



הגדה של פסח

Congregation Dor Tamid

Haggadah

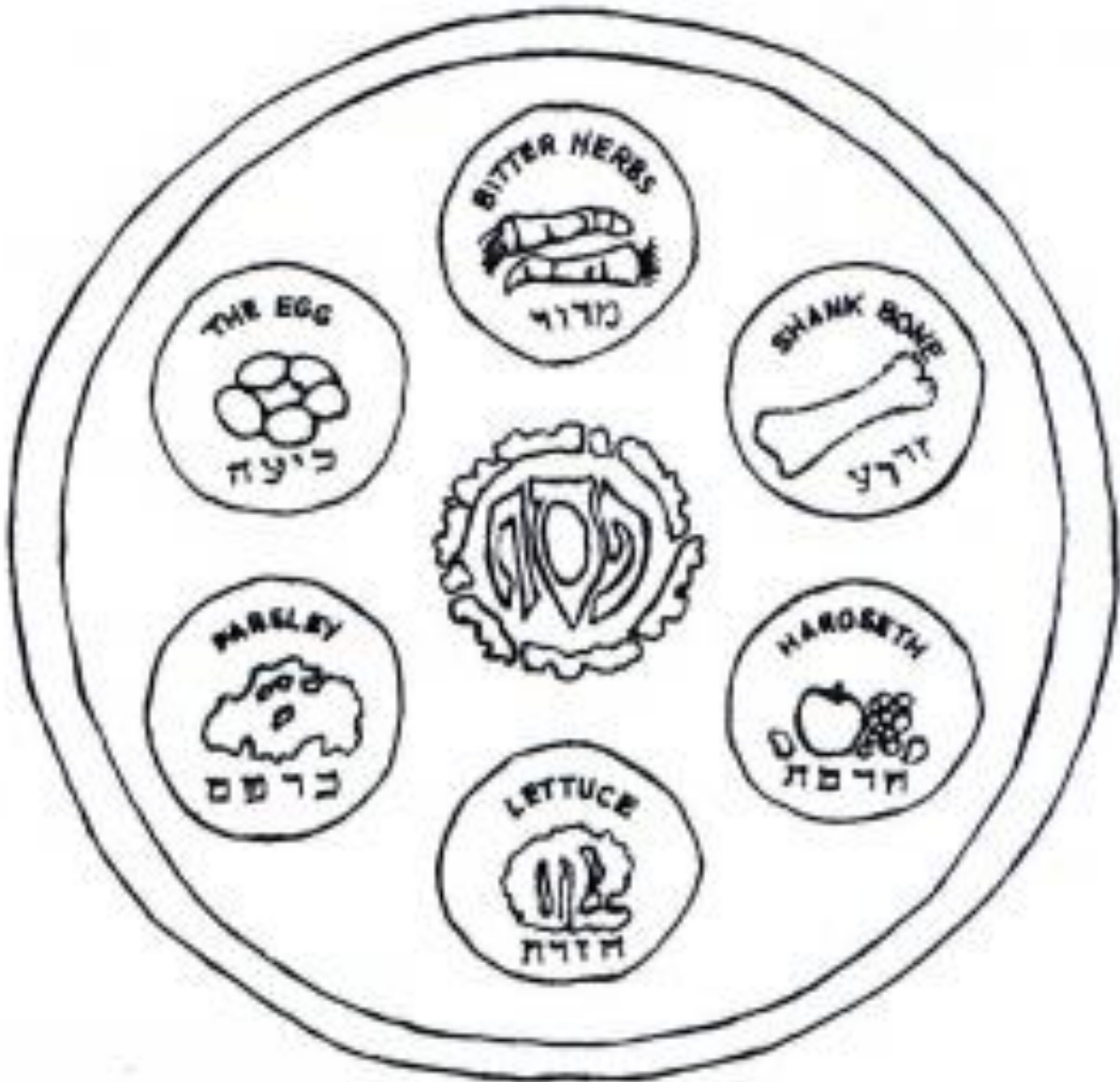
Compiled by Rabbi Jordan M. Ottenstein, RJE

הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יַחַד.

HINEI MAH TOV U-MAH NAIM SHEVET ACHIM GAM YACHAD!

HOW GOOD AND PLEASANT WHEN PEOPLE SIT TOGETHER IN UNITY!

The Seder Plate



15 Steps to Freedom

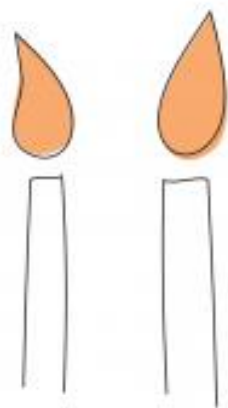
1. KADESH - A BLESSING OVER WINE
2. URCHATZ - RITUAL WASHING OF HANDS WITHOUT THE USUAL BLESSING
3. KARPAS - EATING SOME LEAFY GREENS OR GREEN VEGETABLES
4. YACHATZ - RAISING UP AND BREAKING THE MIDDLE MATZAH
5. MAGGID - THE TELLING OF THE EXODUS STORY
6. RACHTZAH - RITUAL WASHING OF HANDS BEFORE THE MEAL, WITH THE BLESSING
7. MOTZI – THE BLESSING OVER THE MATZAH AND THE MEAL
8. MATZAH – ANOTHER BLESSING OVER THE MATZAH, THIS TIME EMPHASIZING THE SPECIAL NATURE OF EATING MATZAH AS A PASSOVER RITUAL ACT
9. MARROR – EATING BITTER HERBS
10. KORECH – EATING A SANDWICH OF MATZAH AND BITTER HERBS (AND THEN ADDING A SWEET, CHUTNEY-LIKE JEWISH DISH CALLED *CHAROSET*)
11. SHULCHAN ORECH – THE FESTIVE MEAL
12. TZAFUN – EATING THE *AFIKOMEN*
13. BARECH – GRACE AFTER MEALS
14. HALLEL – SINGING PSALMS OF PRAISE
15. NIRTZAH – CONCLUSION

Candle Lighting

The *seder* officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר
נֶשֶׁל (שַׁבַּת וְנֶשֶׁל) יוֹם טוֹב.



**BARUCH ATA ADONAI ELOHEINU MELECH HA-
OLAM, ASHER KIDESHANU BE-MITZVOTAV
VITZIVANU LE-HADLIK NER SHEL (SHABAT
V'SHEL) YOM TOV.**

**BLESSED ARE YOU ADONAI, WHOSE PRESENCE
FILLS CREATION, MAKING US HOLY WITH YOUR
COMMANDMENTS AND CALLING US TO KINDLE THE
LIGHTS OF (SHABBAT AND OF) THE FESTIVAL.**

Birkat Yeladim

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

YISIMCHA ELOPHIM K'EPHRAIM V'CHIM'NASSEH.

MAY GOD BLESS YOU LIKE EPHRAIM AND MANNASSEH.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה.

YISIMECH ELOHIM K'SARAH, RIVKAH, RACHEL, V'LEAH.

MAY GOD BLESS YOU LIKE SARAH, REBECCA, RACHEL, AND LEAH.

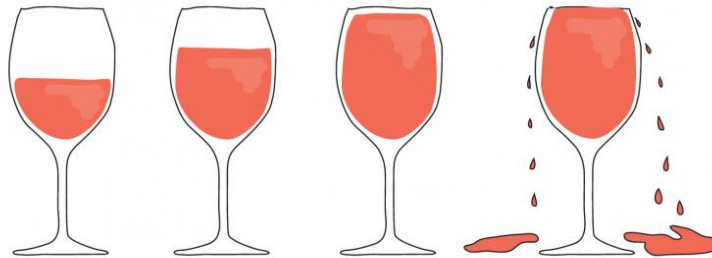
יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ. יֵאָר ה' פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ. יִשָּׂא ה' פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם.

**YEVARECHECHA ADONAI VE-YISHMARECHA,
YAEIR ADONAI PANAV EILECHA VEE-CHUNKA,
YEESAH ADONAI PANAV EILECHA VE-YASEIM LECHA SHALOM.**

MAY GOD BLESS YOU AND KEEP YOU SAFE,
MAY GOD'S LOVE SHINE ON YOU AND BE KIND TO YOU,
MAY GOD'S PRESENCE BE WITH YOU AND GIVE YOU PEACE.



1. Kadesh



God uses four expressions of redemption in describing our exodus from Egypt and our birth as a nation

I will take you out...

I will save you...

I will redeem you...

I will take you as a nation...

We drink a glass of wine to celebrate each expression of God's redemption. Focus on each one as you drain each cup.

מוזגים כוס ראשון. המצות מכוסות.

WE POUR THE FIRST CUP. THE MATZOT ARE UNCOVERED.

WE BEGIN HERE ON EREV SHABBAT:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת
יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

**VAY'HI EREV VAY'HI VOKER: YOM HASHISH. VAY'CHULU HASHAMAYIM V'HA'ARETZ V'CHOL
TZVA'AM. VAY'CHAL ELOHIM B'YOM HASHVI'I M'LACHTO ASHER ASAH, VAYISHBOT BAYOM
HASHVI'I, MIKOL M'LACHTO ASHER ASAH. VAY'VARECH ELOHIM ET YOM HASHVI'I
VAY'KADESH OTO, KI VO SHAVAT MIKOL M'LACHTO, ASHER BARA ELOHIM LA'ASOT.**

THERE WAS AN EVENING AND A MORNING: THE SIXTH DAY. THE HEAVEN AND THE EARTH WERE
FINISHED IN ALL THEIR ARRAY. ON THE SEVENTH DAY, GOD FINISHED ALL THE WORK THAT GOD
HAD BEEN DOING, AND GOD CEASED ON THE SEVENTH DAY FROM ALL THE WORK THAT GOD HAD
DONE. AND GOD BLESSED THE SEVENTH DAY AND DECLARED IT HOLY, BECAUSE ON IT, GOD
RESTED FROM ALL THE WORK THAT GOD HAD DONE IN CREATION.

סְבָרֵי חֲבָרֵי. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

BARUCH ATA ADONAI, ELOHEINU MELECH HA-OLAM BOREI PRI HAGAFEN.

BLESSED ARE YOU, ADONAI, WHOSE PRESENCE FILLS CREATION, WHO CREATES THE FRUIT OF THE
VINE.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם וְרוּמְמָנוּ מִכָּל־לְשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים
לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׁוֹן (אֶת יוֹם הַשְּׁבֻת הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן
חֲרוּתָנוּ (בְּאַהֲבָה) מִקָּרָא קִדְּשׁ זְכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים (וְשֻׁבָת) וּמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ.

BLESSED ARE YOU, ADONAI, WHOSE PRESENCE FILLS CREATION, WHO HAS CHOSEN US FROM ALL
PEOPLES AND HAS RAISED US ABOVE ALL TONGUES AND HAS SANCTIFIED US WITH YOUR
COMMANDMENTS. AND YOU HAVE GIVEN US, ADONAI, WITH LOVE (SHABBAT FOR REST AND)
APPOINTED TIMES FOR HAPPINESS, HOLIDAYS AND SPECIAL TIMES FOR JOY. AS (THIS DAY OF
SHABBAT AND) THIS FESTIVAL OF MATZOT, OUR SEASON OF FREEDOM, A HOLY CONVOCATION IN
MEMORY OF THE EXODUS FROM EGYPT. FOR YOU HAVE CHOSEN US AND SANCTIFIED US (WITH
LOVE AND FAVOR) ABOVE ALL PEOPLES. IN YOUR GRACIOUS LOVE, YOU GRANTED US YOUR
SPECIAL TIMES FOR HAPPINESS AND JOY.

