[ Any vegetable grown in the earth 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: We have used all of the “traditional” greens - and added on several occasions sections of sugar cane. More recently we used blanched asparagus, displayed tips outward in a circle, with a dip in the middle. The last idea is a recipe is taken from a Shoah memorial cookbook, “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. We have also used artichokes for which there are many kosher for Passover recipes, if only blanched in water with lemons and garlic and then served with a dip.*

*Dipped in salt water for purification and/or seasoning, these vegetables remind us variously of the baby boys cast in the Nile, the tears shed by the slaves and the waters of the Red Sea. The blessing said is the usual benediction 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, Adonai, our God, sovereign of 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.*

*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.*

*One of the first references to stealing the matzah comes from the Mishneh Torah of Maimonides, who states: “One should make some change in procedure on this night of the 15<sup>th</sup> of Nisan in order that his sons should notice it and ask ‘How is this night different....’ In what way might the procedure be changed? By distributing parched grain or nuts to the children, by having the table removed before the meal would normally begin, by each trying to snatch away the other’s unleavened bread, and so on.”*

*The best rewards are not money – contrary to many Sedarim. It may be easier to give children money, as is often done. However, it is definitely preferable that you spend some time and effort planning the gifts that will bind the children to their Seder and Passover memories. Consider gifts that they will use for future generations at the Seder service: (1) books – especially Haggadot that they can pass on to their children in time; (2) their own special Seder silver cup that can be inscribed with their Hebrew name or initials; (3) a piece of Jewish software for their computer; (4) or Seder toys that they can save for their children and grandchildren. Creativity and the age and interests of the child are the cornerstones for an appropriate reward. ]*

## 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 אָכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי  
וַיְכוּל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא  
דִּישְׂרָאֵל. הָשַׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

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

This is the bread of affliction, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

## 2. Refill the wine cups

### 3. Mah Nishtanah - מה נִשְׁתַּנָּה

#### “Four Questions.”

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

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

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

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

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

1. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמָצָה. הַלַּיְלָה הַזֶּה כָּלוּ מָצָה:

*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. שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יְרָקוֹת הַלַּיְלָה הַזֶּה מָרֹר:

*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. שֶׁבְּכֹל 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 famim.*

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. שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה בָּלָנוּ 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?

## 4. AVADEEM HAYINU - עֲבָדִים הָיִינוּ

### Storytelling: “We were slaves”

[ Two Babylonian Rabbis - Shmuel and Rav - disagreed about the perspective of the central story to be shared at the Seder table. Rabbi Shmuel held that the primary story was one of freedom from physical slavery to political liberation. Rav taught that the primary lesson of the Seder is theological, our turning away from idolatry and pagan worship to become followers of a single and unique divinity with which the People of Israel have a covenant for all time. The story of Shmuel begins with “We were slaves” and Rav’s story begins with “In the beginning,” p.26. ]

[ Read in unison, Hebrew or English, or ask different individuals at your Seder table moving around, right to left, with the privilege of “passing.” ]

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה  
וּבְזְרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעַבְדִּים הָיִינוּ לְפָרַעַה  
בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים  
אֶת־הַתּוֹרָה, מַצְוָה עָלֵינוּ לְסַפֵּר בִּיעֲצִיאת מִצְרַיִם. וְכָל הַמְּרַבֶּה לְסַפֵּר  
בִּיעֲצִיאת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח:

*Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham,  
b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et  
avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim  
hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim,  
kulanu z'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 בְּרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבֵּי  
עֲקִיבָא, וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין 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.*

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

אָמַר רַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי,  
שֶׁתֵּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדָּרַשָׁה בֶּן זוֹמָא. שֶׁנֶּאמַר: לְמַעַן  
תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִיּוֹם.  
כֹּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחַכְמַיִם אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כֹּל יְמֵי  
חַיֶּיךָ לְהֵבִיא לְיָמוֹת הַמְּשִׁיחַ:

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

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

## 5. The Four Children - אַרְבַּעַת בְּנֵי-אֱלֹהִים

[ 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 הַמְּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.  
בְּנֵי אַרְבַּעַת בְּנֵי דִבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,  
וְאֶחָד שְׂאִינוּ יוֹדְעֵי 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. חָכָם מַה הוּא אוֹמֵר? מַה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי  
אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אֵמַר-לוֹ בְּהִלְכוֹת הַפֶּסַח: אֵין מִפְּטִירִין  
אַחַר הַפֶּסַח אֲפִיקוֹמָן:

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

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

2. רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וּלְאֵל לֹ. וּלְפִי  
שְׁהוּצִיא אֶת-עַצְמוֹ מִן הַכֶּלֶל, כַּפָּר בְּעֵקֶר. וְאֵף אֶתָּה הִקְהֵה אֶת-שְׁנָיו,  
וְאֵמַר-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם, לִי וּלְאֵל לֹ. אֵלֹ  
הָיָה שָׁם, לֹא הָיָה נִגְאָל:

*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 nigal.*

**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? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצֵאתָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עַבְדִּים:

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

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

4. וְשֵׂאֵינוּ יוֹדְעֵי לִשְׁאוֹל, אֵת פֶּתַח לוֹ. שְׁנַאֲמַר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעָבוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

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

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

*[There are a variety of different children who have been created to supplement the traditional characters, including 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. You will find some of these "Fifth Child" readings in the Supplementary Readings. ]*

## יכול מראש חֲדָשׁ - One Might Think

יכול מראש חֲדָשׁ, תלמוד לומר ביום ההוא. אי ביום ההוא. יכול  
מבעוד יום. תלמוד לומר. בעבור זה. בעבור זה לא אמרתי, אלא  
בשעה שיש מצה ומרור מנחים לפניך:

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

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

## In The Beginning - מִתְחִלָּה

[ First, as noted on page 21 - the Haggadah according to Shmuel describes how we should recount the story of the Exodus in terms of physical freedom. This section records the teaching of Rav who wanted us to re-experience and remember the spiritual actual account of the Exodus, taking us from a religious slavery of idolatry and paganism to find freedom in a world conducted according to an ethical, monotheistic divinity. ]

