

Pesach Haggadah

Congregation B'nai Israel



סדר

The Seder

The Order

KADDESH URCHATZ SONG



קדש	Kadesh	Make Kiddush
ורחץ	Urkhatz	And Wash Hands
כרפס	Karpas	Green Vegetable
יחץ	Yakhatz	Break in Half
מגיד	Magid	Tell the Story
רחצה	Rakhtzah	Wash Hands
מוציא מצה	Motzi Matzah	Say "the Motzi" and eat Matzah
מרור	Maror	Bitter Herb
כורך	Korekh	Combining Matzah and Maror
שלחן עורך	Shulkhan Orekh	Set Food on the Table (and Eat the Festive Meal)
צפון	Tzafun	The Hidden Matzah
ברך	Barekh	Blessing After the Meal
הלל	Halel	Sing Psalms from the Hallel Service
נרצה	Nirtzah	Close (Hoping that Our Seder Has Been Acceptable to God)



Feast of Freedom

An Abayudaya Hagadah



Kadesh קדש
Make Kiddush
Drinking of the First Cup

We pour the first cup.



סְבִרֵי מֶרֶנָּן וְרַבָּנָן וְרַבּוֹתַי. בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Savri maranan v'rabanan v'rabotai. Barukh atah Adonai, Eloheinu melekh ha'olam borei p'ri hagafen.

Listen up folks! Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם וְרוֹמַמָּנוּ מִכָּל־לֶשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, מִקְרָא קֹדֶשׁ זָכָר לִיציאת מצרים. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קִדְּשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחְתָּנוּ. בָּרוּךְ אַתָּה ה', מִקְדֵּשׁ יִשְׂרָאֵל וְהַזְמָנִים.

KIDDUSH BLESSING

Barukh atah Adonai, Eloheinu melekh ha'olam asher bakhar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahava mo'adim l'simkha, khagim uzmanim l'sason et yom khag hamatzot hazeh z'man kheiruteinu mikra kodsh zekher litziyat mitzrayim. Ki vanu vakharta v'otanu kidashta mikol ha'amim umo'dei kodshekha b'simkha uvsason hinkhaltanu. Barukh atah Adonai m'kadesh Yisra'el v'hazmanim.

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, appointed times for happiness, holidays and special times for joy, this Festival of Matsot, our season of freedom, a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your special times for happiness and joy. Blessed are You, O Lord, who sanctifies Israel, and the appointed times.

:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

Barukh atah Adonai, shehekheyanu v'kiy'manu v'higiyanu lazman hazeh.

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

We **drink the first cup** while reclining to the left.



ורחץ *Urchatz*
And Wash



Wash your hands but do not say a blessing.



Karpas כרפס
Greens



Take some of the karpas, dip it into the salt water, say the following blessing and then eat it.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri ha'adamah.

Blessed are you, Lord our God, King of the universe, who creates the fruit of the earth.



Yachatz יחץ
Break in Half



Split the middle matzah in two, and conceal the larger piece to use it for the afikoman.



Magid מגיד
Tell the Story



The leader holds up matzah and says:

הָא לַחֲמַא עֲנִיָּא דִּי אָכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל זְכָפִין יֵיתִי וְיִיכֹל, כָּל דְּצָרִיךְ
יֵיתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי
חֹרִין.

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

HA LACHMA ANYA SONG

Ha lakhma anya di akhalu avhatna b'ara d'mitzrayim. 2x
Kol dikhfin yeitei v'yeikhol, ko ditrikh yeitei v'yifsakh. 2x
Hashata hakha, l'shana haba'ah b'ar'ah d'yisra'el. Hashata
av'dei, l'shana haba'ah b'nei khorin.

We pour a second cup of wine.



The children then ask the Four Questions:



מה נִשְׁתַּנָּה הלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה – הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.
שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלַּיְלָה הַזֶּה מָרֹר.
שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פֶּעַם אֶחָת – הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.
שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין – הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

MAH NISTHANA SONG

Mah nishtanah halailah hazeh mikol haleilot?

*Sheb'kohl haleilot anu okhlin khametz umatzah - halailah
hazeh kulo matzah?*

*Sheb'kohl haleilot anu okhlin sh'ar y'rakot - halailah hazeh
maror?*

*Sheb'kohl haleilot ein anu matbilin afilu pa'am ekhat -
halailah hazeh sh'tey f'amim?*

*Sheb'kohl haleilot anu okhlin bein yoshvin uvein m'subin -
halailah hazeh kulanu m'subin*

What makes this night different from all other nights?

On all other nights we eat *chamets* and matzah; this night, only matzah?

On all other nights we eat other vegetables; tonight only *maror*.

On all other nights, we don't dip our food, even one time; tonight we dip it twice.

On all other nights, we eat either sitting or reclining; tonight we all recline.



עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים כלנו גבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would all be enslaved to Pharaoh in Egypt.

And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds and spends extra time in telling the story of the exodus from Egypt, behold he is praiseworthy.