בְּרוּךְ אַתָּה ה', מְקַדְּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

BARUCH ATA ADONAI M'KADEISH YISREAL V'HAZMANIM.

BLESSED ARE YOU, ADONAI, WHO SANCTIFIES (SHABBAT AND) ISRAEL AND THE APPOINTED TIMES.

When the Seder falls on Saturday night, add the following:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

**BARUCH ATA ADONAI, ELOHEINU MELECH BOREI M'OREI HA-EISH. BARUCH ATA ADONAI,
ELOHEINU MELECH HA-OLAM, HA-MAVDIL BEIN KODESH L'CHOL.**

BLESSED ARE YOU, ADONAI, CREATOR OF THE LIGHT OF FIRE. BLESSED ARE YOU, ADONAI, WHO
DISTINGUISHES BETWEEN THE HOLY AND THE PROFANE.



בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֵחַיָנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

**BARUCH ATA ADONAI, ELOHEINU MELECH HA-OLAM, SHECHEHEYANU, V'KIYAMANU,
V'HIGIANU LAZMAN HAZEH.**

BLESSED ARE YOU, ADONAI, WHOSE PRESENCE FILLS CREATION, WHO HAS GRANTED US LIFE AND
SUSTENANCE AND PERMITTED US TO REACH THIS SEASON.



2. Urchatz

WE WASH OUR HANDS, BUT DO NOT SAY ANY BLESSING.

We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal.

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause as we wash our hands to consider what we hope to get out of our evening together.



3. *Karpas*



The *karpas*, the green vegetable, is the first part of the *seder* that makes this night different from all other nights. So far, the first glass of wine and the hand washing, though significant, do not serve to mark any sort of difference; they are regular parts of meals. The *karpas*, however, is not. As a night marked by difference, that difference starts now. Tonight, we celebrate difference with the *karpas*. Here, difference brings us hope, joy, and renewed life.

We also know that with difference can come pain and tears. We have shed these tears ourselves and we have caused others to shed tears. Some say we dip the *karpas* in salt water to remind ourselves of Joseph, whose brothers sold him into slavery and then dipped his fabulous, technicolor dream coat into blood to bring back to their father, Jacob. Difference can also be dangerous.

Tonight, we dip the *karpas* into salt water, and as we taste it, we taste both the fresh, celebratory hope of difference and the painful blood and tears that have come with it.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

BARUCH ATA ADONAI, ELOHEINU MELECH HA-OLAM BOREI PRI HA-ADAMAH.

BLESSED ARE YOU, ADONAI, WHOSE PRESENCE FILLS CREATION, WHO CREATES THE FRUIT OF THE EARTH.

4. *Yachatz*

SPLIT THE MIDDLE MATZAH IN TWO, AND CONCEAL THE LARGER PIECE TO USE IT FOR THE AFIKOMAN.

The Afflicted Matzoh

The top Matzah
And bottom Matzah are,
it is said,
Pesach substitutes
For the two loaves of challah on Shabbat,
Supposedly a reminder
Of the two portions of manna
They received in the desert
Every Friday before Shabbat.
But the middle matzah?!

Ah,
That's for the seder.
We break it in half
And call it the bread of affliction,
Just like the unleavened bread
We ate as we fled slavery
Matzah Number Two,
The afflicted matzah,
We break it in half
And separate ourselves from joy
So we don't forget the pain
That has been ours.

We break it in half
And separate ourselves from the joy
So we can remember the pain
Of others.
All this pain
Lives in this first half of the afflicted matzah

And we eat this half now,
So that we do not forget that we were slaves
So that we do not enslave others.

But--

We separate the second half of the afflicted matzah
(The Afikomen)
From all that hurt
So that we don't forget the joy that can follow the sorrow.
So that we don't forget the times that we changed things for the better.
And after the meal we will search for that happiness
And we will find it.
And then we eat the Afikomen together
So we don't forget that it is good to be alive
And we are obligated to share that joy.
Blessed One-ness, we are so grateful for the obligations to remember
pain and share joy.
Amen

5. Maggid

Just recline right back and you'll hear a tale,
a tale of dreadful trip.
That started with ten awful plagues brought unto Egypt,
brought unto Egypt.

The boss he was a Jewish man raised as a Pharaoh's son.
Then God he did come calling and soon the fun begun,
soon the fun begun.

More blood, such frogs, and all those bugs,
Pharaoh could just barely see.
The Jews were really scoring points and soon they would be free.
and soon they would be free.

They shlepped and shlepped for forty years across a desert land.
He went up to Mt Sinai and a party soon began,
a party soon began.

Moses, the Pharaoh too, Aaron and his wife.
Marianne the skipper too here
on the desert island.

THE LEADER UNCOVERS THE *MATZOT*, RAISES THE SEDER PLATE, AND SAYS OUT LOUD:

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכֹל, כָּל
דְּצָרִיד יִיתִי וְיִפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי,
לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין.

This is the bread of affliction that our ancestors ate in the land of Egypt.
Anyone who is hungry 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.

We begin our seder with questions, asking “why is this night different from all other nights?” How is it different? Before we ask the traditional questions, we look to our children and ask them this question.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מְכֹל הַלַּיְלוֹת?
נִשְׁבְּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה, הַלַּיְלָה הַזֶּה - כִּלּוֹ מַצָּה.
נִשְׁבְּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת - הַלַּיְלָה הַזֶּה מָרוֹר.
נִשְׁבְּכַל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ פְּעַם אַחַת - הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.
נִשְׁבְּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין - הַלַּיְלָה הַזֶּה כִּלְנוּ מְסֻבִּין.

MA NISHTANAH HALAILAH HAZEH MIKOL HALEILOT?

1. **SHE-B'CHOL HALEILOT ANU OCHLIN HAMETZ U'MATZAH. HALAILAH HAZEH KULO MATZAH.**
2. **SHE-B'CHOL HALEILOT ANU OCHLIN SH'AR Y'RAKOT. HALAILAH HAZEH MAROR.**
3. **SHE-B'CHOL HALEILOT EIN ANU MATBILIN AFILU PA'AM ECHAT. HALAILAH HAZEH SH'TEI F'AMIM.**
4. **SHE-B'CHOL HALEILOT ANU OCHLIN BEIN YOSHVIN U'VEIN M'SUBIN. HALAILAH HAZEH KULANU M'SUBIN.**

WHAT DIFFERENTIATES THIS NIGHT FROM ALL OTHER NIGHTS?

1. ON ALL OTHER NIGHTS WE EAT CHAMETS AND MATZAH; THIS NIGHT, ONLY MATZAH?
2. ON ALL OTHER NIGHTS WE EAT OTHER VEGETABLES; TONIGHT ONLY MARROR.
3. ON ALL OTHER NIGHTS, WE DON'T DIP OUR FOOD, EVEN ONE TIME; TONIGHT WE DIP IT TWICE.
4. ON ALL OTHER NIGHTS, WE EAT EITHER SITTING OR RECLINING; TONIGHT WE ALL RECLINE.



When we retell the story of our flight from Egypt, we come to appreciate those who have been refugees and fugitives. The oldest standing synagogue in North America was built in 1763 in Newport, Rhode Island, by Spanish-Portuguese immigrants, descendants of persecuted Morano Jews. They had come to America so that could, for the first time in generations, openly practice their Judaism in their new home. In the center of the synagogue, under the *bimah*, they built a special hiding place, as a lesson learned from their many years of persecution, and their undercover Jewish practice. For 100 years, the congregants retold their story and passed on the secret of the underground shelter.

Thankfully, Jews have never had to use this hideout. But there were other people who came to the synagogue in search of a hiding place on their way to freedom from oppression: In the years preceding the Civil War and the emancipation of slaves in the United States, many slaves were smuggled from the South to the North, on their way to safety in Canada. The Jewish community put their synagogue and its underground hiding place at the disposal of the refugee slaves, fugitives from injustice, on their way to freedom. In this way they gave a renewed interpretation to the mitzvah:

“If a slave has taken refuge with you from his persecutors, do not hand the slave over to the master. Let the fugitive slave live among you wherever he likes and in whatever town he chooses. Do not oppress the slave.” (Deuteronomy 23:15-16)

עֲבָדִים הָיִינוּ, הָיִינוּ עֲפָה בְּנֵי-חֹרֵין, בְּנֵי-חֹרֵין

AVADIM HAYINU, HAYINU, ATAH B’NAI CHORIN, B’NAI CHORIN.

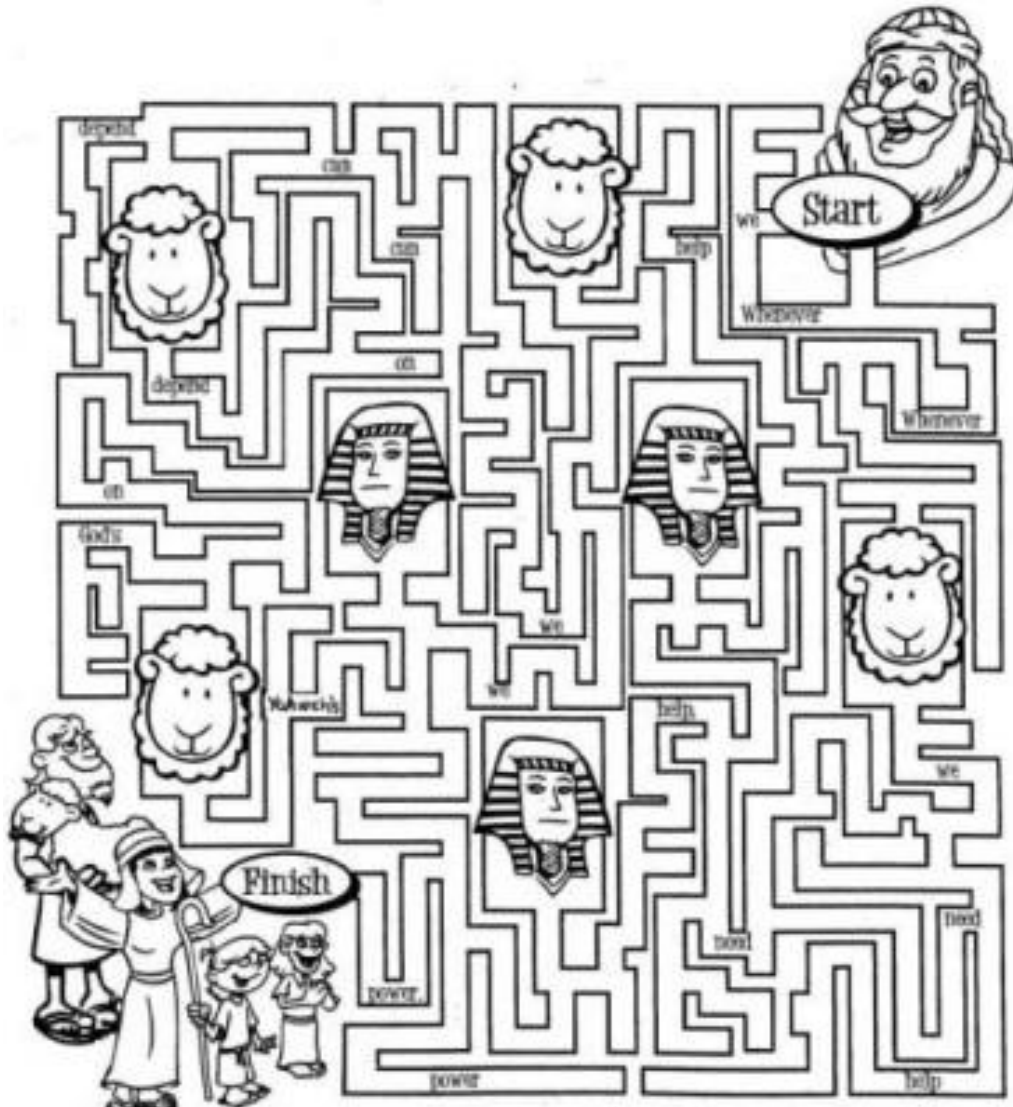
WE WERE SLAVES, NOW WE ARE FREE!

