

Our BA Haggadah 5781

A Seat For All - Makom LeKulam



This is version 3.0 of an experimental educational document.

It's Passover! It's Story Time! This is a Haggadah Supplement for this evening.

The word Haggadah means “the telling.” The Haggadah becomes our storybook for this night. It helps us tell, and retell, the story of the Exodus from

Egypt. We gather tonight for a Seder. The word Seder means “order”. The Haggadah is our storybook that helps us follow the order for tonight's celebration of the holiday of Passover or Pesach. We will drink together, eat together, ask questions...lots of questions...and tell the story together. It is a

Mitzvah, a commandment, to tell and retell the story of the Jewish people's journey from slavery to the Promise Land every year. By telling the story, it helps us never forget. We must remember! As we eat and drink special foods together and say special blessings together, it will help us feel like we are back in Egypt. It will help us remember what it feels like to be a slave and hopefully, by the end of the Seder, what it feels like to be free! We will know what a

blessing it is to be free people.

We are taught “Each person, in every generation, must regard himself or herself as having been personally freed from Egypt.” This is taken from the Mishnah.

This is what we are commanded to do at the Seder.

Tonight we will follow many steps and celebrate Passover together.

Chag Sameach!



Go Down Moses

(Let My People Go)

Words and Music – Traditional

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 ol' Pharaoh,
Let my people go.
The Lord told Moses what to do,
Let my people go,
To lead the Hebrew children through,
Let my people go.

[Chorus]

As Israel stood by the waterside,
Let my people go,
At God's command it did divide,
Let my people go.

[Chorus]

Candle Blessing

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של (שבת ושל) יום טוב.

Baruch atah Adonai, Elohaynoo melech ha-olam, asher keedshanoo b'meetzvotav v'tzeevanoo l'hadleek ner shel (shabbat v'shel) yom tov.

Praised are You, Lord our God, whose presence fills the universe and who has sanctified our lives through Your commandments and commanded us to kindle the lights of (shabbat and) the festival lights.

Order of the Seder

<p>kadesh bless the wine</p> 	<p>urchatz wash your hands</p> 	<p>karpas dip a vegetable in salt water</p> 	<p>yachatz break the middle matzah</p> 
<p>maggid tell the Passover story</p> 	<p>rachtzah wash your hands</p> 	<p>motzi matzah bless the matzah</p> 	<p>maror bless the maror</p> 
<p>korech eat a sandwich of matzah and maror</p> 	<p>shulchan orech eat dinner</p> 	<p>tzafun find the afikomen</p> 	<p>barech say the blessing over dinner</p> 
<p>hallel sing songs</p> 	<p>nirtzah next year in Jerusalem!</p> 		

Kadesh



The following Seder is for a weeknight. (On Shabbat we add the words in parentheses)

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ
כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת)

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

(“And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.”)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה
(שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ
(בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לַיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשֻׁבַת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרִצּוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ. בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזִּמְנִים.

*Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon,
v'kid'shanu b'mitzvotav. Vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah,
chagim uz'manim l'sason, et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh, z'man cheiruteinu,
(b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim,
(v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai,
m'kadeish (h'shabbat v') Yisrael v'hazmanim.*

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש. ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה, בין קדשת שבת לקדשת יום טוב הכדלת, ואת יום השביעי מששת ימי המעשה קדשת, הכדלת וקדשת את עמך ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש.

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh, bein k'dushat shabat likdushat yom tov hivdalta, v'et-yom hashvi-i misheishet y'mei hama-aseh kidashta, hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

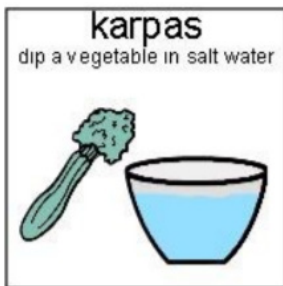
(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)



Urchatz

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however it is included here in the traditional Seder.



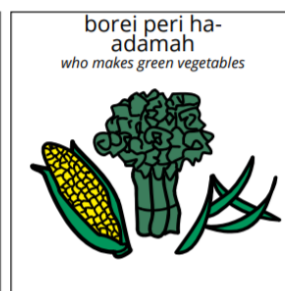
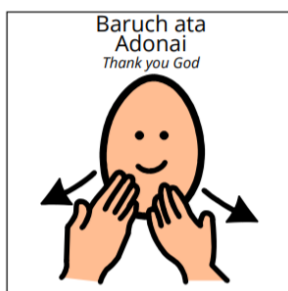
Karpas

Take the karpas, dip it into salt-water, and recite the following blessing:

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה.

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.



Dodi Li My Beloved is Mine

Dodi Li V'ani Lo Haro'eh Bashoshanim (x2)

Mi Zot Olah Min Hamidbar, Mi Zot Olah

M'kuteret Mor, Mor Ul'vonah, Mor Ul'vonah

Dodi Li V'ani Lo Haro'eh Bashoshanim (x2)

Libavtini Achoti Challah, Libavtini Challah (x2)

Dodi Li V'ani Lo Haro'eh Bashoshanim (x2)

Uri Tzafon Uvo'i Teiman (x2)

Dodi Li V'ani Lo Haro'eh Bashoshanim (x2)

My beloved is mine and I am my beloved's.

Who feeds among the lilies?

Who is this coming up to the desert, burning myrrh and frankincense?

You have ravished my heart, my sister, my bride.

Awake, O north wind. Come, O south wind.



Yachatz

Take the middle Matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two Matzot. This smaller piece, along with the top Matzah is what will be used for the “Motzi-Matzah” and “Korech” sections.



Maggid

Raise the tray with the Matzot and

say: **הָא לַחְמָא עֲנִיא, דִּי אָכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכַל, כָּל דְּצָרִיף יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין.**

Ha lachma anya, dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichool, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel.

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



Refill the wine cups, but don't drink yet.

Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

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

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה;

She-b'chol ha-lei-lot anu och'leen cha-meitz u-matzah. Ha-lailah hazeh - kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה - מרור;

Sheb'chol ha-lei-lot anu och'leen sh'ar y'rakot. Ha-lai-lah h-azeh - maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה - שתי פעמים;

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei - f'ameem.



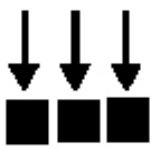

On all other nights, we do not dip vegetables even once,
why on this night do we dip greens into salt water and bitter herbs into sweet haroset?





שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה - כלנו מסבין.



Sheb'chol ha-lei-lot anu och-leen bein yo-shveen u-vein m'su-been, ha-lai-lah hazeh - kulanu m'subeen.

On all other nights, we eat either sitting upright or reclining, why on this night do we recline and eat at leisure?

Mah nishtanah 	halayla 	hazeh 	mi 	kol 
--	--	--	--	--


halaylot? 	mi 	kol 	halaylot? 
--	---	--	---

shebechol 	halaylot 	anu 	ochlin 
--	---	--	---

chametz u-matzah 		chametz u-matzah 	
--	--	---	--

halayla 	hazeh 	halayla 	hazeh 	kulo 
--	--	--	---	---





matzah






halayla 	hazeh 	halayla 	hazeh 	kulo 
--	--	--	---	---

matzah

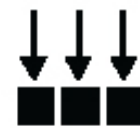







shebechol 	haleylot 	anu 	ochlin 
--	---	--	---






shear yerakot 		shear yerakot 	
--	--	--	--






halayla 	hazeh 	halayla 	hazeh 	maror maror 	
--	--	--	--	--	---

halayla 	hazeh 	halayla 	hazeh 	maror maror 	
--	--	--	--	--	---

shebechol 	haleylot 	ain anu 	matbilin 
--	---	--	---

afilu pa-am echat 	1	afilu pa-am echat 	1
--	----------	--	----------

halayla 	hazeh 	halayla 	hazeh 	shetay peamim 2 
--	--	--	--	--

halayla 	hazeh 	halayla 	hazeh 	shetay peamim 2 
--	--	--	--	--



The Four Questions by Dr. Seuss

Why is it only
on Passover night
we never know how
to do anything right?
We don't eat our meals
in the regular ways,
the ways that we do
on all other days.

'Cause on all other nights
we may eat
all kinds of wonderful
good breadly treats,
like big purple pizza
that tastes like a pickle,
crumbly crackers
and pink pumpernickel,
sassafras sandwich
and tiger on rye,
fifty felafels in pita,
fresh-fried,
with peanut-butter
and tangerine sauce
spread onto each side
up-and-down, then across,
and toasted whole-wheat bread
with liver and ducks,

and crumpets and dumplings,
and bagels and lox,
and doughnuts with one hole
and doughnuts with four,
and cake with six layers
and windows and doors.
Yes--
on all other nights
we eat all kinds of bread,
but tonight of all nights
we munch matzo instead.

And on all other nights
we devour
vegetables, green things,
and bushes and flowers,
lettuce that's leafy
and candy-striped spinach,
fresh silly celery
(Have more when you're
finished!)
cabbage that's flown
from the jungles of Glome
by a polka-dot bird
who can't find his way home,
daisies and roses
and inside-out grass

and artichoke hearts
that are simply first class!
Sixty asparagus tips
served in glasses
with anchovy sauce
and some sticky molasses--
But on Passover night
you would never consider
eating an herb
that wasn't all bitter.

And on all other nights
you would probably flip
if anyone asked you
how often you dip.
On some days I only dip
one Bup-Bup egg
in a teaspoon of vinegar
mixed with nutmeg,
but sometimes we take
more than ten thousand tails
of the Yakkity-birds
that are hunted in Wales,
and dip them in vats
full of Mumbegum juice.
Then we feed them to Harold,
our six-legged moose.

Or we don't dip at all!
We don't ask your advice.
So why on this night
do we have to dip twice?

And on all other nights
we can sit as we please,
on our heads, on our elbows,
our backs or our knees,
or hang by our toes

from the tail of a Glump,
or on top of a camel
with one or two humps,
with our foot on the table,
our nose on the floor,
with one ear in the window
and one out the door,
doing somersaults
over the greasy k'nishes
or dancing a jig

without breaking the dishes.
Yes--
on all other nights
you sit nicely when dining--
So why on this night
must it all be reclining?

Avadim Hayenu-We Were Slaves

עבָדִים הָיִינוּ

עבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אַבֹּתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מְשַׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מְצַוָּה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשַׁבַּח.

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah. V'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keanim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim harei zeh m'shubach.

We were slaves to Pharoah in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved. And even if we were all wise and understanding, ripe and learned in Torah, the mitzvah would still be on us to tell the story of the Exodus from Egypt. And those who expand on that telling are to be praised.

Baruch HaMakom

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

*Baruch HaMakom, baruch hu
Baruch shenatan Torah
le'amo yisrael
Baruch hu.*

Blessed is God, Blessed be God.

