

ROSENBERG HOLOCAUST HAGGADAH

BY

RABBI DR BERNHARD ROSENBERG

## BIOGRAPHY

Rabbi Dr. Bernhard H. Rosenberg, is the spiritual leader of Congregation Beth-El, Edison, New Jersey.

He received his ordination and Doctorate of Education from Yeshiva University in New York. He also possesses A.A., B.A., M.A., and M.S. degrees in communication and education. He possesses a Doctor of Divinity from The Jewish Theological Seminary, New York. He teaches at Rutgers University in New Jersey and Yeshiva University in New York.

Rabbi Rosenberg's book, *Theological and Halachic Reflections on the Holocaust* is now in its second printing. He is the author of *A Guide for the Jewish Mourner*, *Contemplating the Holocaust*, *What the Holocaust Means to Me: Teenagers Speak Out and Thoughts on the Holocaust-Where Was God Where Was Man-Teenagers Reflect on Major Themes of the Holocaust* and *The Holocaust as seen Through Film*. His newest book is *Public Speaking – A Guide for Study*. He recently received the Dr. Martin Luther King Jr Humanitarian Award. He also received the Chaplain of the Year Award from The New York Board of Rabbis for his efforts during and following 9-11. On June 10, 2002 Rabbi Rosenberg was presented with the annual Rabbi Israel Mowshowitz Award by The New York Board of Rabbis. Rabbi Rosenberg appears frequently on radio and TV and has published hundreds of articles regarding the Holocaust. He is chairman of the Holocaust commission of the New York Board of Rabbis and served as associate editor for the New Jersey State Holocaust mandated curriculum. He published the *Rosenberg Holocaust Siddur*. The Siddur, produced in honor of Rabbi Rosenberg's parents who survived the Holocaust and his many family members who perished, can be accessed at

<http://www.jewishfreeware.org/downloads/YOM%20HASHOAH/>

## A MEDITATION BEFORE THE SEDER.

We begin our service in the remembrance of the Holocaust in silence. Let us surround our worship, our community in prayer, with silence in preparation for the presence of God.

Silence does not just bring to a standstill words and noise. Silence is more than the temporary renunciation of speech. It is a door opening before prayer, toward the very realms of the spirit and the heart. Silence is the beginning of a reckoning of the soul, the prelude to an account of the past and the consideration of the present, may our shared silence lead us to awareness of a time of total evil that degraded out most precious values, the very meaning of religious existence, and life itself. Our silence is to be a committed accounting for other silences that accepted persecutions and were indifferent to debasement and crime. For there was a time when silence was a crime.

We think particularly of one night of silence, over half a century ago: *Kristallnacht*, the night of the broken glass, the 9<sup>th</sup> of November, 1938. Then, all the synagogues in Germany rose up in flame

and smoke to the skies. The churches next to them stood in darkness, and in silence. Glass littered the streets-the broken shop-windows of the Jewish community. The neighbors walked upon the crunching splinters and were silent. A few prayed. Some churches courageously expressed their grief. But a dark cloud of silence filled the world. When will that silence end? When will we speak out on behalf of suffering neighbors? Not until we affirm God together, not until we acknowledge that we are all God's children. From the silence of uncaring, let us move on to the silence, which is the search for God, the search for ourselves. Then we can move beyond that silence and affirm the One God, we can proclaim God's name to the world.

## Kiddush

On Friday night add:

The family is now seated around the festive table. The table is set with all the symbols of Passover. There is the wine and the goblets; the three matzos before the father's setting' the Ka-a-rah with the roasted shankbone at the upper right, the hard boiled egg to the left of it, the bitter herbs – moror – in the center; the Charoses on the lower right, and the parsley to its left, and some horse-radish on the lower part of the plate. In addition to this, there is some salt-water on the table, and a special wine cup prepared for the Cup of Elijah. The spirit of the festival prevails throughout the house. The family listens as the father recites the invocation before the Kiddush.

## INVOCATION TO KIDDUSH

Behold this cup of wine; Let it be a symbol of our joy tonight as we celebrate the festival of Pesach. On this night, many years ago, our forefathers harkened to the call of freedom. Tonight, that call rings out again, sounding its glorious challenge, commanding us to champion the cause of all the oppressed and the downtrodden, summoning all the peoples throughout the world to arise and be free.

Let us raise our cups in gratitude to God that this call can still be heard in the land. Let us give thanks that the love of freedom still burns in the hearts of our fellow-men. Let us pray that the time be not distant when the entire world will be liberated from cruelty, tyranny, oppression, and war.

(There was evening and there was morning. On the sixth day, the heavens and the earth and all their hosts were completed. And God completed, on the seventh day, His work which He had made, and He ceased on the seventh day, all His work in which He had been engaged. And God blessed the seventh day and sanctified it; because on it He ceased all His work which He had created.)

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

Blessed art Thou, Lord our God, King of the universe, who has chosen and exalted us above all nations and has sanctified us with Thy commandments. And Thou, Lord our God, has lovingly bestowed upon us (Sabbaths for rest), appointed times for happiness, holidays and seasons for joy, (this Sabbath day, and) this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. Thou did choose and sanctify us above all peoples. In Thy gracious love,

Thou did grant us Thy (holy Sabbath, and) appointed times for happiness and joy. Blessed art Thou, O Lord, who sanctifies (the Sabbath,) Israel, and the appointed times.

On Saturday night add paragraphs in brackets: [Blessed art Thou, Lord our God, King of the universe, who creates the light of the fire.

Blessed art Thou, Lord our God, King of the universe, who has distinguished between the sacred and the secular, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou has distinguished between the holiness of the Sabbath and the holiness of the Festival, and has sanctified the seventh day above the six working days. Thou has distinguished and sanctified Thy people Israel with Thy holiness. Blessed art Thou O Lord our God, who distinguishes between the degrees of holiness.]

Blessed art Thou, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

הַנְּגִי מוֹכֵן וּמְזוּמָן לְקַיֵּם מִצְוֹת כּוֹס רֵאשׁוֹנָה מֵאַרְבַּע כּוֹסוֹת לְשֵׁם  
יְחִוּד קוֹדֶשׁ אֲשֶׁר בְּרִיךְ הוּא וְשִׁכְנִיתִיהָ עַל יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם  
כָּל-יִשְׂרָאֵל.

(לשבת וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלֹאכְתּוֹ  
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת  
מְכַל-מְלֹאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:)

סִבְרִי מְרֻנָּן וּרְבִנָּן וּרְבוֹתֵי:

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מְכַל-עַם,

וְרוֹמְמָנוּ מְכַל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה

(לשבת שְׁבֹתוֹת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׁוֹן

אֶת-יוֹם (לשבת הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ,

(לשבת בְּאַהֲבָה,) מְקַרָּא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרֶת

וְאוֹתָנוּ קִדְּשָׁהּ מְכַל-הָעַמִּים. (לשבת וְשַׁבָּת) וּמוֹעֲדֵי קִדְּשָׁהּ (לשבת  
בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחֻלָּתָנוּ: בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ  
(לשבת הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְמַנִּים:

(כשחל יו"ט במוצאי שבת מוסיפים כאן ברכות הבדלה.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֵל בֵּין אֹר  
לְחַשְׁדָּה, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשַׁשֶּׁת יְמֵי הַמַּעֲשֶׂה.  
בֵּין קִדְּשַׁת שַׁבָּת לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאַתָּה-יוֹם הַשְּׁבִיעִי מְשַׁשֶּׁת  
יְמֵי הַמַּעֲשֶׂה קִדְּשָׁהּ. הַבְּדִלְתָּ וְקִדְּשָׁהּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ.  
בְּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחַשְׁדָּה:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזִמְנ  
הַזֶּה:

### Step 2: Washing hands

After the kiddush it is customary to wash the hands without pronouncing a benediction. (Mother brings pitcher of water, basin, and towel. Father washes hands.)

### Step 3: Dipping vegetable in salt water

The Parsley. (Take the greens) These greens are a symbol of the coming of spring. The Father dips it in salt water and recites the benediction in which everybody joins:

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

## וְרַחֵץ

קוּדֵם אֲכִילַת הַכֶּרֶפֶס מְבִיאִים מִים וְנוֹטְלִים יָדַיִם בְּלִי בִּרְכָה.

## כַּרְפֵּס

מטבילים כרפס במי-מלח ומברכים:

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

Step 4: Breaking the middle matzo

## יִחַץ

עורך הסדר פורס את המצה האמצעית שבקערה לשני חלקים.

Divide the Matzoh; before we begin to read the story of Passover in the Haggadah, the father divides the middle Matzoh before him. One half he leaves on the table. The other half, which is the Afikomon, he hides. After the meal we shall share it together. We shall do this in remembrance of the time when our ancestors, on Pesach night in the days of the Temple of old, would partake of the holiday sacrifice known as the Pascal Lamb.

We cannot finish the Sedor without the Afikomon. Therefore anyone who succeeds in obtaining the Afikomon can hold it for ransom. If he does not give back the Afikomon we cannot finish the Sedor.

Step 5: Recite the Haggada

## מַגִּיד

מגביהים את הקערה ומתחילים באמירת ההגדה:

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וַיִּכּוֹל, כָּל דְצָרִיף יִיתִי וַיִּפְסֹחַ. הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין:

Raising the matzot, the leader declares:

### Behold the Matzoh

Behold the Matzoh, symbol of the bread of poverty our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt. Let it remind us of our fellowmen who are today poor and hungry. Would that they could come and eat with us! Would that all who are in need could partake with us of this Pesach feast!

Let us here resolve to strive unceasingly for that blessed day when all will share equally in the joy of pesach – when poverty will be no more, when Eretz Yisrael will be rebuilt, and when all mankind will enjoy freedom, justice and peace.

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free men.

The second cup of wine is poured and the youngest present asks the four questions:

## מַה נְשַׁתְּנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

נֶשְׁבַּח לַהֲלֵלוֹת אָנוּ אוֹכְלֵי חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

נֶשְׁבַּח לַהֲלֵלוֹת אָנוּ אוֹכְלֵי שְׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מְרוּר:

נֶשְׁבַּח לַהֲלֵלוֹת אֵין אָנוּ מִטְּבִילֵין אֶפִּילוֹ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי

פְּעָמִים:

נֶשְׁבַּח לַהֲלֵלוֹת אָנוּ אוֹכְלֵי בֵין יוֹשְׁבֵין וּבֵין מְסֻבֵין. הַלַּיְלָה הַזֶּה כָּלָנוּ

מְסֻבֵין:

Why is this night different from all other nights?

1. On all other nights we eat chametz and matzo. Tonight, why do we eat only matzo?
2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?
3. On all other nights we do not dip even once. Tonight, why do we dip the greens twice?
4. On all other nights we eat sitting or reclining. Tonight, why do we all recline?

### INDEED THIS NIGHT IS DIFFERENT

Indeed, this night is very different from all the other nights of the year, for on this night we celebrate one of the most important moments in the history of our people. On this night we celebrate their going forth in triumph from slavery unto freedom.

WHY DO WE EAT MATZOH?

Why do we eat only Matzoh tonight? When Pharaoh let our forefathers go from Egypt, they were forced to flee in great haste. Now, they had prepared dough for bread to take on their journey, but the Egyptians pressed them to hasten out of the land. So they took up their dough and fled, and had no time to leaven it. After they had reached the desert, they made the dough into flat cakes which they baked in the heat of the desert sun. This unleavened bread they called matzoh.

#### WHY DO WE EAT BITTER HERBS?

Why do we eat bitter herbs on Pesach night? Because our forefathers were slaves in Egypt, and their lives were made bitter. That is why we eat bitter herbs on Pesach night.

#### WHY DO WE DIP THE HERBS TWICE?

Why do we dip the herbs twice? You have already heard that we dip the parsley in salt water because it reminds us of the green that comes to life again in the springtime. We dip the moror or bitter herbs, in the sweet charosos as a sign of hope; our forefathers were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom. Charosos symbolizes the mortar which the Israelites used in building the cities of Pithom & Ramses.

#### WHY DO WE RECLINE AT THE TABLE?

Why do we recline at the table? Because reclining at the table was the privilege of a free man, only, in olden times; and since our forefathers were freed on this night, we recline at the table. The following reply is recited in unison:

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה  
וּבְזִרְעַ נְטוּיָהּ, וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הֵרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעָבָדִים הָיִינוּ לְפָרְעָה  
בְּמִצְרַיִם. וְאֵפִילוּ כָלֵנוּ חֲכָמִים, כָּלֵנוּ גְבוּרִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ  
יּוֹדְעִים אֶת־הַתּוֹרָה, מִצָּוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה  
לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֵרִי זֶה מְשֻׁבָּח:



This Haggadah is dedicated to the memory of my parents, Jacob and Rachel Rosenberg, of blessed memory. This is our story of the Holocaust. Please insert whatever information you may have about your family's experience.

My maternal grandparents, Jacob and Bluma Frankel lived in Slomnicki, Poland, not far from Krakow, where they owned and operated a successful shoe factory. My mother Rachel, was one of five siblings, Frimit, Chana, Chaim, and Alter. All of them married, had children, and lived normal, happy, observant Jewish lives until the war began. After being increasingly restricted and losing their business to Aryanization, they were deported and went through a selection. All of them were murdered, except my mother.

Rachel was sent to Skarzysko-Kamienna Werk C, a slave labor munitions factory. She worked with chemicals for so long, they wrinkled her skin and turned it yellow. Then, on August 4, 1944 she was sent to Buchenwald concentration camp as part of commando group Leipzig-Schonefeld. She was classed as a political prisoner and ordered to wear a red triangle. Her prisoner number was 677-/-, and she remained in Buchenwald until she was liberated by U.S. General Patton's Third Army.

My paternal grandparents were Berish (Berek) and Feiga (Feigel Miriam nee Neumark). Berish had two children, Rivka (Regina) and David, from his previous marriage to Malka Szlanski, and four children with his second wife, Feiga: my father Jacob, and his siblings, Hinda, Bluma and Yehudit (Yetka). They were an ultra-Orthodox family, and my grandfather made his living as a scribe at the local courthouse. My father, Jacob, was born September 14, 1910 in Wodzislav, District Kielce, Poland

Regina's daughter, Maria, told us that my grandfather was murdered by the Germans on Yom Kippur 1942. The Germans just pushed in the door of the house and shot him. A year later, the remaining Jews in the town were deported to Treblinka.