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה.
וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי
בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאִפְּלוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ
זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מְצֻה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

We were slaves to Pharaoh in the land of Egypt. And then Adonai, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be God, 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 that one is praiseworthy.

Oh Listen King Pharaoh!

Oh listen, oh listen King Pharaoh!
Oh listen, oh listen, please let me people go.
They want to go away, they work to hard all day.
King Pharaoh, King Pharaoh,
What do you say?
No, no, no! I will not let them go.
No, no, no! I will not let them go!



מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן
 שֶׁהָיוּ מְסַבִּין בְּבֵנֵי-בְרַק וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל-אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ
 תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע נְשָׁל שְׁחֲרִית.

It happened once on Pesach that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of reciting the morning Shema has arrived."

אמר רבי אלעזר בן-עזריה הרי אני כבן שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא, שנאמר, למען תזכר את יום צאתך מארץ מצרים כל ימי חייך. ימי חייך הנמים. כל ימי חייך הלילות. וחקמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

Rabbi Elazar ben Azariah said, "Behold I am like a man of seventy years and I have not merited to understand why the exodus from Egypt should be said at night until Ben Zoma explicated it, as it is stated (Deuteronomy 16:3), 'In order that you remember the day of your going out from the land of Egypt all the days of your life;' 'the days of your life' indicates that the remembrance be invoked during the days, 'all the days of your life' indicates that the remembrance be invoked also during the nights." But the Sages say, "'the days of your life' indicates that the remembrance be invoked in this world, 'all the days of your life' indicates that the remembrance be invoked also in the world to come."



בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנִגּוּד
אֲרֻבְעָה בָּנִים דִּבְּרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹו יוֹדֵעַ
לְשֵׁאוֹל.

Blessed is the Holy One, Blessed is God; Blessed is the One who Gave the Torah to God's people Israel, Blessed is God. Corresponding to four children did the Torah speak; one who is wise, one who is wicked, one who is simple and one who doesn't know to ask.

חָכָם מָה הוּא אוֹמֵר? מָה הַעֲדוֹת וְהַחֲקִים וְהַמְּשָׁפְטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם.
וְאִם אַתָּה אֹמֵר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוּמָן:

What does the wise child say? "'What are these testimonies, statutes and judgments that Adonai our God commanded you?' (Deuteronomy 6:20)" And accordingly you will say, as per the laws of the Pesach sacrifice, "We may not eat an afikoman [a dessert or other foods eaten after the meal] after we are finished eating the Pesach sacrifice. (Mishnah Pesachim 10:8)"

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת
עַצְמוֹ מִן הַכָּל כָּפַר בְּעֵקֶר. וְאִם אַתָּה הַקָּהָה אֶת שְׂנִיּוֹ וְאֹמֵר לוֹ: "בְּעֵבוֹר זֶה עָשָׂה
ה' לִי בְּצֵאתִי מִמִּצְרָיִם". לִי וְלֹא-לוֹ. אֱלֹו הִיָּה שָׁם, לֹא הִיָּה נִגְאָל:

What does the wicked child say? "'What is this worship to you?' (Exodus 12:26)" 'To you' and not 'to themselves.' And since they excluded themselves from the collective, they denied a principle of the Jewish faith. And accordingly, you will blunt their teeth and say to them, "'For the sake of this, did Adonai do this for me in my going out of Egypt' (Exodus 13:8)." 'For me' and not 'for them.' If they had been there, they would not have been saved.



תם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו "בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עֲבָדִים".

What does the simple child say? "'What is this?' (Exodus 13:14)" And you will say to him, "'With the strength of God's hand did Adonai take us out from Egypt, from the house of slaves' (Exodus 13:14)."

וְשָׂאִינוּ יוֹדֵעַ לִשְׁאוֹל - אֵת פֶּתַח לוֹ, שְׁנֹאֲמַר, וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בְּעִבּוֹר זֶה
עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם.

And regarding the one who doesn't know to ask, you will open the conversation. As it is stated (Exodus 13:8), "And you will speak to your child on that day saying, for the sake of this, did Adonai do this for me in my going out of Egypt."

אַרְמֵי אֲבֹד אָבִי, וַיֵּרֶד מִצְרַיִם וַיִּגֵּר שָׁם בְּמִתֵּי מִעֵט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וְרַב.

“Today I want to tell Adonai, our God, how I have come to be in the land Adonai promised to our ancestors, to give to us.” (Deuteronomy 26:3).

ALL:

“My ancestor was a wandering Aramean. He descended from to Egypt and resided there in small numbers. He became a nation-great, powerful, and numerous. Then the Egyptians treated us badly. They persecuted us and subjected us to hard labor. We cried out to Adonai, the God of our ancestors. God heard our voice. God saw our persecution, our labor and our oppression. God took us out of Egypt-with a strong hand and an outstretched arm, with awesome power, signs, and wonders. Then God brought us to this place and gave us this land, a land of milk and honey.” (Deuteronomy 26:1-10).



Pharaoh, the King of Egypt, had made a law that every boy baby of the Hebrew race should be killed, and there was great sorrow because of it.



But when Moses was born, his mother managed to hide him for three months; then she made a cradle, or little ark, and putting him into it, carried him down to a river and hid the cradle among the reeds there.

Soon after this, Pharaoh's daughter came with her maidens to the river-side, and when she saw the beautiful child, she sent one of her maidens to bring it to her.

She took the little boy to the palace and named him Moses, and he became a great man among the Egyptians; he knew, however, that he belonged to the Hebrew race, and when he saw how badly his own people were treated, he tried to help them; but at last he was obliged to leave Egypt.

After a time, God spoke to Moses out of a burning bush, and told him that he must go and rescue his people from the cruel Egyptians. Moses thought he could not do this; but God promised to help him, and to show him what he would be able to do with that help, God turned the rod which Moses carried into a serpent.

Moses went to pharaoh and said "Let my people go".



Let My People Go!

When Israel was in Egypt's land,

“Let my people go.”

Oppressed so hard they could not stand,

“Let my people go.”

Chorus:

Go down, Moses,

way down in Egypt's land,

Tell old Pharaoh:

“Let my people go.”

Thus said the Lord, bold Moses said,

“Let my people go.”

If not, I'll smite your first-born dead,

“Let my people go.”

Chorus

No more shall they in bondage toil,

“Let my people go.”

Let them come out with Egypt's spoil,

“Let my people go.”

Chorus

Pharaoh would not let the Jewish people go.

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמַרְא גָּדֹל, וּבְאֵתוֹת וּבְמִפְתִּיּוֹת.

And Adonai took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Deuteronomy 26:8).

Passover Word Search



P C A T T L E D I S E A S E
 E H O P N D G G X L P D H H
 C O K A N H A G G A D A H V
 L A B S M S Z R X Y J Y X W
 I R N S O O G Q K I G E I X
 C A B O I L S O L N V N B Z
 E H Q V N A B E R G E U E T
 A P A E P V R S S F N S A M
 F O U R Q U E S T I O N S L
 I Q A C O V H G Z R B D T R
 K C R Y A S R M E S K O S E
 O D P L B O E A G T N O U D
 M V S I R J T T Y B A L C E
 E C H A M E T Z P O H B O S
 N F M H K Q I A T R S V L E
 E P V X V L B H K N K R Q E



- | | |
|----------------|-------------------|
| AFIKOMEN | FROGS |
| BEASTS | HAGGADAH |
| BITTER HERBS | HAIL |
| BLOOD | LICE |
| BOILS | LOCUSTS |
| CARPAS | MAROR |
| CATTLE DISEASE | MATZAH |
| CHAMETZ | PASSOVER |
| CHAROSET | PHARAOH |
| CUP | SEDER |
| DARKNESS | SHANKBONE |
| DAYENU | SLAVES |
| EGG | SLAYING FIRSTBORN |
| EGYPT | VEGETABLE |
| ELIJAH | WINE |
| FOUR QUESTIONS | |

וַיִּזְעַגְנוּ ה' מִמִּצְרַיִם. לֹא עַל-יְדֵי מִלְאָךְ, וְלֹא עַל-יְדֵי שָׂרָף, וְלֹא עַל-יְדֵי שָׁלִיחַ,
 אֲלֵא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכֹבֶדוֹ וּבְעֶצְמוֹ. שְׁנַאֲמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה
 הַזֶּה, וְהַפִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם
 אֲעַשֶׂה שְׁפָטִים. אֲנִי ה'."

And Adonai took us out of Egypt" - not though an angel and not through a seraph and not through a messenger, but directly by the Holy One, blessed be God, Godself, as it is stated (Exodus 12:12); "And I will pass through the land of Egypt on that night and I will smite every firstborn in the land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgements, I am Adonai."

וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלַיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ-
מִצְרַיִם. אֲנִי וְלֹא שֶׁרָף; וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי
ה'. אֲנִי הוּא וְלֹא אֲחֵר."

And I will pass through the land of Egypt" - I and not an angel. "And I will smite every firstborn" - I and not a seraph. "And with all the gods of Egypt, I will make judgments" - I and not a messenger. "I am Adonai" - I am God and there is no other.

בְּיַד תִּזְקָה. זֶה הַדְּבָר, כְּמָה שֶׁנֶּאמַר: הִנֵּה יַד-ה' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים,
בַּחֲמֹרִים, בַּגְּמֻלִים, בַּבָּקָר וּבַצֹּאן, דְּבָר כָּבֵד מְאֹד."

With a strong hand" - this refers to the pestilence, as it is stated (Exodus 9:3); "Behold the hand of Adonai is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, there will be a very heavy pestilence."

וּבְזֵרַע נְטוּיָה. זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאמַר: וְחָרְבוּ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה עַל-יְרוּשָׁלָּיִם.

And with an outstretched forearm" - this refers to the sword, as it is stated (I Chronicles 21:16); "And his sword was drawn in his hand, leaning over Jerusalem:

וּבְמוֹרָא גָדֹל. זֶה גִּלּוּי שְׁכִינָה. כְּמָה שֶׁנֶּאמַר, אוֹ הִנֵּסָה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי
מִקְרֵב גּוֹי בְּמִסַּת בְּאֵתָת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד תִּזְקָה וּבְזֵרַע נְטוּיָה וּבְמוֹרָאִים
גְּדוּלִים כָּל אֲשֶׁר-עָשָׂה לָכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיכֶם."

And with great awe" - this refers to the revelation of the Divine Presence, as it is stated (Deuteronomy 4:34); Or did God try to take for Godself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that Adonai, your God, did for you in Egypt in front of your eyes?"

וּבִּאֲתוֹת. זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת הָאֲתוֹת."

And with signs" - this [refers to] the staff, as it is stated (Exodus 4:17); "And this staff you shall take in your hand, that with it you will perform signs."