Blessed is the One Who gave the Torah to his people Israel; Blessed is God.

The Four Children

כְּנַגֵּד אַרְבַּעַה בְּנִים דְּבָרָה תּוֹרָה . אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל.

K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol

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

חָכָם מָה הוּא אוֹמֵר? מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אוֹתָנוּ? וְאִם אַתָּה אֹמֵר לוֹ כְּהַלְכוֹת הַפֶּסַח עַד: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן.

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

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

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבֻדָּה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שְׂהוּצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל כְּפַר בְּעֵקֶר. וְאִם אַתָּה הַקְּהָה אֶת שְׂנִיּוֹ וְאֹמֵר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ. אֵילוּ הָיָה שָׂם, לֹא הָיָה נִגְאָל.

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

The Wicked One asks: “What does this ritual mean to you?” (Exodus 12:26) By using the expression “to you” he excludes himself from his people and denies God. Shake his arrogance and say to him: “It is because of what the Lord did for me when I came out of Egypt...” (Exodus 13:8) “For me” and not for him -- for had he been in Egypt, he would not have been freed.

טָם מָה הוּא אוֹמֵר? מָה זֹאת? וְאִם אַתָּה אֹמֵר לוֹ: בְּחֹזֶק יָד הוּצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים.

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

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

וְשְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל - אֶת פֶּתַח לוֹ, שְׂנַאֲמַר: וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם.

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

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

The Four Children-AJWS-

At Passover each year, we read the story of our ancestors' pursuit of liberation from oppression. When confronting this history, how do we answer our children when they ask us how to pursue justice in our time?

WHAT DOES THE ACTIVIST CHILD ASK? "The Torah tells me, 'Justice, justice you shall pursue,' but how can I pursue justice?" Empower this child always to seek pathways to advocate for the vulnerable. Help those with no voice speak up for themselves. Speak up for the rights of the those who do not have your privilege. Speak up, judge righteously, champion the poor and those in need.

WHAT DOES THE SKEPTICAL CHILD ASK? "How can I solve problems of such enormity?" Encourage this child by explaining that they need not solve the problems, they must only do what they are capable of doing. As we read in Pirke Avot, "It is not your responsibility to complete the work, but neither are you free to desist from it."

WHAT DOES THE INDIFFERENT CHILD SAY? "It's not my responsibility." Persuade this child that responsibility cannot be shirked. As Abraham Joshua Heschel writes, "The opposite of good is not evil, the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible."

AND THE UNINFORMED CHILD WHO DOES NOT KNOW HOW TO ASK... Prompt this child to see themselves as an inheritor of our people's legacy. As it says in Deuteronomy, "You must befriend the stranger, for you were strangers in the land of Egypt." At this season of liberation, join us in working for the liberation of all people. Let us respond to our children's questions with action and justice.

The Ballad of the Four Sons (*sung to the tune of Clementine*)

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzoh,
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!



Maggid

The Maggid is the actual telling of the story. So, to make sure we understand, there are many ways of telling the story. Tonight we will ask four questions, and hear four answers. We will talk about 4 different types of children and try to tell them the answers that they can understand. We will act out the 10 plagues and sing the song of Dayenu; it would have been enough. We will say blessings over the foods on our seder plate and, by tasting them, remember what we are supposed to remember...and feel. That will be our way to remember the story.

Seder of our Sages: Telling of the Story

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון, שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית.

Ma-aseh b'rabi Eli-ezer v'rabi Y'hoshua v'rabi Elazar ben azaryah v'rabi Akiva v'rabi Tarfon, she-hayu m'subin bivnei vrak, v'hayu m'sap'rim bitzi-at mitzrayim, kol oto halaylah, ad sheba-u talmideihem v'am'ru lahem: Raboteinu, higi-a z'man k'ri-at sh'ma, shel shacharit.

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

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

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

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

The Story

מתחלה עובדי עבודה זרה היו אבותינו. ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, פה אומר יי אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור. ויעבדו אלהים אחרים. ואקח את אביכם, את אברהם, מעבר הנהר, ואולף אותו בכל ארץ כנען. וארבה את זרעו, ואתן לו את יצחק. ואתן ליצחק את יעקב ואת עשו. ואתן לעשו את הר שער לרשת אתו. ויעקב ובניו ירדו מצרים.

Mit'chilah ov'dei avodah zarah hayu avoteinu. V'achshav keir'vanu hamakom la-avodato, shene-emar: Vayomer Y'hoshua el kol ha-am, koh amar Adonai Elohei yisra-eil: b'eiver hanahar yash'vu avoteichem mei-olam, terach avi avraham va-avi nachor. Vaya-avdu Elohim acheirim. Va-ekach et avichem, et avraham, mei-eiver ha-nahar, va-oleich oto b'chol eretz k'na-an. Va-arbeh et zaro, va-eten lo et Yitzchak. Va-etein l'yitzchak et Ya-akov v'et Eisav. Va-etein l'eisav et har sei-ir lareshet oto. V'ya-akov uva-nav yar'du mitzrayim.

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

ברוך שומר הבטחתו לישראל. ברוך הוא. שהקדוש ברוך הוא חשב את הקץ לעשות כמו שאמר לאברהם אבינו בכרית בין הבריתים, שנאמר: ויאמר לאברהם ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדים וענו אתם ארבע מאות שנה, וגם את הגוי אשר יעבדו דן אנכי, ואחרי כן יצאו ברך גדול.

Baruch shomeir havtachato l'yisra-eil. Baruch hu. Shehakadosh Baruch hu chishav et hakeitz, la-asot k'mah she-amar l'avraham avinu bivrit bein hab'tarim, shene-emar: vayomer l'avram yadoa teida ki geir yihyeh zaracha b'eretz lo lahem va-avadum v'inu otam arba meiot shanah, v'gam et hagoy asher ya-avodu dan anochi, v'acharei chein yeitz'u birchush gadol.

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

V'hee She-amdah

We lift up our cup wine and cover the matzah as we recite the following and recall God's promise to Abraham, emphasizing eternal, divine watchfulness.

והיא שעמדה לאבותינו ולנו, שלא אָחַד בלָבַד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלָא שְׁבָכַל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

V'hee she-am'dah la-avoteinu v'lanu, shelo echad bilvad amad aleinu l'chaloteinu. Ela sheb'chol dor vador om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them.

We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh.

צא ולמד: מה בקש לכן הארמי לעשות ליַעקב אבינו--שפרעה הרשע, לא גזר אלא על הזכרים; ולכן בקש לעקר את הכל, שַנְאָמֶר: אַרְמִי אֲבִי, וַיֵּרֶד מִצְרַיִם, וַיִּגְר שָׁם (דברים כו,ה). מלמד שלא ירד להשתקע אלא לגור שם, שַנְאָמֶר: וַיֵּאמְרוּ אֶל-פְּרֹעֶה, לְגֹר בְּאֶרֶץ פְּאֻנּוּ, כִּי-אֵין מְרֻעָה לְצֹאן אֲשֶׁר לְעַבְדֶיךָ, כִּי-כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן; וְעַתָּה יִשְׁבוּ-נָא עַבְדֶיךָ, בְּאֶרֶץ גֹּשֶׁן (בראשית מז,ד).

במתי מעט--כמו שַנְאָמֶר: בְּשָׁבָעִים נֶפֶשׁ, יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם; וְעַתָּה, שָׁמַד יְהוָה אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם, לָרֹב (דברים י,כב). וַיְהִי-שָׁם, לְגֹוִי--מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִין שָׁם. גְּדוּל וְעֲצוּם--כְּמוֹ שַנְאָמֶר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ--בְּמֵאֵד מֵאֵד; וַתִּמְלֵא הָאֶרֶץ, אֹתָם (שמות א,ז).

ורב--כמו שַנְאָמֶר: רַבְבָּה, כְּצִמַח הַשָּׂדֶה נִתְחַיֵּךְ, וַתְּרַבֵּי וַתִּגְדְּלֵי, וַתִּבְאֵי בְעַדֵי עַדְיִים: שְׂדֵים נָכְנוּ וּשְׁעָרָה צִמְחָה, וְאֵת עָרֹם וְעָרְיָה (יחזקאל טז,ז).

וירעו אתנו המצרים--כמו שַנְאָמֶר: הִבָּה נִתְחַכְמָה, לוֹ: פֶּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם-הוּא עַל-שְׁנֵאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאֶרֶץ (שמות א,י).

ויענינו--כמו שַנְאָמֶר: וַיִּשְׁמְעוּ עָלָיו שְׂרֵי מִסִּים, לְמַעַן עֲנֹתוּ בְּסִבְלָתָם; וַיִּבֶן עָרֵי מִסְכְּנוֹת, לְפְרֹעֶה--אֶת-פַּתָם, וְאֶת-רַעְמֶסֶס (שמות א,יא).

ויתנו עלינו, עבדה קשה--כמו שַנְאָמֶר: וַיַּעֲבְדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפֶרֶךְ (שמות א,יג).

Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father" [while this makes little sense in English, the free word order of Hebrew and ambiguity of the verb "oved" can be stretched somewhat to mean that an Aramean Lavan tried to cause the loss of Jacob] "and he went down into Egypt, and sojourned there" (Deuteronomy 26,5). This teaches that he did not descend to live there permanently, but rather temporarily, "And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen'" (Genesis 47,4).

Few in number--as it is written "Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude" (Deuteronomy 10,22).

And he became there a nation--this teaches that Israel were distinguishable from others there. Great, powerful--"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1,7).

And populous--as it is written "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare" (Ezekiel 16,7).

And the Egyptians dealt ill with us--as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1,10).

And afflicted us--as it is written "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1,11)

And laid upon us hard bondage--as it is written "And the Egyptians made the children of Israel to serve with rigour" (Exodus 1,13).

וּנְצַעַק אֵל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קִלְנוּ, וַיִּרְא אֶת עֲנִינֵנוּ וְאֶת עֲמָלְנוּ וְאֶת לַחֲצֵנוּ.

וּנְצַעַק אֵל יי אֱלֹהֵי אֲבוֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבוּדָה וַיִּזְעָקוּ, וַתַּעַל שׁוֹעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע יי אֶת קִלְנוּ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

וַיִּרְא אֶת עֲנִינֵנוּ - זֶה פְּרִישׁוֹת דְּרָךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

וְאֶת עֲמָלְנוּ - אֵלוּ הַבְּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל הַבֶּן הַיְלֹוד הַיֵּאֲרָה תִשְׁלִיכֵהוּ וְכָל הַבַּת תִּחְיוּן.