By the time the war began in 1939, my father was married to Rajzla (nee Goldblum) Rosenberg. They had two small children and lived at 26 Krewzstrasse, Dabrowa Gornicza (Dombrova), in the same town as his Uncle Jacob, who was a lawyer. My father made his living in the meat business, and tried what he could to save his family. After he was arrested he escaped twice, joined partisans, and eventually was recaptured. He was prisoner 124577 in Auschwitz and was moved to Buchenwald on February 10, 1945. On April 6, 1945 he was sent to Kommando Buchenwald II and was liberated, like my mother, by Patton's Third Army.

After the war my parents registered in the Displaced Person's camp and with the International Tracing Service in Regensburg, Germany, but there were no records of any survivors on either side of the family, except for my father's half sister, Rivka (Regina) who spent the war in hiding with her daughter and son-in-law. After my parents met in the camp, my mother discovered that she was distantly related to the family through Regina's mother.

My parents were married in the DP camp, and I was born there on August 25th 1948. Eventually we moved to an apartment in Regensburg, at Am Sterzenbach 10 and remained there until we left for the United States on April 24th, 1950, right after Passover. On April 24th 1950 the three of us emigrated from Bremerhaven to the USA aboard the ship "General Blatchford." We were sent to Tennessee because the Jewish community was in need of someone to work for the kosher butcher. HIAS, the agency that helped Jewish immigrants, located Regina Braun, my father's half sister, and her children, Maria and Fred Devinki in Kansas City, Missouri, and transferred us to be near her.

My father first opened a fruit store, then worked for Wilson Meat Company. Eventually he went into real estate. My mother worked in the garment industry. I attended public schools and Kehilat Israel Synagogue religious school. Early on, I decided to become a rabbi because of what had happened to my family during the Holocaust. "Never Again" became my mantra. I would do my best to fight prejudice and hatred and prevent another genocide from ever happening again.

My parents taught me to fight for Jewish causes and never give up. They were both very proud when I was ordained. I received my Ed.D from Yeshiva University after my father's death. My father lived to see his firstborn granddaughter Ilana, and my mother lived to see all four of her grandchildren. They are all named after relatives murdered in the Holocaust.

Several years ago, I went to Poland and hired a guide to help me find my parents' home towns. In Wodzislaw, my father's town, we found the original synagogue partly demolished but still standing on the main road. My father's family and relatives lived in several homes on one street which is now a parking lot for the municipal building, where I found a copy of my father's birth certificate. In my mother's town, Slomnicki, the main synagogue was also falling down. On one wall there was a plaque commemorating the memory of the Jews who were taken away by the Nazis. We could not find any record of any remaining Jewish presence in the town or in the town hall records.

During the summer of 2010 my wife and I went to Regensburg and found the house I grew up in. We also went to the town hall and found my parents marriage certificate and my birth certificate.



We were slaves to Pharaoh in Egypt, but the Lord our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our fathers out of Egypt, then we, our children, and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more praise he deserves.

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹנָשֶׁעַ, וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבִּי  
עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי־בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת  
מִצְרַיִם, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם:  
רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שָׁל שְׁחֲרִית:

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כֶּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי,  
שֶׁתֵּאמַר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדָּרְשָׁה בֶּן זֹמָא. שֶׁנֶּאמַר: לְמַעַן  
תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים.  
כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֻכְמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל  
יְמֵי חַיֶּיךָ לְהַבִּיא לִימּוֹת הַמְּנֻשִׁיחַ:

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

Blessed be the Omnipresent; blessed be He. Blessed be God who has given the Torah to His people Israel; blessed be He.

בְּרוּךְ הַמְּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתְּנוּ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ  
הוּא כְּנִגְדֵי אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד  
תָּם, וְאֶחָד שְׂאִינוּ יוֹדְעֵי לְשֵׁאוֹל:

חָכָם מַה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמְּשֻׁפָּטִים, אֲשֶׁר צָוָה יי  
אֱלֹהֵינוּ אֶתְכֶם? וְאִי אֵתָה אֲמַר-לוֹ כְּהִלְכוֹת הַפְּסָח: אֵין מִפְּטִירִין  
אַחַר הַפְּסָח אֲפִיקוֹמָן:

רָשָׁע מַה הוּא אוֹמֵר? מָה הָעֵבֻדָה הַזֹּאת לָכֶם? לָכֶם וּלְאֵל לֹ. וּלְפִי  
שְׁהוּצִיא אֶת-עַצְמוֹ מִן הַכָּלֵל, כְּפָר בְּעֵקֶר. וְאִי אֵתָה הַקְּוָה אֶת-שְׁנָיו,  
וְאֲמַר-לוֹ: בְּעֵבוֹר זֶה, עֲשֵׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם, לִי וּלְאֵל לֹ. אֵלוֹ  
הָיָה שָׁם, לֹא הָיָה נִגְאָל:

תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאֲמַרְתָּ אֵלָיו: בְּחֻזֵק יָד הוּצִיאָנוּ יי  
מִמִּצְרַיִם מִבֵּית עֶבְדִים:

וְשְׂאִינוּ יוֹדְעֵי לְשֵׁאוֹל, אֵת פֶּתַח לֹ. שְׁנֵאֲמַר: וְהִגְדַּת לְבִנְךָ, בַּיּוֹם הַהוּא  
לֵאמֹר: בְּעֵבוֹר זֶה עֲשֵׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם:

The Torah speaks of four sons; a wise one, a wicked one, a simple one, and who is not able to ask a question.

The wise son asks: "What is the meaning of the testimonies, statutes, and laws which the Lord our God has commanded us?" Explain to him the laws of the Pesach: that "no dessert may be eaten after the Passover sacrifice."

The wicked son asks: "What does this service mean to you?" By the words "to you" he implies that this service is only for you-- not for himself. By excluding himself from the community, he denies God. So tell him bluntly: "This is done on account of what the Lord did for me when I came out of Egypt." For me, not for him; had he been there, he would not have been redeemed.

The simple son asks: "What is this all about?" Tell him, "With a strong hand the Lord brought us out of Egypt from the house of slavery."

As for the son who is unable to ask a question, you must open up the subject to him, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt."

The Torah explains the meaning of Passover in four different ways, according to the questions put by four different types of children. And so now we sing the 'Ballad of the Four Sons,' written by Ben Aronin.

#### THE BALLAD OF THE FOUR SONS

1.  
Said the father to his children,  
'At the Seder you will dine,  
You will eat your fill of Matzoh  
You will drink four cups of wine,'

2.  
Now this father had no daughters  
But his sons they numbered four;  
One was wise and one was wicked,  
One was simple and a bore.

7.  
Then did sneer the son so wicked  
'What does all this mean to you?'  
And the father's voice was bitter  
As his grief and anger grew.

3.  
And the fourth was sweet and winsome,  
He was young and he was small;  
While his brothers asked the questions,  
He could scarcely speak at all,

4.  
Said the wise son to his father,  
'Would you please explain the laws  
And the customs of the Seder.  
Will you please explain the cause?'

5.  
And the father proudly answered,  
'As our fathers ate in speed,  
Ate the Paschal lamb ere midnight  
And from slavery were freed.'

6.  
'So we follow their example  
And ere midnight must complete  
All the Seder, and we should not  
After 12 remain to eat.'

9.  
Then the simple son said simply,  
'What is this?' and quietly,  
The good father told his offspring,  
'We were freed from slavery.'

8.  
If yourself you don't consider  
As a son of Israel,  
Then for you this has no meaning  
You could be a slave as well.'

10.  
But the youngest son was silent  
For he could not ask at all,  
His bright eyes were bright with wonder  
As his father told him all.

11.  
Now dear children, heed the lesson  
And remember evermore  
What the father told his children,  
Told his sons that numbered four.

For Discussion:

### A CHILD OF SURVIVORS SPEAKS OUT



By Rabbi Dr. Bernhard H. Rosenberg

I personally feel no guilt for having the God-given privilege of being alive. I mourn for my grandparents, uncles, and aunts who perished at the hands of Nazi maniacs; often weeping for not having experienced their love. I cry in anguish when reminded that six million of my brethren, young and old, left this earth via gas chambers and crematoriums. I sense the pain of my family and friends who saw their elders shot before their very eyes and their babies hurled against brick walls and bayoneted. I experienced deep anger when I viewed the numbers branded on the arm of my father, of blessed memory. Yet I thanked God for sparing the lives of my beloved parents.

Yes, I blame humanity for remaining silent while my innocent brethren perished screaming in terror for someone to heed their outcries. Humanity; not God. We are not puppets to be controlled by our Creator. People caused the Holocaust; people remained silent. Leaders of countries refused to intercede on behalf of the defenseless.

Should I then hate humanity? Should I live with anger in my heart, rebelling against the environment, rejecting those of other faiths and cultures? Perhaps I should bend in

fear like a blade of grass when the winds of anti-Semitism turn toward me. Perhaps I should walk along the rocky paths of society fearing what the future may bring.

I openly and candidly answer in the negative. No, I will not live in a shell of neurotic chaos, and I will not reject society. I refuse to live in a world which rejects hope, receiving nourishment from the seeds of hatred.

I admire and respect my beloved parents, Jacob and Rachel, of blessed memory, and honor them for their strength and courage. Even Auschwitz could not diminish their faith. They could have rejected humanity; instead they aided others in their daily fight for existence. No, a world of anger and hostility was not their banner.

Now that I am an orphaned adult, I appreciate even more the impact that my parents had upon me. All that I am and all that I ever will be I owe to them. They instilled within me pride and fortitude; their motto became my personal outcry, "Never Again."

Refuse to discuss the Holocaust? Sweep these memories under the rug? No-this is not our mission to the world and ourselves. Let the truth be known! Let others realize what the world did to an ethical, moral and religious populace. Let them hear the testimony of valiant survivors. Let them see our courage.

Free guilt for surviving, for speaking on behalf of children who were silenced-*never!* I became a rabbi to aid the living, to ensure our survival; to rekindle the Jewish flame. I am proud; proud of my heritage, proud of our strength, and proud of my beloved parents.

Contrary to what we are told, the passage of time does not ease our pain, nor does it diminish the scope of the horror that was the Holocaust.

Oh yes, there are those, few in number, who feel that it is psychologically healthier to avoid reminders that keep painful and unpleasant events alive. Why subject our young to the brutal story of Nazi bestiality toward the Jewish people? What purpose will it serve? It would be wiser not to talk about it so that it can disappear.

Never! We must never stop telling this story. Tell it we must, in every gory detail! We must do this because it is our sacred duty to alert them to the evils of men, so that they will never be lulled into a false sense of safety and security. We must alert them so that our children will be vigilant and will never be caught unaware as were the Jews who perished in the Holocaust. This is the message I emphasize to my beloved children, Ilana, Ayelet, Yaakov and Ari.

Although we are cognizant that our children will be adversely affected, that they will feel great pain upon learning the true facts of the Holocaust, we know that this is something we must do.

I urgently beg of you, my fellow children of Holocaust survivors, keep alive the memory of the courage and will to live possessed by your parents. Time is growing short. Soon, like my parents of blessed memory, they will have left this world. Speak with them now. Learn all you can about their Holocaust experiences and about your grandparents and great-grandparents. Communicate with them before it is too late! This is our mission. This we must vow to do. Join me, my fellow Holocaust brothers and sisters, in this holy mission. Let us join hands and loudly acclaim, "We will keep the memory of the Holocaust alive."

"What Have I Learned This Year about the Holocaust and What Does it Mean to Me"  
By Ilana Rosenberg Merl

To me, the Holocaust is much more than a tragic event in Jewish and world history. To me, it was a wakeup call. In the pre-Holocaust era, European Jewry was rapidly looking to assimilate. Jews were holding some of the most prestigious positions in society. Ranging from doctors to musicians to professors and even politicians, some Jews were so wrapped up in their social ranks that they did not even identify with their Judaism anymore. It is said that the Jewish Germans were Germans first, then Jews. They were more loyal to their country than their G-d.

I think that the Holocaust was a wakeup call to all of the Jews who forgot that G-d existed. They forgot that they were put on this earth to serve a higher being, not society.

The Jews of that time tried to run from their Judaism. By assimilating into German society they thought they could exempt themselves from their religious responsibilities. Obviously they were wrong. Hitler did not care whether a Jew was assimilated or not. He saw them all as Jews. As much as they tried to run away, they were still Jews and in danger of being exterminated.

We must realize that we are different, we are God's chosen people. This is a privilege not a chore. If we are proud of our heritage and do not try to deny it we can overcome anything. We need unity to keep Judaism alive.

In my opinion the Holocaust could happen again. There will always be hatred against Jews; we are the scapegoats for society. When something goes wrong economically or politically we are blamed. If we remember and learn from the past, we can hope for a good future. If we forget we are doomed.

“Coming To America”  
By Yaakov Rosenberg

After the Atrocities of the Holocaust, thousands of survivors were stranded in Displaced persons camps with nowhere to go. While some people did choose to go back to their old communities, the majority of survivors wanted to get as far away as possible from the terrible memories caused by the Nazi onslaught. Among the many countries that took in these survivors was the United States. As the home of a large Jewish community, America seemed like the ideal place to rebuild their lives. While these survivors did manage to overcome many obstacles and create very successful lives in America, they did not receive the warm welcome of the Jewish community we would have expected them to encounter.

The Holocaust survivors who settled in America created a challenge for the Jewish community. Resources were strained, and American Jews stereotyped the survivors. The economic situation in America was troubling, and adding thousands of people to look after only made the situation more stressful. In addition, numerous American Jews found the survivors to be demanding and devoid of social graces; the initial encounters were full of tension. Many immigrants viewed the American Jews as being unsympathetic both to their suffering and their current situation. After surviving the horrors of the Holocaust, the survivors could not understand the American Jewish reaction.