מִתְחִלָּה עֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעָבְדוּ קִרְבָּנוּ הַמָּקוֹם  
לְעֲבוֹדָתוֹ. שֵׁנֵי־אֵמָר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם. כֹּה אָמַר יי אֱלֹהֵי  
יִשְׂרָאֵל, בְּעֵבֶר הַנְּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי אֲבֹרָהם וְאָבִי  
נַחֹר. וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים: וְאָקַח אֶת־אֲבִיכֶם אֶת־אֲבֹרָהם מֵעֵבֶר  
הַנְּהָר, וְאוֹלַךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן. וְאַרְבֶּה אֶת־זֶרְעוֹ, וְאֶתַן לוֹ  
אֶת־יִצְחָק: וְאֶתַן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו. וְאֶתַן לְעֵשָׂו אֶת־הַר  
שֵׁעִיר, לְרֵשֶׁת אוֹתוֹ. וַיַּעֲקֹב וּבְנָיו 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 then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the Lord God of Israel--your fathers have always lived beyond the Euphrates River, Terach the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב  
אֶת־הַקֶּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים,  
שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע, כִּי־גֵר יִהְיֶה זְרַעְךָ, בְּאֶרֶץ לֹא לָהֶם,  
וְעָבְדוּם וְעֲנִי אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן  
אֲנִכִּי. וְאַחֲרַי כֵּן יֵצְאוּ, בְּרִכְשׁ 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.*

Praised be He who keeps His promise to Israel; praised 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 - והיא שעמדה

[ 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 eternal divine watchfulness. ]

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.  
אֵלֹא שְׁבָכָל 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

“My Ancestor Was A Wandering Aramean”

[ 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 - צֵא וְלַמַּד

צֵא וְלַמַּד, מַה בִּקֵּשׁ לְבֵן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב 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 Yerushalmy font and is several points larger to distinguish it from the text of, the Midrash which is in DavkaDavid font. ]

אַרְמֵי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיָּגֵר שָׁם בְּמִתֵּי מֵעַט. 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)

וַיֵּרֶד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבָר.

**Vayeired mitzraymah.** *Anus al pi hadibur.*

He went down to Egypt, compelled by divine decree.

וַיָּגֵר שָׁם. מִלְמִד שְׁלֵא יָרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֶלָּא לְגוֹר שָׁם,  
שֶׁנֶּאֱמָרוּ: וַיֵּאמְרוּ אֶל־פַּרְעֹה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ,  
כִּי כִבֵּד 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 parah, lagur ba-aretz banu, ki ein mireh latzon asher la-a-vadecha, ki chaveid hara-av b'erezt k'na-an. V'atah, yeish'vu na avadecha b'erezt goshen.*

He sojourned there implies that he didn't come to settle in Egypt - only to dwell temporarily, as it is written: "They said to Pharaoh: 'We have come to sojourn in this land because there is no pasture for your servants' flocks; the famine is severe in Canaan. For now, though, let your servants dwell in the land of Goshen.' "

בְּמֵתֵי מֵעֶט. כְּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נַפְשׁ, יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה. וְעַתָּה,  
שָׂמַךְ יי אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

**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. מִלְמֵד 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 עֲצוּם, כְּמָה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׂרְצוּ, וַיִּרְבוּ וַיַּעֲצְמוּ, בְּמֵאֵד  
מְאֵד, וַתִּמְלֵא הָאָרֶץ אֹתָם:

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

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

וַרְבֵּ. כְּמָה שֶׁנֶּאֱמַר: רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי, וַתִּגְדְּלִי, וַתִּבְאֵי בְעַדֵּי  
עַדֵּיִים: שָׂדִים נִכְוֵו, וַשְּׁעָרַי צִמְח, וְאֶת עָרִם וְעָרִיהָ:

**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."

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ. וַיִּזְנוּ 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)

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים. כָּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ. פֶּן־יִרְבֶּה, וְהָיָה  
כִּי־תִקְרָאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל־שִׁנְאֵינוּ, 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."

וַיַּעֲנוּנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׂיִמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלֹתָם: וַיִּבְנוּ עָרֵי  
מִסְכְּנוֹת לַפְּרָעָה, אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס:

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

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

וַיִּזְנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל  
בְּפָרֶךְ:

**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."

וַיִּצְעַק אֶל-יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת-קוֹלֵנוּ, וַיֵּרֶא  
אֶת-עַנְיֵנוּ, וְאֶת-עֲמַלְנוּ, וְאֶת לַחֲצֵנוּ: (Dt. 26:6)

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)

וַיִּצְעַק 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-נַאֲקַתְם, וַיִּזְכֹּר  
אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם, אֶת-יִצְחָק, וְאֶת יַעֲקֹב:

**Vayishma Adonai et koleinu.** Kmah shene-emar: vayishma Elohim et na-akatam, vayizkor Elohim et b'rito, et avraham, et yitzchak, v'et ya-akov.

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

וַיֵּרֶא אֶת-עַנְיֵנוּ: זו פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר: וַיֵּרֶא 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־עַמְלָנוּ. אֵלוֹ הַבָּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל־הַבֶּן הַיְלוּד הַיְאָרָה תִּשְׁלִיכֶהוּ,  
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 לַחֲצֵנוּ. זֶה הַדְּחָק. וְגַם־רָאִיתִי אֶת־הַלַּחַץ, 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."

וַיֹּצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזְרֹעַ נְטוּיָה, וּבְמָרָא גָדוֹל  
וּבְאֹתוֹת וּבְמוֹפְתִים: (Dt. 26:8)

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

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

וַיֹּצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי שְׂרָף. וְלֹא עַל־יְדֵי שְׁלִיחַ.  
אֱלֹהֵי הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה  
הַזֶּה, וְהַפִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם  
אֶעֱשֶׂה שְׁפָטִים אֲנִי יְיָ:

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

**The Lord brought us out of Egypt** not by an angel, not by a 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  
הַשָּׁלִיחַ. אֲנִי יְיָ. אֲנִי הוּא וְלֹא אֲחֵר:

*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.