וְאֶת לַחֲצֵנוּ - זֶה הַדְּחַק, כְּמָה שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם

Vanitzak el Adonai elohei avoteinu, vayishma Adonai et koleinu, vayar et onyeinu v'et amaleinu v'et lachatzeinu.

Vanitzak el Adonai elohei avoteinu – k'mah shene'emar: yayihi vayamim harabim hahem vayamot melech mitzrayim, vayeian'chu vinei Yisrael min ha'avodah vayizaku, vata'al shavatam el haElohim min ha'avodah.

Vayishma Adonai et Koleinu – k'mah shene'emar: vayishma Elohim et na'akatam, vayizkor Elohim et brito et Avraham, et Yitchak v'et Ya'akov.

Vayar et an'yeinu – zo p'rishut derech eretz, k'mah shene'emar: vayar Elohim et binei Yisrael vayeida Elohim.

V'et amaleinu – eilu habanim. K'mah shene'emar: kol habein hayilod hay'orah tashlichuhu v'chol habit t'chayun.

V'et lachatzeinu – zeh had'chak, k'mah shene'emar: v'gam raiti et halachatz asher mitzrayim lochatzim otam.

“We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression.” (Dt. 26:6)

We cried to the Lord, the God of our fathers – as it is written: “It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God.”

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

And saw our affliction – that is, the conjugal separation of husband and wife, as it is written: “God saw the children of Israel and God knew.”

Our toil – refers to the drowning of the sons, as it is written: “Every son that is born you shall cast into the river, but you shall let every daughter live.”

Our oppression – means the pressure used upon them, as it is written: “I have also seen how the Egyptians are oppressing them.”

וַיִּזְעָקוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה וּבִזְרַע נְטוּיָה וּבִמְרָא גָדֹל וּבִאֲתוֹת וּבִמִּפְתִּים.

וַיִּזְעָקוּ יי מִמִּצְרַיִם - לֹא עַל יְדֵי מְלָאךְ וְלֹא עַל יְדֵי שָׂרָף וְלֹא עַל יְדֵי שְׁלִיט, אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא כְּבוֹדוֹ וּבְעֲצָמוֹ, שֶׁנֶּאֱמַר: וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאֲדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יי.

וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה. אֲנִי וְלֹא מַלְאָךְ. וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכֹל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ. אֲנִי יי. אֲנִי הוּא וְלֹא אַחֵר.

בְּיַד חֲזָקָה - זֶה הַדְּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד יי הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשׂוּדָה, בְּסוּסִים, בְּחִמְרִים, בְּגַמְלִים, בְּבָקָר וּבִצְאָן, דְּבָר כְּבֹד מְאֹד.

וּבְזֹרַע נְטוּיָה - זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וְחִרְבוּ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

וּבְמִרְא גְדֹל - זֶה גְלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הִנֵּסָה אֱלֹהִים לְבֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסַּת בְּאֵת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבְאֵתוֹת - זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת הָאֵתוֹת.

וּבְמִפְתִּים - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבְאֶרֶץ.

Vayotzi' einu Adonai mimitzrayim b'yad chazakah uvizro'a n'tuyah uv'mora gadol uv'otot uv'moftim.

Vayotzieinu Adonai mimitzrayim – lo al ydei malach v'lo al y'dei saraf v'lo al y'dei shaliach, ela hakadosh baruch hu bichvodo uv'atzmo, shene'emar: v'avarti v'erezt mitzrayim balaylah hazeh, v'hikeiti kol b'chor b'erezt mitzrayim meiadam v'ad b'heimah, uv'chol elohei mitzrayim e'eseh shifatim, ani Adonai.

V'avarti v'erezt mitzrayim balaylah hazeh. Ani v'lo malach

v'hikeiti cholb'chor b'erezt mitzrayim. Ani v'lo saraf

uv'chol elohei mitzrayim e'eseh sh'fatim. Ani v'lo hashaliach.

Ani Adonai. Ani hu v'lo acheir.

B'yad chazakah – zo hadever; k'mah shene'emar: hiney yad Adonai hoyah b'mikn'cha asher basadeh, basusim, bachamorim, bag'malim, babakar uvatzon, dever kaveid m'od.

Uvizroa n'tuyah – zo hacherev, k'mah shene'emar: v'charbo sh'lufah b'yado, n'tuyah al Yerushalayim.

Uv'mora gadol – Zeh giluy sh'chinah, k'mah shene'emar: oh hanisah Elohim lavo lakachat lo goy mikerev goy, b'masot b'otot uv'moftim uv'milchamah, uv'yad chazakah uvizroa n'tuyah uv'moraim g'dolim, k'chol asher asah lachem Adonai Eloheichem b'mitzrayim l'einecha.

Uv'otot – zeh hamateh, k'mo shene'emar: v'et hamateh hazeh tikach b'yadecha asher ta'aseh bo et ha'otot.

U'vimoftim – zeh hadam, k'mo shene'emar: v'natati moftim bashamayim u'va'arezt.

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

The Lord brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord.”

“I will pass through the land of Egypt on that night” – myself and not an angel; “I will smite all the firstborn in the land of Egypt” – myself and not a seraph; “on all the gods of Egypt I will execute judgments” – myself and not a messenger; “I am the Lord” – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written: “Behold the hand of the Lord strikes

your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence.”

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

Great awe – alludes to the divine revelation, as it is written: “Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the Lord your God do for you in Egypt, before your eyes?”

Miraculous signs – refers to the miracles performed with the staff of Moses, as it is written: “Take this staff in your hand, that you may perform the miraculous signs with it.”

Ten Plagues



PLAGUES OF EGYPT

אלו עֲשׂוֹר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Blood | *Dam* | דָּם

Frogs | *Tzfardeyah* | צְפַרְדֵּי

Lice | *Kinim* | כְּנִים

Beasts | *Arov* | עֲרוֹב

Cattle Plague | *Dever* | דֶּבֶר

Boils | *Sh'chin* | שִׁחִין

Hail | *Barad* | בָּרָד

Locusts | *Arbeh* | אֲרֵבָה

Darkness | *Choshech* | חֹשֶׁךְ

Slaying of First Born | *Makat Bechorot* | מַכַּת בְּכוֹרוֹת

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

רַבִּי יְהוּדָה הֵיךְ נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim:

Rabbi Yehuda would assign the plagues three mnemonic signs:

דְּצ"ף ער"ש באח"ב

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן אֵתָּה אוֹמֵר שֶׁלְקוֹ הַמִּצְרִים בְּמִצְרַיִם עֲשׂוֹר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטְמִים אֵל פְּרָעָה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוּלָּה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיִּירָאוּ הָעַם אֶת יְיָ, וַיֹּאמְרוּ בְּיַד וּבְמִשָּׁה עֲבָדוֹ. כִּמָּה לְקוֹ בְּאֲצַבֵּעַ? עֲשׂוֹר מִכּוֹת. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ עֲשׂוֹר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנַּיִן שֶׁכָּל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל אַרְבַּע מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי רָעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתַּיִם, וְצָרָה - שְׁלֹשׁ, מִשְׁלַחַת מְלֹאכֵי רָעִים - אַרְבַּע. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ אַרְבַּעִים מִכּוֹת וְעַל הַיָּם לְקוֹ מֵאָתַיִם מִכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנַּיִן שֶׁכָּל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל חֲמֵשׁ מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי רָעִים. חֲרוֹן אַפּוֹ - אַחַת, עֲבָרָה - שְׁתַּיִם, וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת מְלֹאכֵי רָעִים - חֲמֵשׁ. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים וּמֵאָתַיִם מִכּוֹת.

Rabi Yosei hagalili omer: minayin atah omer shelaku hamitzrim bimitzrayim eser makot v'al hayam laku chamishim makot? Bamitzrayim ma hu omer? Vayomru hachartumim el parah: etzba Elohim he, v'al hayam ma hu omer? Vayar Yisrael et hayad hagdolah asher asa Adonai bimitzrayim, vayiyru ha'am et Adonai, v'ayaminu b'Adonai uvMoshe avdo. Kamah laku b'etzba? Eser makot. Emor ma'atah: b'mitzrayim laku eser makot v'al

hayam laku chamishim makot.

Rabi Eliezer omar: minayin shekol makah u'makah shehaivi hakadosh baruch hu al hamitzrim b'mitzrayim hayta shel arba'a makot? Shene'emar: yishlach bom charon apo, evrah vaza'am v'tzarah, mishlachat malachei ra'im. Evrah – echat, vaza'am – shtayim, v'tzarah – shalosh, mishlachat malachei ra'im – arba'a. Emor ma'atah: b'mitzrayim laku arba'im makot v'al hayam laku matayim makot.

Rabi akivah omer: minayin shekol makah u'makah shehaivi hakadosh baruch hu al hamitzrim b'mitzrayim hayta shel chamesh makot? Shene'emar: yishlach bom charon apo, evrah vaza'am v'tzarah, mishlachat malachei ra'im. Charon apo – echat, evrah – shtayim, vaza'am – shalosh, v'tzarah – arba'a, mishlachat malachei ra'im – chamesh. Emor ma'atah: b'mitzrayim laku chamishim makot v'al hayam laku chamishim u'matayim makot

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that “the magicians said to Pharaoh, it is the finger of God.” However, at the Sea, the Torah relates that “Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in His servant Moses.” It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: “He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: “He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

The 10 Plagues

- 1) **Dam: Blood** – tap 2 fingers on your opposite arm, where you would give blood
- 2) **Ts'fardei'a: Frogs** – bounce one hand's fingernails into your other hand
- 3) **Kinim: Lice** – scratch your head with both hands
- 4) **Arov: Wild Beasts:** – Raise up both hands making claws
- 5) **Dever: Disease** – put the back of your hand up to your forehead
- 6) **Sh'chin: Boils** – cup one hand on the uppermost part of the opposite arm and bounce it
- 7) **Barad: Hail** – grab something from the sky, and bring it down diagonally into the palm of

your other hand

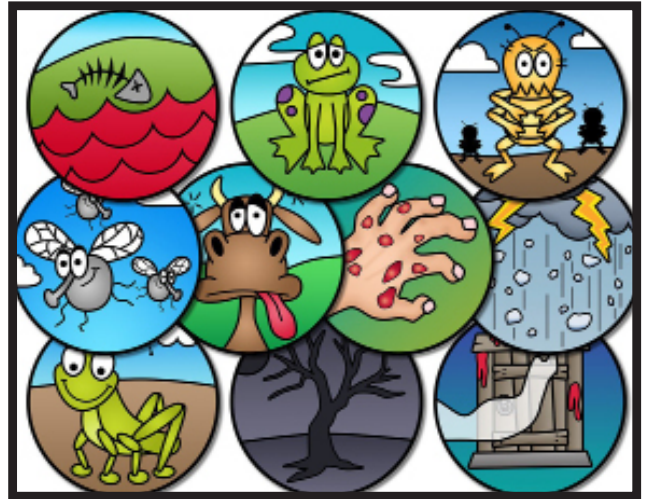
8) **Arbeh: Locusts** – take the second and third fingers of each hand and bounce them on your thumbs

9) **Choshech: Darkness** – cover your eyes with both hands

10) **Makat B'chorot: Death of the first born** – make the universal sign for choking

Frog Song

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





כמה מעלות טובות למקום עלינו!
אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דיינו
אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו
אלו עשה באלהיהם, ולא הרג את בכוריהם, דיינו
אלו הרג את בכוריהם, ולא נתן לנו את ממונם, דיינו
אלו נתן לנו את ממונם, ולא קרע לנו את הידים, דיינו
אלו קרע לנו את הידים, ולא העבירנו בתוכו בחרבה, דיינו
אלו העבירנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דיינו
אלו שקע צרנו בתוכו, ולא ספק צרפנו במדבר ארבעים שנה, דיינו
אלו ספק צרפנו במדבר ארבעים שנה, ולא האכילנו את המן, דיינו
אלו האכילנו את המן, ולא נתן לנו את השבת, דיינו
אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דיינו
אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דיינו
אלו נתן לנו את התורה, ולא הכניסנו לארץ ישראל, דיינו
אלו הכניסנו לארץ ישראל, ולא בנה לנו את הבחירה, דיינו!