וּבַמִּפְתִּים. זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.

"And with wonders" - this [refers to] the blood, as it is stated (Joel 3:3); "And I will place my wonders in the skies and in the earth:

דָּבָר אֲחֵר: בְּיַד חֲזָקָה לְשָׁמַיִם, וּבְזֵרַע נְטוּיָה לְשָׁמַיִם, וּבַמָּרָא גָדוֹל - לְשָׁמַיִם, וּבִּאֲתוֹת - לְשָׁמַיִם, וּבַמִּפְתִּים - לְשָׁמַיִם.

Another explanation: "With a strong hand" corresponds to two plagues; "and with an outstretched forearm" corresponds to two plagues; "and with great awe" corresponds to two plagues; "and with signs" corresponds to two plagues; "and with wonders" corresponds to two plagues.

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass for a drop for each plague.

אלו עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקֹּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

These are the ten plagues that the Holy One, blessed be God, brought on the Egyptians in Egypt and they are:

1. Blood	דָּם
2. Frogs	צְפַרְדֵּי
3. Lice	כְּנִים
4. Beasts	עָרוֹב
5. Cattle Disease	דָּבָר
6. Boils	שִׁחִין
7. Hail	בָּרָד
8. Locusts	אַרְבֵּה
9. Darkness	חֹשֶׁךְ
10. Death of the first born	מַכַּת בְּכוֹרוֹת

The Frog Song:

One morning when Pharaoh awoke in his bed
 There were frogs on his head and frogs on his bed
 Frogs on his nose and frogs on his toes
 Frogs here, frogs there,
 Frogs were jumping everywhere.



Multiplying the Ten Plagues: Three Numerical Riddles

רבי יוסי הגלילי אומר: מנין אתה אומר שֶׁלְקוּ הַמִּצְרַיִם בְּמִצְרַיִם עֶשְׂרֵי מַכּוֹת וְעַל הַיָּם לְקוּ חֲמֵשִׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרֻטָּמִּים אֵל פְּרָעֹה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיֵּרְאוּ הָעַם אֶת-ה', וַיֹּאמְרוּ בְּיַד וּבְמִנְשָׁה עֲבָדוּ. כִּמָּה לְקוּ בְּאֲצַבְעוֹ? עֶשְׂרֵי מַכּוֹת. אָמֹר מַעֲתָה: בְּמִצְרַיִם לְקוּ עֶשְׂרֵי מַכּוֹת וְעַל הַיָּם לְקוּ חֲמֵשִׁים מַכּוֹת.

Rabbi Yose Hagelili posed the riddle: "How do you know that God struck the Egyptians with only 10 blows in Egypt, while God struck them with 50 blows at the Reed Sea?"

Solution: In Egypt God used 1 finger just as “the magicians said unto Pharaoh: ‘This is the finger of God’ (Exodus 8:15)”. And at the Sea, God used the whole hand. “Israel saw the great hand that God used against Egypt” (Exodus 14:31). Logically, if 1 finger produced 10 plagues in Egypt, then a whole hand (5 fingers) produced 50 plagues at the Sea.

רבי אליעזר אומר: מנין שֶׁכָּל-מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הָיְתָה שֶׁל אַרְבַּע מַכּוֹת? שֶׁנֶּאֱמַר: יְשַׁלַּח-בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מְשַׁלַּחַת מַלְאָכֵי רָעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתַּיִם, וְצָרָה - שְׁלֹשׁ, מְשַׁלַּחַת מַלְאָכֵי רָעִים - אַרְבַּע. אָמֹר מַעֲתָה: בְּמִצְרַיִם לְקוּ אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לְקוּ מְאַתִּים מַכּוֹת.

Rabbi Eliezer posed the riddle: “How do you know that each of the 10 plagues in Egypt was really 4 plagues rolled into one?”

Solution: In Psalms 78:49 God’s burning anger at the Egyptians is described with 4 extra symptoms: (1) “wrath;” (2) “indignation;” (3) “trouble;” and (4) “a band of deadly messengers.” Each of the plagues must have 4 dimensions. In sum, God struck 40 blows (4x10) in Egypt (using just one finger) and 200 blows (4x10x5) at the Sea (using the whole hand).

רבי עקיבא אומר: מנין שכל-מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנאמר: ישלח-בם חרון אפו, עברה ונעם וצרה, משלחת מלאכי רעים. חרון אפו- אחת, עברה - שתיים, ונעם - שלוש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.

Rabbi Akiva posed the riddle: “How do you know that each of the 10 plagues in Egypt was really 5 plagues rolled into one?”

Solution: In Psalms 78:49 5 synonyms for anger are expressed in each plague: “God inflicted: (1) God’s burning anger upon them; (2) wrath; (3) indignation; (4) trouble; and (5) a band of deadly messengers.” In sum, God struck 50 blows (5x10) in Egypt (using just one finger) and 250 blows at the Sea (using God’s whole hand).

כמה מעלות טובות למקום עלינו!

How many degrees of good did God bestow upon us!

Oh Freedom

Oh freedom, oh freedom, oh freedom over me.
 And before I’d be a slave,
 I’d be buried in my grave
 And go home to my Lord and be Free.

They’ll be singing, they’ll be singing, they’ll be singing over me.
 And before I’d be slave,
 I’d be buried in my grave
 And go home to my Lord and be Free

Ilu hotzi'anu mi'mitzrayim	אלו הוציאנו ממצרים,
Dayeinu	דינו:

If God had not taken us out from Egypt, it would have been enough.

Ilu natan lanu et haShabbat	אלו נתן לנו את השבת,
Dayeinu	דינו:

If God had not given us Shabbat, it would have been enough.

Ilu natan lanu et haTorah	אלו נתן לנו את התורה,
Dayeinu	דינו:

If God had not given us the Torah, it would have been enough.

דינו:

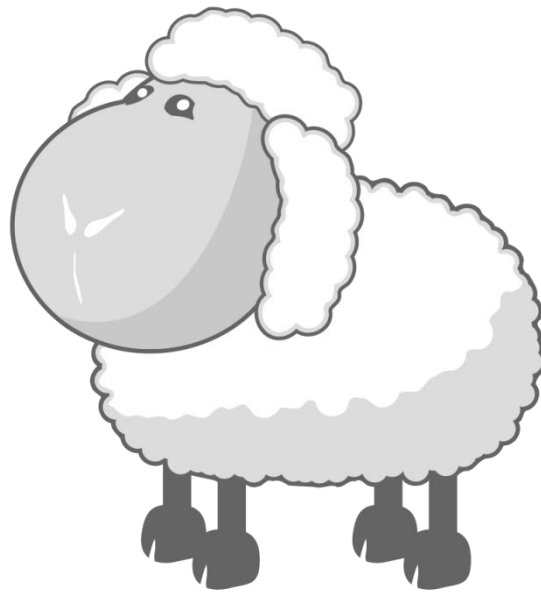
DAYEINU: WHAT IS ENOUGH FOR US?

רבן גמליאל הָיָה אומר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוּ בַּפֶּסַח, לֹא יֵצֵא יָדָיו חֹבְתוֹ, וְאֵלוּ הֵן: פֶּסַח, מַצָּה, וּמַרְרוֹר.

Rabban Gamliel was accustomed to say: “Anyone who has not explained these three things on Pesach has not fulfilled their obligation, and they are: the Pesach sacrifice, *matzah* and *marror*.”

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁשָׁמַרְתֶּם זִבְחַת פֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבְחַת פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-בְּתֵינֵנוּ הִצִּיל? וַיִּקְדוּ הָעַם וַיִּשְׁתַּחֲוּוּ.

The Pesach [Passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what was it? In order to commemorate that the Holy One, blessed be God, 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 Adonai, for God passed over the homes of the Children of Israel in Egypt, when God smote the Egyptians, and our homes God saved.' And the people lowered their heads and bowed."



אוּחוּז הַמַּצָּה בִּידוֹ וּמְרָאָה אוֹתָהּ לְמַסּוּבֵיךְ:

THE LEADER HOLDS THE MATZAH IN HAND AND SHOWS IT TO THE OTHERS THERE.

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֹא הִסְפִּיק בְּצֻקָם שְׁלֵ אַבוֹתֵינוּ לְהִסְמִיץ עַד שְׁנִגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שְׁנֵאָמַר: וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתַּ מַּצּוֹת, כִּי לֹא תִמָּץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

This *matzah* that we are eating, for the sake of what is it? In order to commemorate that our ancestors' dough was not yet able to rise, before the *Melech Malchei Hamlachim*, the Holy One, blessed be God, was revealed 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."

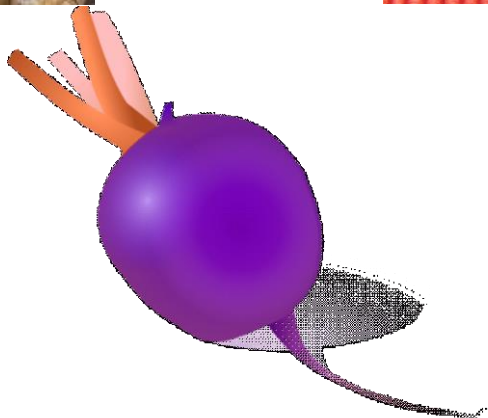


אוחז המרור בידו ומראה אותו למסובין:

THE LEADER HOLDS THE MARROR IN HAND AND SHOWS IT TO THE OTHERS THERE.

מרור זה נשאנו אוכלים, על שום מה? על שום שמררו המצרים את-חיי אבותינו במצרים, שנאמר: וימררו את חיייהם בעבדה קשה, בחמר ובלבנים ובכל-עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך.

This *maror* that we are eating, for the sake of what is it? In order 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 וְדוֹר חֵיב אָדָם לִרְאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת-
אֲבוֹתֵינוּ בְּלֶבֶד גָּעַל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אַף אוֹתֵנוּ גָעַל עִמָּהֶם, שְׁנֵאמַר:
וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתֵנוּ, לְתַת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאַבְרָהָם.

In every generation one is obligated to see oneself as one who personally left Egypt. Just as it says: “You shall tell your child on that very day: ‘It is because of this that God did for me when I went out from Egypt.’” (Exodus 13:8).

Halleluyah	הַלְלוּיָהּ
Kol hanshema t'halelyah,	כָּל הַנְּשָׁמָה תִּהְלַל יְיָ
Halleluyah	הַלְלוּיָהּ:

Halleluyah! Let every being that breaths praise God. Halleluyah!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעִז, הִיָּתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל
מִמְּשֻׁלוֹתָיו. הֵימָּה רָאָה וַיִּנָּס, הַיַּרְדֵּן יִסַּב לְאַחֹר. הֶהָרִים רָקְדוּ כְּאֵילִים, גְּבֻעוֹת
כְּבָנֵי צֹאן. מַה לָּהֶם הֵימָּה כִּי תִנּוּס, הַיַּרְדֵּן - תִּסַּב לְאַחֹר, הֶהָרִים - תִּרְקְדוּ כְּאֵילִים,
גְּבֻעוֹת כְּבָנֵי-צֹאן. מִלִּפְנֵי אֲדוֹן חוּלֵי אָרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכֵי הַצּוּר אֲגָם-
מַיִם, חִלְמֵיִשׁ לְמַעֲיָנוּ-מַיִם.

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 GOD OF YA'AKOV. THE ONE WHO TURNS THE BOULDER INTO A POND OF WATER, THE FLINT INTO A SPRING OF WATER. (PSALMS 114).



בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, BOREI PRI HAGAFEN.

BLESSED ARE YOU, ADONAI, WHO CREATES THE FRUIT OF THE VINE.

6. Rachtzah

נוטלים את הידים ומברכים:

WE WASH THE HANDS AND MAKE THE BLESSING.



בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

**BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, ASHER
KID'SHANU B'MITZVOTAV V'TZIVANU AL N'TILAT YADAYIM.**

Blessed are You, Adonai our God, whose presence fills creation, You have sanctified us with Your commandments and have commanded us on the washing of the hands.

7. Motzi

ברוך אתה ה', אלהינו מלך העולם המוציא להם מן הארץ.

BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, HAMOTZI LECHEM MIN HA-ARETZ.

Blessed are You, Adoni our God, Whose presence fills creation, who brings forth bread from the ground.

8. Matzoh

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

BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, ASHER KID'SHANU B'MITZVOTAV V'TZIVANU AL ACHILAT MATZAH.

Blessed are You, Adonai our God, whose presence fills creation, who has sanctified us with Your commandments and has commanded us on the eating of matzah.

9. Maror

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

BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, ASHER KID'SHANU B'MITZVOTAV V'TZIVANU AL ACHILAT MAROR.

Blessed are You, Adonai our God, whose presence fills creation, who has sanctified us with Your commandments and has commanded us on the eating of maror.

10. Koreich

זכר למקדש כהלל. כן עשה הלל בזמן שביית המקדש היה קיים:

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed:

היה פורך מצה ומרור ואוכל ביחד, לקיים מה שנאמר: על מצות ומרורים יאכלהו.

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 matzot and bitter herbs."

11. Shulchan Orech-The Festive Meal

12. Tzafun-Finding the Afikoman

13. Barech



נְשִׁיר הַמַּעֲלוֹת, בְּשׁוֹב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אֲזַי יִמְלֵא שְׂחֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה. אֲזַי יֵאמְרוּ בְּגוֹיִם: הַגְּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְּדִיל ה' לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוֹבָה ה' אֶת שְׁבִיתֵנוּ כְּאֲפִיקִים בְּנֹגֵב. הַזֵּרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּחֵץ יִלֹּךְ וּבִכָּה נִשְׂא מִשָּׁךְ הַזֶּרַע, בֹּא יְבֹא בְּרִנָּה נִשְׂא אֲלֻמֹּתָיו.

A SONG OF ASCENTS; WHEN ADONAI 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; "ADONAI HAS DONE GREATLY WITH THESE." ADONAI HAS DONE GREAT THINGS WITH US; WE ARE HAPPY. ADONAI, RETURN OUR CAPTIVITY LIKE STREAMS IN THE DESERT. THOSE THAT SOW WITH TEARS WILL REAP WITH JOYFUL SONG. GOD WHO SURELY GOES AND CRIES, HE CARRIES THE MEASURE OF SEED, HE WILL SURELY COME IN JOYFUL SONG AND CARRY HIS SHEAVES. (PSALMS 126)

תְּהִלַּת יְהוָה יִדְבָּר־פִּי וּיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאֲנַחְנוּ | נְבָרֵךְ לֵה מַעֲתָה וְעַד־עוֹלָם הַלְלוּ־יָהּ: הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶד: מִי יִמְלֵל גְּבוּרֹת יְהוָה יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ:

MY MOUTH SHALL UTTER THE PRAISE OF ADONAI, AND ALL CREATURES SHALL BLESS GOD'S HOLY NAME FOREVER AND EVER. BUT WE WILL BLESS ADONAI NOW AND FOREVER. HALLELUJAH. PRAISE ADONAI, FOR GOD IS GOOD, GOD'S STEADFAST LOVE IS ETERNAL. WHO CAN TELL THE MIGHTY ACTS OF ADONAI, PROCLAIM ALL GOD'S PRAISES?

שלשה שאכלו כאחד חייבים לזמן והמזמן פותח:

THREE THAT ATE TOGETHER ARE OBLIGATED TO INTRODUCE THE BLESSING AND THE LEADER OF THE INTRODUCTION OPENS AS FOLLOWS:

חֲבֵרֵי נְבָרֵךְ:

MY FRIENDS, LET US BLESS:

המסבים עונים:

ALL THOSE PRESENT ANSWER:

יְהִי שֵׁם ה' מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם.

MAY THE NAME OF ADONAI BE BLESSED FROM NOW AND FOREVER. (PSALMS 113:2)

הַמְזַמֵּן אוֹמֵר:

THE LEADER REPEATS AND THEN SAYS:

בְּרִשׁוֹת חֵבְרִי, נְבָרֵךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ.

WITH THE PERMISSION OF OUR GUESTS AND OUR TEACHERS AND MY FRIENDS AND FAMILY, LET US BLESS OUR GOD FROM WHOM WE HAVE EATEN.

הַמְסַבִּים עֹנִים:

THOSE PRESENT ANSWER:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ

BLESSED IS OUR GOD FROM WHOM WE HAVE EATEN AND FROM WHOSE GOODNESS WE LIVE.

הַמְזַמֵּן חוֹזֵר וְאוֹמֵר:

THE LEADER REPEATS AND SAYS:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ

BLESSED IS OUR GOD FROM WHOM WE HAVE EATEN AND FROM WHOSE GOODNESS WE LIVE.

כֻּלָּם אוֹמְרִים:

THEY ALL SAY:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

BLESSED IS GOD, BLESSED IS GOD'S NAME.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִזָּן אֶת הָעוֹלָם כִּלּוֹ בְטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכֹל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזּוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמַפְרִיֵּס לְכֹל וּמַטִּיב לְכֹל, וּמַכִּיֵּן מִזּוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה ה', הִזָּן אֶת הַכֹּל.

BLESSED ARE YOU, ADONAI, WHOSE PRESENCE FILLS CREATION, WHO NOURISHES THE ENTIRE WORLD IN YOUR GOODNESS, IN GRACE, IN KINDNESS AND IN MERCY; YOU GIVES BREAD TO ALL FLESH SINCE YOUR KINDNESS IS FOREVER. AND IN YOUR GREAT GOODNESS, WE ALWAYS HAVE NOT LACKED, AND MAY WE NOT LACK NOURISHMENT FOREVER AND ALWAYS, BECAUSE OF YOUR GREAT NAME. SINCE GOD IS A POWER THAT FEEDS AND PROVIDES FOR ALL AND DOES GOOD TO ALL AND PREPARES NOURISHMENT FOR ALL OF GOD'S CREATURES THAT HE CREATED. BLESSED ARE YOU, ADONAI, WHO SUSTAINS ALL.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבָשָׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֵן וּמְפָרֵג אֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

WE THANK YOU, ADONAI, THAT YOU HAVE GIVEN AS AN INHERITANCE TO OUR ANCESTORS A LOVELY, GOOD AND BROAD LAND, AND THAT YOU TOOK US OUT, ADONAI, FROM THE LAND OF EGYPT AND THAT YOU REDEEMED US FROM A HOUSE OF SLAVES, AND FOR YOUR COVENANT WHICH YOU HAVE SEALED IN OUR FLESH, AND FOR YOUR TORAH THAT YOU HAVE TAUGHT US, AND FOR YOUR STATUTES WHICH YOU HAVE MADE KNOWN TO US, AND FOR LIFE, GRACE AND KINDNESS THAT YOU HAVE GRANTED US AND FOR THE EATING OF NOURISHMENT THAT YOU FEED AND PROVIDE FOR US ALWAYS, ON ALL DAYS, AND AT ALL TIMES AND IN EVERY HOUR.

וְעַל הַכֹּל ה' אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּכֹל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב: וְאֲכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה ה', עַל הָאָרֶץ וְעַל הַמְּזוֹן:

AND FOR EVERYTHING, ADONAI, WE THANK YOU AND BLESS YOU; MAY YOUR NAME BE BLESSED BY THE MOUTH OF ALL LIFE, CONSTANTLY FOREVER AND ALWAYS, AS IT IS WRITTEN (DEUTERONOMY 8:10); "AND YOU SHALL EAT AND YOU SHALL BE SATIATED AND YOU SHALL BLESS ADONAI YOUR GOD FOR THE GOOD LAND THAT GOD HAS GIVEN YOU." BLESSED ARE YOU, ADONAI, FOR THE LAND AND FOR THE NOURISHMENT.

רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ, רַעֲנוּ זִוְגָנוּ פְּרִיָסָנוּ וְכִלְפָּלָנוּ וְהִרְוִיחָנוּ, וְהִרְנוּחַ לָנוּ ה' אֱלֹהֵינוּ מִהֲרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכָנוּ ה' אֱלֹהֵינוּ, לֹא לִיָּדֵי מִתְּנַת בְּשָׂר וְדָם וְלֹא לִיָּדֵי הַלְוָאתָם, כִּי אִם לִיָּדֶיךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהִרְחֲבָה, שְׁלֵא גְבוּשׁ וְלֹא גְפֹלִים לְעוֹלָם וָעֶד.

PLEASE HAVE MERCY, ADONAI, OUR GOD, UPON ISRAEL, YOUR PEOPLE; AND UPON JERUSALEM, YOUR CITY; AND UPON ZION, THE DWELLING PLACE OF YOUR GLORY; AND UPON THE MONARCHY OF THE HOUSE OF DAVID, YOUR APPOINTED ONE; AND UPON THE GREAT AND HOLY HOUSE THAT YOUR NAME IS CALLED UPON. OUR GOD, OUR PARENT, TEND US, SUSTAIN US, PROVIDE FOR US, RELIEVE US AND GIVE US QUICK RELIEF, ADONAI, OUR GOD, FROM ALL OF OUR TROUBLES. AND PLEASE DO NOT MAKE US NEEDY, ADONAI OUR GOD, NOT FOR THE GIFTS OF FLESH AND BLOOD, AND NOT FOR THEIR LOANS, BUT RATHER FROM YOUR FULL, OPEN, HOLY AND BROAD HAND, SO THAT WE NOT BE EMBARRASSED AND WE NOT BE ASHAMED FOREVER AND ALWAYS.

ON SHABBAT:

רצה והתליצנו ה' אלהינו במצותיך ובמצנות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצנות רצונך. וברצונך הנניח לנו ה' אלהינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו ה' אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

MAY YOU BE PLEASED TO EMBOLDEN US, ADONAI OUR GOD, IN YOUR COMMANDMENTS AND IN THE COMMAND OF THE SEVENTH DAY, OF THIS GREAT AND HOLY SHABBAT, SINCE THIS DAY IS GREAT AND HOLY BEFORE YOU, TO CEASE WORK UPON IT AND TO REST UPON IT, WITH LOVE, ACCORDING TO THE COMMANDMENT OF YOUR WILL. AND WITH YOUR WILL, ALLOW US, ADONAI OUR GOD, THAT WE SHOULD NOT HAVE TROUBLE, AND GRIEF AND SIGHING ON THE DAY OF OUR REST. AND MAY YOU SHOW US, ADONAI OUR GOD, THE CONSOLATION OF ZION, YOUR CITY; AND THE BUILDING OF JERUSALEM, YOUR HOLY CITY; SINCE YOU ARE THE MASTER OF SALVATIONS AND THE MASTER OF CONSOLATIONS.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה זכרנו ה' אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה. ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה ה', בונה ברחמי ירושלים. אמן.