בְּיַד חֲזָקָה. זֶה הַדָּבָר. כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד יְיָ הוֹיָה, בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה,  
בְּסוּסִים בַּחֲמֹרִים בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כָּבֵד 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: וְחֲרָבוּ שְׁלֹפָה בְּיָדוֹ, נְטוּיָה  
עַל-יְרוּשָׁלָיִם:

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

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

וּבְמוֹרָא גְדוֹל, זֶה גִּלּוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר: אוֹ הַנִּסָּה אֱלֹהִים, לְבוֹא לְקַחַת  
לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמַסּוֹת בְּאֹתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזֵרוּעַ  
נְטוּיָה, וּבְמוֹרָאִים גְּדוֹלִים. כֹּל אֲשֶׁר-עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֵיכֶם:

**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'moftim 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 הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ. אֲשֶׁר  
תַּעֲשֶׂה-בוֹ אֶת-הָאֹתוֹת: וּבְמוֹפְתִים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר: וְנִתַּתִּי מוֹפְתִים,  
בְּשָׂמַיִם 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."

## 8. ESER MAKOT - עֶשֶׂר מַכּוֹת

### The Ten Plagues

אֱלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם,  
וְאֵלֵינוּ 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 recitation of three terms. ]

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 שְׂתַיִם. וּבְזְרֹעַ נְטוּיָה שְׂתַיִם. וּבְמִוְרָא גָדוֹל  
שְׂתַיִם. וּבְאוֹתוֹת שְׂתַיִם. וּבְמִפְתִּיּוֹת שְׂתַיִם:

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

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

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

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

אלו 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.

[ Because 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. צִפְרִידֵּי. כְּנָפִים. עָרוֹב. דְּבַר. שְׁחִין. בָּרָד. אֲרָבָה.  
חִשְׁדָּה. 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:

דַּ"צ"ךְ עַד"שׁ בְּאֶחָב:

**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. ]*

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

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

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

רבי יוסי הגלילי אומר: מנין אתה אומר, שלקו המצרים במצרים עשר מכות, ועל הים, לקו חמשים מכות? במצרים מה הוא אומר: ויאמרו החרטום אל-פרעה, אצבע אלהים הוא. ועל הים מה הוא אומר? וירא ישראל את-היד הגדלה, אשר עשה יי במצרים, ויראו העם את-יי. ויאמינו ביי, ובמשה עבדו. כמה 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 שתיים. 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 Hashaḥar. Why is there such a concern with the number "15"? ]

God has bestowed many favors upon us.

אלו הוציאנו ממצרים,  
ולא עשה בהם שפטים,  
דַּיְנוּ:

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

אלו עשה בהם שפטים,  
ולא עשה באלהיהם,  
דַּיְנוּ:

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

אלו עשה באלהיהם,  
ולא הרג את־בכוריהם,  
דַּיְנוּ:

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

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

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

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

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

אלו קרע לנו את־הים,  
ולא העבירנו בתוכו בַּתְּרָבָה,  
דַּיְנוּ:

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 בַּחֲרָבָה,  
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,  
דַּיֵּינוּ:

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

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ,  
וְלֹא סַפַּק צָרָבְנוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה,  
דַּיֵּינוּ:

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 סַפַּק צָרָבְנוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה,  
וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן,  
דַּיֵּינוּ:

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

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

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

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי,  
דַּיֵּינוּ:

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

אלו קָרַבְנוּ לְפָנֵי הַר סִינַי,  
וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה,  
דַּיֵּינוּ:

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

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה,  
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,  
דַּיֵּינוּ:

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 הוציאנו  
הוציאנו 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 אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵינּוּ: 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].

## A. 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 הַזֶּה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאַמְרַתֶּם זִבַּח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעַם 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. . . .’”

## B. מַצָּה

[The plate of Matzah is raised.]

מַצָּה זוֹ שְׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל  
אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ  
בָּרוּךְ הוּא, וּגְאָלָם, שְׁנֵאֵמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם,  
עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גָרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֵה, 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 o Egypt into matzah - cakes of unleavened bread - which had not risen, for having been driven out of Egypt they could not tarry, and they had mad no provisions for themselves."

[The plate of Matzah is lowered.]

## C. מָרוֹר

[The Maror is raised.]

מָרוֹר זֶה שְׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׂמִרְרוּ הַמִּצְרִים  
אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאֵמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה,  
בְּחֹמֶר וּבְלִבְנִים, וּבְכָל־עַבְדָּה בְּשָׂדֶה: אֵת כָּל־עַבְדָּתָם, אֲשֶׁר עָבְדוּ  
בָּהֶם בְּפָרֶךְ.

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

Why do we eat Maror? For the reason that the Egyptians 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”

[ Can we ever really identify and empathize with a generation of our ancestors who lived over 3000 years ago? Rabbi Jeffrey Cohen brings an illustration: “Shortly after the discover in Cornwall, England, in 1994, the body of a man preserved in ice for over 5000 years. A DNA search revealed that a young Cornish lady shared a direct genetic relationship with him. In an interview she stated: “One normally thinks only of one’s parents and grandparents as members of one’s family. I now feel that sense of identity with someone two hundred generations back!”

Note that while she identified through DNA, the Jewish People have identified with their historical ancestors in a constant literary tradition of names, activities, Talmud and codes, and the rich spiritual heritage of laws, customs, ceremonies and symbols that is constantly evolving and growing in meaning and depth. ]

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם,  
שְׁנַעֲמַר: וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי לִי,  
בְּיַצֵּאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתַיִנוּ בַלְבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא,  
אֵלֹא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנַעֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן  
הָבִיא אֹתָנוּ, לְתֵת 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-aretz 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 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. ]

לְפִיכָךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,  
לְבָרֵךְ, לְעִלָּה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים  
הָאֵלֵּנוּ. הוֹצִיאָנוּ מֵעַבְדוּת לְחֵירוּת, מִיַּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב,  
וּמֵאִפְלָה לְאוֹר גָּדוֹל, וּמִשְׁעַבְדּוֹד 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 113

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד  
עוֹלָם: מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ. מְהֻלָּל שֵׁם יְיָ. רָם עַל־כָּל־גּוֹיִם יְיָ. עַל  
הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ. הַמְגַבִּיחַ לְשָׁבֶת: הַמְשַׁפִּילִי לְרֵאוֹת  
בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימֵי מֵעַפָּר דָּל. מֵאֲשָׁפֹת יָרִים אֶבְיוֹן: לְהוֹשִׁיבֵי  
עַם־נְדִיבִים. עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם הַבָּנִים שְׂמֵחָה.  
הַלְלוּיָהּ

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

Praise the Lord! Praise, you servants of 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 though enthroned on high,  
looks down upon heaven and earth?