AVADIM HAYINU SONG

Avadim hayinu, hayinu, atah b'nei khorim b'nei khorim

Avadim hayinu atah, atah b'nei khorim 2x

We were slaves, we were slaves,

But now we are free people, free people

We were slaves, we were slaves, but now, but now free people 2x

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.

Blessed be the HaMakom (which is a euphemism for God's name), Blessed be He; Blessed be the One who Gave the Torah to His people Israel, Blessed be He.

כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְּרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֵנו יוֹדֵעַ לְשִׁאוֹל.

Corresponding to four children did the Torah speak; one who is wise, one who is evil, one who is innocent and one who doesn't know to ask.



BALLAD OF THE FOUR SONS SONG
(TO THE TUNE OF MY DARLING CLEMENTINE)

**Said the father to the children "At the Seder you will dine,
You will eat your fill of matzah, You will drink four cups of wine."**

**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.**

**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.**

**Said the wise one to his father "Would you please explain the laws.
Of the customs of the Seder Will you please explain the cause?"**

**And the father proudly answered "As our fathers ate in speed,
Ate the Pascal lamb 'ere midnight, And from slavery were freed"**

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

**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.**

**"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!"**

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

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

**Now, dear people, heed the lesson And remember evermore,
What the father told his children Told his sons who numbered four.**

Our ancestors, Abraham and Sarah, grew up in the Land of Aram (in modern-day Iraq) in families that were idol worshippers. God spoke to Abraham and told him to move to the Land of Cana'an and worship God and only God, and that he and Sarah would be the beginning of a great nation: a nation that would be special to God and loved by God - what today we call, the Jewish People.

Abraham and Sarah built a family there that flourished as they became parents and in-laws to Isaacs and Rebecca, who became parents and parent in-laws to Jacob and Leah, Rachel, Bilhah and Zilpah, who became parents to the 12 sons of Jacob. Jacob's 12 sons were the progenitors of the 12 Tribes of Israel.

The family of Abraham thrived; sometimes with the help and cooperation of their neighbors and their family back in Aram, but sometimes their neighbors and family members fought with them or undermined them. But God always stood up for the Jewish People, just as God has time and again over the course of our history.

וְהָיָה שְׁעֶמְדָּה לְאַבֹּתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד עֶמֶד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכָל דּוֹר וָדוֹר עֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

And it is this that has stood for our ancestors and for us; since it is not only one person or nation that has stood against us to destroy us, but rather in each generation, they stand against us to destroy us, but the Holy One, blessed be He, rescues us from their hand.

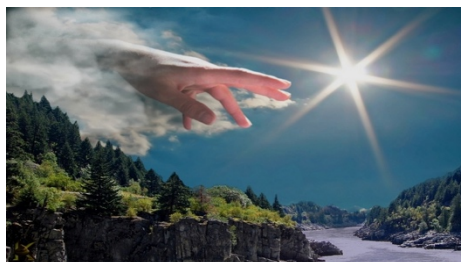
V'HI SHE'AMDAH SONG

V'hi she'amdah, v'hi she'amdah lavoteinu v'lanu 2x

She'lo ekhad bilvad amad aleinu l'khaloteinu

Ela sheb'khol dor vador omdim aleinu l'khaloteinu

V'haKadosh Barukh Hu matzileinu miyadam



When Jacob was an old man, he moved his family to Egypt, where his son Josphe had already become a hugely successful and important person, favored by Pharoah, the king of Egypt. But, after a number of generations in Egypt passed, Pharoah turned against us, and enslaved us and made our lives bitter and filled with suffering and brutal labor.

God gave Pharoah a chance to let the Jewish People leave Egypt to worship God in their own way, which was different from the way the Egyptians worshipped their own gods. But Pharoah refused to let the people go.

LET MY PEOPLE GO SONG

**When Israel was in Egypt's land - Let my people go!
Oppressed so hard they could not stand - Let my people go!
"Go down, Moses, way down to Egypt's land.
Tell old Pharoah to let my people go!"**



When Pharoah refused to let the People go, God beset Egypt with ten plagues, each a miraculous bending of the natural order of things, to punish Pharoah for enslaving the Jewish People, and also to show the Jews, the Egyptians and the whole world how great God's power was.

After each plague, Pharoah had the chance to let the Jewish People go, but he wouldn't. So God sent plague after plague, each more miraculous than the last and each penetrating further and further into the lives of the Egyptians, while sparing the Jewish People, until the tenth plague came. After that, Pharoah finally did let the People go. These are the ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

We say the names of each of the ten plagues, spilling a drop of wine onto our plate for each plague.

דָּם	<i>Dam</i>	Blood
צְפַרְדֵּי	<i>Tz'fardeya</i>	Frogs
כִּנִּים	<i>Kinim</i>	Lice
עֲרֹב	<i>Arov</i>	A Mixture of Wild Animals
דֶּבֶר	<i>Dever</i>	Pestilence
שָׁחִין	<i>Sh'khin</i>	Boils
בָּרָד	<i>Barad</i>	Hail
אַרְבֶּה	<i>Arbeh</i>	Locusts
חֹשֶׁךְ	<i>Khoshekh</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>Makat B'khorot</i>	Slaying of the Firstborn

And, finally, after the plague of Slaying of the Firstborn sons of every Egyptian family, including the son of Pharoah, Pharoah did let the people go, and we finally escaped from generations of slavery in Egypt. The People left in a big hurry, in the middle of the night. Finally free!