In the powerful Book [Against All Odds: Holocaust Survivors and the Successful Lives They Made in America](#), William B. Helmreich, a graduate Professor of Sociology and Jewish Studies at CUNY, writes about the tumultuous journey Holocaust Survivors took on

their way to making successful lives in the United States. He believes that often American Jews hid their sense of guilt for not saving European Jews and this is why they acted towards the survivors with such belligerence. The fact is Anti-Semitism in the United States during the Holocaust was a major factor in dissuading many American Jews from helping in the war effort. Therefore, the American Jews did not want to bring attention to themselves by interacting with the Survivors. According to Lauren Freedman of The US and Holocaust Project group website, national public opinion polls taken from the mid nineteen thirties to the late nineteen forties results showed that over half the American population saw Jews as greedy and dishonest. This is a startling proportion. These polls also found that many Americans believed that Jews were too influential in the United States. Similar polls were also taken, one of which showed that 35-40 percent of the population was ready to accept an anti-Jewish campaign. Since the American public looked down upon the Jews within their own country, American Jews felt there was little chance they would care about aiding Jews in Europe (The US and the Holocaust Project Group).

Of course there were American Jews who were helpful to their relatives and others they came into contact with. Unfortunately there were many whose animosity and callousness as well as indifference was quite clear. Some American Jews responded to the Holocaust survivors with their own stories of war privation, such as food rationing.

Many immigrants stopped talking about their war experiences because they soon realized that some American Jews did not want to hear their stories of horror. Helmreich informs us that survivors refused to discuss what occurred to them. Holocaust survivors created a "conspiracy of silence" which unfortunately lasted for a number of years.

Adding insult to injury Helmreich adds, some American Jews felt that the only way that these immigrants survived the Holocaust, was through selling out others in the concentration camps. If so many others died, American Jews rationalized it had to be the only way they managed to survive. They also had the attitude that some survivors came with great riches so there was no reason to feel sorry for them.

My grandparents, Jacob and Rachel Rosenberg, of blessed memory were brought to America by HIAS. Eventually, they settled in Kansas City, Missouri because my grandfather's half sister and her family, who were also holocaust survivors, had already settled there. My father, who studied at Yeshiva University, and eventually became a Rabbi, noticed that Survivors and their children found it easier to adapt to New York than in the Midwest. Helmreich notes that those who settled in New York endured fewer traumas with regard to cultural adaptation since they were able to quite easily recreate many of the features that they experienced in their previous countries. Numerous synagogues, yeshivas, kosher bakeries, restaurants and delicatessens were available to them, and the food served reminded them of their former countries. Helmreich notes that most important that these survivors were able to settle in neighborhoods where other survivors lived. For example; Washington Heights, the Lower East Side, and Crown Heights. The survivors created their own little communities and were not solely dependent on the support of the American Jewish community.

Helmreich writes that a key factor in the adjustment of the survivors was the communities' attitude and response to them. There was a great variation across the country. Denver, for example, was extremely cooperative, while Washington D.C. did not warmly accept large and varied family units.

The response of leaders in the community also varied. A local Rabbi in Pittsburgh stated that in his opinion, "Those Jews who survived were collaborators." Helmreich stresses that when Jews were insensitive to survivors it was because they were ignorant of the concentration camp experience.

This book has shed light upon the issue of why American Jews had difficulty adjusting to the Holocaust survivors. The main purpose of Professor Helmreich writing this book was to show the world that against all odds, as the title of the book states, most Holocaust survivors overcame the hardships of being accepted and adapted successfully to life in America. It was not written to lay blame on the American Jews, because as emotional beings we do not always act properly in certain situations. Rather, Helmreich emphasizes that the purpose of this book was to praise the perseverance and strength of the Survivors. Helmreich writes that flexibility, optimism, tenacity and courage were many reasons why survivors were able to create useful lives in America. Against All Odds shows that although the response of the American Jewish Community to the Holocaust survivors was not as supportive as it should have been, there were mitigating factors which led to their response.

יכול מראש חֲדָשׁ, תִּלְמוּד לומר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא. יְכוּל  
מִבְּעוֹד יוֹם. תִּלְמוּד לומר. בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אֶמְרָתִי, אֶלָּא  
בְּשַׁעַת שְׂיֵשׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ:

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁו קָרְבָנוּ הַמָּקוֹם  
לְעֲבוֹדָתוֹ. שְׁנֵאמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם. כֹּה אָמַר יְיָ אֱלֹהֵי  
יִשְׂרָאֵל, בְּעֵבֶר הַנְּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תָּרַח אָבִי אֲבָרָהָם וְאָבִי  
נַחֲוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים: וְאַקַח אֶת־אֲבִיכֶם אֶת־אֲבָרָהָם מֵעֵבֶר  
הַנְּהָר, וְאוֹלֶיךָ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן. וְאַרְבֶּה אֶת־זֶרְעוֹ, וְאַתָּן לוֹ  
אֶת־יִצְחָק: וְאַתָּן לְיִצְחָק אֶת־יַעֲקֹב וְאַת־עֵשָׂו. וְאַתָּן לְעֵשָׂו אֶת־הַר  
שֵׁעִיר, לְרִשְׁתָּ אוֹתוֹ. וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

כָּרוֹף שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. כָּרוֹף הוּא. שְׁהִקְדוּשׁ כָּרוֹף הוּא חֲשָׁב  
אֶת־הַקֶּץ, לְעֲשׂוֹת כְּמָה שְׁאֵמַר לְאֲבָרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים,  
שְׁנֵאמַר: וַיֹּאמֶר לְאֲבָרָם יָדַע תִּדַע, כִּי־גַר יִהְיֶה זֶרְעֶךָ, בְּאֶרֶץ לֹא

לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי אֲשֶׁר  
יַעֲבֹדוּ דָן אֲנֹכִי. וְאַחֲרַי כֵּן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל:

מכסים את המצות ומגביהים את הכוס.

וְהִיא שְׁעֵמֻדָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עֹמֵד עָלֵינוּ לְכַלּוֹתֵנוּ.  
אֲלֹא שְׁבָכָל דוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא  
מְצִילָנוּ מִיָּדָם:

צֵא וּלְמַד, מֵהַ בְּקִשׁ לָבוֹן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא  
גִּזַּר אֲלֵא עַל הַזְּכָרִים, וְלָבוֹן בְּקִשׁ לַעֲקֹר אֶת־הַכֹּל, שְׁנֹאמַר: אֲרָמִי  
אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיִּגַּר שָׁם בְּמִתֵּי מֵעֵט. וַיְהִי שָׁם לְגוֹי גָּדוֹל,  
עֲצוּם וָרַב:

וַיֵּרֶד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבֹר. וַיִּגַּר שָׁם. מְלַמֵּד שְׁלֹא יֵרֶד יַעֲקֹב  
אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֹא לְגִוּר שָׁם, שְׁנֹאמַר: וַיֹּאמְרוּ  
אֶל־פְּרַעֲזָה, לְגִוּר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מְרַעָה לְצֵאוֹן אֲשֶׁר לַעֲבָדֶיךָ, כִּי  
כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יִשְׁבוּ־נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁוֹן:

בְּמִתֵּי מֵעֵט. כְּמָה שְׁנֹאמַר: בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה.  
וְעַתָּה, שְׁמָךְ יְיָ אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם לָרַב.

וַיְהִי שָׁם לְגוֹי. מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:

גָּדוֹל עֲצוּם, כְּמָה שְׁנֹאמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ, וַיִּרְבוּ וַיַּעֲצֻמוּ,  
בְּמָאֵד מָאֵד, וַתִּמְלֵא הָאֶרֶץ אֹתָם:

וָרַב. כְּמָה שְׁנֹאמַר: רַבָּה כְּצֶמַח הַשָּׁדָה נִתְתִּיף, וַתִּרְבִּי, וַתִּגְדְּלִי,  
וַתִּבְאִי בַעֲדֵי עַדִּי: שְׁדִים נִכְנֹו, וַשְׁעָרֶךָ צִמְחָ, וְאַתָּה עָרַם וְעָרְתָה:

וְאָעֶבֶר עָלֶיךָ וְאַרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ וְאָמַר לָךְ בְּדַמְיֶךָ חַיִּי וְאָמַר  
לָךְ בְּדַמְיֶךָ חַיִּי.

וַיִּרְעוּ אֲתָנּוּ הַמִּצְרִים וַיַּעֲזֹבוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה: וַיִּרְעוּ אֲתָנּוּ  
הַמִּצְרִים. כָּמָה שֵׁנְאָמַר: הִבָּה נִתְחַכְמָה לוֹ. פֶּן־יִרְבֶּה, וְהִנֵּה  
כִּי־תִקְרָאנָה מִלְחָמָה, וְנוֹסֵף גַּם הוּא עַל־שִׁנְאֵינוּ, וְנִלְחַם־בָּנוּ וְעָלָה  
מִן־הָאָרֶץ:

וַיַּעֲזֹבוּנוּ. כָּמָה שֵׁנְאָמַר: וַיִּשְׁיִמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עַנּוֹתוֹ  
בְּסִבְלָתָם: וַיְכֹן עָרֵי מִסְכְּנוֹת לְפִרְעֹה, אֶת־פֶּתֶם וְאֶת־רַעְמֵסֶס: וַיִּתְּנוּ  
עָלֵינוּ עֲבֹדָה קָשָׁה. כָּמָה שֵׁנְאָמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל  
בְּכֶפֶר:

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קִלְנוּ, וַיִּרְא אֶת־עֲנֵינוּ,  
וְאֶת־עֲמִלְנוּ, וְאֶת לַחֲצֵנוּ: וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבֹתֵינוּ, כָּמָה שֵׁנְאָמַר:  
וַיְהִי בְיָמֵים הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל  
מִן־הָעֲבֹדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת־קִלְנוּ. כָּמָה שֵׁנְאָמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר  
אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אֲבָרָהָם, אֶת־יִצְחָק, וְאֶת יַעֲקֹב:

וַיִּרְא אֶת־עֲנֵינוּ: זֹו פְרִישׁוֹת דְּרֹךְ אֶרֶץ. כָּמָה שֵׁנְאָמַר: וַיִּרְא אֱלֹהִים  
אֶת־בְּנֵי יִשְׂרָאֵל. וַיֵּדַע אֱלֹהִים:

וְאֶת־עֲמִלְנוּ. אֵלוֹ הַבָּנִים. כָּמָה שֵׁנְאָמַר: כָּל־הַבֵּן הַיְלֹוֹד הַיְאָרָה  
תִּשְׁלִיכֶהוּ, וְכָל־הַבַּת תִּחְמִיוֹן:

וְאֵת לַחֲצוֹנוֹ. זֶה הַדִּחְקוֹ. כִּמָּה שְׁנֵאמַר: וְגַם־רָאִיתִי אֶת־הַלְחָץ, אֲשֶׁר  
מִצָּרִים לַחֲצִים אַתֶּם:

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבְמָרָא גָדוֹל וּבְאִתּוֹת  
וּבְמוֹפְתִים:

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מְלָאָךְ, וְלֹא עַל־יְדֵי שָׂרָף. וְלֹא  
עַל־יְדֵי שְׁלִיחַ. אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שְׁנֵאמַר:  
וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַפִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם,  
מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֲנִי יְיָ:

וְעַבְרַתִּי בְּאֶרֶץ־מִצְרַיִם בְּלִילָה הַזֶּה, אֲנִי וְלֹא מְלָאָךְ. וְהַפִּיתִי כָּל בְּכוֹר  
בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים,  
אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר:

בְּיַד חֲזָקָה. זֶה הַדְּבָר. כִּמָּה שְׁנֵאמַר: הִנֵּה יַד־יְיָ הוֹיָה, בְּמִקְנֶה אֲשֶׁר  
בַּשָּׂדֶה, בַּסּוֹסִים בַּחֲמֹרִים בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאן, דְּבָר כָּבֵד מְאֹד:

וּבְזֹרַע נְטוּיָה. זֶה הַחֲרָב. כִּמָּה שְׁנֵאמַר: וְחָרְבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה  
עַל־יְרוּשָׁלַיִם:

וּבְמוֹרָא גָדוֹל, זֶה גְלוֹי שְׁכִינָה. כִּמָּה שְׁנֵאמַר: אוֹ הַנֶּסֶה אֱלֹהִים, לָבוֹא  
לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסַּת בְּאִתּוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד  
חֲזָקָה וּבְזֹרַע נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים. כָּל אֲשֶׁר־עָשָׂה לָכֶם יְיָ  
אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֶיךָ:

וּבְאִתּוֹת. זֶה הַמַּטָּה, כִּמָּה שְׁנֵאמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ. אֲשֶׁר  
תַּעֲשֶׂה־בוֹ אֶת־הָאִתּוֹת:

וּבְמוֹפְתֵימָם. זֶה הַדָּם. כִּמָּה לְשַׁנְיָאֵמֶר: וְנִתְּתִי מוֹפְתֵימָם, בְּשָׁמַיִם וּבְאָרֶץ

נוהגים להטיף מעט מן הכוס בעת אמירת דם ואש, וגם באמירת דם צפרדע, וכו', וגם באמירת דצ"ך עד"ש וכו'

דָּם. וְאֵשׁ. וְתִמְרוֹת עֶשֶׂן:

דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׁתֵּימָם. וּבְזֵרַע נְטוּיָה שְׁתֵּימָם. וּבְמוֹרָא גָדוֹל שְׁתֵּימָם. וּבְאֵתוֹת שְׁתֵּימָם. וּבְמִפְתֵּימָם שְׁתֵּימָם: אֵלֹהֵי עֶשֶׂן מִכּוֹת שְׁהִבִּיא הַקְדוֹשׁ בְּרוּךְ הוּא עַל־הַמְצָרִים בְּמִצְרַיִם, וְאֵלֹהֵי הַיָּם:

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

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

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

Raise the wine cup and say:

This promise has sustained our fathers and us. For not only one enemy has risen against us to annihilate us, but in every generation men rise against us. But the Holy One, Blessed be He, saves us from their hand. The wine cup is put down. Learn what Laban the Syrian tried to do to our father Jacob. While Pharaoh decreed only against the newborn males, Laban tried to uproot all of Israel,

as it is written: "The Aramaean sought to destroy my father, however, he went down to Egypt and sojourned there few in number and there he became a great, mighty, and numerous nation." He went down to Egypt, compelled by divine decree. He sojourned there implies that he did not come down to settle in Egypt but only to live there temporarily, as it is written: "They (the sons of Jacob) said to Pharaoh: 'We have come to sojourn in this land because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. For now, though, let your servants dwell in the land of Goshen.' " 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." There he became a nation means that they became a distinct people in Egypt. 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." 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." The Egyptians suspected us of evil, as it is written: "Let us deal with them wisely lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and then leave the country." And afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as store cities for Pharaoh." They imposed hard labor upon us, as it is written: "They imposed back-breaking labor upon the people of Israel." "We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression." 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." The Lord heard our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob." 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." 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" Our oppression means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them." "The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders." 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." 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.