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

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

Halleluyah!

PSALM 114

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

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז:  
הֲיָתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:  
הֵם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר:  
הַהַרִּים רָקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנֵי־צֹאן:  
מֵה־לָּד הֵם כִּי תָנוּס. הַיַּרְדֵּן תָּסַב לְאַחֹר:  
הַהַרִּים תִּרְקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנֵי־צֹאן:  
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:  
הַהַפְּכֵי הַצּוּר אֲגָם־מַיִם. חֲלַמֵּישׁ 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,  
Turning rocks into swirling waters  
and stone into a flowing spring.

## 12. KOS SHEINEE - כּוֹס שֵׁינִי

### Second Cup of Wine

[ You will 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, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לְלֵילָה הַזֶּה, לֶאֱכֹל-בוּ מַצָּה וּמַרֹּר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְגִיעֵנוּ לְמוֹעֲדִים וְלְרִגְלִים אֲחֵרִים, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיַן עִירָךְ, וְשָׂשִׁים בְּעִבּוּדְתְךָ, וְנֹאכֵל שָׂם מִן הַזִּבְחִים וּמִן הַפְּסָחִים ( בְּמוֹצָאֵי שַׁבַּת אֹמְרִים מִן הַפְּסָחִים וּמִן הַזִּבְחִים ), אֲשֶׁר יְגִיעַ דָּמָם, עַל קִיר מִזְבֵּיחְךָ לְרָצוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גָּאֲלָתָנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

*Baruch atah Adonai, Eloheinu melech ha-olam, asher g'alanu v'ga-al et avoteinu mimitzrayim, v'higi-anu l'alaylah 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, Adonai, our God, sovereign 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 fathers, 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, Adonai, who has redeemed Israel.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

## VI. RAHTZAH - רְחִצָּה

### 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, our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us 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, our God, sovereign of the universe, who provides 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, our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us 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 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 for this requirement 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. ]

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, our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us 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. Now that we do not have the Paschal lamb, we eat just the matzah and horse-radish in a "Hillel sandwich". No special berakha is said, but we do read the following words recalling Hillel's practice. ]

זְכוֹר לְמִקְדָּשׁ כְּהִלֵּל: בֵּין עֲשָׂה הִלֵּל בְּזִמַּן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיִם. הָיָה  
כוֹרֵךְ פֶּסַח מַצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיִם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת  
וּמְרוֹרִים יֹאכְלֶהוּ:

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

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

## XI. SHULHAN OREKH / Meal - שֻׁלְחַן עֹרֵךְ

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

*I had learned long ago in a Seminary class that a Roman banquet, described in the Latin phrase, was “from an egg to an apple.” To me it always suggested the tradition of the hard-boiled egg and the apple as the primary ingredient of the Seder haroset. But that’s just a thought. BDL ]*

## XII. TZAFUN /AFIKOMAN / Dessert - תזון

*[ 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

[ *Fill the cup before the Birkat HaMazone / grace. The following is the traditional Complete "Grace After Meals," including, of course, thankfulness for the Passover holiday. The Shorter "Grace After Meals," begins on page 71. Shaded sections on included on Shabbat. ]*

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא שְׂחֹק פִּינוּ  
וְלִשְׁוֹנֵנוּ רִנָּה אָז יֵאמְרוּ בְּגוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ  
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב: הִזְרַעִים בְּדִמְעָה בְּרִנָּה  
יִקְצְרוּ: הַלֹּדֶךְ יִלְךְ וּבִכְהָ נִשָּׂא מִשֶּׁךְ הַזֶּרַע בָּא יָבֵא בְרִנָּה נִשָּׂא אֶלְמָתָיו:

*Shir ha-ma'alot b'shuv Adonai et shevat Tziyon hayinu kehalmim. 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 yelekh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.*

A Song of Ascents. When the Lord returned us from exile back to Zion, it was as though we were dreaming. We laughed in joy and sang happy songs. It was said around the world: "The Lord has done great things for them." The Lord did great things for us, and we rejoiced. God, restore our captives. We shall be like streams in the Negev. Those who sow in tears shall ultimately 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.*

Praised be the name of the Lord now and forever.

הַמְזֻמֵּן: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

המזמן: בְּרִשׁוֹת מָרָנְךָ וְרַבָּנְךָ וְרַבּוֹתַי, נְבָרְךָ ( \*אֱלֹהֵינוּ ) שְׂאֲכַלְנוּ מִשְׁלֹךְ.

*\*included when there is a minayn present*

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

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

המסובין: בְּרוּךְ ( \*אֱלֹהֵינוּ ) שְׂאֲכַלְנוּ מִשְׁלֹךְ וּבְטוּבוֹ הֵינּוּ.

*\*included when there is a minayn present*

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

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

המזמן: בְּרוּךְ ( אֱלֹהֵינוּ ) שְׂאֲכַלְנוּ מִשְׁלֹךְ וּבְטוּבוֹ הֵינּוּ.

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

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

המסובין: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

**Everyone:** *Barukh hu uvarukh sh'mo.*

Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַיּוֹן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֲסִדוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מְזוֹן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן  
וּמְפָרֵס לְכָל וּמְטִיב לְכָל, וּמְכִיֵּן מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,  
הַיּוֹן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melekh haolam, hazal et haolam kulo b'tuvo b'hein b'hessed  
uv'rah'amim, 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 לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֵּון שֶׁאַתָּה זֵן וּמְפַרְנֵם אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל 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 Mizrayim, 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'chol 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 יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּכֹפֵי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּפְתוּב, וְאֲכַלְתָּ וְשִׂבַּעְתָּ, וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל הַמִּזֵּון:

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

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

רַחֵם נָא יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זוּנְנוּ, פְּרַנְסְנוּ, וְכַלְפַּלְנוּ, וְהַרְוִיחְנוּ, וְהַרְוִחַ לָנוּ יי

אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ, וְנָא, אֵל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לְיַד מִתְנַת  
בָּשָׂר וָדָם, וְלֹא לְיַד הַלְּוָאֲתָם. כִּי אִם לְיַד הַמַּלְאָה, הַפְּתוּחָה, הַקְּדוּשָׁה  
וְהַרְחֵבָה, שְׁלֹא יִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

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

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace.