GOD AND GOD OF OUR ANCESTORS, MAY THERE ASCEND AND COME AND REACH AND BE SEEN AND BE ACCEPTABLE AND BE HEARD AND BE RECALLED AND BE REMEMBERED - OUR REMEMBRANCE AND OUR RECOLLECTION; AND THE REMEMBRANCE OF OUR ANCESTORS; AND THE REMEMBRANCE OF THE MESSIAH, THE SON OF DAVID, YOUR SERVANT; AND THE REMEMBRANCE OF JERUSALEM, YOUR HOLY CITY; AND THE REMEMBRANCE OF ALL YOUR PEOPLE, THE HOUSE OF ISRAEL - IN

FRONT OF YOU, FOR SURVIVAL, FOR GOOD, FOR GRACE, AND FOR KINDNESS, AND FOR MERCY, FOR LIFE AND FOR PEACE ON THIS DAY OF THE FESTIVAL OF MATZOT. REMEMBER US, ADONAI, OUR GOD, ON IT FOR GOOD AND RECALL US ON IT FOR SURVIVAL AND SAVE US ON IT FOR LIFE, AND BY THE WORD OF SALVATION AND MERCY, PITY AND GRACE US AND HAVE MERCY ON US AND SAVE US, SINCE OUR EYES ARE UPON YOU, SINCE YOU ARE A GRACEFUL AND MERCIFUL POWER. AND MAY YOU BUILD JERUSALEM, THE HOLY CITY, QUICKLY AND IN OUR DAYS. BLESSED ARE YOU, ADONAI, WHO BUILDS JERUSALEM IN YOUR MERCY. AMEN.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ מִלְכֵנוּ אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יוֹצְרָנוּ קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמְּלֶכֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבִיבָה יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְּמָלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד, לְחַן וְלִחְסֵד וְלִרְחֻמִּים וְלִרְנוּחַ הַצֵּלָה וְהַצְּלָחָה, בְּרַכָּה וַיִּשְׁוֹעָה נְחֻמָּה פְּרִיָסָה וְכִלְפָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם עַל יְחֻסְרָנוּ.

BLESSED ARE YOU, ADONAI, WHOSE PRESENCE FILLS CREATION, THE POWER, OUR PARENT, OUR RULER, OUR MIGHTY ONE, OUR CREATOR, OUR REDEEMER, OUR SHAPER, OUR HOLY ONE, THE HOLY ONE OF YA'AKOV, OUR SHEPHERD, THE SHEPHERD OF ISRAEL, THE GOOD RULER, WHO DOES GOOD TO ALL, SINCE ON EVERY SINGLE DAY GOD HAS DONE GOOD, GOD DOES GOOD, GOD WILL DO GOOD, TO US; GOD HAS GRANTED US, GOD GRANTS US, GOD WILL GRANT US FOREVER - IN GRACE AND IN KINDNESS, AND IN MERCY, AND IN RELIEF - RESCUE AND SUCCESS, BLESSING AND SALVATION, CONSOLATION, PROVISION AND RELIEF AND MERCY AND LIFE AND PEACE AND ALL GOOD; AND MAY WE NOT LACK ANY GOOD EVER.

הַרְחֵמֵנוּ הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמֵנוּ הוּא יְתַבְּרֵנוּ בְּשָׂמִים וּבְאֶרֶץ.

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנִצְחָה נְצָחִים, וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחֵמֵנוּ הוּא יְפָרְסֵנוּ בְּכָבוֹד.

הַרְחֵמֵנוּ הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צוֹאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרְצָנוּ.

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרַבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלֵינוּ.

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יִשׁוּעוֹת וְנְחֻמוֹת.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת אִשְׁי/אִשְׁתִּי.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת [אָבִי מוֹרִי וְאֶת אִמִּי מוֹרְתִי, אוֹתָם וְאֶת וְאֶת זְרַעָם וְאֶת כָּל

אֲשֶׁר לָהֶם.] אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אֲבָרְכֵם יְצַחֵק

וְיַעֲקֹב, שָׂרָה, רַבֵּקָה, רַחֵל, וְלֵאָה. בְּכָל מְפֹל כָּל, כֵּן יִבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה
שְׁלֵמָה, וְנֹאמֵר, אָמֵן.

MAY THE MERCIFUL ONE REIGN OVER US FOREVER AND ALWAYS.

MAY THE MERCIFUL ONE BE BLESSED IN THE HEAVENS AND IN THE EARTH.

MAY THE MERCIFUL ONE BE PRAISED FOR ALL GENERATIONS, AND EXALTED AMONG US FOREVER
AND EVER, AND GLORIFIED AMONG US ALWAYS AND INFINITELY FOR ALL INFINITIES.

MAY THE MERCIFUL ONE SUSTAIN US HONORABLY.

MAY THE MERCIFUL ONE BREAK OUR YOKE FROM UPON OUR NECKS AND BRING US UPRIGHT TO
OUR LAND.

MAY THE MERCIFUL ONE SEND US MULTIPLE BLESSING, TO THIS HOME AND UPON THIS TABLE
UPON WHICH WE HAVE EATEN.

MAY THE MERCIFUL ONE SEND US ELIJAHU THE PROPHET - MAY HE BE REMEMBERED FOR GOOD -
AND HE SHALL ANNOUNCE TO US TIDINGS OF GOOD, OF SALVATION AND OF CONSOLATION.

(MAY THE MERCIFUL ONE BLESS MY HUSBAND/WIFE.)

MAY THE MERCIFUL ONE BLESS (MY FATHER, MY TEACHER, AND MY MOTHER, MY TEACHER, THEY
AND THEIR OFFSPRING AND EVERYTHING THAT IS THEIRS.) US AND ALL THAT IS OURS; AS WERE
BLESSED AVRAHAM, YITSCHAK AND YA'AKOV, SARAH, RIVKAH, RACHEL, V'LEAH, IN
EVERYTHING, FROM EVERYTHING, WITH EVERYTHING, SO TOO SHOULD GOD BLESS US, ALL OF US
TOGETHER, WITH A COMPLETE BLESSING AND WE SHALL SAY, AMEN.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוּת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת ה',
וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

FROM ABOVE, MAY THEY ADVOCATE UPON THEM AND UPON US MERIT, THAT SHOULD PROTECT US
IN PEACE; AND MAY WE CARRY A BLESSING FROM ADONAI AND CHARITY FROM THE GOD OF OUR
SALVATION; AND FIND GRACE AND GOOD UNDERSTANDING IN THE EYES OF GOD AND MAN.

ON SHABBAT:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

MAY THE MERCIFUL ONE GRANT US A DAY THAT SHALL BE ALL SHABBAT AND REST IN LIFE
EVERLASTING.

CONTINUE:

**הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוֹ טוֹב.
הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.
מְגִדוֹל יְשׁוּעוֹת מְלִכּוֹ וְעֲשֵׂה חֶסֶד לְמִשִּׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם
בְּמָרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ, אָמֵן.**

MAY THE MERCIFUL ONE GIVE US TO INHERIT THE DAY THAT WILL BE ALL GOOD.

MAY THE MERCIFUL ONE GIVE US MERIT FOR THE TIMES OF THE MESSIAH AND FOR LIFE IN THE WORLD TO COME.

A TOWER OF SALVATIONS IS OUR SOVEREIGN; MAY GOD DO KINDNESS WITH GOD'S MESSIAH, WITH DAVID AND HIS OFFSPRING, FOREVER (II SAMUEL 22:51). THE ONE WHO MAKES PEACE ABOVE, MAY GOD MAKE PEACE UPON US AND UPON ALL OF ISRAEL; AND SAY, AMEN.

יִרְאוּ אֶת ה' קְדוֹשֵׁיוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדַרְשֵׁי ה' לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם תְּסֻדוּ. פּוֹתַח אֶת יְדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּי, וְהִזָּה ה' מִבְּטַחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. ה' עֶז לְעַמּוֹ יִתֵּן, ה' יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

FEAR ADONAI, GOD'S HOLY ONES, SINCE THERE IS NO LACKING FOR THOSE THAT FEAR GOD. YOUNG LIONS MAY GO WITHOUT AND HUNGER, BUT THOSE THAT SEEK ADONAI WILL NOT LACK ANY GOOD THING (PSALMS 34:10-11). THANK ADONAI, SINCE GOD IS GOOD, SINCE GOD'S KINDNESS IS FOREVER (PSALMS 118:1). YOU OPEN YOUR HAND AND SATISFY THE WILL OF ALL LIVING THINGS (PSALMS 146:16). BLESSED IS THE ONE THAT TRUSTS IN ADONAI AND ADONAI IS THEIR 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). ADONAI WILL GIVE COURAGE TO GOD'S PEOPLE. ADONAI WILL BLESS GOD'S PEOPLE WITH PEACE (PSALMS 29:11).

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, BOREI PRI HAGAFEN.

BLESSED ARE YOU, ADONAI, WHO CREATES THE FRUIT OF THE VINE.



פותחים את הדלת:

WE OPEN THE DOOR FOR ELIJAH THE PROPHET.

Eliyahu Hanavi, Eliyahu haTishbi	אֱלֹהֵינוּ הַנְּבִיא אֱלִיָּהוּ הַתִּשְׁבִּי
Eliyahu haGiladi	אֱלִיָּהוּ הַגִּלְעָדִי.
Bimherah b'yameinu yavo eileinu	בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
Im moshiach ben David	עִם מְשִׁיחַ בֶּן-דָּוִד:

ELIJAH THE PROPHET, ELIJAH THE TISHABITE, ELIJAH THE GILEADITE.

COME QUICKLY TO US IN OUR TIME WITH THE MESSIAH, THE SON OF DAVID.

WILDERNESS WANDERINGS

Spot 8 differences between the two pictures.



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14. Hallel

Ilu finu maleh shira kayam	אלו פיננו מלא שירה כפים!
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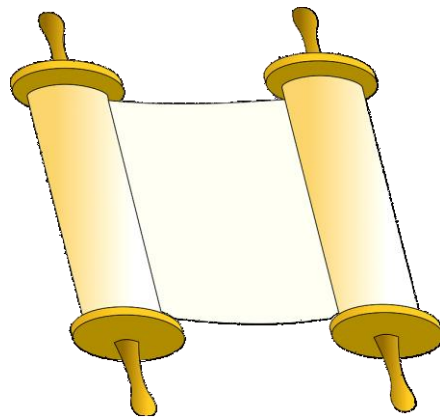
IF ONLY OUR MOUTHS WERE FULL OF SONG LIKE AT THE SEA!

Hodu L'Adoni ki tov	הודו ליי כי טוב...
Ki l'olam chasdo.	... כי לעולם חסדו.
Yomar na Yisrael	יאמר נא ישראל...
Ki l'olam chasdo.	... כי לעולם חסדו.
Yomru na beit Aharon	יאמרו נא בית אהרן...
Ki l'olam chasdo.	... כי לעולם חסדו.
Yomru na yirei Adonai	יאמרו נא יראי ה'...
Ki l'olam chasdo.	... כי לעולם חסדו.