Kama ma'a lot tovot lamakom aleinu.

Ilu hotzi'anu mimitzrayim, v'lo asah bahem shfatim, dayenu.

Ilu asah bahem shfatim, v'lo asah vailoheihem, dayenu.

Ilu asah vailoheihem, v'lo harag et bichoraihem, dayenu.

Ilu harag et bichoraihem, v'lo natan lanu mamonom, dayenu.

Ilu natan lanu mamonom, v'lo karah lanu et hayam, dayenu.

Ilu karah lanu et hayam, v'lo he'evairanu bitocho becheravah, dayenu.

Ilu he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, dayenu.

Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana, dayenu.

Ilu sifek tzarchainu bamidbar arba'im shana, v'lo he'echilanu et haman, dayenu.

Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayenu.

Ilu natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayenu.

Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.

Ilu natan lanu et hatorah, v'lo hichnisanu l'erezt Yisrael, dayenu.

Ilu hichnisanu l'erezt Yisrael, v'lo vana lanu et bait habchirah, dayenu.

God has bestowed many favors upon us.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Miriam's Song - Music and Lyrics by Deborah Lynn Friedman (Z"L)

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole night long.
And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every thread and every strand she crafted her delight.
A woman touched with spirit, she dances toward the light.
And the women . . .
As Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom, and march to the promised land.
And the women . . .
And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had planned.
And Miriam raised her voice with song.
She sang with praise and might,
We've just lived through a miracle, we're going to dance tonight.
And the women...



Miriam Hanevi'ah

Miriam the prophet, strength and song in her hand
Miriam dance with us in order to increase the song
of the world.

Miriam dance with us in order to repair the world.
Soon she will bring us to the waters of redemption.

*Miriam ha-n'vi'ah oz v'zimrah b'yadah.
Miriam tirkod itanu l'hagdil zimrat olam.
Miriam tirkod itanu l'taken et ha-olam.
Bimheyrah v'yameynu hi t'vi'einu el mey ha-y'shuah.*

Mayim Mayim

Ushavtem mayim b'sason
mimainei hayeshua.
Ushavtem mayim b'sason
mimainei hayeshua.

Chorus:

Mayim - Mayim - Mayim - Mayim
Hey, mayim b'sason
Mayim - Mayim - Mayim - Mayim
Hey, mayim b'sason

Hey, hey, hey, hey
Mayim - Mayim
Mayim - Mayim
Mayim - Mayim - b'sason

Mayim - Mayim
Mayim - Mayim
Mayim - Mayim - b'sason

Joyfully shall you draw water
From the fountains of triumph
Joyfully shall you draw water
From the fountains of triumph

Chorus:

Water - water - water - water
Hey, water in joy
Water - water - water - water
Hey, water in joy

Hey, hey, hey, hey
Water - water
Water - water
Water - water - in joy

Water - water
Water - water
Water - water - in joy

What is a Miriam's Cup?

A Miriam's Cup is a new ritual object that is placed on the seder table beside the Cup of Elijah. Miriam's Cup is filled with water. It serves as a symbol of Miriam's Well, which was the source of water for the Israelites in the desert. Putting a Miriam's Cup on your table is a way of making your seder more inclusive.

It is also a way of drawing attention to the importance of Miriam and the other women of the Exodus story, women who have sometimes been overlooked but about whom our tradition says, "If it wasn't for the righteousness of women of that generation we would not have been redeemed from Egypt" (Babylonian Talmud, Sotah 9b).

There are many legends about Miriam's well. It is said to have been a magical source of water that followed the Israelites for 40 years because of the merit of Miriam. The waters of this well were said to be healing and sustaining. Thus, Miriam's Cup is a symbol of all that sustains us through our own journeys, while Elijah's Cup is a symbol of a future Messianic time.

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Egypt. These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You God, who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach a new place.

Pesach, Matzah, Maror...

In every generation...

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

Rabban Gamliel hayah omeir: kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein: Pesach, Matzah, Umaror.

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are: Pesach, Matzah, and Maror.

Point to the shank bone.

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמרתם זבח פסח הוא לי, אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים, ואת בתינו הציל.

Pesach shehayu avoteinu och'lim, bizman shebeit hamikdash hayah kayam, al shum mah? Al shum shepasach hakadosh baruch hu al batei avoteinu b'mitzrayim, shene'emar: va'amartem zevach pesach hu l'Adonai, asher pasach al batei v'nei Yisrael b'mitzrayim b'nagpo et mitzrayim v'et bateinu hitzil.

The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.

Point to the matza.

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 תמיץ כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

Matzah zeh sheanu och'lim, al shum mah? Al shum shelo hispik b'tzeikam shel avoteinu l'hachamitz, ad sheniglah aleihem melech malchei ham'lachim hakadosh baruch hu, ug'alam, shene'emar: vayofu et habatzek asher hotziu mimitzrayim ugot matzot, ki lo chameitz. Ki gor'shu mimitzrayim v'lo yachlu l'hitmahmeiha, v'gam tzeidah lo asu lahem.

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”

Point to the maror.

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

Maror zeh sheanu och'lim, al shum mah? Al shum shemeir'ru hamitzrim et chaye avoteinu b'mitzrayim, shene'emar: vayamararu et chayeihem baavodah kashah, b'chomer uvilveinim uv'chol avodah basadeh, et kol avodatam asher avdu vahem b'farech.

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every

form of slavery in the field and with great torment.”

בְּכֹל דּוֹר וָדוֹר חִיב אָדָם לְרְאוֹת אֶת עֲצָמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנַאֲמַר: וְהִגַּדְתָּ לְבְנֶיךָ בַיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי לי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבְדָּה גָּאֵל הִקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִךְ אוֹתָנוּ גָּאֵל עֲמָהֶם, שְׁנַאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

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

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, from a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

Cover the matza and raise the cup of wine until it is drunk at the end of Maggid.

לְפִיכֶן אֲנַחְנוּ חִיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדַּר, לְכַרֵּךְ, לְעַלֵּה וּלְקַלֵּם לְמִי שֶׁעָשָׂה לְאַבְרָהָם וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיַּגוֹן לְשִׂמְחָה וּמֵאֲפֵלָה לְיוֹם טוֹב וּמֵאֲפֵלָה לְאוֹר גְּדוֹל וּמִשְׁעָבוֹד לְגָאֵלָה וְנֹאמַר לְפָנֶיךָ שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ.

L'fichach anachnu chayavim l'hodot, l'hallel, l'shabeiach, l'faeir, l'romeim, l'hadeir, l'vareich, l'aleih ul'kaleis l'mi she'asah a'avoteinu v'lanu et kol hanisim haeilu. Hotzianu meiavdut l'cheirut miyagon l'simchah umei'eivel l'yom tov umei'afeilah l'or gadol umishibud ligulah v'nomar l'fanav shirah chadashah. Halleluyah.

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

הַלְלוּיָהּ, הַלְלוּ עַבְדֵי יי הַלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזַרְחַ שְׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם יי. רַם עַל כָּל גּוֹיִם יי עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֵלֵהֵינוּ הַמְגֻבְיָהּ לְשַׁבַּח. הַמְשִׁפִּילִי לְרְאוֹת בְּשָׁמַיִם וּבְאָרֶץ. מְקִימִי מֵעַפָּר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן לְהוֹשִׁיבִי עִם נְדִיבִים עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֲקָרָת הַבַּיִת אִם הַבָּנִים שִׂמְחָה. הַלְלוּיָהּ.

Halleluyah, hal'lu avdei Adonai hal'lu et sheim Adonai. Y'hi sheim Adonai m'vorach mei'atah v'ad olam. Mimizrach shemesh ad m'vo'o m'hulal sheim Adonai. Ram al kol goyim Adonai al hashamayim k'vodo. Mi k'Adonai Eloheinu hamagbihi lashavet, hamashpili lirot bashamayim uva'aretz. M'kimi mei'afar dal mei'ashpot yarim evyon l'hoshivi im nidivim im nidivei amo. Moshivi akeret habayit eim habanim s'meichah. Halleluyah.

Praise the Lord! Praise you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

בְּצֵאתִי יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לִעֲזוֹ. הִיָּתָה יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו. הֵיָם רָאָה וַיִּנְס, הִיָּרְדֵן יֹסֵב לְאַחֹר. הִהָרִים רָקְדוּ כְּאֵלִים, גְּבָעוֹת - כְּבָנֵי הַהָרִים רָקְדוּ כְּאֵלִים, גְּבָעוֹת - כְּבָנֵי צֹאן. מִה לָּךְ הֵיָם כִּי תִנוּס, הִיָּרְדֵן - תֹּסֵב לְאַחֹר. הִהָרִים - תִּרְקְדוּ כְּאֵלִים, גְּבָעוֹת - כְּבָנֵי

צאן. מלפני אדון חולי ארץ, מלפני אלוהי יעקב. ההפכי הצור אגם מים, חלמיש - למעינו מים.

B'tzeit Yisrael mimitzrayim, beit Ya'akov mei'am lo'eiz. Haytah yihudah likodsho, Yisrael mamshilotav. Hayam ra'ah vayanos, hayardein yisov l'achor. Heharim rakedu che'eilim, giva'ot – kivnei tzon. Mah l'cha hayam ki tanus, hayardein – tisov l'achor. Heharim tirkedu che'eilim, givaot – kivnei tzon. Milifnei adon chuli aretz, milifnei eloha Ya'akov. Hahofchi hatzur agam mayim, chalamish – lemayno mayim.