But when they reached the shore of the Sea of Reeds, Pharoah's army came after them and pinned them against the sea. Then, God made another, incredible, awe-inspiring miracle: God parted the waters so the Jewish People could walk across on the dry sea floor to the other side. And once they were across, God closed up the sea again, destroying the Egyptian army.

After they reached the other side, God, appearing in a pillar of cloud by day and a pillar of fire by night, led them on a 40-year journey through the wilderness. During this journey, God sustained them with manna for food, gave them the Torah with its instructions for how to construct the ark and the tabernacle, and its instructions on how Jews should live and how the Jewish People should worship God. After 40 years, God led them into the Land of Canaan, as God as promised Abraham almost 500 years before.



LONG DAYENU SONG

כמה מעלות טובות למקום עלינו!

How many degrees of good did the Place of all bestow upon us!

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו .

If He had taken us out of Egypt and not made judgements on them; it would have been enough for us. **Dayenu!**

אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו .

If He had made judgments on them and had not made them on their gods; it would have been enough for us. **Dayenu!**

אלו עשה באלהיהם, ולא הרג את־בכוריהם, דינו .

If He had made them on their gods and had not killed their firstborn; it would have been enough for us. **Dayenu!**

אלו הרג את־בכוריהם ולא נתן לנו את־ממונם, דינו .

If He had killed their firstborn and had not given us their money; it would have been enough for us. **Dayenu!**

אלו נתן לנו את־ממונם ולא קרע לנו את־הים, דינו .

If He had given us their money and had not split the Sea for us; it would have been enough for us. **Dayenu!**

אלו קרע לנו את־הים ולא העבירנו בתוכו בחרבה, דינו .

If He had split the Sea for us and had not taken us through it on dry land; it would have been enough for us. **Dayenu!**

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו, דינו .

If He had taken us through it on dry land and had not pushed down our enemies in the Sea; it would have been enough for us. **Dayenu!**

אלו שקע צרנו בתוכו ולא ספק צרפנו במדבר ארבעים שנה דינו .

If He had pushed down our enemies in the Sea and had not supplied our needs in the wilderness for forty years; it would have been enough for us. **Dayenu!**

אלו ספק צרפנו במדבר ארבעים שנה ולא האכילנו את־המן, דינו .

If He had supplied our needs in the wilderness for forty years and had not fed us the manna; it would have been enough for us. **Dayenu!**

אלו האכילנו את־המן ולא נתן לנו את־השבת, דינו .

If He had fed us the manna and had not given us the Shabbat; it would have been enough for us. **Dayenu!**

אלו נתן לנו את־השבת, ולא קרבנו לפני הר סיני, דינו .

If He had given us the Shabbat and had not brought us close to Mount Sinai; it would have been enough for us.

אלו קרבנו לפני הר סיני, ולא נתן לנו את־התורה. דינו .

If He had brought us close to Mount Sinai and had not given us the Torah; it would have been enough for us. **Dayenu!**

אלו נתן לנו את־התורה ולא הכניסנו לארץ ישראל, דינו .

If He had given us the Torah and had not brought us into the land of Israel; it would have been enough for us.

אלו הכניסנו לארץ ישראל ולא בנה לנו את־בית הבחירה, דינו .

If He had brought us into the land of Israel and had not built us the 'Chosen House' (which means the Temple); it would have been enough for us. **Dayenu!**



SHORT DAYENU SONG

***Ilu hotzi-hotziyanu hotziyanu mimitzrayim mimitzrayim
hotziyanu, DAYINU***

DAI-DAYENU 3X DAYENU 2X

***Ilu natan natan lanu natan lanu et hashabat, et hashabat
natan lanu DAYENU***

DAI-DAYENU 3X DAYENU 2X

***Ilu natan natan lanu natan lanu et hatorah, et hatorah natan
lanu DAYENU***

DAI-DAYENU 3X DAYENU 2X



רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן:
פסח, מצה, ומרור.

Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, matzah and *marror*.



פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח
הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ונאמרם וזבח פסח הוא ליי, אשר פסח על בתי בני ישראל במצרים
בנגפו את-מצרים, ואת-בתינו הציל ויקד העם וישתחוו.

*Pesah shehayu avoteinu okhlim bizan shebeit hamikdash hayah
kayam, al shum mah?*

The Pesach (in English, we call it "the Passover sacrifice") that our ancestors were accustomed to eating when the Temple existed, for the sake of what was it? For the sake to commemorate that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); "And you shall say: 'It is the passover sacrifice to the Lord, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed the head and bowed."





The leader holds the matzah in his hand and shows it to the others there.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להתמיץ עד שנגלה עליהם מלך המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את־הבצק אשר הוציאו ממצרים עגת מצות, כי לא תמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

Matzah zo she'anu okhlim, al shum mah?