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

to the plague of blood, as it is written: "I will show wonders in the sky and on the earth." As one spills three drops of wine, he declares: "Blood, fire, and columns of smoke." Another explanation of the preceding verse: Each two-word phrase represents two plagues, hence strong hand, two: outstretched arm, two: great awe, two: miraculous signs, two; wonders, two.

These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt, namely:

Pharaoh did not want to let the children of Israel go. God had to bring plagues upon Egypt. And so at the Seder we pour off ten drops of wine from the second cup, one for each plague. Before we do this, let us sing 'Go Down Moses.'

#### GO DOWN MOSES

1  
When Israel was in Egypt land  
Let my people go!  
Oppressed so hard they could  
not stand  
Let my people go!

(Chorus)

Go down Moses, way down in  
Egypt land  
Tell ol' Pharaoh  
Let my people go!

2  
'Thus saith the Lord,'bold Moses said,  
Let my people go!  
If not I'll smite your first-born dead,  
Let my people go!  
(Chorus)

3  
The Lord told Moses what to do,  
let my people go!  
To lend the children of Israel through,  
Let my people go!  
(Chorus)

4  
When they had reached the other shore,  
Let my people go!  
They sang a song of triumph o'er  
Let my people go!  
(Chorus)

These make up the Ten Plagues or afflictions which the Holy One, blessed be He, visited upon the Egyptians in Egypt: They are:

דָּם. צְפַרְדֵּי. כְּנִיָּם. עָרוֹב. דְּבָר. שְׁחִין. בָּרָד. אֲרָבָה.  
חֲשָׁךְ. מַכַּת בְּכוֹרוֹת:

The Ten Plagues

- 1 Blood - Auschwitz-Birkenau
2. Frogs - Belzec
3. Vermin - Buchenwald
4. Wild Animals - Chalmno

5. Cattle Disease - Dachau
6. Boils - Majdanek
7. Hail - Mauthausen
8. Locusts - Plaszow
9. Darkness - Sobibor
10. Death of the Firstborn - Treblinka

## Version for the Remembrance of Victims of the [Holocaust](#)

במעלות קדושים וטהורים כזוהר הרקיע מזהירים את כל, המצא מנוחה נכונה על כנפי השכינה, שוכן במרומים אל מלא רחמים בידי המרצחים, שנסרפו ונסנספו על קדוש השם, שנטושו ושהרגו, חללי השואה באירופה, הנשמות של ששת מיליוני היהודים, יהם ויצורו בצרור החיים את נשמות, לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים. הגרמנים הנאצים ועוזריהם משאר העמים, ונאמר אמן, ויעמדו לגורלם לקץ הימין, בגן עדן תהא מנוחתם, הוא נחלתם 'ה

### Meaning of "Bond of Life"

The term "bond of life" which appears below in the request that the deceased's soul be "bound in the bond of life," most probably refers to the attainment of greater and greater closeness to Hashem. Hashem is called, "Chai HaOlamim," the "Life of the Worlds," meaning the source of life in "Olam HaZeh," "this world," the world of the here-and-now, and in "Olam HaBa," the "world to come," the indescribable spiritual "world" which we confidently expect to experience, as a cardinal principle of the Jewish faith, after death.

### For Martyrs: Hebrew Text

FOR MARTYRS

**יִזְכֹּר** אֱלֹהִים נְשָׁמוֹת (כָּל קְרוֹבֵי וּקְרוֹבוֹתַי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי)  
 הַקְּרוֹשִׁים וְהַטְּהוּרִים שֶׁהוֹמְתוּ וְשֶׁנֶּהְרְגוּ וְשֶׁנִּשְׁחָטוּ וְשֶׁנִּשְׂרְפוּ  
 וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחְזְקוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעִבּוֹר שְׂבָלֵי נֶדֶר אֲתָן צְדָקָה בְּעֵד  
 הַזְּכָרָת נְשָׁמוֹתֵיהֶם. בְּשִׁכְרָה זֶה תִּהְיֶינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר  
 הַחַיִּים עִם נְשָׁמוֹת אֲבֹתֵיהֶם יִצְחָק וְיַעֲקֹב. שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם  
 שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שֶׁגָּנוּ עִדּוֹ. וְנֹאמַר: אָמֵן.

### For Martyrs: Transliteration

Yizkor E-lohim  
 nishmot hak'doshim v'hat'horim  
 she-hum'tu v'she-nehergu v'she-nishchatu  
 v'she-nis-rfu v'she-nit-b'u v'she-nech-nku  
 al Kiddush Hashaym,  
 ba-avur sheb'li neder  
 etayn tz'dakah ba-adam.

Bis-char ze  
 ti-h'yeno nafshotayhem  
 tz'rurot bitz-ror hacha-yim

im nishmot  
Avraham, Yitzchak v'Ya-akov,  
Sarah, Rivkah Rachel v'Lay-ah,  
v'im sh'ar tzadikim v'tzidkoniyyot  
sheb'Gan Eden.

V'nomar: Amayn.

### **For Martyrs: English Translation**

May the L-rd remember  
the souls of the holy and pure ones  
who were killed, murdered, slaughtered, burned, drowned, and strangled  
for the sanctification of the Name,  
because, without making a vow, I shall give to charity on their behalf.

As reward for this,  
may their souls be bound in the Bond of Life,  
together with the souls of Abraham, Isaac, and Jacob;  
Sarah, Rebecca, Rachel, and Leah;  
and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen

Rabbi Judah abbreviated the ten plagues by composing three words from their Hebrew initials:  
D'tzach, Adash, B'achab

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. 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. 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.

רבי יהודה הִזָּה נוֹתֵן בָּהֶם סְמָנִים:

**דְּצִ"ךְ עַד"ש בְּאַח"ב**

Skarzysko - Flossenbürg – Sachsenhausen

רבי יוסי הגלילי אומר: מנין אמה אומר, שִׁלְקוּ הַמְצָרִים בְּמְצָרִים  
עֲשֹׂר מִכּוֹת, וְעַל הַיָּם, לְקוּ חֲמִשִּׁים מִכּוֹת? בְּמְצָרִים מָה הוּא אוֹמֵר:  
וַיֹּאמְרוּ הַחֲרֻטָּמִּים אֶל־פְּרָעָה, אֲצַבֵּעַ אֱלֹהִים הוּא. וְעַל הַיָּם מָה הוּא  
אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יְיָ בְּמְצָרִים, וַיֵּרָאוּ  
הָעָם אֶת־יְיָ. וַיֹּאמְרוּ בְּיָדֵינוּ, וּבְמִשְׁחַת עַבְדֵינוּ. כִּמָּה לְקוּ בְּאֲצַבַּע, עֲשֹׂר  
מִכּוֹת: אָמֹר מֵעַתָּה, בְּמְצָרִים לְקוּ עֲשֹׂר מִכּוֹת, וְעַל־הַיָּם, לְקוּ  
חֲמִשִּׁים מִכּוֹת:

רבי אליעזר אומר: מנין שִׁפְל־מָכָה וּמָכָה, שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא  
עַל הַמְצָרִים בְּמְצָרִים, הִיָּתָה שֶׁל אַרְבַּע מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח־בָּם  
חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה. מִשְׁלַחַת מִלְּאֲכֵי רָעִים. עֲבָרָה אַחַת.  
וְזַעַם שְׁתֵּימִים. וְצָרָה שְׁלֹשׁ. מִשְׁלַחַת מִלְּאֲכֵי רָעִים אַרְבַּע: אָמֹר מֵעַתָּה,  
בְּמְצָרִים לְקוּ אַרְבָּעִים מִכּוֹת, וְעַל הַיָּם לְקוּ מֵאֲתָיִם מִכּוֹת:

רבי עקיבא אומר: מנין שִׁפְל־מָכָה וּמָכָה, שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא  
עַל הַמְצָרִים בְּמְצָרִים, הִיָּתָה שֶׁל חֲמִשׁ מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח־בָּם  
חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה. מִשְׁלַחַת מִלְּאֲכֵי רָעִים. חֲרוֹן אַפּוֹ אַחַת.  
עֲבָרָה שְׁתֵּימִים. וְזַעַם שְׁלֹשׁ. וְצָרָה אַרְבַּע. מִשְׁלַחַת מִלְּאֲכֵי רָעִים חֲמִשׁ  
: אָמֹר מֵעַתָּה, בְּמְצָרִים לְקוּ חֲמִשִּׁים מִכּוֹת, וְעַל הַיָּם לְקוּ חֲמִשִּׁים  
וּמֵאֲתָיִם מִכּוֹת:

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עֲלֵינוּ:

אֵלֵינוּ הוֹצִיאֵנוּ מִמְצָרִים,

וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּינֹו:

אֱלֹו עָשָׂה בָּהֶם שְׁפָטִים,

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּינֹו:

אֱלֹו עָשָׂה בְּאֱלֹהֵיהֶם,

וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דִּינֹו:

אֱלֹו הָרַג אֶת־בְּכוֹרֵיהֶם,

וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָם, דִּינֹו:

אֱלֹו נָתַן לָנוּ אֶת־מָמוֹנָם,

וְלֹא קָרַע לָנוּ אֶת־הֵיָם, דִּינֹו:

אֱלֹו קָרַע לָנוּ אֶת־הֵיָם,

וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּתַרְבֵּה, דִּינֹו:

אֱלֹו הֶעֱבִירָנוּ בְּתוֹכוֹ בְּתַרְבֵּה,

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דִּינֹו:

אֱלֹו שָׁקַע צָרֵינוּ בְּתוֹכוֹ,

וְלֹא סִפַּק צָרְכָנוּ בַּמְדָּבָר אַרְבָּעִים שָׁנָה, דִּינֹו:

אֱלֹו סִפַּק צָרְכָנוּ בַּמְדָּבָר אַרְבָּעִים שָׁנָה,

וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן, דִּינֹו:

אֱלֹו הֶאֱכִילָנוּ אֶת־הַמָּן,

וְלֹא נָתַן לָנוּ אֶת־הַשֶּׁבֶת, דִּינֹו:

אֱלֹו נָתַן לָנוּ אֶת־הַשֶּׁבֶת,

וְלֹא קִרְבָּנוּ לְפָנֵי הַר סִינַי, דַּיְנוּ:

אֱלֹהֵי קִרְבָּנוּ לְפָנֵי הַר סִינַי,

וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְנוּ:

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה,

וְלֹא הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְנוּ:

אֱלֹהֵי הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל,

וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, דַּיְנוּ:

Dayyenu

God has bestowed many favors upon us.

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

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

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

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

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

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

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

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

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

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

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

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

Had He given us the Torah, and not brought us into Israel, It would have been enough--Dayyenu

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

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפֵּלֶת לַמָּקוֹם עָלֵינוּ:  
וְשֶׁהוֹצִיאָנוּ מִמִּצְרַיִם,  
וְעָשָׂה בָּהֶם שְׂפָטִים,  
וְעָשָׂה בְּאֱלֹהֵיהֶם,  
וְהָרַג אֶת־בְּכוֹרֵיהֶם,  
וְנָתַן לָנוּ אֶת־מִמּוֹנָם,  
וְקָרַע לָנוּ אֶת־הַיָּם,  
וְהִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,  
וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ,  
וְסִפַּק צָרֵינוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה,  
וְהִאֲכִילָנוּ אֶת־הַמָּן,  
וְנָתַן לָנוּ אֶת־הַשֶּׁבֶת,  
וְקָרַבָּנוּ לְפָנֵי הַר סִינַי,  
וְנָתַן לָנוּ אֶת־הַתּוֹרָה,  
וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,  
וְבָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה,  
לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׂלֵא אָמַר שְׁלִשָּׁה דְבָרִים אֵלּוּ בַּפֶּסֶח,  
לֹא יֵצֵא יְדֵי חוֹבְתוֹ, וְאֵלּוּ הֵן:

פְּסֹחַ. מִצָּה וּמְרוֹר:

פְּסֹחַ שְׁהִיּוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם  
מָה? עַל שׁוֹם שְׁפֹסֶח הַקְדוּשׁ בְּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרָיִם,  
שְׁנֵאמַר: וְאִמְרַתֶּם זִבַּח פְּסֹחַ הוּא לִי, אֲשֶׁר פְּסֹחַ עַל בְּתֵי בְנֵי יִשְׂרָאֵל  
בְּמִצְרָיִם, בְּנִגְפוֹ אֶת־מִצְרָיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

יגביה המצה ויאמר

מִצָּה זֹאת שְׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׂלֵא הִסְפִּיק בְּצִקָּם  
שְׁלֵ אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שְׁנִגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים,  
הַקְדוּשׁ בְּרוּךְ הוּא, וּגְאָלָם, שְׁנֵאמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ  
מִמִּצְרָיִם, עֵגֶת מִצּוֹת, כִּי לֹא חָמָץ: כִּי גִרְשׁוּ מִמִּצְרָיִם, וְלֹא יָכֻלוּ  
לְהַתְמַהֵמָה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.

יגביה המרור ויאמר

מְרוֹר זֶה שְׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁמָרְרוּ הַמִּצְרָיִם  
אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרָיִם, שְׁנֵאמַר: וַיִּמְרָרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה,  
בְּחֹמֶר וּבְלִבְנִים, וּבְכָל־עַבְדָּה בַּשָּׂדֶה: אֵת כָּל־עַבְדָּתָם, אֲשֶׁר עָבְדוּ  
בָּהֶם בְּכָרְךָ.