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

The Second Cup of Wine

ברוך אתה יי אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה לאכל בו מצה ומרור. כן יי אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך, וששים בעבודתך. ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה יי גאל ישראל
ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן

Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu v'Eilohei avoteinu, yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha, v'sasim ba'avodatecha. V'noded l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

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



Rachtzah רחצה



Wash hands while reciting the traditional blessing for washing the hands:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Motzi-Matzah מצה מוציא



Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ.

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

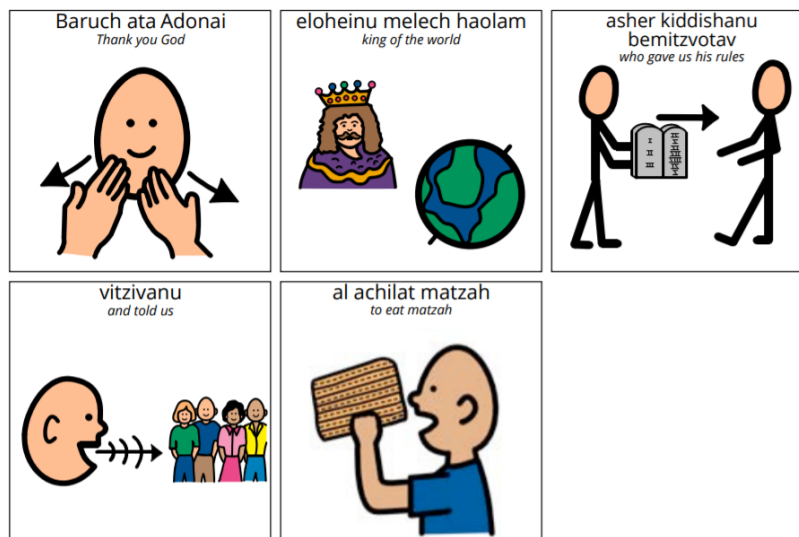
Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

ברוך אתה יי 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.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.



Maror מרור



Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

ברוך אתה יי 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.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.



Korech כורֶחַ



זכר למקדש כהלל. כן עשה הלל בזמן שבית המקדש היה קיים. היה כורֶחַ מצה ומרור ואוכל בַּיַחַד, לקיים מה שִׁנְאָמַר: על מצות ומרורים יאכלהו.

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

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

Shulchan Orech שלחן עירך



Shulchan Orech

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.



Tzafun תצפון



After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Barech בָּרַךְ



Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

שיר המעלות:

בשוב יהוה את־שיבת ציון היינו כחֲלָמִים. אִזּוּ יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אִזּוּ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הַיִּינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׂבִיתֵנוּ כְּאֶפְיָקִים בְּנִגְבַּ. הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּף יִלֵּךְ וּבָכָה, נִשְׂא מִשֶּׁךְ הַזֶּרַע, בֹּא יבֹּא בְרִנָּה, נִשְׂא אֶלְמִתִּיו.

תְּהִלַּת יְיָ יְדַבֵּר פִּי, וַיְבָרֵךְ כָּל בְּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וַאֲנַחְנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ. הוֹדוּ לֵי כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ. מִי יִמְלֵל גְּבוּרוֹת יְיָ יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzoru. Ha-loch yei-lech u-va-cho, no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Va-anachnu n'varech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Leader:

רבותי נברך

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יהי שם יי מברך מעתה ועד עולם.

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יהי שם יי מברך מעתה ועד עולם. ברשות מרגן ורבנן ורבותי נברך (אלהינו) שאכלנו משלו.

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanana v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

All together:

ברוך הוא וברוך שמו.

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

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

Baruch atah Adonai Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim. Hu noten lechem l'chol basar ki l'olam chasdo. Uv-tuvo hagadol tamid lo chasar lanu v'al yechar lanu mazon

l'olam va'ed, ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

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

Nodeh l'cha Adonai Eloheinu al shehinchalta laavoteinu eretz chemdah tovuh ur'chavah, v'al shehotzeitanu, Adonai Eloheinu mei-eretz mitzrayim, ufditanu mibeit avadim, v'al b'rit'cha shechatamta bivsareinu, v'al Torat'cha shelimadtanu, v'al chukecha shehodatanu, v'al chayim chein vacheshed shechonantanu, v'al achilat mazon shaatah zan um'farneis otanu tamid, b'chol yom uv'chol eit uv'chol sha'ah.

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

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

רחם יי אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו, רענו זוגנו, פרנסנו וכלכלנו והרויחנו, והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידי המלאכה הפתוחה הגדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach. Yitbarach shimcha b'fi kol chai tamid l'olam va'ed, kakatuv: v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai, al ha-aretz v'al hamazon.

Racheim Adonai Eloheinu al Yisrael amecha, v'al Y'rushalayim irecha, v'al Tzion mishkan k'vodecha, v'al malchut beit David m'shichecha, v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu, r'einu zuneinu, parn'seinu v'chalk'lenu v'harvicheinu, v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu. V'na al tatz'richeinu Adonai Eloheinu lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hag'doosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

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

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

(On Shabbat):

אַלְהֵינוּ וְהַחַיִּים יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ, וּבְמִצְוֹת יוֹם הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה, כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ,
לְשַׁבֵּת בּוֹ וּלְנוֹחַת בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ. בְּרִצְוֹנְךָ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ יְיָ
אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירֶךָ, וּבְכִבְדֶּנּוּ יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ, כִּי אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנְּחָמוֹת.)

(R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha, uv'mitvat yom hash'vi'i haShabbat hagadol v'hakadosh hazeh, ki yom zeh gadol v'kadosh hu l'fanecha, lishbot bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. Birtzoncha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'y'shuot u'va'al hanechamot.)

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיִגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן מְשִׁיחַ
בֶּן דָּוִד עַבְדְּךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ, וְזָכוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים
וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְכִבְרַת יְשׁוּעָה וְרַחֲמִים חוּס
וְחַנּוּן, וְרַחֲמֵינוּ, וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵינוּ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה

Eloheinu v'Eilohei avoteinu, yaleh v'yavo, v'yagiah v'yeira'eh, v'yeiratzeh v'yishma, v'yipakeid v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova, l'chein ul'chesed ul'rachamim, ul'chayim ul'shalom b'yom chag hamatzot hazeh. Zochreinu Adonai Eloheinu bo l'tova, ufokdeinu vo livracha, v'hoshieinu vo l'chayim. Uv'dvar y'shuah v'rachamim chus v'chaneinu, v'racheim aleinu, v'hoshieinu ki eilecha eineinu, ki eil melech chanun vrachum ata.

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness, and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

וּבְכִנּוּי יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרִחְמֵיךָ יְרוּשָׁלַיִם. אָמֵן.

Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amen.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ מִלְּפָנֵינוּ אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלָנוּ יוֹצֵרָנוּ קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,
הַמְּלִיךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁשָּׂכַח יוֹם יוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יִטִּיב לָנוּ. הוּא גֹמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד,
לְחַן לְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ, הַצֵּלָה וְהַצְּלָחָה, בְּרִכָּה וְיְשׁוּעָה, נְחֻמָּה פְּרִיטָה וְכִלְכִּלָּה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב
לְעוֹלָם אֵל יַחֲסֵרָנוּ.

Baruch atah Adonai Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu adireinu bor'einu go'aleinu yotz'reinu k'dosheinu k'dosh ya'akov, ro'einu ro'ei Yisrael, Hamelech hatov v'hameitiv lakol, sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'm'leinu la'ad, l'chein l'chesed ul'rachamim ul'revach, hatzala v'hatzlacha, b'racha vi'shua, nechama parnasa v'chalkala, v'rachamim v'chayim v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הַרְחֵם הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵם הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחֵם הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעֵד וּלְנִצְחַת נִצְחִים, וַיִּתְהַדָּר בְּנוֹ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵם הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד. הַרְחֵם הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחֵם הוּא יִשְׁלַח בְּרַכָּה מְרַבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן זֶה שֶׁאֲכַלְנוּ עָלָיו. הַרְחֵם הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא, זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת.

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'zachim, v'yit'hadar banu la'ad ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach b'racha m'ruba babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi, zachur latov, vivaser lanu b'sorot tovot, y'shu'ot v'nechamot.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory, who will bring us good tidings of consolation and comfort.

הַרְחֵם הוּא יְבָרֵךְ אֶת

Harachaman hu y'vareich et

May the Merciful One bless

For one's parents:

אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה), וְאֵת אִמִּי מוֹרְתִי (בְּעַלֹּת הַבַּיִת הַזֶּה), אוֹתָם וְאֵת בֵּיתָם וְאֵת זְרָעָם, וְאֵת כָּל אֲשֶׁר לָהֶם,
avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem,

(my revered father) the master of this house and (my revered mother) the mistress of this house, them, and their household, and their children, and everything that is theirs,

For one's family:

אוֹתִי (וְאֶת אִשְׁתִּי/בְּעָלִי/וְרָעִי) וְאֶת כָּל אֲשֶׁר לִי,

oti (v'et ishti / ba'ali / zar-i) v'et kol asher li,

me (and my wife/husband/children) and all that is mine

For one's hosts:

בְּעַל הַבַּיִת הַזֶּה, וְאֶת בְּעַלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם, וְאֶת וְרָעָם, וְאֶת כָּל אֲשֶׁר לָהֶם,

ba'al ha-bayit ha-zeh, v'et ba-alat ha-bayit ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem,

our host and our hostess, them, and their household, and their children, and everything that is theirs,

For all others:

וְאֶת כָּל הַמְּסֻבִּין פֶּאֶן,

v'et kol ham'subim kan,

and all who are seated here,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מַפְלָל. כֵּן יִבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלָמָה, וְנֹאמֵר אָמֵן.

otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzhak v'Ya'akov bakol mikol kol. Kein y'vareich otanu kulanu yachad bivracha sh'leima, v'nomar Amein.

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת יְיָ וְצַדִּיקָה מֵאֵלֵהי יִשְׁעָנוּ, וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha mei'eit Adonai utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei Elohim v'adam.

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

(On Shabbat:)

(הַרְחֵמֵן הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.)

(Harachaman hu yanchileinu yom shekulo Shabbat u'minucha l'chayei ha'olamim.)