THANK ADONAI, SINCE GOD IS GOOD, SINCE GOD'S KINDNESS IS FOREVER. LET ISRAEL NOW SAY, "THANK ADONAI, SINCE GOD IS GOOD, SINCE GOD'S KINDNESS IS FOREVER." LET THE HOUSE OF AARON NOW SAY, "THANK ADONAI, SINCE GOD IS GOOD, SINCE GOD'S KINDNESS IS FOREVER." LET THOSE THAT FEAR ADONAI NOW SAY, "THANK ADONAI, SINCE GOD IS GOOD, SINCE GOD'S KINDNESS IS FOREVER." (PSALMS 117-118:4)

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ, כי לך נאה,
ה' אלהינו ואלהי אבותינו, שיר ושבחה, הלל וזמרה, עז וממשלה, נצח, גְדֻלָּה
וגבורה, תהלה ותפארת, קדושה ומלכות, ברכות והודאות מעתה ועד עולם. ברוך
אתה ה', אל מלך גדול בתשבחות, אל ההודאות, אֲדוֹן הַנִּפְלְאוֹת, הבוחר בְּשִׁירֵי
זמרה, מלך אל חי העולמים.

May Your name be praised forever, our Sovereign, the Power, the Great and holy Ruler - in the heavens and in the earth. Since for You it is pleasant - O Adonai our God and God of our ancestors - song and lauding, praise and hymn, boldness and dominion, triumph, greatness and strength, psalm and splendor, holiness and kingship, blessings and thanksgivings, from now and forever. Blessed are You Adonai, Power, Ruler exalted through lauding, Power of thanksgivings, Master of Wonders, who chooses the songs of hymn - Sovereign, Power of the life of the worlds.





Wat heeft Mozes in zijn handen?
Dit verhaal staat in Exodus 32 : 15-19

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

BARUCH ATAH ADONAI, ELOHEINU MELECH HA-OLAM, BOREI PRI HAGAFEN.

BLESSED ARE YOU, ADONAI, WHO CREATES THE FRUIT OF THE VINE.

וְשׁוֹתָהּ בְּהִסְבָּת שְׂמאל.

WE DRINK WHILE RECLINING TO THE LEFT.

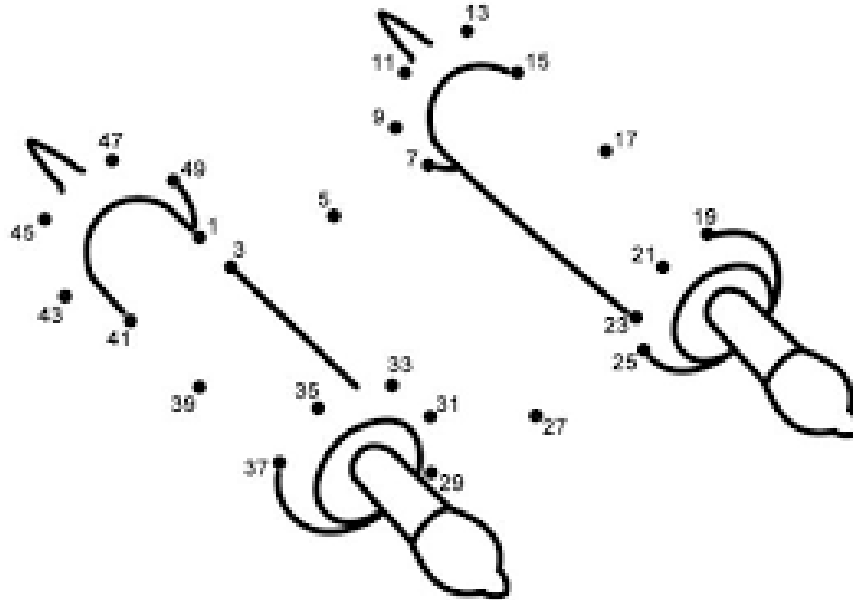
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן, עַל תְּנוּבַת הַשָּׂדֶה וְעַל
אֲרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהַנְּחֻלָּתָ לְאֲבוֹתֵינוּ לְאֹכֹל מִפְּרֵיהָ וּלְשַׁבֵּעַ
מִטוֹבָהּ. רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירָךְ וְעַל צִיּוֹן מְשֻׁכָּן
כְּבוֹדָךְ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ
לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׂבַּע מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ
וּבְטַהֲרָהּ [בשבת: וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה] וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת
הַזֶּה, כִּי אַתָּה ה' טוֹב וּמְטִיב לְכֹל, וְנוֹדֶה לְךָ עַל הָאֲרֶץ וְעַל פְּרֵי הַגֶּפֶן.

Blessed are You, Adonai our God, Whose presence fills creation, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our ancestors, to eat from its fruit and to be satiated from its goodness. Please have mercy, Adonai our God upon Israel Your people; and upon Jerusalem, Your city: and upon Zion, the dwelling place of Your glory; and upon Your altar; and upon Your sanctuary; and build Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satiated from its goodness, and bless You in holiness and purity and gladden us on this day of the Festival of Matzot. Since You, Adonai, are good and do good to all, we thank You for the land and for the fruit of the vine.

בְּרוּךְ אַתָּה ה', עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן.

Blessed are You, Adonai, for the land and for the fruit of the vine

15. Nirztah



חַסֵּל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ כֵּן גִּזְכָּה
לַעֲשׂוֹתוֹ. זֶה שׁוֹכֵן מְעוֹנָה קוֹמֵם קֹהֵל עֵדֶת מִי מְנָה. בְּקִרְוֹב נִהַל גִּטְעֵי כִנָּה פְּדוּיִם
לְצִיּוֹן בְּרִנָּה.

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.

Three hundred years ago, a ship called the *Mayflower* set sail to the New World. This was a great event in the history of England. Yet I wonder if there is one Englishman who knows at what time the ship set sail? Do the English know how many people embarked on this voyage? What quality of bread did they eat? Yet more than three thousand three hundred years ago, before the *Mayflower* set sail, the Jews left Egypt. Every Jew in the world, even in America or Soviet Russia, knows exactly what date they left - the fifteenth of the month of Nisan. Everyone knows what kind of bread they ate. Even today the Jews worldwide eat matza on the fifteenth of Nisan. They retell the story of the Exodus and all the troubles Jews have endured since being exiled. They conclude this evening with two statements: *This year, slaves. Next year, free men. This year here. Next year in Jerusalem.*

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shanah haba'ah birushalyim!

Next year, in Jerusalem!



The Counting of the Omer

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

**BARUCH ATA ADONAI ELOHEINU MELECH HA-OLAM, ASHER KIDESHANU BE-MITZVOTAV
VITZIVANU AL S' FIRAT HA-OMER. HAYOM YOM ECHAD LA-OMER.**

BLESSED ARE YOU ADONAI, WHOSE PRESENCE FILLS CREATION, MAKING US HOLY WITH YOUR
COMMANDMENTS AND CALLING US COUNT THE OMER. TODAY IS THE FIRST DAY OF THE OMER.

Adir Hu

אָדִיר הוּא יְבִנֶּה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקֶרֶב.

**ADIR HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH, B'YAMEINU B'KAROV. EL
B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

MIGHTY IS GOD, MAY GOD BUILD GOD'S HOUSE SOON. QUICKLY, QUICKLY, IN OUR DAYS, SOON.
GOD BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

בַּחּוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יְבִנֶּה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

**BACHUR HU, GADOL HU, DAGUL HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,
B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

CHOSEN IS GOD, GREAT IS GOD, NOTED IS GOD. QUICKLY, QUICKLY, IN OUR DAYS, SOON. GOD
BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

הַדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא יְבִנֶּה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

**HADUR HU, VATIK HU, ZAKAI HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,
B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

SPLENDID IS GOD, DISTINGUISHED IS GOD, MERITORIOUS IS GOD. QUICKLY, QUICKLY, IN OUR
DAYS, SOON. GOD BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

חָסִיד הוּא, טָהוֹר הוּא, יָחִיד הוּא יְבֻנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

**CHASID HU, TAHOR HU, YACHID HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,
B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

PIOUS IS GOD, PURE IS GOD, UNIQUE IS GOD. QUICKLY, QUICKLY, IN OUR DAYS, SOON. GOD BUILD,
GOD BUILD, BUILD YOUR HOUSE SOON.

כְּבִיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא יְבֻנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

**KABIR HU, LAMUD HU, MELECH HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,
B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

POWERFUL IS GOD, WISE IS GOD, A SOVEREIGN IS GOD. QUICKLY, QUICKLY, IN OUR DAYS, SOON.
GOD BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

נֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא יְבֻנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

**NORAH HU, SAGIV HU, IZUZ HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,
B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

AWESOME IS GOD, EXALTED IS GOD, HEROIC IS GOD. QUICKLY, QUICKLY, IN OUR DAYS, SOON.
GOD BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

פֹּדֵה הוּא, צַדִּיק הוּא, קָדוֹשׁ הוּא יְבֻנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

**PODEH HU, TZADIK HU, KADOSH HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,
B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.**

A RESTORER IS GOD, RIGHTEOUS IS GOD, HOLY IS GOD. QUICKLY, QUICKLY, IN OUR DAYS, SOON.
GOD BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא יְבֻנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

RACHUM HU, SHADAI HU, TAKIF HU, YIVNEH BEITCHA B'KAROV, BIMHEIRAH, BIMHEIRAH,

B'YAMEINU B'KAROV. EL B'NEI, EL B'NEI, B'NEI BEITCHA B'KAROV.

MERCIFUL IS GOD, THE OMNIPOTENT IS GOD, DYNAMIC IS GOD. QUICKLY, QUICKLY, IN OUR DAYS, SOON. GOD BUILD, GOD BUILD, BUILD YOUR HOUSE SOON.

Echad Mi Yodea

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

ECHAD MI YODEA? ECHAD ANI YODEA. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

SHNAYIM MI YODEA? SHNAYIM ANI YODEA. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

SHLOSHAH MI YODEA? SHLOSHAH ANI YODEA. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

ARBAH MI YODEA? ARBAH ANI YODEA. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

CHAMISHAH MI YODEA? CHAMISHAH ANI YODEA. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU,

ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שְׁשָׁה מִי יוֹדֵעַ? שְׁשָׁה אֲנִי יוֹדֵעַ: שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

SHISHAH MI YODEA? SHISHAH ANI YODEA. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

SHIVAH MI YODEA? SHIVAH ANI YODEA. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

SHMONAH MI YODEA? SHMONAH ANI YODEA. SHMONAH Y'MEI MILAH. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

TISHAH MI YODEA? TISHAH ANI YODEA. TISHAH YARCHEI LEIDAH. SHMONAH Y'MEI MILAH. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU,

ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרַיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעָה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמֵימ וּבְאֶרֶץ.

ASARAH MI YODEA? ASARAH ANI YODEA. ASARAH DIBRAYAH. TISHAH YARCHEI LEIDAH. SHMONAH Y'MEI MILAH. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

אֶחָד עֲשָׂר מִי יוֹדֵעַ? אֶחָד עֲשָׂר אֲנִי יוֹדֵעַ: אֶחָד עֲשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבָרַיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעָה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמֵימ וּבְאֶרֶץ.

ACHAD ASAR MI YODEA? ASARAH ASAR ANI YODEA. ACHAD ASAR KOCHVAYAH. ASARAH DIBRAYAH. TISHAH YARCHEI LEIDAH. SHMONAH Y'MEI MILAH. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שְׁנַיִם עֲשָׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֲשָׂר שְׁבַטֵיָא, אֶחָד עֲשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבָרַיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעָה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמֵימ וּבְאֶרֶץ.