בְּכָל־דוֹר וְדוֹר תִּיב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ, כְּאֵלּוּ הוּא יֵצֵא מִמִּצְרָיִם,  
שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבּוֹר זֶה עָשָׂה יְיָ לִי,  
בְּצֵאתִי מִמִּצְרָיִם. לֹא אֶת־אֲבוֹתֵינוּ בִּלְבָד, גְּאָל הַקְדוּשׁ בְּרוּךְ הוּא,

אָלֵא אַף אוֹתָנוּ גָאָל עִמָּהֶם, שְׁנֵאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן  
הָבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

יגביה הכוס, יכסה המצות ויאמר

לְפִיכֹה אֲנַחֲנוּ חֲיִבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,  
לְבָרֵךְ, לְעֵלֶה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבְרָהָם וְלָנוּ אֶת־כָּל־הַנְּסִים  
הָאֵלֵּוּ. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲכָל לְיוֹם טוֹב,  
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה.  
הַלְלוּיָהּ:

מניחים את הכוס ומגלים את המצות

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד  
עוֹלָם: מִמְזֶרַח שֶׁשָּׁמֶשׁ עַד מְבוֹאוֹ. מְהַלֵּל שֵׁם יְיָ. רָם עַל־כָּל־גּוֹיִם יְיָ. עַל  
הַשָּׁמַיִם כְּבוֹדוֹ: מִי כְּפִי אֱלֹהֵינוּ. הַמְגַבִּיִּה לְשִׁבְתָּ: הַמְשַׁפִּילִי לְרֵאוֹת  
בְּשָׁמַיִם וּבְאָרֶץ: מְקַיְמִי מֵעַפָּר דָּל. מַאֲשֵׁפֶת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי  
עִם־נְדִיבִים. עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי עֲקָרֹת הַבָּיִת אִם הַכְּנִים שְׁמַחָה.  
הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזָ: הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ.  
יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הֵיָם רָאָה וַיִּגַּס, הִירִדוֹן יֹסֵב לְאַחֹר: הֶהָרִים רָקְדוּ  
כְּאֵילִים. גְּבְעוֹת כְּבִי־צֵאן: מֵה־לֶּה הֵיָם כִּי תִנוּס. הִירִדוֹן תֹּסֵב לְאַחֹר:  
הֶהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבִי־צֵאן: מִלְּפָנֵי אֲדוֹן חוּלֵי אֶרֶץ.  
מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוֹר אֲגַם־מָיִם. חֲלַמֵּי־שׁ לְמַעֲיָנוֹ־מָיִם.

כל אחד יקח כוסו בידו

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ  
 מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלִילָה הַזֶּה, לְאֶכְל־בוֹ מַצָּה וּמָרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ, יִגִּיעֵנוּ לְמוֹעֲדִים וְלְרִגְלִים אַחֲרִים, הַבָּאִים לְקִרְאֵתנוּ  
 לְשָׁלוֹם. שְׂמֵחִים כּוֹבְנֵי עֵינֵינוּ, וְשׂוֹשִׁים בְּעַבְדוּתְךָ, וְנֹאכְלֵי שֵׁם מִן  
 הַזִּבְחִים וּמִן הַפְּסָחִים (בְּמוֹצָאֵי שַׁבַּת אוֹמְרִים מִן הַפְּסָחִים וּמִן  
 הַזִּבְחִים), אֲשֶׁר יִגִּיעַ דְּמָם, עַל קִיר מִזְבֵּיחֶךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר  
 : חֲדָשׁ עַל גְּאֻלְתֵּנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בָּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל

How much more so, then should we be grateful to God for the numerous favors that He bestowed upon us: He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it; He sustained us in the desert for forty years, and fed us with the manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

Rabbi Gamliel used to say: Anyone who has not discussed these three things on Passover has not fulfilled his duty, namely:

Pesach, the Passover Offering; Matzo, the Unleavened Bread; Marror, the Bitter Herbs.

Pesach Why did our fathers eat the Passover Offering during the period of the Temple? It is because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is written: "You shall say: It is the Passover offering for the Lord, who passed over the houses of the children in Egypt when he smote the Egyptians and spared our houses. The people knelt and bowed down."

One raises the Matzo and says: Matzo Why do we eat this matzo? It is because the King of Kings, the Holy one, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey." One raises the Marror and says: Maror Why do we eat this bitter herb? It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking." In every generation it is man's duty to regard himself as though he personally had come out of Egypt, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt." It was not only our fathers whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "He took us out from there so that He might take us to the land which He had sworn to our fathers." The matzo is covered and the cup of wine is raised until the conclusion of the blessing, 'Ga-al Yisrael', so that the Hallel is recited over wine: 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

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

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.

Blessed art Thou, Lord our God, King of the universe, who hast redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. So 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 thy city, and joyful at thy 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 thy altar. We shall sing a new hymn of praise to Thee for our redemption and for our liberation. Blessed art Thou, O Lord, who hast redeemed Israel.

Over the second cup of wine, one recites:

כּוֹס שְׁנִי

הַנְּגִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצּוֹת כּוֹס שְׁנִיָּה מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוּד  
קוֹדֵשׁ בְּרִיךְ הוּא וְשִׁכְנֵתִיהָ עַל-יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם  
כָּל-יִשְׂרָאֵל.

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

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

Step 6: Wash the hands for the meal

## רְחֻצָּה

נוטלים ידים ומברכים:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל  
נְטִילַת יָדַיִם:

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Step 7: Blessings over the matzo

## מוֹצֵיא. מַצָּה.

נוטל את המצות שעל הקערה ומברך:

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

מניח את המצה התחתונה ובעודו אווז את העליונה ואת הפרוסה  
מברך

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

אוכלים כשיעור שני זיתים מצה וטובלים במלח

Blessed art Thou, Lord our God, King of the universe, who bringest forth bread from the earth.

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of matzo.

Step 8: Bitter herbs dipped in Charoseth

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of the bitter herbs.

Step 9: Marror and matzo sandwich

## מָרוֹר

לוקח כזית מרור, טובלו בחרוסת ומברך ואוכלו

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

To remind us of the Temple we do as Hillel did in Temple times; he combined matzo and marror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs."

Step 10: Serve the meal

Step 11: Partaking of the Afikoman

Step 12: Grace after meals

## בְּרַךְ

## ברכת המזון

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שְׂיִבַת צִיּוֹן הֵיִינוּ כְּחֹלְמִים: אֲזַי מָלֵא  
שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי:  
הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵיִינוּ שְׂמִיחִים: שׁוּבָה יְיָ אֶת לְשׁוֹנֵנוּ כְּאֶפִיקִים  
בְּנֶגֶב: הִזְרַעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶי יִלְדוּ וּבָכָה נִשְׂא מִנְשֶׁךְ  
הַזֶּרַע בָּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

המזמן: רבותי נברך!

המסובין: יהי שם יי מברך מעתה ועד עולם.  
המזמן: יהי שם יי מברך מעתה ועד עולם. ברשות מרנו ורבנו  
ורבותי, נברך (אלהינו) שאכלנו משלו.  
המסובין: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.  
המזמן: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

ברוך הוא וברוך שמו:

ברוך אתה יי, אלהינו מלך העולם, הן את העולם כולו בטובו כחן  
בחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו  
הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור  
שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב לכל, ומכין מזון לכל  
בריותיו אשר ברא. ברוך אתה יי, הן את הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה  
ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים, ופדיתנו, מבית  
עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך שלמדנו, ועל  
חקיך שהודעתנו ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון  
שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה:

ועל הכל יי אלהינו אנחנו מודים לך, ומברכים אותך, יתברך שמך  
בפי כל חי תמיד לעולם ועד. כפתיב, ואכלת ושבעת, וברכת את יי  
אלהיך על הארץ הטבה אשר נתן לך. ברוך אתה יי, על הארץ ועל  
המזון:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון  
משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול

וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֵךְ עָלֵינוּ. אֱלֹהֵינוּ, אָבִינוּ, רַעְנוּ, זִוְנָנוּ, פְּרֻנְסָנוּ,  
וְכַלְפָּלָנוּ, וְהַרְוִיחָנוּ, וְהַרְוַח לָנוּ יי אֱלֹהֵינוּ מְהֵרָה מְכַל צְרוּחֵינוּ, וְנָא,  
אַל תִּצְרִיכֵנוּ יי אֱלֹהֵינוּ, לֹא לַיְדֵי מַתַּנַּת בְּשָׂר וָדָם, וְלֹא לַיְדֵי  
הַלְוָאתָם. כִּי אִם לַיְדֵךְ הַמְּלָאָה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחָבָה, שְׁלֹא  
נִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד:

לשבת רצה והחליצנו יי אֱלֹהֵינוּ בְּמַצּוֹתֶיךָ וּבְמַצּוֹת יוֹם הַשְּׁבִיעִי  
הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ,  
לְשַׁבַּת בּוֹ וְלַגּוֹיֹת בּוֹ בְּאַהֲבָה כְּמַצּוֹת רְצוֹנָךְ וּבְרְצוֹנָךְ הַגִּיחַ לָנוּ יי  
אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה וַיְגוֹן וְאֲנַחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ יי  
אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ, וּבְבִנְיָן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, כִּי אַתָּה הוּא  
בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנִּחְמוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיִּבֵּא וַיְגַיַע, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע,  
וַיִּפְקֹד, וַיִּזְכֹּר זְכוֹרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן  
דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזָכְרוֹן כָּל עַמָּה בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם  
חַג הַמַּצּוֹת הַזֶּה. זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדְנוּ בּוֹ לְבָרָכָה.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ  
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי, בּוֹנֵה  
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ, מְלַכְנוּ, אֲדִירָנוּ  
בוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצֵרָנוּ, קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.  
הַמְּלַךְ הַטּוֹב, וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטִּיב, הוּא הַטִּיב,

הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד  
ולרחמים ולרוח הצלה והצלחה ברכה וישועה, נחמה, פרנסה  
וכלפלה, ורחמים, וחסים ושלוש, וכל טוב, ומכל טוב לעולם אל  
יחסרנו:

הרחמן, הוא ימלוך עלינו לעולם ועד.

הרחמן, הוא יתברך בשמים ובארץ.

הרחמן, הוא ישמח לדור דורים, ויתפאר בנו לעד ולגנצח נצחים,  
ויתהדר בנו לעד ולעולמי עולמים.

הרחמן, הוא יפרנסנו בכבוד.

הרחמן, הוא ישבור עלנו מעל צוארנו והוא יוליכנו קוממיות  
לארצנו.

הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה  
שאכלנו עליו.

הרחמן, הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו  
בשורות טובות ישועות ונחמות.

הרחמן, הוא יברך את (אבי מורי) בעל הבית הזה, ואת (אמי  
מורתי) בעלת הבית הזה,

הרחמן, הוא יברך אותי (ואבי ואמתי וזרעי ואת כל אשר לי)

הרחמן, הוא יברך את בעל הבית הזה, ואת אשתו בעלת הבית הזה.

אוֹתָם וְאֵת בֵּיתָם וְאֵת זֶרְעָם וְאֵת כָּל אֲשֶׁר לָהֶם אוֹתָנוּ וְאֵת כָּל אֲשֶׁר  
לָנוּ, כָּמוֹ שְׁנַתְּכֶם אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב: בְּכָל, מְכַל, כָּל.  
כֵּן יְבָרֶךְ אוֹתָנוּ כְּלָנוּ יַחַד. בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן:

בְּמָרוֹם יְלַמְדוּ עָלֵינוּ וְעַלֵּינוּ זְכוֹת, שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא  
בְּרָכָה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׂכָל טוֹב בְּעֵינֵי  
אֱלֹהִים וְאָדָם:

לשבת הַרְחֵמֵן, הוּא יִנְחִילָנוּ יוֹם שְׁפָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

הַרְחֵמֵן, הוּא יִנְחִילָנוּ יוֹם שְׁפָלוֹ טוֹב.

הַרְחֵמֵן, הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.  
מְגִדוֹל יְשׁוּעוֹת מְלָכוֹ, וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן:

יִרְאוּ אֵת יי קֹדְשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרָעִבוּ,  
וְדוֹרְשֵׁי יי לֹא יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ:  
פֹּתַח אֵת יְדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגָּבֵר אֲשֶׁר יְבַטַח בְּיי,  
וְהָיָה יי מְבַטְחוֹ: גַּעַר הַיִּיְתִי גַם זְקֵנֹתֵי וְלֹא רְאִיתִי צְדִיק נֶעְזֵב, וְזֶרְעוֹ  
מְבַקֵּשׁ לְחֵם: יי עַז לְעַמּוֹ יִתֵּן, יי יְבָרֶךְ אֶת עַמּוֹ בְּשְׁלוֹם:

כוס שלישית

הַנְּבִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת כּוֹס שְׁלִישִׁית מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוֵּד  
קוֹדֶשׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהָ עַל־יְדֵי הַהוּא טְמִיר וְנֶעְלָם בְּשֵׁם  
כָּל־יִשְׂרָאֵל.

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

מוזגים כוס מיוחדת לאלהו הנביא, ופוחים את הדלת ואומרים

שֶׁפֶךְ חֶמְתְּךָ אֶל־הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ  
לֹא קָרְאוּ: כִּי אָכַל אֶת־יַעֲקֹב. וְאֶת־נְוֵהוּ הַשָּׁמוֹ: שֶׁפֶךְ־עָלֵיהֶם וַעֲמָךְ,  
וַחֲרוֹן אַפֶּךָ יִשִּׁיגֵם: תִּרְדֶּף בְּאֶרֶץ וְתִשְׁמַדֵּם, מִתַּחַת שָׁמַי יְיָ:

### Psalm 126

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

The word "our" in parentheses is added if a minyan is present.

Seder leader: Gentlemen, let us say grace.

Guests respond, then Seder leader continues: Blessed be the name of the Lord from this time forth and forever.

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

Guests respond, then Seder leader: Blessed be (our) God whose food we have eaten and through whose goodness we live.

All: Blessed be He and blessed be His name

Blessed art Thou, Lord our God, King of the universe, who nourishes the whole world with grace, kindness, and mercy. Thou givest food to all creatures, for thy kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance for His great name's sake. He is the God who sustainest all, doest good to all, and providest food for all the creatures which He hast created. Blessed art Thou, O Lord, who sustains all.

We thank Thee, Lord our God, for having given a beautiful, good, and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and redeemed us from the house of slavery; thy covenant which thou hast sealed in our flesh; for thy Torah which Thou has taught us; for thy statues which Thou hast made known to us; for the life, grace and kindness Thou has bestowed on us; and for the food which Thou sustains us at all times.