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

Optional blessings:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוֹ טוֹב.
הַרְחֵמֵן הוּא יְבָרֵךְ אֶת חַיְלֵי צְבָא הַגְּנָה לְיִשְׂרָאֵל, וַיִּגַן עֲלֵיהֶם.
הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מְדִנַת הַזֹּאת, וְאֶת חַיְלֵיהָ, וַיִּגַן עֲלֵיהֶם.
הַרְחֵמֵן הוּא יִשְׁפֹּן שְׁלוֹם בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמָעֵאל.
הַרְחֵמֵן הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵי הָעוֹלָם הַבָּא.

Harachaman hu yanchileinu yom shekulo tov.

Harachaman hu y'variech et chayalei Tz'va Hagana l'Yisrael, v'yagein aleihem.

Harachaman hu y'variech et m'dinat hazot, v'et chayaleiha, v'yagein aleihem.

Harachaman hu yashkiy shalom Bayn binei Ya'akov u'vnei Yishma'ayl.

Harachaman hu y'zakeinu limot Hamashiach, ul'chayei ha'olam haba.

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

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

May the Merciful One bless this country, and its soldiers, and watch over them.

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

מַגְדוֹל יְשׁוּעוֹת מִלְּפִי וְעֵשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יִרְאוּ אֶת יְיָ קְדוֹשׁ, כִּי אֵין מַחְסוֹר לְיִרְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.
פּוֹתַח אֶת יָדָהּ וּמַשְׁבִּיעַ לְכָל חַי רַצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינֵינוּ, וְהִיָּה יְיָ מְבַטְחֵנוּ. נַעַר הִיִּיתִי גַם זְקֵנִיתִי וְלֹא רָאִיתִי צָדִיק נִעְזָב וְזֶרְעוֹ מְבַקֵּשׁ לָחֶם. יְיָ עֲזֵר לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.

Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru Amein.

Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov, ki l'olam chasdo. Potei'ach et yadecha u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, v'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti v'lo ra'iti tzadik ne'ezav v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

God is our tower of salvation, showing kindness to his anointed, to David and his descendants forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the Lord, you, his holy ones, for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

The Third Cup of Wine

The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

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

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

“Hallelujah” by: Leonard Cohen

I've heard there was a secret chord
That David played,
and it pleased the Lord
But you don't really care for music, do you?
It goes like this
The fourth, the fifth
The minor fall, the major lift
The baffled king composing Hallelujah
Hallelujah, Hallelujah
Hallelujah, Hallelujah

I did my best, it wasn't much
I couldn't feel, so I tried to touch
I've told the truth,
I didn't come to fool you
And even though it all went wrong
I'll stand before the Lord of Song
With nothing on my tongue but
Hallelujah
Hallelujah, Hallelujah
Hallelujah, Hallelujah

Adir Hu

*Adir hu, adir hu
Yivneh beyto b'karov
Bimheyrah, bimheyrah, b'yameynu b'karov
Eyl b'ney, Eyl b'ney, b'ney beytkah b'karov*
He is mighty. He is mighty.
May He rebuild His temple soon!
Speedily, speedily, in our days, soon!
God, build! God, build! Rebuild Your temple soon!

אָדיר הוא, אָדיר הוא

יִבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Bakhur hu, gadul hu, dagul hu
Yivneh beyto b'karov
Bimheyrah, bimheyrah, b'yameynu b'karov
Eyl b'ney, Eyl b'ney, b'ney beytkah b'karov*
He is select. He is great. He is lofty.
May He rebuild His temple soon!
Speedily, speedily, in our days, soon!
God, build! God, build! Rebuild Your temple soon!

בַּחּוֹר הוא, גָּדוֹל הוא, דָּגוּל הוא

יִבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Hadur hu, vatic hu, zakai hu
Yivneh beyto b'karov
Bimheyrah, bimheyrah, b'yameynu b'karov
Eyl b'ney, Eyl b'ney, b'ney beytkah b'karov*
He is glorius. He is just. He is blameless.
May He rebuild His temple soon!
Speedily, speedily, in our days, soon!
God, build! God, build! Rebuild Your temple soon!

הַדוּר הוא, וְתִיק הוא, זַכַּאי הוא

יִבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

אָחד מי יודע? אָחד אָני יודע. אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שְׁנַיִם מי יודע? שְׁנַיִם אָני יודע. שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שְׁלוֹשָׁה מי יודע? שְׁלוֹשָׁה אָני יודע: שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 אַרְבַּע מי יודע? אַרְבַּע אָני יודע: אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 חֲמִשָּׁה מי יודע? חֲמִשָּׁה אָני יודע: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שֵׁשָׁה מי יודע? שֵׁשָׁה אָני יודע: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שְׁבַע מי יודע? שְׁבַע אָני יודע: שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שְׁמוֹנָה מי יודע? שְׁמוֹנָה אָני יודע: שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 תְּשַׁע מי יודע? תְּשַׁע אָני יודע: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 עֶשְׂרֵה מי יודע? עֶשְׂרֵה אָני יודע: עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 אֶחָד עֶשְׂרֵה מי יודע? אֶחָד עֶשְׂרֵה אָני יודע: אֶחָד עֶשְׂרֵה כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שְׁנַיִם עֶשְׂרֵה מי יודע? שְׁנַיִם עֶשְׂרֵה אָני יודע: שְׁנַיִם עֶשְׂרֵה כּוֹכְבֵיא, אֶחָד עֶשְׂרֵה דְבָרִיא, עֶשְׂרֵה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.
 שְׁלוֹשָׁה עֶשְׂרֵה מי יודע? שְׁלוֹשָׁה עֶשְׂרֵה אָני יודע: שְׁלוֹשָׁה עֶשְׂרֵה כּוֹכְבֵיא, אֶחָד עֶשְׂרֵה דְבָרִיא, עֶשְׂרֵה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמְהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרְץ.

Echad mi yodea? Echad ani yodea. Echad Eloheinu, Eloheinu, Eloheinu, Eloheinu, Shebashamayim uva'aretz.

Shnayim mi yodea? Shnayim ani yodea. Shnei luchot habrit...

Shlosha mi yodea? Shlosha ani yodea. Shlosha avot...

Arbah mi yodea? Arbah ani yodea. Arbah imahot...

Chamisha mi yodea? Chamisha ani yodea. Chamisha chumshei Torah...

Shisha mi yodea? Shisha ani yodea. Shisha sidrei mishnah...

Shivah mi yodea? Shivah ani yodea. Shivah y'mei shabta...

Shmonah mi yodea? Shmonah ani yodea. Shmonah y'mei milah...

Tishah mi yodea? Tishah ani yodea. Tishah yarchoi leidah...

Asarah mi yodea? Asarah ani yodea. Asarah dibrayah...

Achad asar mi yodea? Achad asar ani yodea. Achad asar kochvayah...

Shneim asar mi yodea? Shneim asar ani yodea. Shneim asar shivtayah...

Shlosah asar mi yodea? Shloshah asar ani yodea. Shlosah asar midayah...

Who Knows One?

Who knows one? I know one! One is Hashem, one is Hashem, one is Hashem in the Heaven and the Earth.

Who knows two? I know two! Two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows three? I know three! Three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows four? I know four! Four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows five? I know five! Five are the books of the *clap* Torah, Four are the mothers, and three are the fathers and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows six? I know six! Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows seven? I know seven! Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows eight? I know eight! Eight are the days til the Brit Milah Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows nine? I know nine! Nine are the months til the baby's born, Eight are the days til the Brit Milah, Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows ten? I know ten! Ten are the Ten Commandments, Nine are the months til the baby's born, Eight are the days til the Brit Milah, Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream, Ten are the Ten Commandments, Nine are the months til the baby's born, Eight are the days til the Brit Milah, Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows twelve? I know twelve! Twelve are the tribes of Israel, Eleven are the stars in Joseph's dream, Ten are the Ten Commandments, Nine are the months til the baby's born, Eight are the days til the Brit Milah, Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Who knows thirteen? I know thirteen! Thirteen are the attributes of G-d, Twelve are the tribes of Israel, Eleven are the stars in Joseph's dream, Ten are the Ten Commandments, Nine are the months til the baby's born, Eight are the days til the Brit Milah, Seven are the days of the week *clap, clap*, Six are the books of the *clap* Mishnah, and five are the books of the *clap* Torah, and four are the mothers, and three are the fathers, and two are the tablets that Moses brought, and one is Hashem in the Heaven and the Earth.

Chad Gadya

Chad gadya. Chad gadya.

That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a cat and ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a dog and bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a stick and beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the fire and burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the water and quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the ox and drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the butcher and slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the Angel of Death and killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the Holy One, Blessed be He and slew the the Angel of Death, that killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing “Eliyahu Ha-Navi” and then the door is closed.

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David



שָׁפֵךְ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֲכַל אֶת יַעֲקֹב וְאֶת נְוֵהוּ הַשְּׂמוּ. שָׁפֵךְ עַל־יָהֵם זַעֲמָךְ וְחֲרוֹן אַפֶּךָ יִשִּׁיגֵם. תִּרְדֹּף בָּאֶף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם.”

Shfoch chamatcha el hagoyim asher lo y'da'ucha v'al mamlachot asher b'shimcha lo kara'u. Ki achal et Ya'akov v'et naveihu heishamu. Shfoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmey Adonai.

“Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home.” (Ps. 79:6,7) “Pour out your wrath on them; may your blazing anger overtake them.” (Ps. 69.25) “Pursue them in wrath and destroy them from under the heavens of the Lord!” (Lam. 3:66)

Hallel הלל



לא לָנוּ, יי, לא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל חֲסִדְךָ עַל אֲמִתְךָ . לָמָּה יֹאמְרוּ הַגּוֹיִם, אִי־הָאֱלֹהִים .
וְאֵלֵהֵינוּ בַּשָּׁמַיִם , כֹּל אֲשֶׁר חָפֵץ עָשָׂה . עֲצַבֵי־הֵם כָּסֶף וְזָהָב מַעֲשֵׂה יָדַי אָדָם . פֶּה לָהֶם וְלֹא יִדְבְּרוּ ,
עֵינַיִם לָהֶם וְלֹא יֵרְאוּ . אָזְנַיִם לָהֶם וְלֹא יִשְׁמְעוּ ,

אֶף לָהֶם וְלֹא יִרְיֹחוּ . יְדֵיהֶם וְלֹא יִמְשֹׁחוּ , רַגְלֵיהֶם וְלֹא יִהְלְכוּ , לֹא יִהְיוּ בְּגִרוֹנָם . כְּמוֹהֶם יִהְיוּ
עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם .

יִשְׂרָאֵל בְּטַח בִּי, עֲזָרְךָ וּמִגְנָתְךָ הִוא . בֵּית אֶהְרֹן בְּטָחוּ בִּי, עֲזָרְךָ וּמִגְנָתְךָ הִוא . יִרְאֵי יי בְּטָחוּ בִּי, עֲזָרְךָ
וּמִגְנָתְךָ הִוא .

