

חינוך יהודי למשפחה:
הגדה של פסח

HINUKH YEHUDI LAMISHPAHAH :
HAGGADAH SHEL PESAH

***JEWISH FAMILY EDUCATION
PASSOVER HAGGADAH***

A Complete Traditional Haggadah
Allowing Each Family To Customize Their Own Seder

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Editor, Collector, Author

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The Festival of Passover (Hebrew – “Pesah” or “Pesach”) has a unique place in the Jewish home because of the Seder, the many changes that take place and the special atmosphere in the home during the Passover week. This Passover home atmosphere is something created by the family. One makes "Pesach" at home by the enthusiastic, cheerful observance of the traditional rules and regulations especially pertaining to foods, unique family and ethnic food customs, their preparation and serving.

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

This Haggadah printed on separate pages, for those who have not purchased Davka 6 Platinum in which this Haggadah was composed. Download one copy of the Haggadah, print it and then edit by removing any pages you wish to exclude to personalize your Seder celebration. Then, from this master you can print the number of copies to bind into separate Haggadot.

If you own Davka 6 Platinum, download the appropriate selection of the entire traditional Haggada in its Davka6 format in which this Haggadah was composed. You edit it in any fashion you wish before printing.

3. This Haggadah version is intended for those who want a full, complete traditional Seder with minor “editing” of inclusions and exclusions. This edition does NOT include the Seder Song Book updates, which are available separately on the same website.

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

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

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

We want you to have a fulfilling Seder experience - that will insure that you celebrate it Second Night, next Year and for years to come, for you, your family and your friends. Next year or in a couple of years you may want to venture into a more complicated, longer and engaging Seder, and we will have a copy for you free on this same web-site.

Although you may wish to print your Haggadah on both sides of each page. I suggest when you do so, leave at least one copy for the leader with a “facing page” in a three-ring notebook on which to paste, write, etc. notes and suggestions as you prepare for the Seder. Alternatively, you can print on only one side, leaving blank “facing pages” for children and others to illustrate with original art work, collages, notes from school, alternative subjects for discussion, etc. or to insert selections from “Seder Supplementary Readings” or “World’s Largest Seder Songbook.”

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

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

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

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

Note: I call this “FREEWARE.” Feel “free” to copy, share, or in any other fashion allow others to use this resource in any non-commercial - no quantity limit. Last year there were tens of thousands of hits at our website early on, and that is the only goal of “Jewish FreeWare: to distribute a useful free product for non-commercial use, non-profit institutions and private use.

I have been editing, collecting and writing materials for the Haggadot, the Passover Seder Guide, Seder Supplementary Readings and Seder Songs in various formats - ditto, mimeograph, xerox, and now the Internet - for our family and our congregations as a labor of love since 1970. I hope that sharing it more recently through the Internet and my website that all of it or parts of it will be helpful to you and your family as well as friends for a sweeter and more meaningful Seder and Pesach Festival. With best wishes from our home to yours for a “zissen Pesach”

Rabbi Barry Dov Lerner

Dedicated

For Barbara Mollin Lerner, Wife and Partner:

Who has made our life together precious beyond words,
and has made Pesah and our Sedarim every year
new and truly special experiences for our Family and Friends

For Our Children:

May they enjoy all things with their children in health and blessing

Shira and Reuven Moshe

Shulamit Esther

Avi Barak

For Our Grandchildren:

May they celebrate Pesah for many years to come in a world at peace

Atara Margalit

Shikma Bruria

Amotz David

Moshe Samuel

PREPARING FOR PASSOVER

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

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

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

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

SEARCH FOR HAMETZ - בְּדִיקַת חָמֵץ

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al bi-ur chameitz.

Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through the commandments, commanding us to remove all hametz.

[After the search, recite the following formula which annuls all hametz crumbs not found and save the bag for burning the next morning no later than 10:00 AM or by the time your Rabbi advises.]

כָּל חָמִירָא וְחִמְיָעָא דְאִכְפָּא בְּרִשְׁוֹתֵי דְלָא חִמְתָּהּ וְדְלָא בְּעִרְתָּהּ וְדְלָא יִדְעָנָא לָהּ לְבָטֵל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

Kol chamira vachami-ah d'ika virshuti d'la chamiteih ud'la vi-arteih ud'la y'dana leih libateil v'lehevei hefkeir k'afra d'ara.