This matzah that we are eating, for the sake of what is it? For the sake to commemorate that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is stated ([Exodus 12:39](#)); "And they baked the dough which they brought out of Egypt into matzah cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."





The Leader holds the *marror* in his hand and shows it to the others there.

מָרֹר זֶה שֶׁאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִים אֶת-חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:
וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבִלְבָּנִים וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרוֹךְ.

Maror zeh she'anu okhlim, al shum mah?

This *marror* bitter greens that we are eating, for the sake of what is it? For the sake to commemorate that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."



בְּכָל-דּוֹר וָדּוֹר חַיִּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת-אֲבוֹתֵינוּ בִּלְבַד גָּעַל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ גָּעַל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); "And you shall explain to your son on that day: For the sake of this, did the Lord do [this] for me in *my* going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us together with them did He redeem, as it is stated (Deuteronomy 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

B'KHOL DOR VADOR SONG

B'khol dor vador khayav adam lir'ot et atzmo 2x
K'ilu k'ilu k'ilu hu yatza mimitzrayim.

In each and every generation, a person is obligated to see himself as if he left Egypt.

The leader holds the cup in his hand and says:

לְפִיכֶן אֲנַחְנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה
לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּיךָ: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

L'fikhakh anakhnu khayvim l'hodot, l'halel, l'shabeyakh...

Therefore we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to celebration of a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before Him, Halleluyah.

B'TZEYT YISRA'EL SONG

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז, הֵיטָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל מִמִּשְׁלוּתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדּוּ כְּאֵילִים, גְּבַעוֹת כְּבָנִי צֹאן. מֶה לָּהּ הַיָּם
כִּי תִנּוֹס, הַיַּרְדֵּן – תִּסָּב לְאַחֹר, הַהָרִים – תִּרְקְדּוּ כְּאֵילִים, גְּבַעוֹת כְּבָנִי־צֹאן. מִלְּפָנֵי אֲדוֹן
חוֹלֵי אֶרֶץ, מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב. הִהָפְכִי הַצּוּר אֲגַם־מַיִם, חֲלָמִישׁ לְמַעֲיָנוֹ־מַיִם.

***B'tzet Yisra'el mimitzrayim, beit Ya'akov me'am lo'ez,
Hayta hayta Y'huda l'kodsho, Yisra'el mamsh'lotav.
Hayam ra'ah vayanos, haYarden yisov l'akhor.
He'harim rak'du kh'elim, g'va'ot kivenh tzon.
Ma l'kha hayam (echo) ki tanus (echo) haYarden (echo) tisov l'khor (echo)
He'harim(echo) tirk'du kh'elim (echo) g'va'ot (echo) kivenh tzon(echo)
Milf'nei Adon (echo) khuli aretz (echo) Mili'fnei (echo)
Elo'ah Ya'akov (echo)
Hahokhi atzur (echo) agam mayim (echo) khalamish (echo)
l'maino mayim (echo)***

In Israel's going out from Egypt, the house of Ya'akov from a people of foreign speech. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water. ([Psalms 114](#))

Drinking of the Second Cup

We raise the cup until we reach the phrase "who redeemed Israel"

ברוך אתה ה' אלהינו מלך העולם, אשר גאלנו וגאל את־אבותינו ממצרים, והגיענו
הלילה הזה לאכל־בו מצה ומרור. כן ה' אלהינו ואלהי אבותינו גיענו למועדים ולרגלים אחרים הבאים
לקראתנו לשלום, שמחים בבגן עירך וְשֵׁשִׁים בַּעֲבֹדְתֶךָ. וְנֹאכַל שָׁם מִן הַזִּבְחִים וּמִן הַפִּסְחִים אֲשֶׁר גִּיעַ דָּמָם עַל קִיר
מִזְבִּיחַ לְרִצּוֹן, וְנוֹדָה לָךְ שִׁיר חֲדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה ה', גָּאֵל יִשְׂרָאֵל.

*Baruch atah Adonai, Eloheinu melekh ha'olam, asher g'alanu v'ga'al
et avoteinu mimitzrayim, v'higiyanu halailah hazeh le'ekhol bo
matzah umaror.*

Blessed are You, Lord our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matzah and *marror*; so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are you, Lord, who redeemed Israel.

We say the blessing below and **drink the second cup** while reclining to the left



ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

Barukh ata Adonai, Eloheinu, melekh ha'olam, borei p'ri hagafen.

Blessed are You, Lord our God, who creates the fruit of the vine.



Rachtzah רחצה
Washing



We wash our hands and make the blessing.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצוותיו וציונו על נטילת ידים.

*Barukh ata Adonai, Eloheinu, melekh ha'olam, asher kid'shanu
b'mitzvotav v'tzivan al n'tilat yadayim.*

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.



מוציא מצה *Motzi Matzah* Saying the Motzi over Matzah

We take some matzah, say the following two blessings and eat a piece.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheinu melekh ha'olam, hamotzi lechem min ha'aretz.