Lo-lanu, Adonai, lo-lanu, ki l'shimcha tein kavod al chasd'cha al amee-techa. Lamah yomru hagoyeem, ayeih na Eloheihem. Veילוהינו vashamayim, kol asher chafeitz asah. Atzabeyhem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayee lahem v'lo yiru. Oz'nayee lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deyhem v'lo y'mishun, ragleyhem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher botei-ach bahem. Yisra-el b'tach b'Adonai, ezram u-mageenam hu. Beit aharon bitchu v'Adonai, ezram u-mageenam hu. Yirei Adonai bitchu v'Adonai, ezram u-mageenam hu.

Not for us, Lord, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: "Where is their God?" Our God is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashion them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.

יִי זְכָרְנוּ יְבָרֶךְ . יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית אֶהְרֹן . יְבָרֶךְ יִרְאֵי יי, הַקְּטַנִּים עִם הַגְּדֹלִים . יִסְף יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם .
בְּרוּכִים אַתֶּם לִי, עָשָׂה שָׁמַיִם וָאָרֶץ . הַשָּׁמַיִם שָׁמַיִם לִי, וְהָאָרֶץ נָתַן לְבָנֵי אָדָם . לֹא הִמְתִּים יְהַלְלוּ יְהוָה, וְלֹא כָּל יְרֵדֵי דוּמָה . וְאֶנְהֲנוּ
נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם . הַלְלוּיָהּ .

Adonai z'charanu y'vareich, y'vareich et beit yisra-el, y'vareich et beit aharon. Y'vareich yirei Adonai, hak'tanim im hag'doleem. Yoseif Adonai aleichem, aleichem v'al b'neichem. B'rucheem atem l'Adonai, oseih shamayee va-arets. Hashamayee shamayee l'Adonai, v'ha-arets natan livnei adam. Lo hameiteem y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-atah v'ad olam. Hal'luyah.

The Lord is mindful of us and will bless us; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who fear the Lord, small and great. May the Lord bless you and increase you, you and your children. You are blessed by the Lord, Maker of heaven and earth. The heaven is the Lord's, but earth has been given to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord now and forever. Halleluyah.

אֶהְבֵּתִי כִּי יִשְׁמַע יי, אֶת קוֹלֵי תַחֲנוּנַי . כִּי הִטָּה אֲזִנוּ לִי, וּבִימֵי אֶקְרָא . אֶפְפוּנֵי חֲבַלֵי מוֹת, וּמְצָרֵי שְׂאוֹל מְצִאוּנֵי, צָרָה וְיָגוֹן אֶמְצָא .
וּבִשְׁם יי אֶקְרָא : אֲנִי יי מַלְטָה נַפְשִׁי . חֲנוּן יי וְצַדִּיק, וְאֵלֵהֵינוּ מִרְחֹם . שִׁמְר פְּתָאִים יי, דַּלְתֵי וְלֵי יְהוֹשִׁיעַ . שׁוּבֵי נַפְשֵׁי לְמִנוּחֵיכִי,
כִּי יי גָּמַל עֲלֵיכִי . כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי . אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים . הִיאֲמִנְתִּי כִּי אֲדַבֵּר,
אֲנִי עֲנִיתִי מְאֹד . אֲנִי אֶמְרָתִי בַחֲפוּז, כֹּל הָאָדָם כֹּזֵב .

Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzareish'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra: anah Adonai maltah nafshi. Chanun Adonai v'tzadik, veiloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chee-latzta nafshi mee-mavet, et eini min dee-mah, et ragli mee-dechi. Et-haleich leefnei Adonai, b'artzot hachayeem. He-emanti ki adabeir, anee aniti m'od. Anee amartee v'chof'zi, kol ha-adam kozeiv

I love that the Lord hears my pleas because he has inclined his ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the Lord: "O Lord, save my life!" The Lord is gracious and righteous and our God is merciful. The Lord protects the simple; I was brought low and God saved me. Be at rest, oh my soul, for the Lord has been good to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I trust in the Lord and have faith even when I speak out "All men are false."

מָה אָשִׁיב לַי, כֹּס תִּגְמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי לַי אֲשַׁלֵּם, נִגְדָה נָא לְכֹל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ, הַמְּוֹתָה לְחַסְדֵּי. אָנָּה יְיָ כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמָתְךָ פִּתְחָתָ לְמוֹסְרֵי. לֵךְ אֲזַבַּח זְבַח תּוֹדָה, וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי לַי אֲשַׁלֵּם, נִגְדָה נָא לְכֹל עַמּוֹ. בְּחֻצְרוֹת בַּיִת יְיָ, בְּתוֹכֵכִי יְרוּשָׁלַיִם. הַלְלוּיָהּ.

Mah asheev l'Adonai, kol tagmulohi alay. Kos y'shuot esa, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. Yakar b'einei Adonai, hamav'tah lachasidav. Anah Adonai ki anee avdecha, anee avd'cha ben amatecha, pee-tachta l'moseiray. L'cha ezbach zevach todah, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. B'chatzrot beit Adonai, b'tocheichi y'rushalayim. Hal'luyah.

How can I repay the Lord for all His kindness to me? I raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all His people. Greivous in the Lord's sight is the death of His faithful followers. O Lord, I am your servant, your servant, the child of your maid-servent; You have undone what bounds me. I sacrifice a thanks offering to You, and call upon the name of the Lord. I pay vows to the Lord in the presence of all God's people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah.

הַלְלוּ אֶת יְיָ כָּל גּוֹיִם, שְׁבַחְוֵהוּ כָּל הָאֲמִיּוֹת. כִּי גָבַר עָלֵינוּ חֶסֶד, וְאָמַת יְיָ לְעוֹלָם. הַלְלוּיָהּ.

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

Praise the Lord, all you nations; praise God, all you peoples, for His love to us is great, and the truth of the Lord is forever. Halleluyah.

Hodu l'Adonai ki tov, ki l'olam chasdo.

הוֹדוּ לַי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

Yomar na yisra-eil, ki l'olam chasdo.

יֹאמֵר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶד.

Yomru na veit aharon, ki l'olam chasdo.

יֹאמְרוּ נָא בַּיִת אַהֲרֹן, כִּי לְעוֹלָם חֶסֶד.

Yomru na yirei Adonai, ki l'olam chasdo.

יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חֶסֶד.

Give thanks to the Lord, for God is good; His kindness endures forever. Let Israel declare, His kindness endures forever. Let the house of Aaron declare His kindness endures forever. Let those who fear the Lord say "His kindness endures forever."

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנָנִי בַמְרֹחַב יְהוָה. יִי לֹא אִירָא, מַה יַּעֲשֶׂה לִי אֱדָם. יִי לִי בְעֶזְרִי, וְאֲנִי אֶרְאֶה
בְּשִׁנְאִי. טוֹב לַחֲסוֹת בַּיִי, מִבְּטַח בְּאֱדָם. טוֹב לַחֲסוֹת בַּיִי, מִבְּטַח בְּנֹדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם. סְבִיבוּנִי גַם סָבְבוּנִי,
בְּשֵׁם יְיָ כִּי אֲמִילָם. סְבִיבוּנִי כְדָבָרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם. דַּחַח דְּחִיתָנִי לְנֶפֶל, וַיִּי עֲזָרָנִי. עֲזֵי וְזִמְרַת יְהוָה, וַיְהִי
לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים, יְמִין יְיָ עֲשֵׂה חֵיל. יְמִין יְיָ רֹמְמָה, יְמִין יְיָ עֲשֵׂה חֵיל. לֹא אָמוּת כִּי אֶחְיֶה, וְאֶסְפָּר
מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אוֹרְהָ יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh li adam. Adonai li b'oz'ray, va-
ani ereh v'son'ay. Tov lachasot b'Adonai, mib'toach ba-adam. Tov lachasot b'Adonai, mib'toach bindivim. Kol
goyim s'avuni, b'sheim Adonai ki amilam. Sabuni gam s'avuni, b'sheim Adonai ki amilam. Sabuni chidvorim
do-achu k'eish kotzim, b'sheim Adonai ki amilam. Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat
yah, vay'hi li lishuah. Kol rinah vishuah b'aholei tzadikim, y'min Adonai osah chayil. Y'min Adonai romeimah,
y'min Adonai osah chayil. Lo amut ki echyeh, va-asapeir ma-asei yah. Yasor yis'rani yah, v'lamavet lo n'tanani.
Pitchu li sha-arei tzedek avo vam odeh yah. Zeh hash-a-ar l'Adonai, tzadikim yavo-u vo.*

From the narrow I called to the Lord, God answered me in the great freedom of space. The Lord is with me, I have no fear, what can man do to me? The Lord is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in greatness. All nations have surrounded me; in the name of the Lord, I have cut them down. They have surrounded me, but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me and I nearly fell, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is tents of the righteous resound, "The right hand of the Lord is triumphant! The right hand of the Lord is exalted! The right hand of the Lord triumphs!" I shall not die, but live to proclaim the works of the Lord. The Lord has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the Lord. This is the gateway to the Lord, the righteous shall enter through it.

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

אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אֶבֶן מְאֹסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה.
אֶבֶן מְאֹסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה.
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.

I thank You for You have answered me and have become my salvation. The stone which the builders rejected has become the major cornerstone. This the Lord's doing; it is marvelous in our sight. This is the day which the Lord has made – let us be glad and rejoice on it.

אָנא יי, הושיעה נא !

אָנא יי, הושיעה נא !

אָנא יי, הצליחה נא !

אָנא יי, הצליחה נא !

Ana Adonai, hoshi-ah na

Ana Adonai, hoshi-ah na

Ana Adonai, hatzlichah na

Ana Adonai, hatzlichah na

O Lord, deliver us!

O Lord, deliver us!

O Lord, let us prosper!

O Lord, let us prosper!

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Eil Adonai vaya-er lanu,

isru chag ba-avotim ad karnot hamizbei-ach

Eil Adonai vaya-er lanu, isru chag ba-avotim,

ad karnot hamizbei-ach

Eili atah v'odeka, elohai arom'meka

Eili atah v'odeka, elohai arom'meka

Hodu l'Adonai ki tov, ki l'olam chasdo

Hodu l'Adonai ki tov, ki l'olam chasdo

ברוך הבא בשם יי, ברכנוכם מבית יי.

ברוך הבא בשם יי, ברכנוכם מבית יי.

אל יי ויאָר לָנוּ , אָסרו חג בעבתיים עד קרנות המזבח.

אל יי ויאָר לָנוּ , אָסרו חג בעבתיים עד קרנות המזבח.

אלי אתה ואודך, אלהי ארוממך.

אלי אתה ואודך, אלהי ארוממך.

הודו ליי פי טוב, פי לעולם חסדו.