All the sourdough and hametz in my possession that I have not seen and not eradicated is hereby nullified and made like the dust of the earth.

ERADICATING THE HAMETZ - בְּעוֹר חָמֵץ

[After finding and placing the hametz in the paper bag, it is to be burned before 10:00 AM on the morning of the First Seder, including the feather (or lulav) and wooden spoon. Burning it in an empty garbage can is safe and one should not use any kind of accelerant, e.g. gasoline.]

כָּל חֵם לְבִירָא וְחִמְיָעָא דְאִכְפָּא בְּדִמְתָּהּ וְדְלָא חִמְתָּהּ, דְּבְעִרְתָּהּ וְדְלָא בְּעִרְתָּהּ, טַל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא רִשְׁוֹתֵי דְחִמְתָּהּ וְדְלָא חִמְתָּהּ.

Kol chamira vachami-ah d'ika virshuti dachaziteih ud'la chaziteih, dachamiteih ud'la chamiteih, d'vi-arteih ud'la vi-arteih, libateil v'lehevei hefkeir k'afra d'ara.

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

הַדְּלִיקַת נְרוֹת - Light Yom Tov Candles

[Before sunset, generally by adults, with perhaps the children participating, usher in the festival by lighting the candles. Invite visitors and guests to join (which means that extra candles and candle-sticks are provided). Consult your Haggadah for the correct appropriate blessings for Yom Tov and/or Shabbat and then Shehehiyanu.]

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [Shabbat v'shel] yom tov.

Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through the commandments, commanding us to kindle the lights [for Shabbat] and of the Passover festival.

Conclude with Shehechiyanu.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Praised are you, Adonai, our God, sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Blessing of the Children - בְּרַכַּת הַבְּנִים

[On the Eve of Sabbath and of Holy days it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to place a hand on the head of each child and pronounce the following Benediction.]

For Sons say:

יְשִׁמְךָ אֱלֹהִים כְּעֵפְרַיִם וְכַמְנַשֶּׁה.

Yesimcha elohim k'efraim v'chimenashe.

May God make you as Ephraim and Manasseh.

For Daughters say:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

Yesimeich elohim k'sara, rivka, rachel v'leah.

May God make you as Sarah, Rebekah, Rachel and Leah.

For Both Sons and Daughters:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יֵאָר יי פְּנֵי אֱלֹהֶיךָ וַיַּחַנְנֶךָ.
יִשָּׂא יי פְּנֵי אֱלֹהֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

Yevarech'cha Adonai v'yishm'recha.

Yaeir Adonai panecha eilecha vichunecha.

Yisa Adonai panav eilecha v'yasem lecha shalom.

May God bless you and guard you.

May God turn his face to you and be gracious to you.

May God watch over you and grant you and your children and your childrens' children peace and blessing, for us and all humanity, for all time.

Mnemonic: **KADDESH-URHATZ** - קַדֵּשׁ וּרְחֵץ

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

This mnemonic has various melodies and you can chant in once - or more times - depending upon those who are present and have favorite melodies from Religious or Day School and from memories of Sedarim past.]

KADESH URHATZ קַדֵּשׁ. וּרְחֵץ.

KARPAS YAHATZ כַּרְפָּס. יַחֵץ.

MAGID RAHTZA מַגִּיד. רְחֵץ.

MOTZEE MATZAH מוֹצֵיאַ מַצָּה.

MAROR KOREKH מָרוֹר. כּוֹרֵךְ.

SHULHAN OREKH שְׁלֵחַן עוֹרֵךְ.

TZAFUN BAREKH צָפוֹן. בָּרֵךְ.

HALLEL NIRTZAH הַלֵּל. נִרְצָה.

קַדֵּשׁ

I. KADDESH / Kiddush -

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

[לשבת ויהי ערב ויהי בקר יום הששי, ויכלו השמים והארץ וכל-צבאם: ויכל אלהים ביום השביעי, מלאכתו אשר עשה, וישבת ביום השביעי, מכל-מלאכתו אשר עשה: ויברך אלהים את-יום השביעי, ויקדש אתו, כי בו שבת מכל-מלאכתו, אשר-ברא אלהים לעשות:]

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

[“And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed; God finished the work of creation on the seventh day. God then blessed the seventh day, imbuing it with holiness because on that day God ceased creating.”]