Blessed are You, Lord our God, King of the Universe, who brings forth bread from the ground.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al akhilat matzah.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matzah.





מרור Maror Bitter Herbs

We take some charoset and dip it in the bitter herbs and say the following blessing and eat it.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור.

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al akhilat maror.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of *marror*.

בורד Korech Combining Matzah and Maror

We combine matzah with maror, say the following and eat it.

זכר למקדש כהלל. כן עשה הלל בזמן שבית המקדש היה קיים. היה בורד מצה ומרור ואוכל ביסוד, לקיים מה שנאמר: על מצות ומרורים יאכלהו.
:

Zekher l'mikdash k'Hillel. Ken asah Hillel bizman she'beit hamikdash hayah kayam.

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed: He would wrap the matzah and *marror* and eat them together, in order to fulfill what is stated, (Exodus 12:15): "You should eat it upon matsot and *marrorim*."





Shulchan Orech שולחן עורר
Set the Food on the Table (and Eat the Festive Meal)

We eat and drink.

Tzafun צפון
The Hidden Matzah



After the end of the meal, all those present take a *kazayit* (like the size of an olive - a Rabbinic measure of volume) from the matzah, that was concealed for the afikoman, and eat a *kazayit* from it while reclining. This must be done before midnight.

ברך *Barech* Blessing After the Meal

We pour the third cup of wine.



[שיר המעלות, בשוב ה' את שביבת ציון היינו כחלמים. אז ימלא שחוק פיניו ולשוננו רנה. אז יאמרו בגוים: הגדיל ה' לעשות עם אלה. הגדיל ה' לעשות עמנו, היינו שמחים. שובה ה' את שביתנו כאפיקים בנגב. הזרעים בדמעה, ברנה יקצרו. הלוח ילח ובכה נשא משך הזרע, בא יבא ברנה נשא אלמתי .

A Song of Ascents; When the Lord will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed, he will surely come in joyful song and carry his sheaves. (Psalms 126)

Leader says:

רבומי נברך :

My masters, let us bless:

All answer:

יהי שם ה' מברך מעתה ועד עולם .

May the Name of the Lord be blessed from now and forever. (Psalms 113:2)

The leader says:

ברשות מרנן ורפנן ורבומי, נברך [אלהינו] שאכלנו משלו.

With the permission of our gentlemen and our teachers and my masters, let us bless [our God] from whom we have eaten.

Those present answer:

ברוך [אלהינו] שאכלנו משלו ובטובו חיינו

Blessed is [our God] from whom we have eaten and from whose goodness we live.

The leader repeats and says:

ברוך [אלהינו] שאכלנו משלו ובטובו חיינו

Blessed is [our God] from whom we have eaten and from whose goodness we live.

All say:

ברוך אתה ה', אלהינו מלך העולם, הן את העולם כלו בטובו בן ברוך 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 ה', הן את הכל.

Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם. עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל ישראל ואמרו, אמן. יראו את ה' קדושי, כי אין מחסור ליראיו. כפירים רשו ורעבו, ודרשי ה' לא יחסרו כל טוב. הודו ליי כי טוב כי לעולם חסדו. פותח את ידו, ומשביע לכל חי רצון. ברוך הגבר אשר יבטח ביי, והיה ה' מבטחו. נער הייתי גם זקנתי, ולא ראיתי צדיק נעזב, וזרעו מבקש לחם. יי עז לעמו יתן, ה' יברך את עמו בשלום.

A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever (II Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen. Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing (Psalms 34:10-11). Thank the Lord, since He is good, since His kindness is forever (Psalms 118:1). You open Your hand and satisfy the will of all living things (Psalms 146:16). Blessed is the man that trusts in the Lord and the Lord is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread (Psalms 37:25). The Lord will give courage to His people. The Lord will bless His people with peace (Psalms 29:11).

Drinking of the Third Cup

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu melekh ha'olam borei p'ri hagafen.

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

We **drink the third cup** while reclining and do not say a blessing afterwards.



בִּרְךְ, כּוֹס אֵלִיָּהוּ *Cos Eliyahu* Elijah's Cup

We pour the cup of Eliyahu and open the door.

We've opened the door to the outside and hope that Elijah, the Prophet of an ancient Israel, will come in now. May these words of Scripture come true tonight: "Behold, I will send you Elijah, the Prophet, who will turn the hearts of the parent to the child, and the hearts of the children to the parent before the coming of the great and mighty Day of God!"

This cup is for Eliyahu hanavi, Elijah the Prophet. We open our door to greet our honored guest and invite him to join our Seder. We pray that he will return to us, bringing a time of peace and freedom.

SONG

Eliyahu hanavi. Eliyahu hatish'bi. Eliyahu hagil'adi -
Bim'herah byameinu) yavo eileinu im Mashi'ach ben David.

We close the door.

הלל Hallel Hallel, Songs of Praise

We pour the fourth cup



הללו את ה' כל גוים, שבחוהו כל האמים. פי גבר עלינו חסדו, ונאמת ה' לעולם. הללויה. הודו ליי פי טוב פי לעולם חסדו. יאמר נא ישראל פי לעולם חסדו. יאמרו נא בית אהרן פי לעולם חסדו. יאמרו נא יראי ה' פי לעולם חסדו.