For everything, Lord our God, we thank Thee and bless Thee. Be Thy name constantly blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless the Lord your God for the good land He has given you." Blessed art thou, O Lord, for the land and the food.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy glory, on the kingdom of the house of David thy anointed one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Lord 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 thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add following paragraph: (Favor us and strengthen us, Lord our God, with thy commandments-with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before Thee to abstain from work and rest on it in love according to thy will. In thy 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 thy city comforted, Jerusalem thy holy city rebuilt, for Thou art Master of all salvation and consolation.)

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend, come, appear, be heard, and be accepted before Thee for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Feast 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 Thee, for Thou art a gracious and merciful God and King.

Rebuild Jerusalem the holy city speedily in our days. Blessed art Thou, O Lord, who will rebuild Jerusalem in mercy. Amen.

Blessed art Thou, Lord our God, King of the universe. God Thou art 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. Thou bestowest favors on us constantly. Thou dost ever lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. Mayest Thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

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

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.

May the Merciful One grant us an honorable livelihood.

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

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

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

May the Merciful One bless At parents' table, add words in parenthesis: (my revered father) the master of this house and (my revered mother) the mistress of this house. At own table, add: myself (my wife/my husband and children) and all that belongs to me and 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.

May they in heaven find merits with us so 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.

On Sabbath add sentence in parenthesis: (May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life).

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

May the Merciful One enable us to live in the days of the Messiah and in the world to come. He is the tower of salvation of His chosen king and shows kindness to His anointed prince, to David and his descendents forever. He who creates peace in His heavenly heights, may He grant peace for us and for all Israel; and say, Amen.

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. Thou openest thy hand and satisfiest 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.

Over the third cup of wine, say:

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

The Third Cup

כוס שלישית

הַנְּגִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת כּוֹס שְׁלִישִׁית מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוּד  
קוֹדֶשׁא בְּרִיךְ הוּא וְשָׁכֵנֵתִיהָ עַל-יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם  
כָּל-יִשְׂרָאֵל.

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

מוזגים כוס מיוחדת לאלהו הנביא, ופותחים את הדלת ואומרים

שֶׁפֶךְ חֲמַתְךָ אֶל־הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ  
לֹא קָרְאוּ: כִּי אֲכַל אֶת־יַעֲקֹב. וְאֶת־נְוֵהוּ הַשָּׁמוּי: שֶׁפֶךְ־עָלֵיהֶם וְעַמְּךָ,  
וְחֲרוֹן אַפֶּךָ יִשְׁיגֵם: תִּרְדֶּף בְּאֵף וְתִשְׁמַדֵּם, מִתַּחַת שָׁמַי יי:

A cup of wine is poured in honor of the Prophet Elijah. The door is opened and the Hallel continues, introduced by the paragraph 'Shfoch Chamatcha'.

#### THIS CUP OF WINE

This cup of wine is called Elijah's cup. In Jewish tradition, with Prophet Elijah is the messenger of God appointed to herald the era of the Messiah, the era of perfect happiness, when the Jewish people and all peoples throughout the world shall be free. As a symbol of our expectation of Elijah's arrival, we open the door.

Let us sing together the song Eliyohu Hanovi, and pray that we may soon see that happy world.

#### ELIYOHU HANOVI

##### Refrain:

E-li-yo-hu ha-no-vi, E-li-yo-hu ha-tish-bi  
E-li-yo-hu, E-li-yo-hu, E-li-yo-hu ha-gi-lo-di.

Bim'-hay-roh b'-yo-may-nu yo-vo ay-lay-nu  
Im Mo-shi-ach-ben Do-vid, Im Mo-shi-ach ben Do-vid.  
(repeat refrain)

## Zog Nit Keynmol

"**Zog Nit Keyn Mol**" (Yiddish: זאָג ניט קיין מאָל) (also referred to as "**Partizaner Lid**" or "Partisan song", though it shares this title with other works) is the name of a Yiddish song written in 1943 by Hirsh Glick, a young Jewish inmate of the Vilna Ghetto. The song is considered one of the chief anthems of Holocaust survivors and is sung in memorial services around the world. During World War II, it was the anthem of various Jewish partisan brigades.

The lyrics Glick wrote were later set to music by Dmitri Pokrass. The music was actually written earlier than the lyrics, in 1935, for the song "Одесская Походная" (Odessa March), also known as "То не тучи - розовые облака" (those aren't just clouds - they are storm clouds) about the Russian Civil War. That song was first performed by the well known Soviet Jewish singer Leonid Utyosov.

Hirsch was inspired to write the song by news of the Warsaw Ghetto Uprising.

### **Meaning**

The title means "Never Say", and derives from the first line of the song, "Never say that you have reached the final road." "Zog Nit Keynmol" was adopted by a number of Jewish partisan groups operating in Eastern

Europe. It became a symbol of resistance against Nazi Germany's persecution of the Jews and the Holocaust.

## **Lyrics**

English translation

Never say this is the final road for you,  
Though leaden skies may cover over days of blue.  
As the hour that we longed for is so near,  
Our step beats out the message: we are here!

From lands so green with palms to lands all white with snow.  
We shall be coming with our anguish and our woe,  
And where a spurt of our blood fell on the earth,  
There our courage and our spirit have rebirth!

The early morning sun will brighten our day,  
And yesterday with our foe will fade away,  
But if the sun delays and in the east remains –  
This song as password generations must remain.

This song was written with our blood and not with lead,  
It's not a little tune that birds sing overhead,  
This song a people sang amid collapsing walls,  
With pistols in hand [u](#) they heeded to the call.

Therefore never say the road now ends for you,  
Though leaden skies may cover over days of blue.  
As the hour that we longed for is so near,  
Our step

For Discussion:

## **They Went Like Sheep to the Slaughter and Other Myths**

By Rabbi Dr. Bernhard H. Rosenberg

As a child of survivors of the Nazi death camps who has published extensive articles and editorials regarding the Holocaust, I am deeply disturbed and sense the deep pangs of anguish of those who still cannot either comprehend or appreciate the true acts of heroism which prevailed. As a practicing rabbi who refuses to allow the memories of the past to be distorted, I appeal to our fellow Jew: “Never forget the acts of heroism which made it possible for us to exist.”

The recurring questions which haunts survivors and their children echo through the halls of time. “Why didn’t they fight back? Why did they enter the chambers of death like sheep to the slaughter?” By our standards, such actions as placidly lining up against a wall to be shot or walking silently into the gas chambers or standing nude and obedient at the edge of a ravine filled with blood-covered bodies awaiting one’s own turn to die, defy all understanding. Indeed, anti-

Semites would suggest that Jews were different, somehow not quite as brave, and not quite as courageous as the average person. Our enemies will even conclude that the Jews were guilty of the crimes they were accused of, and hence with heavy conscience and accepting the punishment for their “crimes,” the Jews quietly submitted to their deserved punishment.

Nothing could be a greater falsification of the truth. The hopelessness seen in their faces was not a reflection of guilt; rather it was a realization that they had been completely deserted and betrayed by humanity. The light of morality, conscience and brotherhood had been completely extinguished and for them life became a terror-filled abyss. Responsibility for their death clearly lies with the Nazis and their collaborators.

Individuals confronted by the Holocaust often ask obvious questions to which there are no simplistic answers. One needs to read, to study, to discuss, to reflect and to interview individuals who have lived through the tortures of hell on earth. Since it is evident that many will not read the volumes necessary for research, allow us to attempt to analyze the crucial and sensitive issue of “sheep to the slaughter.”

In order to understand the Jew of the Holocaust, we must attempt to put ourselves in his place. He knew of centuries of persecution carried out by the drunk and the sober, by the church and by government dictum. He had suffered many instances of prejudice, degradation, and depersonalization prior to the Holocaust. The Holocaust begins with the Nuremberg Laws, anti Semitic newspaper articles, cartoons, radio broadcasts, rallies, humiliations, beatings, intimidations, and economic boycott. The Holocaust victim begins to feel as if he is choking; fear becomes a part of daily life.

Maybe he should leave Europe, he thinks. But to where should he go, and should he not stay together with his family? The International Conference at Evian, France, demonstrates that the world does not want the Jew. Not one country is willing to open the doors of freedom. The victim is trapped, like a child in a cage with a ravenous lion. The victim’s passport is marked with the letter “J” for Jude and *Kristallnacht* results in vast destruction; his home, his shop and even his place of worship cannot escape the wrath of maniacs bent upon the complete annihilation of the Jew.

Some Jews are arrested and sent to concentration camps and the victim is informed that his children are expelled from school. The children do not understand, the victim is powerless to explain these atrocities to them. A yellow badge is to be worn and to be found on the streets without it means death.

The innocent victim and his family are uprooted and resettled in a ghetto, seven people in a room, little food, almost no medicine. The old and the young perish in the street. The victim’s child falls ill and dies. He cries and screams in anguish. He is helpless to save her. A four-month-old baby perishes and the world remains silent.

His family is ordered to report to the train station. On the journey there are no sanitary facilities, pressed together like sardines, there is no room for the corpses to fall. They stand like the rest for nine days. The victim’s grandfather dies begging for air.

Finally, the concentration camp. They arrive ravenous with hunger, nearly unconscious. Here, a short man motions with his finger to the left or to the right. The victim goes to the right; his family to the left. He soon discovers that the only means of escape is through the chimney.

His family, his wife, his two children are already in the next world. The chimney continues operating at full capacity. The heart and the soul of the world remain uncompassionate.

An inmate attempts to overcome a guard. He is tortured brutally and hung in front of the inmates. Each victim begins thinking to himself that he wants to avoid that suffering, revolt is meaningless, and even if he escaped where would he go? No one wants him.

The victim dreams and longs for a better world. He yearns for the time to come when he will no longer suffer and will begin to rebuild anew. The world remains silent to his pleas. His dreams remain unfulfilled. His heroic vision of hope for the future is clouded by the reality of the inferno surrounding him. He is tormented by recurring nightmares. He hears the voices of his children, wife, his parents and loved ones. He remembers the sight of Joseph, his friend and neighbor, who was buried alive. In front of his eyes stand Yaakov, his uncle who was disemboweled, Chaim who was hanged and Chana who was subjected to medical experiments and then tortured to death. Tears flow as he envisions Pinchas who was drowned and his brother who was trampled to death. He awakens, scarred by the memory of Shmuel who was burnt with cigarettes and then thrown into the burning crematorium while still alive.

Today the world has the audacity to exclaim "Why didn't they fight back? Why didn't they rush the armed guards? Why didn't they attempt mass suicide?" The world refuses to realize that courage and heroism is often expressed in the individual's will to live; to seek to survive and build a better life, a better world for himself and his future family. The world dares to forget that numerous heroic uprisings did occur.

The remnants of Hitler's inferno came back from the grave to build a new nation, a nation conceived in blood and tears, a nation which loudly proclaims, "We will not be silent, Jews return to your own home, our gates are eagerly awaiting you." These survivors dedicated themselves and their children to a new purpose; the atrocities of the past, the inhumanity of mankind, could not extinguish the Jewish spirit.

Our young must be told that we have always fought tyranny, we did not die like sheep for the slaughter. The Jewish nation has experienced the inferno of humanity. Jews have been criticized, labeled, stereotyped and maligned, we have experienced anguish and peril, many have tried to murder us; others to missionize our young and yet, through it all, we unlike any other people, have survived.

Sophisticated 20<sup>th</sup> century mechanistic society not only wishes to forget the atrocities of the Holocaust, but tragically wishes to deny that it ever existed. Professor Arthur Butz and his followers would have us believe that the Nazi extermination of six million Jews was a myth created by the Jewish establishment. The tears and frequent nightmares of terror experienced by survivors – are these exaggerations exploited by Zionists? Are the numbers branded on the arms of survivors beauty marks, reminders of the good old days when the orchestra played such melodic tunes as "Arbeit Macht Frei?"

The gas chambers of yesteryear have been replaced with sophisticated mind-controlling devices. Organized cults are directing their deceptive ploys against Jewish children. These evangelists robe themselves with creative labels such as Hari Krishna, Jews for Jesus and Moonie. These antagonists are deceptive; their prime target is our youth.

The propaganda machine rings aloud with the deceptions of Hitler's *Mein Kampf*. Twentieth century anti-Semites declare that Jews control industry, that Jews operate the banks, direct Wall Street and manipulate the economy. These anti-Semites suggest that we control the mass media and that newspapers echo Jewish propaganda. The General Browns of the world have not learned the tragic lessons of the past.

We Jews have been gassed in the bathhouses of humanity, burned in crematoria constructed by the world's intellectuals, our children bayoneted, their blood spilt on the walls of the most

civilized nations in the world. We have returned from the grave. We did not perish in the inferno. Our nation will never march like sheep to the slaughter. The people of Israel shall live.

Step 13: Hallel

## הַלֵּל

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לַשְּׁמַיָּה תָּן כְּבוֹד, עַל חַסְדֶּךָ עַל אֲמִתְּךָ. לָמָּה  
יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בַשָּׁמַיִם כָּל אֲשֶׁר חָפֵץ  
עָשָׂה. עֲצִבְיֵיהֶם כָּסַף וְזָהַב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ,  
עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנָּיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְיחוּן.  
יָדֵיהֶם וְלֹא יִמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְגּוּ בַגְּרוֹנָם. כְּמוֹתָם  
יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בִּטַח בָּהֶם: יִשְׂרָאֵל בִּטַח בַּיְיָ, עֲזָרָם וּמַגְנָם  
הוּא. בֵּית אֱהָרֹן בִּטְחוּ בַיְיָ, עֲזָרָם וּמַגְנָם הוּא. יִרְאֵי יְיָ בִּטְחוּ בַיְיָ,  
עֲזָרָם וּמַגְנָם הוּא:

יְיָ זַכְרֵנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֱהָרֹן. יְבָרֵךְ  
יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
בְּרוּכִים אַתֶּם לַיְיָ, עָשָׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן  
לְבְנֵי אָדָם. לֹא הִמַּתִּים יְהִלְלוּ יְהוָה, וְלֹא כָּל יְרֵדֵי דוֹמָה. וְאַנְחָנוּ נְבָרֵךְ  
יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

אֶהְבֹּתִי כִּי יִשְׁמַע יְיָ, אֶת קוֹלֵי תַחֲנוּנָיִךְ. כִּי הִטָּה אָזְנוֹ לִי וּבִנְיַי אֶקְרָא:  
אֶפְפוּנֵי חֲבֵלֵי מָוֶת, וּמְצָרֵי שְׂאוֹל מְצָאוּנֵי צָרָה וַיְגֹן אִמְצָא. וּבְשֵׁם יְיָ  
אֶקְרָא, אָנָּה יְיָ מִלְטָה נַפְשִׁי. חַנוּן יְיָ וְצַדִּיק, וְאֵלֵהֵינוּ מְרַחֵם. שֹׁמֵר  
פְּתָאִים יְיָ דַלּוּתִי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשֵׁי לְמִנוּחֵיכִי, כִּי יְיָ גָּמַל  
עֲלַיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי.