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

[ 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. ]

[ לפסח אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משית בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה

לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכַרְנוּ יְיָ  
אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדָנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה  
וּרַחֲמִים, חוּם וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֱלֹהֵי 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'rahamim, 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'rahamim, 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 art a gracious and merciful God and King.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֶיךָ  
יְרוּשָׁלַיִם. אָמֵן

*U-v'nei Y'rushalayim ir ha-kodesh bi-m'herah v'yameinu. Barukh atah Adonai, boneh v'rahavam 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 אָבִינוּ, מְלַכְנוּ, אֲדִירָנוּ בּוֹרְאָנוּ,  
גּוֹאֲלָנוּ, יוֹצֵרָנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב,  
וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַמְּטִיב, הוּא מְטִיב, הוּא יִטִּיב לָנוּ. הוּא  
גִּמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצְּלָה  
וְהַצְּלָחָה בְּרַכָּה וַיְשׁוּעָה, נְחֻמָּה, פְּרִנְסָה וְכִלְכָּלָה, וּרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל  
טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲפָרְנוּ:

*Barukh atah Adonai Eloheinu melekh ha-olam, ha-El, avinu, malkenu, adirenu, bor-enu, go-alenu, yotzrenu, k'doshenu, k'dosh Ya-akov, ro-enu, ro-eh Yisra-el, ha-melekh ha-tov v'ha-metiv la-kol, she-b'khol yom va-yom hu hetiv, hu metiv, hu yeitiv lanu. Hu*

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*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.

הַרְחֵמֵנוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

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

May the Merciful One reign over us forever and ever.

הַרְחֵמֵנוּ, הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.

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

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

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנֵצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ 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.

הַרְחֵמֵנוּ, הוּא יַפְרִינֵסֵנוּ בְּכָבוֹד.

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

May the Merciful One grant us an honorable livelihood.

הַרְחֵמֵנוּ, הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֵאָרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.

*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 שֻׁלְחַן זֶה שְׂאֵבְלָנוּ עִלְיוֹ.

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

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

הַרְחַמֵּן, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

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

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

הַרְחַמֵּן, הוּא יְבָרֵךְ

Harachaman, hu y'vareich

May the Merciful One bless

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

אֶת אָבִי מוֹרֵי בַּעַל הַבַּיִת הַזֶּה, וְאֶת אִמִּי מוֹרָתִי בַּעֲלַת הַבַּיִת הַזֶּה

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

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

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

אוֹתִי (וְאָבִי וְאִמִּי) (וְאִשְׁתִּי וְזַרְעִי וְאֶת 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:)*

אֶת בַּעַל הַבַּיִת הַזֶּה, וְאֶת אִשְׁתּוֹ בַּעֲלַת הַבַּיִת הַזֶּה

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

our host and our hostess

. . . אותם ואת ביתם ואת זרעם ואת כל אשר להם, אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל, מכל, כל. כן יברך אותנו כלנו יחד. בברכה שלמה, ונאמר אמן:

. . . *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.

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

*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 הרחמן, הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים. ]

[ *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. ]

הרחמן, הוא ינחילנו יום שכלו טוב.

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

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

הרחמן, הוא יברך את מדינת ישראל.

*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 צִה"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 יִזְכְּנוּ לַיָּמֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

*Ha-rahaman, hu y'zakenu limot ha-mashi-ah u-l'hayevei 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 לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ 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 קְדָשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ,  
וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח  
אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בָּרוּךְ הַגֹּבֵר אֲשֶׁר יְבַטַח בֵּינֵינוּ, וְהָיָה יְיָ  
מִבְּטַחוֹ: גַּעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צְדִיק נֶעְזֵב, וְזֶרְעוֹ מִבְּקֵשׁ  
לָהֶם: יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

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

Revere the Lord, you his holy ones for those who revere him suffer no want.  
Lions may be famishing and starving, but those who seek the Lord shall not lack  
any good thing.

Give thanks to the Lord, for he is good; his kindness endures forever.  
You open your hand and satisfy the desire of every living thing.

Blessed is the man who trusts in the Lord, and whose trust is in the Lord.  
I have been young and now I am old, but never have I seen the righteous man  
forsaken, nor his children wanting bread.

The Lord will give strength to his people;  
the Lord will bless His people with peace.

## BAREKH / Birkat HaMazone - בָּרַךְ

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

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא שְׂחֹק פִּינוּ  
וְלִשְׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ  
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה  
יִקְצְרוּ: הַלֹּדֶךְ יִלְךְ וּבִכְהָ נִשְׂא מִשֶּׁךְ הַזֶּרַע בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמָתָיו:

*Shir ha-ma'alot b'shuv Adonai et shevat 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 yelekh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatah.*

A Song of Ascents. When the Lord returned us from exile back to Zion, it was as though we were dreaming. We laughed in joy and sang happy songs. It was said around the world: "The Lord has done great things for them." The Lord did great things for us, and we rejoiced. God, restore our captives. We shall be like streams in the Negev. Those who sow in tears shall ultimately 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.

הַמְּסוּבִין: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

הַמְזֻמֵּן: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

הַמְזֻמֵּן: בְּרִשׁוֹת מְרַנֵּן וְרַבָּנֵן וְרַבּוֹתַי, נְבָרַךְ ( \*אֶלְהֵינוּ ) שְׂאֵבְלָנוּ מִשְׁלֹו.

*\*included when there is a minayn present*

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

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

הַמְסוּבִין: בְּרוּךְ ( \*אֱלֹהֵינוּ ) שֶׁאֵכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ הֵינּוּ.

*\*included when there is a minayn present*

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

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

הַמְזֻמֵּן: בְּרוּךְ ( אֱלֹהֵינוּ ) שֶׁאֵכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ הֵינּוּ.