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

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

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

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו, ותתן-לנו יי אלהינו באהבה [שבתות למנוחה ו] מועדים לשמחה, חגים וזמנים לששון את-יום [השבת הזה ואת - יום] חג המצות הזה. זמן חרותנו, [באהבה,] מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל

- העמים. [ושבת] ומועדי קדש [באהבה וברצון] בשמחה ובששון הנחלתנו: ברוך אתה יי, מקדש [השבת ו] ישראל והזמנים:

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 litzit-at mitzrayim. Ki vanu vacharta v'otanu kidashta mikol-ha-amim. [v'shabat] umo'adei kod'shecha [b'ahavah uv'ratzon] b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish [hashabat v'] yisra-eil v'hazmanim.

Praised are you, Adonai, our God, sovereign of the universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your mitzvot, giving us lovingly [Shabbat for rest] holidays for joy, festivals and special times for celebration, particularly this [Shabbat and this] Passover, this time of freedom [given in love] this sacred gathering, this re-enactment of our going out from Mitzrayim. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly and willingly]. Praised are you, Adonai, Who imbues with holiness [Shabbat], Israel and the sacred moments of the year.

[*On Saturday evening, we now add the following "Havdalah" section into the Kiddush to separate the sanctity of Sabbath from the Sanctity of the Festival of Pesah. At some Sedarim the leader will use the light in an electric fixture/bulb, or perhaps even the Yom Tov candles if nearby, while others will deliberately light a Havdalah candle from an existing light - and then recite the following berakha.]*

[בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ:]

[*Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.]*

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

[בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּתָהּ. וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קֹדֶשׁתָּהּ. הַבְּדִלָּתָהּ וְקֹדֶשׁתָּהּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתָּהּ. בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹשֶׁךְ:]

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

[Praised are you, Adonai, our God, sovereign of the universe, who distinguishes between the holy and profane, light and darkness, Israel and the people, Shabbat and the six weekdays, the holiness of Shabbat and the holiness of a Festival. You have imbued the Shabbat with greater holiness than the six weekdays and You have granted of Your holiness into Your people Israel. Praised are you, Adonai, who distinguishes between degrees of sanctity.]

[*Conclude Kiddush with Shehehyanu.*]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחָיֵנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Praised are you, Adonai, our God, sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

II. URHATZ / Wash - וְרַחֵץ

[We now do a “washing” in preparation for eating the vegetable (Karpas). Since the need for such washing was questioned after the Rabbinic period and washing before eating vegetables fell ultimately into disuse except for the Seder, no blessing is required. For some Seder celebrations, only the Leader has his/her hands washed - but without a blessing, and in other customs we go around to each of the participants, pouring water over the hands from a pitcher into a bowl.

This is a wonderful opportunity for some of the children to take the bowl around with towels to wash the hands of the leader - or some homes all of the participants. In our home we purchased an antique bowl and a modern cup. That cup in time will age, and while today they are already a family tradition, in time they both will be antiques – and a source of precious memories for future generations. BDL]

III. KARPAS / Karpas - כַּרְפָּס

[Any vegetable grown in the earth that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, onion and potato as they also are the "fruit of the earth" and also remind us of the Spring season's greens.

For those who are looking for a more substantive Karpas, consider the following: We have used all of the "traditional" greens - and added on several occasions sections of sugar cane. More recently we used blanched asparagus, displayed tips outward in a circle, with a dip in the middle. The last idea is a recipe is taken from a Shoah memorial cookbook, "In Memory's Kitchen: A Legacy From the Women of Terezin." In this fashion we combine both the memory of the oppressed of Egypt and the oppressed of the Holocaust. We have also used artichokes for which there are many kosher for Passover recipes, if only blanched in water with lemons and garlic and then served with a dip.

Dipped in salt water for purification and/or seasoning, these vegetables remind us variously of the baby boys cast in the Nile, the tears shed by the slaves and the waters of the Red Sea. The blessing said is the usual benediction before eating any vegetable.]