אַתְּהִלָּךְ לְפָנַי יְיָ, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.  
אֲנִי אָמַרְתִּי בְחַפְזִי כָּל הָאָדָם כַּזֹּב.

מָה אָשִׁיב לַיְיָ, כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבָשָׂם יְיָ  
אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמּוֹתֵה  
לְחַסְדָּיו. אָנֹה יְיָ כִּי אֲנִי עֲבַדְךָ אֲנִי עֲבַדְךָ, בְּזֶן אֲמַתְךָ פִּתְחַת לְמוֹסְרֵי.  
לָךְ אֲזַבַּח זֶבַח תּוֹדָה וּבָשָׂם יְיָ אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם נִגְדָה נָא לְכָל  
עַמּוֹ. בְּחִצְרוֹת בַּיִת יְיָ בְּתוֹכְכִי יְרוּשָׁלַיִם הִלְלוּיָהּ.

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גִבֹר עָלֵינוּ חֲסֵדוֹ,  
וְאַמֶּת יְיָ לְעוֹלָם הִלְלוּיָהּ:

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ:  
יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסֵדוֹ:  
יֹאמְרוּ נָא בַּיִת אֶהְרֹן, כִּי לְעוֹלָם חֲסֵדוֹ:  
יֹאמְרוּ נָא יִרְאִי יְיָ, כִּי לְעוֹלָם חֲסֵדוֹ:

מִן הַמִּצַּר קָרָאתִי יְהוָה, עָנְנִי בְמִרְחַב יָהּ. יְיָ לִי לֹא אִירָא, מָה יַעֲשֶׂה לִּי  
אָדָם. יְיָ לִי בְעֲזָרִי, וְאֲנִי אֶרְאֶה בְשִׁנְאִי. טוֹב לַחֲסוֹת בַּיְיָ, מִבְּטַח  
בְּאָדָם. טוֹב לַחֲסוֹת בַּיְיָ מִבְּטַח בַּנְּדִיבִים. כָּל גּוֹיִם סִבְבוּנִי בְשֵׁם יְיָ כִּי  
אֲמִילָם. סִבְבוּנִי גַם סִבְבוּנִי בְשֵׁם יְיָ כִּי אֲמִילָם. סִבְבוּנִי כַּדְבָרִים דַּעְכוּ  
כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם. דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיְיָ עֲזָרְנִי. עָזִי  
וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים, יָמִין  
יְיָ עֲשֶׂה חֵיל. יָמִין יְיָ רוֹמְמָה, יָמִין יְיָ עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אֶחְיֶה,  
וְאִסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרְנִי יְהוָה, וְלַמּוֹת לֹא נִתְּנִי. פִּתְחוּ לִי שַׁעֲרֵי  
צָדִק, אָבֹא בָם אוֹדָה יְהוָה. זֶה הַשַּׁעַר לַיְיָ, צַדִּיקִים יָבֹאוּ בוֹ. אוֹדָה כִּי  
עָנִיתַנִּי, וַתְּהִי לִי לִישׁוּעָה. אוֹדָה כִּי עָנִיתַנִּי וַתְּהִי לִי לִישׁוּעָה. אָבֹן

מֵאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פְּנֵה. אָכֵן מֵאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ  
פְּנֵה. מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ: מֵאֵת יְיָ הָיְתָה זֹאת,  
הִיא נִפְלְאת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְיָ, נִגְיְלָה וְנִשְׁמְחָה בּוֹ. זֶה הַיּוֹם  
עָשָׂה יְיָ נִגְיְלָה וְנִשְׁמְחָה בּוֹ.

אָנָּה יְיָ הוֹשִׁיעָה נָּא:

אָנָּה יְיָ הוֹשִׁיעָה נָּא:

אָנָּה יְיָ הַצְּלִיחָה נָּא:

אָנָּה יְיָ הַצְּלִיחָה נָּא:

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בִּרְכּוּנֵיכֶם מִבֵּית יְיָ. בָּרוּךְ הַבָּא בְּשֵׁם יְיָ,  
בִּרְכּוּנֵיכֶם מִבֵּית יְיָ. אֵל יְיָ וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קַרְנוֹת  
הַמִּזְבֵּחַ. אֵל יְיָ וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם, עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵי  
אֱתָה וְאֹדְךָ אֱלֹהֵי אֲרוֹמְךָ. אֵלֵי אֱתָה וְאֹדְךָ אֱלֹהֵי אֲרוֹמְךָ: הוֹדוּ  
לְיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לְיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ.

הוֹדוּ לְיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם  
חֲסֵדוֹ: הוֹדוּ לְאֱדֹנֵי הָאֱדֹנִים, כִּי לְעוֹלָם חֲסֵדוֹ: לְעֹשֵׂה נִפְלְאוֹת גְּדֹלוֹת  
לְבָדוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: לְעֹשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסֵדוֹ:  
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסֵדוֹ: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי  
לְעוֹלָם חֲסֵדוֹ: אֶת הַשָּׁמַשׁ לְמַשְׁלַת בַּיּוֹם, כִּי לְעוֹלָם חֲסֵדוֹ: אֶת הַיָּרֵחַ  
וְכּוֹכָבִים לְמַשְׁלוֹת בַּלַּיְלָה, כִּי לְעוֹלָם חֲסֵדוֹ: לְמַכֵּה מִצְרַיִם  
בְּכּוֹרֵיהֶם, כִּי לְעוֹלָם חֲסֵדוֹ: וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסֵדוֹ:  
בְּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָה, כִּי לְעוֹלָם חֲסֵדוֹ: לְגִזְרֵי יַם סוּף לְגִזְרֵימָה, כִּי  
לְעוֹלָם חֲסֵדוֹ: וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: וְנִעַר פְּרַעֲזָה  
וְחִילוֹ בַּיָּם סוּף, כִּי לְעוֹלָם חֲסֵדוֹ: לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם

חֲסֵדוֹ: לְמַכָּה מְלָכִים גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: וַיַּהֲרֹג מְלָכִים אֲדִירִים,  
כִּי לְעוֹלָם חֲסֵדוֹ: לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, כִּי לְעוֹלָם חֲסֵדוֹ: וַלְעוֹג מֶלֶךְ  
הַבְּשָׁן, כִּי לְעוֹלָם חֲסֵדוֹ: וַנָּתַן אֶרֶץ לְנַחֲלָה, כִּי לְעוֹלָם חֲסֵדוֹ: נַחֲלָה  
לְיִשְׂרָאֵל עֲבָדוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: שָׁבַשְׁפָּלְנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֲסֵדוֹ:  
וַיַּפְּרָקְנוּ מִצָּרֵינוּ, כִּי לְעוֹלָם חֲסֵדוֹ: נֹתַן לָחֵם לְכָל בָּשָׂר, כִּי לְעוֹלָם  
חֲסֵדוֹ: הוֹדוּ לְאֵל הַשָּׁמַיִם, כִּי לְעוֹלָם חֲסֵדוֹ:

נִשְׁמַת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר, תִּפְאַר  
וּתְרוּמַם זְכָרְךָ מִלִּבְנוֹ תָּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל.  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּס וּמַרְחֵם,  
בְּכָל יַעַת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרַאשׁוֹנִים  
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב  
הַתְּשׁוּבָחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְיָ לֹא יָנוּם וְלֹא  
יִישָׁן, הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹדְדִים, וְהַמְשִׁיחַ אֱלֹמִים, וְהַמְתִּיר  
אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לָךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים.  
אֵלֹהֵינוּ מְלֹא שִׁירָה כְּפִים, וְלִשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו, וְשִׁפְתוֹתֵינוּ  
שֹׁבַח כְּמַרְחֵבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרֵחַ, וַיְגִדְנוּ פְרוּשׁוֹת  
כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיְלוֹת, אֵין אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת  
לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָף  
אֲלֵפֵי אֲלֵפִים וְרַבֵּי רַבְבוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעֵשִׂית עִם אֲבוֹתֵינוּ  
וְעִמָּנוּ. מִמִּצְרַיִם גְּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עַבְדִּים פְּדִיתָנוּ, בְּרַעַב  
זַנְתָּנוּ, וּבְשֹׁבַע כָּל־פְּלִתָנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מִלְּטָתָנוּ, וּמִחַתְלֵים  
רָעִים וּנְאֻמָּנִים דְּלִיתָנוּ: עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ חֲסֵדֶיךָ  
וְאֵל תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנִצָּחַת. עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ, וְרוּחַ  
וּנְשָׁמָה שְׁנִפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ

וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּיִישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֹךְ מַלְכֵנוּ,  
כִּי כָל פֶּה לָּךְ יוֹדֶה, וְכָל לָשׁוֹן לָּךְ תִּשָּׁבַע, וְכָל בֶּרֶךְ לָּךְ תִּכְרַע, וְכָל  
קוֹמָה לִפְנֵיךָ תִשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ  
לְשֹׁמֶךָ. כַּדְבָר שְׁפָתוֹב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ. מִצִּיל עֲנִי  
מִחֲזֶק מִמֵּנִי, וְעֲנִי וְאֲבִיוֹן מִגְּזֵלוֹ: מִי יִדְמָה לָּךְ, וּמִי יִשְׁוֶה לָּךְ וּמִי יַעֲרֹךְ  
לָּךְ: הֵאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן קִנְיַת שָׁמַיִם וְאֶרֶץ: נְהַלְלֶךָ  
וְנִשְׁבַּחֶךָ וְנִפְאֲרֶךָ וְנִבְרַךְ אֶת־שֵׁם קִדְשֶׁךָ. כְּאֲמֹר, לְדָוִד, בְּרַכִּי נַפְשִׁי  
אֶת יְיָ, וְכָל קֶרְבִי אֶת שֵׁם קִדְשׁוֹ:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֹךְ. הַגְּבוּר לְנִצָּח וְהַנּוֹרָא  
בְּנוֹרָאוֹתֶיךָ. הַמְּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכַתוּב, רַנְּנוּ צְדִיקִים בַּיְיָ, לַיִּשְׁרִים  
נְאוּה תְהִלָּה. בְּפִי יִשְׁרִים תִּתְהַלֵּל. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן  
חַסִּידִים תִּתְרוֹמֵם. וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבְבוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרַנָּה יִתְפָּאֵר שְׁמֹךְ מַלְכֵנוּ, בְּכָל  
דּוֹר וָדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים, לִפְנֵיךָ יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי  
אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֶךְ לְעֵלֶה  
וּלְקַלֵּם, עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֹךְ לְעַד מַלְכֵנוּ, הָאֵל הַמְּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם  
וּבְאֶרֶץ. כִּי לָּךְ נְאֻה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הִלֵּל  
וְזַמְרָה, עֲזֵ וּמְמִשְׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה וְתִפְאָרֶת, קִדְשָׁה  
וּמְלָכוּת. בְּרַכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

יִהְיֶה לְלוֹדָי יְיָ אֱלֹהֵינוּ כָּל מַעֲשָׂיָהּ, וְחִסְדֵּיהָ צְדִיקִים עוֹשֵׂי רְצוֹנָהּ, וְכָל  
 עֲמָהּ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ  
 וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמָהּ מִלְּכָנּוּ, כִּי לָהּ טוֹב לְהוֹדוֹת  
 וּלְשַׁמְּחָהּ נְאֻם לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אֲתָהּ אֵל. בְּרוּךְ אַתָּה יְיָ,  
 מְלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

Psalm 115:1-11

Nor for our sake, O Lord, not for our sake, but for thy name's sake give glory, because of thy kindness and thy 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

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, 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

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 thy rest, O my soul, for the Lord has been kind to you. Thou hast delivered my soul 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

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. Please, O Lord, I am truly thy

servant; I am thy servant, the son of thy handmaid; Thou has loosened my bonds. To Thee 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

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

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

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

#### Psalm 136

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.

## NISHMATH

The soul of every living being shall bless thy name, Lord our God the spirit of all flesh shall ever glorify and exalt thy 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 creatures, 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 thy 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 Thy mercy has helped us, and Thy 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 thy 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 thy 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 thy 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." O God in thy mighty acts of power, great in the honor

of thy name, powerful forever and revered for thy awe-inspiring acts, O King seated upon a high and lofty throne! 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." 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. In the assemblies of the multitudes of thy people, the house of Israel, with song shall thy 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, thy anointed servant. Praise be thy 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. All thy works praise Thee, Lord our God; thy pious followers who perform thy will, and all thy people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate thy name, our King. To Thee it is fitting to give thanks, and unto thy name it is proper to sing praises, for Thou art God eternal.

The fourth cup

שותים כוס רביעית ומברכים ברכה אחרונה

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

שותים כוס רביעית ומברכים ברכה אחרונה

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

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

ועל תנובת השדה, ועל ארץ חמדה טובה ורחבה, שרצית והגדלת  
לאבותינו, לאכול מפריה ולשבוע מטובה. רחם נא יי אלהינו על  
ישראל עמה, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל  
מזבחתך ועל היכלך. ובנה ירושלים עיר הקודש במהרה בימינו,  
והעלנו לתוכה, ושמחנו בבנינה ונאכל מפריה ונשבוע מטובה,  
ונברכה עליה בקדשה ובטהרה  
(בשבת ורצה והחליצנו ביום השבת הזה.)

וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וַיִּמְטֵיב לְכָל, וְנוֹדָה לָךְ  
עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן. בָּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:

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

Blessed, art Thou, Lord our God, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which Thou gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy glory, on thy altar and thy Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless Thee for it in holiness and purity. (On Sabbath add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot; For Thou, O Lord, are good and beneficent to all, and we thank Thee for the land and the fruit of the vine. Blessed art Thou, O Lord for the land and the fruit of the vine.

Step 14: Acceptance

## נִרְצָה

חֲסֵל סֵדוֹר פָּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסֵדֵר  
אוֹתוֹ, בֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיִם קָהֵל עֲדַת מִי מְנָה.  
בְּקָרוֹב נִהַל נְטֵעֵי כֹנָה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

The Seder is accepted by God:

The Seder now concludes according to Halacha, Complete in all laws and ordinances. Just as we were privileged to arrange it tonight, So may we be granted to perform it again. O Pure One who dwellest in the heights above, Establish us as a countless people once again, Speedily guide thy plants Israel as a redeemed people, To the land of Zion with song.

NEXT YEAR IN JERUSALEM

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

**Hatikvah**

|  |   |
|--|---|
| As long as the Jewish spirit is yearning<br>deep in the heart,         | Kol ode balevav<br>P'nimah -                                  |
| With eyes turned toward the East,<br>looking toward Zion,              | Nefesh Yehudi homiyah<br><br>Ulfa'atey mizrach kadimah        |
| Then our hope - the two-thousand-year-<br>old hope - will not be lost: | Ayin l'tzion tzofiyah.  |
| To be a free people in our land,                                       | Ode lo avdah tikvatenu<br>Hatikvah bat shnot alpayim:         |
| The land of Zion and Jerusalem.  | L'hiyot am chofshi b'artzenu -<br>Eretz Tzion v'Yerushalayim. |

כֹּל עוֹד בְּלִבָּב פְּנִימָה  
 נֶפֶשׁ יְהוּדֵי הוֹמִיָּה  
 קְדִימָה, וְלִפְאַתִּי מִזְרָח,  
 עֵין לְצִיּוֹן צוֹפִיָּה,  
 עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,  
 פְּיֻמָּה תִּקְוָה בֵּת שְׁנוֹת אֶל,  
 לְהִיּוֹת עִם חֶפְזֵי בְּאֶרְצֵנוּ,  
 אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

On the first night, recite:

#### IT CAME TO PASS AT MIDNIGHT

Thou didst perform most wonders at night, In the early watches of this night; The righteous convert Abraham didst Thou cause to triumph at night; It came to pass at midnight. Grar's king Abimelech, didst Thou judge in a dream by night; Thou didst frighten Laban in the dark of night; Israel overcame an angel and won by night; It came to pass at midnight. Egypt's firstborn didst Thou crush at midnight; Their strength they found not when they rose at night; Sisera, prince of Harashet, didst Thou rout through stars of the night; It came to pass at midnight. Senncherib, the blasphemer, didst Thou disgrace by night; Babylon's idol fell in the dark of night; Daniel was shown the secret of the king's dream of the night; It came to pass at midnight. Belshazzar, who drank from the Temple's vessel, was killed that same night; Daniel who was saved from the lion's den interpreted the visions of night; Hateful Haman the Agagite wrote letters in the night; It came to pass at midnight. Thou didst triumph against Haman in the king's sleepless night; Trample the winepress and aid those who ask; "What of the night?" The watchman responds: "Morning comes after night"; It came to pass at midnight. Hasten the eternal day which is not really day or night; Exalted One, proclaim that Thine are day and night; Set guards about thy city all day and night; Brighten as day the darkness of the night; It came to pass at midnight.

On the second night, recite:

Thy wondrous powers didst Thou display on Pesach; Chief of all feasts didst Thou make Pesach; Thou didst reveal Thyself to Abraham on the midnight of Pesach; And you shall say: It is the Pesach sacrifice. To his door didst Thou come at noon on Pesach; With matzot he served angels on Pesach; To the herd he ran for the ox recalling Joseph on Pesach; And you shall say: It is the Pesach sacrifice. The men of Sodom were burned in wrath on Pesach; Lot was saved, he baked matzot at the end of Pesach; Thou didst sweep and destroy Egypt when passing on Pesach; And you shall say: It is the Pesach sacrifice. Lord, every Egyptian firstborn Thou didst crush on Pesach; But thy firstborn Thou didst passover on the Pesach; So that no evil destroyed Israel's homes on Pesach; And you shall say: It is the Pesach sacrifice. The well-locked city of Jericho fell on Pesach; Midian was destroyed through a barley-cake from the Omer of Pesach; Assyria's mighty armies were consumed by fire on Pesach; And you shall say: It is the Pesach sacrifice; Senncherib would have held his ground at Nov but the siege on Pesach; A hand inscribed Babylon's fate on Pesach; Babylon's festive table was destroyed on Pesach; And you shall say: It is the Pesach sacrifice. Esther called a three-day fast on Pesach; Thou didst hang the evil Haman on Pesach; Doubly, wilt Thou punish Edom on Pesach; Let Thy mighty arm save us from harm on the night of Pesach;

כִּי לֹו נְאֻה, כִּי לֹו יֵאָה.

אַדִּיר בְּמְלוּכָה, בְּחֹר פְּהֵלְכָה, גְּדוּדָיו יֹאמְרוּ לֹו:  
לֵה וּלְה, לֵה כִּי לֵה, לֵה אֵה לֵה, לֵה יֵי הַמְּלָכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יֵאָה.

דָּגוּל בְּמְלוּכָה, הָדוּר פְּהֵלְכָה, וְתִקְיו יֹאמְרוּ לֹו:  
לֵה וּלְה, לֵה כִּי לֵה, לֵה אֵה לֵה, לֵה יֵי הַמְּלָכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יֵאָה.

זַפְּאֵי בְּמְלוּכָה, חֶסֶין פְּהֵלְכָה, טַפְסָרְיו יֹאמְרוּ לֹו:  
לֵה וּלְה, לֵה כִּי לֵה, לֵה אֵה לֵה, לֵה יֵי הַמְּלָכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יֵאָה.

יְחִיד בְּמְלוּכָה, כְּבִיר פְּהֵלְכָה, לְמוּדָיו יֹאמְרוּ לֹו:  
לֵה וּלְה, לֵה כִּי לֵה, לֵה אֵה לֵה, לֵה יֵי הַמְּלָכָה.

כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

מוֹנִשׁל בְּמְלוּכָה, נוֹרָא פְּהֻלְכָה, סְבִיבִיו יֹאמְרוּ לֹו:  
לֹה וּלְה, לֹה כִּי לֹה, לֹה אֵר לֹה, לֹה יִי הַמְּמֻלְכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

עֲנֹו בְּמְלוּכָה, פּוֹדֵה פְּהֻלְכָה, צְדִיקֵיו יֹאמְרוּ לֹו:  
לֹה וּלְה, לֹה כִּי לֹה, לֹה אֵר לֹה, לֹה יִי הַמְּמֻלְכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

קְדוֹשׁ בְּמְלוּכָה, רַחוּם פְּהֻלְכָה, שְׂנֵאֲנֵיו יֹאמְרוּ לֹו:  
לֹה וּלְה, לֹה כִּי לֹה, לֹה אֵר לֹה, לֹה יִי הַמְּמֻלְכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

תְּקִיף בְּמְלוּכָה, תּוֹמֵךְ פְּהֻלְכָה, תְּמִימֵיו יֹאמְרוּ לֹו:  
לֹה וּלְה, לֹה כִּי לֹה, לֹה אֵר לֹה, לֹה יִי הַמְּמֻלְכָה.  
כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

#### KI LO NAEH

Powerful in kingship, truly chosen, His troops sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Famous in kingship, truly glorious, His faithful sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Guiltless in kingship, truly strong, His angels sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Alone in kingship, truly powerful, His scholars sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Commanding in kingship, truly revered, His near ones sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Humble in kingship, truly redeeming, His righteous sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Holy in kingship, truly merciful, His angels sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due Indomitable in kingship, truly sustaining, His innocent sing to Him: "Thine only Thine, O Lord, is the Majestic Kingdom." Beautiful praises are His due

אָדיר הוּא, יְבַנֶּה בֵּיתוֹ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל  
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבַנֶּה בֵּיתוֹ בְּקֶרֶב, בְּמַהֲרָה  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

הַדוֹר הוּא, וְתִיק הוּא, זָכַאי הוּא, חָסִיד הוּא, יְבַנֶּה בֵּיתוֹ בְּקֶרֶב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ  
בְּקֶרֶב.

טָהוֹר הוּא, יָחִיד הוּא, פְּבִיר הוּא, לָמוּד הוּא, מְלֶךְ הוּא, נוֹרָא הוּא,  
סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יְבַנֶּה בֵּיתוֹ בְּקֶרֶב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ  
בְּקֶרֶב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא, יְבַנֶּה בֵּיתוֹ בְּקֶרֶב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ  
בְּקֶרֶב.

ADIR HU

He is powerful, May He build His temple very soon. O God, build thy temple speedily. He is  
chosen, great, and famous; May He build His temple very soon. O God, build thy temple speedily.  
He is glorious, pure and guiltless; May He build His temple very soon. O God, build thy temple  
speedily. He is pious, clean and unique; May He build His temple very soon. O God, build thy  
temple speedily. He is powerful, wise and majestic; May He build His temple very soon. O God,  
build thy temple speedily. He is revered, eminent and strong; May He build His temple very soon.  
O God, build thy temple speedily. He is redeeming, righteous and holy; May He build His temple  
very soon. O God, build thy temple speedily. He is merciful, omnipotent, and indomitable; May  
He build His temple very soon. O God, build thy temple speedily.

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם  
לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי  
שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי  
מִלָּה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,

אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אָנִי יוֹדֵעַ: עֲשָׂרָה דְבָרִיאַ, תְּשַׁעַה יְרַחֲי לְדָה,  
שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שַׁבָּתַא, שְׁנָשָׁה סְדָרִי מְשָׁנָה, חֲמִשָּׁה  
חוּמָשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אֶחָד עֲשָׂר מִי יוֹדֵעַ? אֶחָד עֲשָׂר אָנִי יוֹדֵעַ: אֶחָד עֲשָׂר כּוֹכְבֵיא,  
עֲשָׂרָה דְבָרִיאַ, תְּשַׁעַה יְרַחֲי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי  
שַׁבָּתַא, שְׁנָשָׁה סְדָרִי מְשָׁנָה, חֲמִשָּׁה חוּמָשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עֲשָׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשָׂר אָנִי יוֹדֵעַ: שְׁנַיִם עֲשָׂר שְׁבַטֵיא, אֶחָד  
עֲשָׂר כּוֹכְבֵיא, עֲשָׂרָה דְבָרִיאַ, תְּשַׁעַה יְרַחֲי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה,  
שְׁבַעַה יְמֵי שַׁבָּתַא, שְׁנָשָׁה סְדָרִי מְשָׁנָה, חֲמִשָּׁה חוּמָשֵׁי תוֹרָה, אַרְבַּע  
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרֶץ.

שְׁלֹשָׁה עֲשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֲשָׂר אָנִי יוֹדֵעַ: שְׁלֹשָׁה עֲשָׂר מַדֵיא,  
שְׁנַיִם עֲשָׂר שְׁבַטֵיא, אֶחָד עֲשָׂר כּוֹכְבֵיא, עֲשָׂרָה דְבָרִיאַ, תְּשַׁעַה יְרַחֲי  
לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שַׁבָּתַא, שְׁנָשָׁה סְדָרִי מְשָׁנָה,  
חֲמִשָּׁה חוּמָשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

ECHAD MI YODEA

Who knows one? I know one! One is our God in heaven and earth. Who knows two? I know two!  
Two are the tablets of the covenant; One is our God in heaven and earth. Who knows three? I know

three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

חַד גְּדֻלָּהּ, חַד גְּדֻלָּהּ

דְּזַבִּין אֲבָא בְּתַרֵּי זַוְיָ, חַד גְּדֻלָּהּ, חַד גְּדֻלָּהּ.

וְאַתָּה שׁוֹנְרָא, וְאַכְלָה לְגְדֻלָּהּ, דְּזַבִּין אֲבָא בְּתַרֵּי זַוְיָ, חַד גְּדֻלָּהּ, חַד גְּדֻלָּהּ.

וְאַתָּא כְּלָבָא, וְנִשְׁפָּד לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי,  
חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא חוּטְרָא, וְהֵפֵה לְכְּלָבָא, דְּנִשְׁפָּד לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין  
אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא נוּרָא, וְשָׂרְף לְחוּטְרָא, דְּהֵפֵה לְכְּלָבָא, דְּנִשְׁפָּד לְשׁוּנְרָא, דְּאֶכְלָה  
לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מֵיָא, וְכָבֵה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֵה לְכְּלָבָא, דְּנִשְׁפָּד  
לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא תוּרָא, וְשָׂתָא לְמֵיָא, דְּכָבֵה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֵה  
לְכְּלָבָא, דְּנִשְׁפָּד לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד  
גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַשׁוּחַט, וְשָׂחַט לְתוּרָא, דְּשָׂתָא לְמֵיָא, דְּכָבֵה לְנוּרָא, דְּשָׂרְף  
לְחוּטְרָא, דְּהֵפֵה לְכְּלָבָא, דְּנִשְׁפָּד לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא  
בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מְלֵאדְּ הַמְּוֹת, וְשָׂחַט לְשׁוּחַט, דְּשָׂחַט לְתוּרָא, דְּשָׂתָא לְמֵיָא,  
דְּכָבֵה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֵה לְכְּלָבָא, דְּנִשְׁפָּד לְשׁוּנְרָא, דְּאֶכְלָה  
לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא, וְשָׂחַט לְמְלֵאדְּ הַמְּוֹת, דְּשָׂחַט לְתוּרָא,  
דְּשָׂתָא לְמֵיָא, דְּכָבֵה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֵה לְכְּלָבָא, דְּנִשְׁפָּד  
לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

One kid, one kid that Father bought for two zuzim; One kid, one kid. The cat came and ate the kid that father bought for two zuzim; One kid, one kid. The dog came and bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The stick came and beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The fire came and burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The water came and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The ox came and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The slaughterer came and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The angel of death came and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The Holy One, blessed be He, came and slew the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.