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

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

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 כֹּלֹ בְטוּבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֲסִדוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן  
וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִיֵּן מִזֶּזֶן 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'hessed  
uv'rahhamim, 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, sovereign 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 לָאֲבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל הַקִּיּוֹד שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מְזֻזָן שֶׁאַתָּה זֵן וּמְפָרֵם 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, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב, וְאֲכִילַת וְשִׁבְעַתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמְזֻזָן:

*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 בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֵׁבֵת בּוֹ וְלִנְחָה בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָךָ וּבְרִצוֹנְךָ הַנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ, שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן וְאֲנַחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל 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. ]

[ לפסח אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ, וַיֵּרָאֵה, וַיֵּרָצֵה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר וּזְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וּזְכוּרֵינוּ אֲבוֹתֵינוּ, וּזְכוּרֵינוּ מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וּזְכוּרֵינוּ יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וּזְכוּרֵינוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. וּזְכוּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים, חוּס 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'hesed ul'rahamim, 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'rahamim, 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 ancestors, 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 בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵי  
יְרוּשָׁלַיִם. אָמֵן

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

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

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְּרַכָּה מֵאֵת  
יְיָ וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשֵׁכֶל 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 שֶׁכָּלוֹ 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 הָאָרֶץ 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-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 יִזְכְּנוּ לַיְמֹת הַמָּשִׁיחַ וְלַחַיֵי 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.

מִגְדוֹל יִשׁוּעוֹת מְלֶכֶךְ, וְעֵשָׂה חֶסֶד לְמֹשִׁיחֹ לְדָוִד וְלִזְרַעוֹ עַד עוֹלָם: עֵשָׂה שְׁלוֹם  
בְּמִרְוֵמָיו, 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 קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְיָ לֹא  
יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פּוֹתַח אֶת יְדֶךָ, וּמִשְׁבִּיעַ  
לְכָל חַי רָצוֹן: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יְבַטַח בֵּינוּ, וְהָיָה יְיָ מְבַטַחוּ: נֶעַר הָיִיתִי גַם  
זָקֵנְתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב, וְזָרַעוּ מִבְּקֵשׁ לָחֶם: יְיָ עֲזוּ לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת  
עַמּוֹ בְּשְׁלוֹם:

*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 'olam hasdo. Pote-ah et yadekha, u-masbi-a l'khol hai ratzon. Barukh ha-gever asher yivtah badonai, v'hayah Adonai mivtaho. Na-ar hayiti gam zakanti, v'lo ra-iti tzadik ne-ezav, v'zar-o m'vakesh lahem. Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.*

Revere the Lord, all God's holy ones for those who revere Adonai suffer no want. Lions may starve, but those who seek the Lord shall lack nothing. Give thanks to the Lord, for God is good; God's kindness endures forever. You open your hand and satisfy the needs of every living thing. Blessed is the everyone who trusts in the Lord, for the Lord will surely guarantee protection. I once was young and now I am old, but never have I seen a righteous person forsaken, nor his children in want of bread. The Lord strengthens God's people, blessing them with peace.

**פוס שלישי - KOS SH'LISHEE**  
**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.

## KOS SHEL ELIYAHU - כּוֹס אֵלִיָּהוּ

[ 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

אֵלִיָּהוּ הַנָּבִיא  
אֵלִיָּהוּ הַתְּשׁוּבִי,  
אֵלִיָּהוּ הַגִּלְגָּדִי  
בְּמַהֲרָה  
יָבוֹא אֵלֵינוּ בְּיָמֵינוּ  
עִם מְשִׁיחַ בֶּן דָּוִד

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 - שִׁפְךָ 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.]

שִׁפְךָ חֲמַתְךָ אֶל-הַגּוֹיִם, אֲשֶׁר לֹא יָדְעוּךָ וְעַל-מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ:  
כִּי אָכַל אֶת-יַעֲקֹב. וְאֶת-נְוֶהוּ הַשָּׁמוֹ: שִׁפְךָ-עֲלֵיהֶם וְעַמְּךָ, וְחֲרוֹן אַפְּךָ יִשְׁיָגֵם:  
תִּרְדֹּף בְּאֵף וּתְשַׁמְדֵם, 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)

[Noam Zion and David Dishon, “A Different Night, ” bring a medieval Haggadah text, “Your Love,” from a Worms, 1521, manuscript, attributed to the grandchildren of Rashi. While its authenticity is debated, its sentiment is genuine. Let us not forget the actions of those like the Danish King Christian X in 1933 to save all of the 8000 Danish Jews. Let us not forget the Avenue of the Righteous Gentiles and the efforts of the Jewish People to remember that there are good as well as evil in humanity. Let us try to emphasize the good.]

## 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

*[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.]*

### Psalm 115:1-11

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ עַל אֲמִתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם,  
אֵיחָ נָא אֱלֹהֵיהֶם. וְאֱלֹהֵינוּ בְּשָׂמַיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִיבֵיהֶם כֶּסֶף וְזָהָב,  
מַעֲשֵׂה יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא  
יִשְׁמָעוּ, אֶף לָהֶם וְלֹא יִרְיֹחוּ. יָדֵיהֶם וְלֹא יִמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהַלְכוּ, לֹא יִהְיוּ  
בְּגִרְוֹנָם. כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיְיָ, עֲזָרָם  
וּמִגְּנָם הוּא. בַּיִת אַהֲרֹן בְּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְּנָם הוּא. יִרְאֵי יְיָ בְּטַחוּ בְּיְיָ, עֲזָרָם  
וּמִגְּנָם 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. Atzabeiheim 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, O 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 זָכָרְנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יְרֵאֵי יְיָ,  
הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ,  
עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הַמֵּתִים  
יְהַלְלוּ יְהוָה, וְלֹא כָל יְרֵדֵי דוּמָה. וְאַנְחָנוּ נְבָרֵךְ יְהוָה, מִעַתָּה 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**

אֶהְבֶּתִי כִּי יִשְׁמַע יי, אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא: אֶפְפוּנֵי  
חֲבֵלֵי מָוֶת, וּמִצָּרֵי שְׂאוּל מִצָּאוּנֵי צָרָה וַיִּגּוֹן אֶמְצָא. וּבְשֵׁם יי אֶקְרָא, אָנָּה יי  
מִלְטָה נַפְשִׁי. חָנוּן יי וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם. שֹׁמֵר פֶּתָאִים יי דְּלוֹתַי וְלִי  
יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִי, כִּי יי גָּמַל עָלַיִכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת  
עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחַי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי  
אֲדַבֵּר, אָנִי עָנִיתִי מְאֹד. אָנִי אָמַרְתִּי בְּחַפְזִי כָּל הָאָדָם כּוֹזֵב.

*Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzare'i 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. נְדַרְי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמּוֹתֵה לְחַסִּידָיו. אָנָּה יְיָ כִּי אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ, בֶּן אֲמָתֶךָ פִּתְחַת לְמוֹסְרֵי. לֵךְ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא. נְדַרְי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת 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**

הָלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחֹהוּ כָּל הָאֻמִּים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאֵמֶת יְיָ  
לְעוֹלָם הִלְלוּהָ:

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

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

**Psalm 118:1-4**

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם 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 הַמַּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַמַּרְחָב יְהוָה. יְיָ לִי לֹא אֵירָא, מַה יַעֲשֶׂה לִּי אֱדָם. יְיָ לִי  
בְעֻזָּרִי, וְאֲנִי אֵרְאֶה בְשִׁנְאֵי. טוֹב לַחֲסוֹת בַּיְיָ, מִבְּטַח בְּאֱדָם. טוֹב לַחֲסוֹת בַּיְיָ  
מִבְּטַח בְּנְדִיבִים. כָּל גּוֹיִם סִבְּבוּנִי בְשֵׁם יְיָ כִּי אֲמִילֵם. סִבְּבוּנִי גַם סִבְּבוּנִי בְשֵׁם יְיָ  
כִּי אֲמִילֵם. סִבְּבוּנִי כַדְבָרִים דַּעְבוּ כַּאֲשֶׁר קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילֵם. דַּחַח דְּחִיתָנִי

לְנַפְלִי, וַיִּי עֲזָרְנִי. עָזִי וְזַמְרַת יְהוָה, וַיְהִי לִי לְיִשׁוּעָה. קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי  
צְדִיקִים, יְמִין יִי עֲשֵׂה חַיִּל. יְמִין יִי רֹמְמָה, יְמִין יִי עֲשֵׂה חַיִּל. לֹא אָמוֹת כִּי  
אֶחָיָה, וְאֶסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרְנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פָּתְחוּ לִי שַׁעֲרֵי צְדָק  
, אֲבֹא בָם אֹרְחָה יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh li adam.  
Adonai li b'oz'ray, va-ani ereh v'son'ay. Tov lachasot b'Adonai, mib'toach ba-adam. Tov  
lachasot b'Adonai, mib'toach bindivim. Kol goyim s'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.

אוֹדֶךָ כִּי עָנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.  
 אוֹדֶךָ כִּי. עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.  
 אַבְּן מַאֲסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה.  
 אַבְּן מַאֲסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה.  
 מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נִפְלְאָת בְּעֵינֵינוּ.  
 מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נִפְלְאָת בְּעֵינֵינוּ.  
 זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.  
 זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

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

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

אָנָּה יְיָ הוֹשִׁיעָה נָּא:  
 אָנָּה יְיָ הוֹשִׁיעָה נָּא:  
 אָנָּה יְיָ 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 הַבָּא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי.  
בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי.  
אֵל יי וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים עַד קַרְנוֹת הַמִּזְבֵּחַ.  
אֵל יי וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים, עַד קַרְנוֹת הַמִּזְבֵּחַ.  
אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ.  
אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ:  
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ:  
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ.

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

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

Psalm 136

הודו לַיְי בִּי טוֹב, בִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, בִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם, בִּי לְעוֹלָם חֲסֵדוֹ: לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, בִּי לְעוֹלָם חֲסֵדוֹ: לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, בִּי לְעוֹלָם חֲסֵדוֹ: לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, בִּי לְעוֹלָם חֲסֵדוֹ: לַעֲשֵׂה אוֹרִים גְּדֹלִים, בִּי לְעוֹלָם חֲסֵדוֹ: אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם, בִּי לְעוֹלָם חֲסֵדוֹ: אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת בַּלַּיְלָה, בִּי לְעוֹלָם חֲסֵדוֹ: לְמַכּוּ מִצְרַיִם בְּבִכּוֹרֵיהֶם, בִּי לְעוֹלָם חֲסֵדוֹ: וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכֶם, בִּי לְעוֹלָם חֲסֵדוֹ: בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה, בִּי לְעוֹלָם חֲסֵדוֹ: לְגִזֹּר יָם סוּף לְגִזְרִים, בִּי לְעוֹלָם חֲסֵדוֹ: וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ, בִּי לְעוֹלָם חֲסֵדוֹ: וַנִּעַר פְּרַעֲהַ וְחִילוּ בָיִם סוּף, בִּי לְעוֹלָם חֲסֵדוֹ: לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר, בִּי לְעוֹלָם חֲסֵדוֹ: לְמַכּוּ מְלָכִים גְּדֹלִים, בִּי לְעוֹלָם חֲסֵדוֹ: וַיַּהַרְג מְלָכִים אֲדִירִים, בִּי לְעוֹלָם חֲסֵדוֹ: לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי, בִּי לְעוֹלָם חֲסֵדוֹ: וּלְעוֹג מֶלֶךְ הַבְּשָׁן, בִּי לְעוֹלָם חֲסֵדוֹ: וְנָתַן אֶרֶץ לְנַחֲלָה, בִּי לְעוֹלָם חֲסֵדוֹ: נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, בִּי לְעוֹלָם חֲסֵדוֹ: שִׁבְשֵׁבְלָנוּ זָכַר לָנוּ, בִּי לְעוֹלָם חֲסֵדוֹ: וַיַּפְרֶקְנוּ מִצְרַיִנוּ, בִּי לְעוֹלָם חֲסֵדוֹ: נוֹתַן לָחֶם לְכֹל בָּשָׂר, בִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לַאֵל הַשְּׁמַיִם, בִּי לְעוֹלָם חֲסֵדוֹ:

Give thanks to the Lord, for he is good,  
His kindness endures forever;  
Give thanks to the God above gods,  
His kindness endures forever;  
Give thanks to the Lord of lords,  
His kindness endures forever;  
To him who alone does great wonders,  
His kindness endures forever;  
To him who made the heavens with understanding,  
His kindness endures forever;  
To him who stretched the earth over the waters,  
His kindness endures forever;  
To him who made the great lights,  
His kindness endures forever;  
The sun to reign by day,  
His kindness endures forever;  
The moon and the stars to reign by night,  
His kindness endures forever;  
To him who smote Egypt in their firstborn,  
His kindness endures forever;  
And took Israel out from among them,  
His kindness endures forever;  
With strong hand and outstretched arm,  
His kindness endures forever;  
To him who parted the Red Sea,  
His kindness endures forever;

And caused Israel to pass through it,  
His kindness endures forever;  
And threw Pharaoh and his host in the Red Sea,  
His kindness endures forever;  
To him who led His people through the wilderness,  
His kindness endures forever;  
To him who smote great kings,  
His kindness endures forever;  
And slew mighty kings,  
His kindness endures forever;  
Sihon, king of the Amorites,  
His kindness endures forever;  
And Og, king of Bashan,  
His kindness endures forever;  
And gave their land as an inheritance,  
His kindness endures forever;  
An inheritance to Israel his servant,  
His kindness endures forever;  
Who remembered us in our low state,  
His kindness endures forever;  
And released us from our foes,  
His kindness endures forever;  
Who gives food to all creatures,  
His kindness endures forever;  
Give thanks to God of all heaven,  
His kindness endures forever.

## Nishmat

נשמת כל חי, תברך את שמך יי אלהינו. ורוח כל בשר, תפאר ותרוםם וכרך מלפנו תמיד, מן העולם ועד העולם אתה אל. ומבלעדך אין לנו מלך גואל ומושיע, פודה ומציל ומפרנס ומרחם, בכל עת צרה וצוקה. אין לנו מלך אלא אתה: אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו בחסד, ובריותיו ברחמים. ויי לא ינום ולא ישן, המעורר ישנים והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך גופלים, והזוקף כפופים, לך לבדך אנחנו מודים. אלו פיננו מלא שירה כים, ולשוננו רנה בהמון גליו, ושפתותינו שבה כמרחבי רקיע, ועינינו מאירות בשמש וכירה, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות, אין אנחנו מספיקים, להודות לך יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלהי אלפי אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו. ממערים גאלתנו יי אלהינו, ומבית עבדים פדיתנו, ברעב זנתנו, ובשבע כלכלתנו, מחרב הצלתנו, ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו: עד הנה עזרנו רחמיה, ולא עזבונו חסדיך ואל תפשינו יי אלהינו לנצח. על פן אברים שפלגת בנו, ורוח ונשמה שנפחת באפינו, ולשון אשר שמת בפינו, הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלפנו, כי כל פה לך יודה, וכל לשון לך תשבע, וכל בך לך תכרע, וכל קומה לפניך תשתחוה, וכל לבבות יראוך, וכל קרב וכליות יזמרו לשמך. כדבר שכתוב, כל עצמותי תאמרנה יי מי כמוך. מציל עני מחזק ממנו, ועני ואביון מגזלו: מי ידמה לך, ומי ישוה לך ומי יעריך לך: האל הגדול הגבור והנורא, אל עליון קנה שמים וארץ: נהללך ונשבחה ונפאריך ונברך את שם קדשך. כאמור, לדוד, ברכי נפשי את יי, וכל קרבי את שם קדשו:

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee 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 Thee-God of the first and of the last, God of all creatues, Master of all generations, One acclaimed with a multitude of praises, He 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 Thee 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 Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast 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; mayest Thou, Lord our God, never abandon us.

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, 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 Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכִבּוּד שְׁמֶךָ. הַגָּבוֹר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלֻךְ  
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, O King seated upon a high and lofty throne!  
שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ; וְכַתּוּב, רַנְּנוּ צְדִיקִים בְּיְיָ, לְיִשְׂרָאֵל נְאֻה תְּהִלָּה.

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

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן חַסִּידִים תִּתְרוֹמָם. וּבִקְרֹב קְדוֹשִׁים  
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; And in the midst of the holy you shall be sanctified.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלֻכְנוּ, בְּכָל דּוֹר וָדוֹר, שְׁפָן  
חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר  
לְרוֹמַם לְהַדִּיר לְבָרַךְ לְעֹלָה וּלְקַלֵּם, עַל כָּל דַּבְרֵי שִׁירוֹת וְתִשְׁבָּחוֹת 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 Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלֻכְנוּ, הָאֵל הַמְּלֻךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נְאֻה, יְיָ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֹז וּמִשְׁשָׁלָה, נְצִיחַ, גְּדֻלָּה וּגְבוּרָה,  
תְּהִלָּה וְתִפְאֵרֶת, קְדוּשָׁה וּמְלָכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, 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.

יְהִלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל בְּרָנָה  
יִודוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּכָנֹה, כִּי לָךְ  
טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יי, מֶלֶךְ מְהֻלָּל  
בְּתִשְׁבָּחוֹת.

All your works praise Thee, 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 Thee it is fitting to give thanks, and unto your name it is proper to sing praises, for Thou art God eternal.

כּוֹס רְבִיעִי

## פּוֹס 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. ]

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.

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

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

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

Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן. וְעַל תְּנוּבַת הַשָּׂדֶה,  
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה, שְׂרָצִיתָ וְהִנְחַלְתָּ לְאַבוֹתֵינוּ, לְאֹכֹל מִפְּרֵיהָ  
וְלִשְׁבוּעַ מִטּוֹבָה. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ. וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה  
בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׁבַּע מִטּוֹבָה,  
וְנִבְרַכְךָ עָלֶיךָ בְּקֹדֶשׁ וּבְטַהֲרָה [בַּשַּׁבָּת וְרִצָּה וְהַחֲלִיצָנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. ]  
וְשִׂמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכֹל, וְנוֹדֶה לְךָ עַל הָאָרֶץ  
וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יְיָ, 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 סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּין  
נִזְכָּה לַעֲשׂוֹתוֹ. יְדֵךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהָל עֵדֶת מִי מָנָה. בְּקָרוֹב נִהַל נְטֵעֵי  
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.

*[ We conclude and sing together. ]*

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

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

Next Year in Jerusalem!