Praise the name of the Lord, all nations; extol Him all peoples. Since His kindness has overwhelmed us and the truth of the Lord is forever. Halleluyah! Thank the Lord, since He is good, since His kindness is forever. Let Israel now say, "Thank the Lord, since He is good, since His kindness is forever." Let the House of Aharon now say, "Thank the Lord, since He is good, since His kindness is forever." Let those that fear the Lord now say, "Thank the Lord, since He is good, since His kindness is forever." (Psalms 117-118:4)

Drinking of the Fourth Cup

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

Baruch atah Adonai, Eloheinu melek ha'olam borei p'ri hagafen.

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

We drink the fourth cup while reclining to the left

נרצה Nirtzah Closing, We Hope Our Seder Was Acceptable

חסל סדור פסח פהלכתו, ככל משפטו וחקתו. כאשר זכינו לסדר אותו בן נזקה לעשותו. וזו שוכן מעונה, קומם קהל צדק מי מנה. בקרוב נהל נטעי כנה פדוים לציון ברנה.

Completed is the Seder of Pesach according to its law, according to all its judgement and statute. Just as we have merited to arrange it, so too, may we merit to do its sacrifice. Pure One who dwells in the habitation, raise up the congregation of the community, which whom can count. Bring close, lead the plantings of the sapling, redeemed, to Zion in joy.

לשנה הבאה בירושלים הבנויה.

Next year, let us be in the built Jerusalem!

Adir Bimlucha - Ki Lo Na'e אדיר במלוכה
Mighty in Rulership



כִּי לוֹ נָאֵה, כִּי לוֹ יָאֵה.

Ki lo na'eh, ki lo ya'eh.

Since for Him it is pleasant, for Him it is suited.

אֲדִיר בְּמִלּוּכָה, בַּחֲזֹר כְּהֶלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאֵה, כִּי לוֹ יָאֵה.

Adir bimluchah, bachur k'halachah, g'dudav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Mighty in rulership, properly chosen, his troops shall say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

דָּגוּל בְּמִלּוּכָה, הָדוּר כְּהֶלְכָה, וְתִיקָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאֵה, כִּי לוֹ יָאֵה.

Dagul bimluchah, hadur k'halachah, vaticav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Noted in rulership, properly splendid, His distinguished ones will say to him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

זַכַּאי בְּמִלּוּכָה, חֲסִין כְּהֶלְכָה טַפְסָרָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאֵה, כִּי לוֹ יָאֵה.

Zakai bimluchah, chasin k'halachah, tafs'rav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Meritorious in rulership, properly robust, His scribes shall say to him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

יָחִיד בְּמִלּוּכָה, כַּבִּיר כְּהֶלְכָה לְמוֹדָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאֵה, כִּי לוֹ יָאֵה.

Yachid bimluchah, kabir k'halachah, limudav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Unique in rulership, properly powerful, His wise ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

מוֹשֶׁל בְּמְלוּכָה, נוֹרָא כְּהַלְכָה סְבִיבָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאָה, כִּי לוֹ יָאֵה.

Moshel bimluchah, norah k'halachah, s'vivav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Reigning in rulership, properly awesome, those around Him say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

עֲנִיו בְּמְלוּכָה, פּוֹדֶה כְּהַלְכָה, צְדִיקָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאָה, כִּי לוֹ יָאֵה.

Anav bimluchah, podeh k'halachah, tzadikav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Humble in rulership, properly restoring, His righteous ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

קָדוֹשׁ בְּמְלוּכָה, רַחוּם כְּהַלְכָה שְׁנֵאֲנָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאָה, כִּי לוֹ יָאֵה.

Kadosh bimluchah, rachum k'halachah, shin'anav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

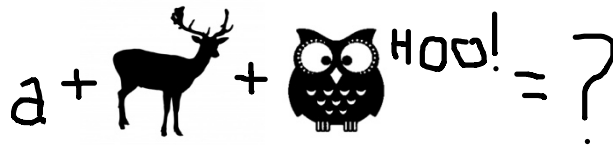
Holy in rulership, properly merciful, His angels say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

תְּקִיף בְּמְלוּכָה, תּוֹמֵךְ כְּהַלְכָה תְּמִימָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ ה' הַמְּלִיכָה, כִּי לוֹ נָאָה, כִּי לוֹ יָאֵה.

Takif bimluchah, Tomech k'halachah, t'mimav yomru lo: L'kha ul'kha, l'kha af l'kha, l'kha Adonai hamamlacha, ki lo na'eh, ki lo ya'eh.

Dynamic in rulership, properly supportive, His innocent ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Adir Hu אדיר הוא
Mighty Is He



אדיר הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, ביתך בקרוב.