SHNEIM ASAR MI YODEA? SHNEIM ASAR ANI YODEA. SHNEIM ASAR SHIVTAYAH. ACHAD ASAR KOCHVAYAH. ASARAH DIBRAYAH. TISHAH YARCHEI LEIDAH. SHMONAH Y'MEI MILAH. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

שְׁלֹשָׁה עֲשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֲשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֲשָׂר מְדִיָא. שְׁנַיִם עֲשָׂר

שְׁבִטָא, אַחַד עֶשֶׂר כּוֹכְבֵיא, עֶשְׂרֵה דְבָרֵיא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה,
 שְׁבַעַה יְמֵי שְׁבִתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
 נְשִׁלְשָׁה אָבוֹת, נְשִׁי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

SHLOSHAH ASAR MI YODEA? SHLOSHAH ASAR ANI YODEA. SHLOSHAH ASAR MIDAYAH. SHNEIM ASAR SHIVTAYAH. ACHAD ASAR KOCHVAYAH. ASARAH DIBRAYAH. TISHAH YARCHEI LEIDAH. SHMONAH Y'MEI MILAH. SHIVAH Y'MEI SHABTAH. SHISHAH SIDREI MISHNAH. CHAMISHAH CHUMSHEI TORAH. ARBAH IMAHOT. SHLOSHAH AVOT. SHNEI LUCHOT, LUCHOT HABRIT. ECHAD ELOHEINU, ELOHEINU, ELOHEINU, ELOHEINU, SHE-BASHAMYAIM U'VA'ARETZ.

WHO KNOWS ONE? I KNOW ONE: ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS TWO? I KNOW TWO: TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS THREE? I KNOW THREE: THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS FOUR? I KNOW FOUR: FOUR ARE THE MOTHERS, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS FIVE? I KNOW FIVE: FIVE ARE THE BOOKS OF THE TORAH, FOUR ARE THE MOTHERS, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS EIGHT? I KNOW EIGHT: EIGHT ARE THE DAYS OF 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS NINE? I KNOW NINE: NINE ARE THE MONTHS OF BIRTH, EIGHT ARE THE DAYS OF 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS TEN? I KNOW TEN: TEN ARE THE STATEMENTS, NINE ARE THE MONTHS OF BIRTH, EIGHT ARE THE DAYS OF 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

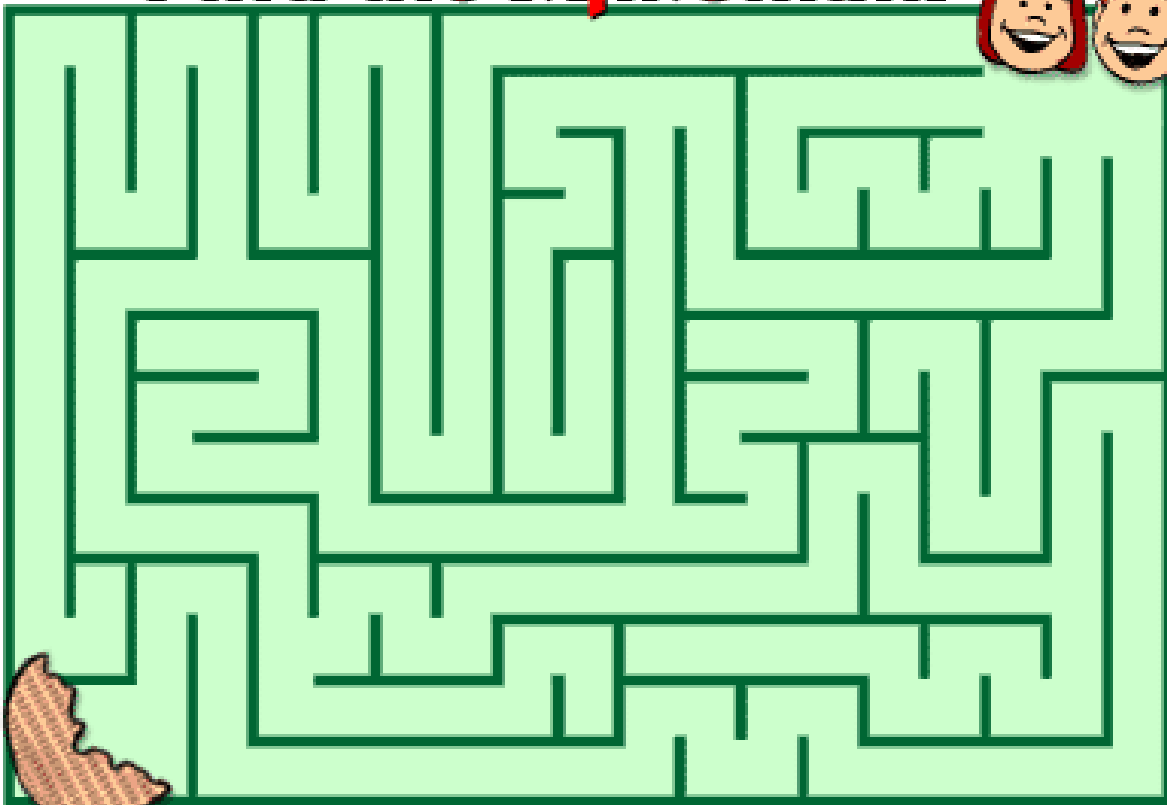
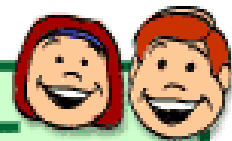
WHO KNOWS ELEVEN? I KNOW ELEVEN: ELEVEN ARE THE STARS, TEN ARE THE STATEMENTS, NINE ARE THE MONTHS OF BIRTH, EIGHT ARE THE DAYS OF CIRCUMCISION, SEVEN ARE THE DAYS OF THE

WEEK, SIX ARE THE ORDERS OF THE MISHNAH, FIVE ARE THE BOOKS OF THE TORAH, FOUR ARE THE MOTHERS, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS TWELVE? I KNOW TWELVE: TWELVE ARE THE TRIBES, ELEVEN ARE THE STARS, TEN ARE THE STATEMENTS, NINE ARE THE MONTHS OF BIRTH, EIGHT ARE THE DAYS OF 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

WHO KNOWS THIRTEEN? I KNOW THIRTEEN: THIRTEEN ARE THE CHARACTERISTICS, TWELVE ARE THE TRIBES, ELEVEN ARE THE STARS, TEN ARE THE STATEMENTS, NINE ARE THE MONTHS OF BIRTH, EIGHT ARE THE DAYS OF 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, THREE ARE THE FATHERS, TWO ARE THE TABLETS OF THE COVENANT, ONE IS OUR GOD IN THE HEAVENS AND THE EARTH.

Find the Afikoman!



Chad Gadya

סד גַּדְיָא, סד גַּדְיָא דְזַבִּין אַבָּא בְתַרִּי זַוְיָ, סד גַּדְיָא, סד גַּדְיָא.

CHAD GADYA, CHAD GADYA, DIZABIN ABAH BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

ONE LITTLE GOAT, ONE LITTLE GOAT THAT MY FATHER BOUGHT FOR TWO ZUZ, ONE LITTLE GOAT,
ONE LITTLE GOAT.

וְאַתָּא שׁוּנְרָא וְאַכְלָה לְגַדְיָא, דְזַבִּין אַבָּא בְתַרִּי זַוְיָ. סד גַּדְיָא, סד גַּדְיָא.

VE-ATA SHUNRA VE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

THEN CAME A CAT AND ATE THE LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאַתָּא כְּלָבָא וְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגַדְיָא, דְזַבִּין אַבָּא בְתַרִּי זַוְיָ. סד גַּדְיָא, סד גַּדְיָא.

VE-ATA KALBA VE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

THEN CAME A DOG AND BIT THE CAT, THAT ATE THE LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאַתָּא חוּטְרָא וְהִכָּה לְכְלָבָא, דְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגַדְיָא, דְזַבִּין אַבָּא בְתַרִּי זַוְיָ. סד גַּדְיָא, סד גַּדְיָא.

VE-ATA CHUTRA, VE-HIKKAH LE-KHALBA DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

THEN CAME A STICK AND HIT THE DOG, THAT BIT THE CAT, THAT ATE THE LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאַתָּא נוּרָא וְשָׂרַף לְחוּטְרָא, דְהִכָּה לְכְלָבָא, דְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגַדְיָא, דְזַבִּין אַבָּא בְתַרִּי זַוְיָ. סד גַּדְיָא, סד גַּדְיָא.

VE-ATA NURA, VE-SARAF LE-CHUTRA DE-HIKKAH LE-KHALBA, DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

THEN CAME FIRE AND BURNT THE STICK, THAT HIT THE DOG, THAT BIT THE CAT, THAT ATE THE LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאֵתָא מַיָּא וְכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זׁוּזֵי. סַד גַּדְיָא, סַד גַּדְיָא.

VE-ATA MAYA, VE-KHAVAH LE-NURA DE-SARAF LE-CHUTRA, DE-HIKKAH LE-KHALBA DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

THEN CAME WATER AND EXTINGUISHED THE FIRE, THAT BURNT THE STICK, THAT HIT THE DOG, THAT BIT THE CAT, THAT ATE THE LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאֵתָא תּוֹרָא וְשָׁתָה לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זׁוּזֵי. סַד גַּדְיָא, סַד גַּדְיָא.

VE-ATA TORA, VE-SHATAH LE-MAYA DE-KHAVAH LE-NURA, DE-SARAF LE-CHUTRA DE-HIKKAH LE-KHALBA, DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

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 LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאֵתָא הַשׁוֹחֵט וְשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זׁוּזֵי. סַד גַּדְיָא, סַד גַּדְיָא.

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 LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאֵתָא מְלַאָּף הַמָּוֶת וְשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁף לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זׁוּזֵי. סַד גַּדְיָא, סַד גַּדְיָא.

VE-ATA HA-SHOCHET, VE-SHACHAT LE-TORA DE-SHATAH LE-MAYA, DE-KHAVAH LE-NURA DE-SARAF LE-CHUTRA, DE-HIKKAH LE-KHALBA DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEL. CHAD GADYA, CHAD GADYA,

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 LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.

וְאֵתָא הַקְּדוֹשׁ בְּרוּךְ הוּא וְשָׁחַט לְמַלְאָךְ הַמָּוֶת, דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא,
דְּשָׁתָה לְמַיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרַף לְחַוְטָרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשַׁף לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא, דְּזָבִין אָבָא בְּתַרֵּי זַוְיָא. סָד גְּדַיָּא, סָד גְּדַיָּא.

VE-ATA MAL'AKH HA-MAVET, VE-SHACHAT LE-SHOCHET DE-SHACHAT LE-TORA, DE-SHATAH LE-MAYA DE-KHAVAH LE-NURA, DE-SARAF LE-CHUTRA DE HIKKAH LE-KHALBA, DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEI. CHAD GADYA, CHAD GADYA, VE-ATA HA-KADOSH BARUCH HU VE-SHACHAT LE-MAL'AKH HA-MAVET, DE-SHACHAT LE-SHOCHET DE-SHACHAT LE-TORA, DE-SHATAH LE-MAYA DE-KHAVAH LE-NURA, DE-SARAF LE-CHUTRA DE-HIKKAH LE-KHALBA, DE-NASHAKH LE-SHUNRA, DE-AKHLAH LE-GADYA DIZABIN ABBA BITREI ZUZEI CHAD GADYA, CHAD GADYA,

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 LITTLE GOAT, ONE LITTLE GOAT, ONE LITTLE GOAT.



Y'vareich'cha Adonai v'yishmareicha.	יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ:
Yaieh Adonai panav eliecha vichunecha.	יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנוּךָ:
Yisah Adonai panav eilecha viyasem l'cha shalom.	יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

May God bless you and guard over you.

May God's love shine upon you and be kind to you.

May God's presence be with you and give you peace.