הודו ליי פי טוב, פי לעולם חסדו.

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

נשמת כל חי תברך את שמך יי אלהינו, ורוח כל בשר תפאר ותרום וזכרך מלפנו תמיד. מן העולם ועד העולם אתה אל, ומבלעדיך אין לנו מלך גואל ומושיע, פודה ומציל ומפרנס ומרחם בכל עת צרה וצוקה. אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות ארון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו בהסוד ובריותיו ברחמים. ויי לא ינום ולא ישן, המעורר ישנים והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך נופלים, והזוקף כפופים, לך לבדך אנחנו מודים.

אלו פינו מלא שירה פים, וילשוננו רנה בהמון גליו, ושפתותינו שבח כמרחבי רקיע, ועינינו מאירות פשמש וכרם, וידינו פרושות פנשרי שמים, ורגלינו קלות פאילות, אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלף אלפי אלפים ורבי רבבות פעמים הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו, יי אלהינו, ומבית עבדים פדיתנו, ברעב ונתנו, ובשבע כלפלתנו, מחרב הצלתנו, ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרונו ורחמך, ולא עזבונו חסדיך, ואל תשנונו, יי אלהינו, לנצח. על כן, אברים שפלתנו בנו, ורוח ונשמה שנפחת באפינו, ולשון אשר שמת בפינו, הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלפנו, כי כל פה לך יודה, וכל לשון לך תשבע, וכל בך לך תכרע, וכל קומה לפניך תשתחוה, וכל לבבות יראוך, וכל קרב וכליות יזמרו לשמך. פדבר שכתוב: כל עצמתי תאמרנה, יי מי כמוך, מציל עני מחזק מגנו, ועני ואביון מגזלו. מי ידמה לך ומי ישוה לך ומי יעריך לך, האל הגדול הגבור והנורא, אל עליון, קנה שמים וארץ. נהללך ונשבחך ונפארך ונברך את שם קדשך, פאמור: לדוד. ברכי נפשי את יי, וכל קרבי את שם קדשו.

Nishmat kol chai t'vareich et shimcha Adonai Eloheinu, v'ru'ach kol basar t'fa'er u'tromem zicharcha malkeinu tamid. Min ha'olam v'ad ha'olam atah El, u'mibaladecha ein lanu melech go'el u'moshia, podeh u'matzil

um'farnes um'rachaem b'chol ait tzarah v'tzukah. Ein lanu melech ela atah. Elohei harishonim v'ha'achronim, Elohah kol bri'ot. Adon kol toldot, ha'm'hulal b'rov hatishbachot, ham'naheg olamo b'chesed u'v'riyotav b'rachamim. V'Adonai lo yanum v'lo yiyshan, ham'orer y'shanim, v'hameikitz nidamim, v'hameisi'ach ilnim, v'hamatir asurim, v'hasomech noflim, v'hazokef k'fufim, l'cha l'vadcha anachnu modim.

Eilu finu malei shirah kayam, u'l'shonainu rinah kahamon galav, v'siftoteinu shevach k'merchavai rakia, v'eineinu m'erot kashemesh v'chayareiach, v'yadeinu frusot k'nisrai shamayim, v'ragleinu kalot ka'ayalot, ein anachnu maspikim l'hodot l'cha, Adonai Eloheinu v'Elohei avoteinu, u'l'vareich et shimcha al achat mai'elef alfei alafim v'ribai r'vavot p'amim hatovot she'asita im avoteinu v'imanu. Mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu, u'v'sava kilkaltanu, maicherev hitzaltanu, u'midever milat'tanu, u'maichalim ra'im v'ne'emanim dilitanu. Ad heina azarunu rachamecha, v'lo azavunu chasadecha, v'al titsheinu, Adonai Eloheinu, lanetzach. Al kein, aivarim shepilagta banu, v'ru'ach u'nshamah shenafachta b'apeinu, v'lashon asher samta b'finu, hein haim yodu viyvarchu viyshabchu viyfa'aru viyrom'mu v'ya'aritzu v'yak'dishu v'yamlichu et shimcha malkeinu, ki chol peh lach yodeh, v'chol lashon lach tishava, v'chol berech lach tichra, v'chol komah l'fanecha tishtachaveh, v'chol l'vavot yiyra'oocha, v'chol kerev u'chlayot y'zamru lishmecha. Kadavar shekatuv: kol atzmotai toemarna Adonai mi chamocha, matzil ani maichazak mimenu, v'ani v'evyon migozlo. Mi yidmeh lach u'mi yishveh lach u'mi ya'aroch lach, ha'El hagadol hagibor v'hanora, El elyon, konai shamayim v'aretz. N'hallelcha u'n'shabaichacha u'n'fa'ercha u'n'vareich et shem kadshecha, k'amur: l'David. Barchi nafshi et Adonai, v'chol kravai et shem kodsho.

The soul of every living being shall bless your name, Lord our God, the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee, God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may Thou, Lord our God, never abandon us.

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

הָאֵל בְּתַעֲצֻמוֹת עֲנֶדְךָ, הַגְּדוֹל בְּכָבוֹד שְׁמֶךָ, הַגְּבוּר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְּלִךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂאֵא.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתּוּב: וְנָנוּ צְדִיקִים בֵּי, לְיִשְׂרָאֵל נְאֻהָ תְהִלָּה.
 בְּפִי יִשְׂרָאֵל תְּהִלָּל וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם וּבְקִרְבַּי קְדוּשִׁים תִּתְקַדָּשׁ.
 וּבְמִקְהֵלוֹת רַבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּפָנֶיךָ בְּכָל דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים
 לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדָּר, לְבָרֵךְ לְעֲלֹה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת
 וְתִשְׁבַּחֹת דָּוִד בֶּן יִשַׁי עַבְדְּךָ מְשִׁיחְךָ.
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּפָנֶיךָ, הָאֵל הַמְּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לֹךְ נְאֻהָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשַׁבְּחָה, הִלָּל
 וְזִמְרָה, עֲזוּ וּמְשִׁלָּה, נְצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֳרָת, קְדוּשָׁה וּמְלֻכוֹת, בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

Ha'El b'ta'atzumot uzecha, hagadol bichvod sh'mecha, hagibor lanetzach v'hanora b'norotecha, hamelech hayoshev al kisei ram v'nisa.

Shochain ad, marom v'kadosh sh'mo. V'katuv: ran'n'u tzadikim b'Adonai, laiysharim nava t'hilah.

B'fi y'sharim tithallal u'v'divrei tzadikim titbarach u'vilshon chasidim titromam u'vkerev k'doshim titkadash.

Uv'makalot riv'vot amcha beit Yisrael, b'rinah yitpa'er shimcha malkeinu b'chol dor vador. Shekein chovat kol hay'tzurim l'fanech, Adonai Eloheinu v'Elohei avoteinu, l'hodot l'hallel l'shabei'ach, l'fa'er l'romem l'hader, l'vareich l'alai u'l'kalais al kol divrei shirot v'tishbachot David ben Yishai avd'cha mishichecha.

Yishtabach shimcha la'ad malkeinu, Ha'El hamelech hagadol v'hakadosh bashamayim u'va'aretz. Ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah, t'hilah v'tiferet, k'dushah u'malchut, brachot v'hoda'ot mai'atah v'ad olam.

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

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

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

The Fourth Cup of Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen.

Praised are you, Adonai, Ruler of the universe, who has created the fruit of the vine.

Drink the wine, then recite the concluding blessing:

ברוך אתה יי אלהינו מלך העולם על הגפן ועל פרי הגפן, ועל תנובת השדה ועל ארץ חמדה טובה ורחבה, שרצית והנחלת לאבותינו לאכל מפריה ולשבע מטובה. רחם נא יי אלהינו על ישראל עמך ועל ירושלים עירך, ועל ציון משכן כבודך ועל מזבחתך ועל היכלך. ובנה ירושלים עיר הקדש במהרה כמינו, והעלנו לתוכה ושמחנו בכנינה, ונאכל מפריה ונשבע מטובה ונברך עליה בקדשה ובטהרה. (בשבת: ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה יי טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הגפן. ברוך אתה יי על הארץ ועל פרי הגפן.

Baruch Atah Adonai Eloheinu Melech ha'olam al ha-gafen v'al p'ri ha-gafen, al t'nuvat hasadeh v'al aretz chemdah tovah u'r'chavah, sheratzita v'hinchalta la'avoteinu le'echol mipiryah v'lisboa mituvah. Racheim na Adonai Eloheinu al Yisrael amecha v'al Yerushalayim irecha, v'al tzion mishkan k'vodecha v'al mizbecha v'al haichalecha. U'vnei Yerushalayim ir hakodesh bimheirah v'yamenu, v'ha'aleinu l'tochah v'samcheinu b'vinyanah, v'nochal mipriyah v'nisba mituvah u'nivarechecha aleha bikdushah u'vtaharah. (B'shabbat: U'rizei v'hachalitzeinu b'yom haShabbat hazeh) v'samcheinu b'yom chag hamatzot hazeh, ki Atah Adonai tov u'maitiv lakol, v'nodeh l'cha al ha'aretz v'al p'ri hagefen. Baruch Atah Adonai, al ha-aretz v'al p'ri ha-gafen.

Praised are you, Adonai, Ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, Adonai our God, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, for you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.

Nirtzah נרצה



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

חסל סדור פסח פהלכתו, ככל משפטו וחקתו. באשר זכינו לסדר אותו, כן נזכה לעשותו. זך שוכן מעונה, קוים קהל עדת מי מנה. בקרוב נהל נטעי כנה, פדוים לציון ברנה.

Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לשנה הבאה בירושלים!

L'shana haba'ah B'Y'rushalayim - Next Year in Jerusalem!

A Song of Freedom

If I Had a Hammer

If I had a hammer,
I'd hammer in the morning
I'd hammer in the evening,
All over this land

I'd hammer out danger,
I'd hammer out a warning,
I'd hammer out love between my brothers
and my sisters,
All over this land.

If I had a bell,
I'd ring it in the morning,
I'd ring it in the evening,
All over this land

I'd ring out danger,
I'd ring out a warning
I'd ring out love between my brothers and
my sisters,
All over this land.

If I had a song,
I'd sing it in the morning,
I'd sing it in the evening,
All over this land

I'd sing out danger,
I'd sing out a warning
I'd sing out love between my brothers and
my sisters,
All over this land.

Well I got a hammer,
And I got a bell,
And I got a song to sing, all over this land.

It's the hammer of Justice,
It's the bell of Freedom,
It's the song about Love between my
brothers and my sisters,
All over this land.

It's the hammer of Justice,
It's the bell of Freedom,
It's the song about Love between my
brothers and my sisters,
All over this land.