Adir hu, adir hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Mighty is He, may He build His house soon. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

בחור הוא, גדול הוא, דגול הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Bachur hu, gadol hu, dagul hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Chosen is He, great is He, noted is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

הדור הוא, נתיק הוא, נפאי הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Hadur hu, vatic hu, zakai hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Splendid is He, distinguished is He, meritorious is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

חסיד הוא, טהור הוא, יחיד הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Chasid hu, tahor hu, yachid hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Pious is He, pure is He, unique is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.



כביר הוא, למוד הוא, מלך הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Kabir hu, lamud hu, melech hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Powerful is He, wise is He, A king is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

נורא הוא, סג׳יב הוא, עוזז הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Nora hu, sagiv hu, izuz hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Awesome is He, exalted is He, heroic is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

פוד׳ה הוא, צדיק הוא, קדוש הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Podeh hu, tzadik hu, kadosh hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

A restorer is He, righteous is He, holy is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

רחום הוא, ש׳די הוא, תקיף הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

Rachum hu, shadai hu, takif hu, yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'ka'rov. El b'nei, El b'nei, b'nei veit'cha b'karov.

Merciful is He, the Omnipotent is He, dynamic is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

***Sefirat HaOmer* ספירת העומר Counting of the Omer**



The counting of the *omer* outside of Israel on the second night of Pesach:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.
הַיּוֹם יוֹם אֶחָד בַּעֲמֹר .

***Baruch atah Adonai, Eloheinu, melekh ha'olam, asher kid'shanun
b'mitzvotav v'tzivanu al s'firat ha'omer. Hayom yom ekhad ba'omer.***

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the counting of the *omer*. Today is the first day of the *omer*.

Echad Mi Yodea אחד מי יודע
Who Knows One?
Hebrew

1 IS GOD AND GOD IS 1

1 אחד מי יודע? אחד אני יודע: אחד אלהינו שבשמים ובארץ.

Echad mi yode'a? Echad ani yode'ah! Echad Eloheinu shebashamayim uva'aretz.

2 שנים מי יודע? שנים אני יודע: שני לחות הברית. אחד אלהינו שבשמים ובארץ.

Sh'nayim mi yode'a? Shnayim ani yode'ah! Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

3 שלשה מי יודע? שלשה אני יודע: שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

Shloshah mi yode'a? Shloshah ani yode'ah! Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

4 ארבע מי יודע? ארבע אני יודע: ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

Arba'ah mi yode'a? Arba'ah ani yode'ah! Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

5 חמשה מי יודע? חמשה אני יודע: חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

Chamishah mi yode'a? Chamishah ani yode'ah! Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

6 ששה מי יודע? ששה אני יודע: ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

Shishah mi yode'a? Shishah ani yode'ah! Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

1 IS GOD AND GOD IS 1

7 שְׁבַעַה מִי יוֹדֵעַ? שְׁבַעַה אֲנִי יוֹדֵעַ: שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Shiv'ah mi yode'a? Shiv'ah ani yode'ah! Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

8 שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Shmonah mi yode'a? Shmonah ani yode'ah! Shmonah y'mei milah, Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

9 תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יָרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Tish'ah mi yode'a? Tish'ah ani yode'ah! Tish'ah yarchi leidah, Shmonah y'mei milah, Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

10 עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְּבָרִיא, תִּשְׁעָה יָרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Asarah mi yode'a? Asarah ani yode'ah! Asarah dibraya, Tish'ah yarchi leidah, Shmonah y'mei milah, Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

1 IS GOD AND GOD IS 1

11 אחד עֶשֶׂר מִי יוֹדֵעַ? אחד עֶשֶׂר אֲנִי יוֹדֵעַ: אחד עֶשֶׂר כּוֹכְבֵּיָא, עֶשֶׂר דְּבָרֵיָא, תְּשֻׁעָה יְרַחֵי לְדָה שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שְׁבָתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

Achad asar mi yode'a? Achad asar ani yode'ah! Achad asar cochvaya, Asarah dibraya, Tish'ah yarchi leidah, Shmonah y'mei milah, Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

12 שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שְׁבַטֵּיָא, אחד עֶשֶׂר כּוֹכְבֵּיָא, עֶשֶׂר דְּבָרֵיָא, תְּשֻׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שְׁבָתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

Shneym asar mi yode'a? Shneym asar ani yode'ah! Shneym asar shivtaya, Achad asar cochvaya, Asarah dibraya, Tish'ah yarchi leidah, Shmonah y'mei milah, Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

13 שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מִדְּיָא. שְׁנַיִם עֶשֶׂר שְׁבַטֵּיָא, אחד עֶשֶׂר כּוֹכְבֵּיָא, עֶשֶׂר דְּבָרֵיָא, תְּשֻׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שְׁבָתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

Shlosa asar mi yode'a? Shlosa asar ani yode'ah! Shlosa asar midaya, Shneym asar shivtaya, Achad asar cochvaya, Asarah dibraya, Tish'ah yarchi leidah, Shmonah y'mei milah, Shiv'ah y'mei shabatah, Shishah sidrei mishna, Chamishah chumsei torah, Arba'ah imahot, Shloshah avot, Shney luchot habrit, Echad Eloheinu shebashamayim uva'aretz.

Echad Mi Yodea אחד מי יודע
Who Knows One?
English

1 IS GOD AND GOD IS **1**

Who knows One? I know one: One is Hashem, One is Hashem, One is Hashem, in the heaven and the earth.

Who knows 2? I know 2: 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 3? I know 3: 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 4? I know 4: 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 5? I know 5: 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 6? I know 6: 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 7? I know 7: 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 8? I know 8: 8 are the days to brit milah and 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

1 IS GOD AND GOD IS **1**

Who knows 9? I know 9: 9 are the months to childbirth, 8 are the days to brit milah and 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 10? I know 10: 10 are the commandments at Sinai, 9 are the months to childbirth, 8 are the days to brit milah and 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 11? I know 11: 11 are the stars in Joseph's dream, 10 are the commandments at Sinai, 9 are the months to childbirth, 8 are the days to brit milah and 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 12? I know 12: 12 are the tribes of Yisra'el, 11 are the stars in Joseph's dream, 10 are the commandments at Sinai, 9 are the months to childbirth, 8 are the days to brit milah and 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Who knows 13? I know 13: 13 are the attributes of God's love, 12 are the tribes of Yisra'el, 11 are the stars in Joseph's dream, 10 are the commandments at Sinai, 9 are the months to childbirth, 8 are the days to brit milah and 7 are the days of the week (bum bum), 6 are the books of the Mishnah, 5 are the books of the Torah, 4 are the mamas and 3 are the papas and 2 are the tablets that Moshe brought and One is Hashem in the heavens and the earth.

Chad Gadya חד גדיא
One Little Goat
Aramaic



חד גדיא, חד גדיא דזבין אבא בתרי זוי, חד גדיא, חד גדיא.
Chad gadya, chad gadya d'zabin aba bitrei zuzei, chad gadya.

ואתא שונרא ואכלה לגדיא, דזבין אבא בתרי זוי. חד גדיא, חד גדיא.
V'ata shunra v'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

ואתא כלבא ונשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוי. חד גדיא, חד גדיא.

V'ata chalba v'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

ואתא חוטרא והפה לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוי. חד גדיא, חד גדיא.

V'ata chutra v'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

ואתא נורא ושרף לחוטרא, דהפה לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוי. חד גדיא, חד גדיא.

V'ata nura v'saraf l'chutra d'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

ואתא מיא וכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוי. חד גדיא, חד גדיא.

V'ata maya v'khava lnura d'saraf l'chutra d'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.



וְאַתָּה תוֹרָא וְשִׁתָּה לְמִיָּא, דְּכֻבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטָרָא, דְּהֶכָּה לְכַלְבָּא, דְּנִשְׁף לְשׁוּנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזַבִּין אָבָא בְּתַרִּי זַוּי. סָד גִּדְיָא, סָד גִּדְיָא.

V'ata tora v'shata l'maya d'khava lnura d'saraf l'chutra d'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

וְאַתָּה הַשּׁוֹחֵט וְשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכֻבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטָרָא, דְּהֶכָּה לְכַלְבָּא, דְּנִשְׁף לְשׁוּנְרָא דְּאָכְלָה לְגִדְיָא, דְּזַבִּין אָבָא בְּתַרִּי זַוּי. סָד גִּדְיָא, סָד גִּדְיָא.

V'ata shochet v'shachat l'tora d'shata l'maya d'khava lnura d'saraf l'chutra d'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

וְאַתָּה מְלָאךְ הַמָּנוֹחַ וְשִׁחַט לְשׁוֹחֵט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכֻבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטָרָא, דְּהֶכָּה לְכַלְבָּא, דְּנִשְׁף לְשׁוּנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזַבִּין אָבָא בְּתַרִּי זַוּי. סָד גִּדְיָא, סָד גִּדְיָא.

V'ata mal'akh hamavet, v'shachat l'shochet d'shachat l'tora d'shata l'maya d'khava lnura d'saraf l'chutra d'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא וְשִׁחַט לְמְלָאךְ הַמָּנוֹחַ, דְּשִׁחַט לְשׁוֹחֵט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכֻבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטָרָא, דְּהֶכָּה לְכַלְבָּא, דְּנִשְׁף לְשׁוּנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזַבִּין אָבָא בְּתַרִּי זַוּי. סָד גִּדְיָא, סָד גִּדְיָא.

V'ata haKadosh Barukh Hu, v'shachat l'mal'akh hamavet, d'shachat l'shochet d'shachat l'tora d'shata l'maya d'khava lnura d'saraf l'chutra d'hika l'chalba d'nashach l'shunra d'achla l'gadya d'zabin aba bitrei zuzei, chad gadya.

Chad Gadya חַד גָּדְיָהּ
One Little Goat
English



One little goat, one little goat my father bought for two *zuzim*, one little goat, one little goat.

Then came a cat and ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came a dog and bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came a stick and hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.



Then came the *schochet* and slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came the angel of death and slaughtered the *schochet*, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.

Then came the Holy One, blessed be He and slaughtered the angel of death, who slaughtered the *schochet*, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid my father bought for two *zuzim*, one little goat, one little goat.