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

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

Praised are you, Adonai, our God, sovereign of the universe, who creates the fruit of the earth.

IV. YAHATZ / Divide - יָאֵץ

[Divide the middle Matzah into two parts, and there is no berakhah. Take the larger part, wrap it in napkin and save it for the conclusion of the meal as the Afikoman. Try - but don't try too hard - to keep it from being stolen by the children because it must be available for the end of the meal. For the sake of the children – and “a night of watching” – use a special Afikoman cover to identify it throughout the Seder and meal.

The top matzah and a middle smaller portion is to be used later for the “motzee-matzah” blessing recited for bread, and the bottom matzah is for “Korech,” the Hillel sandwich.

The Afikoman traditionally was placed or concealed under a pillow near the master of the house (or the one leading the Seder). Another suggestion for its being wrapped separately and removed from the table is to prevent against the possibility of eating the piece designated Afikoman before the proper time.

Another current practice in many homes is for the master of the house to rise from the table at some point during the course of the meal and hide the Afikoman somewhere in the home, and that when it is needed, the children are sent to “find” it, the successful one being rewarded with a prize or “redemption-gift.” Whether the master of the house hides the Afikoman or conceals it near him against theft, the additional purpose is clear today: to keep the attention of children in the Seder as long as possible, especially during late hours when normally they would have been asleep.

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

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

V. MAGID / Narrate - מַגִּיד

1. Ha Lahma Anya - הָא לַחְמָא עֲנִיא

[The traditional invitation for all to join the Seder. Some also open the door at this point in the Seder, similar to when it is opened later in the Seder, as a sign of welcoming guests to the Seder.]

Emphasizing the Symbols of Passover.

[Some lift up the plate as if it were going to be removed from the table to keep the attention of the children and then point out the symbols of affliction. Some will uncover the matzot during the recitation of the story of the Exodus. Others hold the matzot over the heads of the Seder participants, just as the Angel of Death passed over the homes of the Israelites on the night of the 10th plague.]

הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאֶרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ
יֵיתִי וַיִּפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאֶרְעָא דְּיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין:

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

This is the bread of affliction, which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in need, come and celebrate Passover.
Today, we are here. Next year, in the land of Israel.
Today, we are slaves. Next year, we will be free.

2. Refill the wine cups

3. Mah Nishtanah - מה נִשְׁתַּנָּה

“Four Questions.”

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

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

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

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

1. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמִצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מִצָּה:

Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

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

2. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.

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

3. שְׁבֹכֵל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.

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

4. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין. הַלַּיְלָה הַזֶּה כִּלְנוּ מְסַבִּין:

Sheb'chol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kulanu m'subin.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

4. AVADEEM HAYINU - עֲבָדִים הָיִינוּ

Storytelling: “We were slaves”

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

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

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה,
וְאֵלֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ,
מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאִפִּילוּ כִּלְנוּ חֲכָמִים, כִּלְנוּ גְבוּרִים, כִּלְנוּ זְקֵנִים,
כִּלְנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצָּנָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבַּח:

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

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.

A Moment from a Seder of our Sages:

מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֶלְעָזָר בֶּן־עֶזְרִיָּה, וְרַבֵּי עֲקִיבָא, וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי־בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שָׁל שְׁחַרִית:

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

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

אָמַר רַבֵּי אֶלְעָזָר בֶּן־עֶזְרִיָּה. הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת. עַד שֶׁדַּרְשָׁה בֶּן זוֹמָא. שֶׁנֶּאֱמַר: לְמַעַן תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִיּוֹם. כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחַכְמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהִבְיָא לִימּוֹת הַמָּשִׁיחַ:

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-eretz mitzrayim, kol y'mei chayecha. Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi limot hamashi-ach.

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

5. The Four Children - אַרְבֵּעַה בְּנֵי־

[This is an opportunity to discuss not only types of children but different Jews and different reactions to Pesah and Judaism throughout Jewish history.]

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא. כְּנִגְדֵי אַרְבְּעָה בְּנֵי דְבָרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשְׂאוֹל:

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu. K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol.

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

1. חָכָם מַה הוּא אוֹמֵר? מַה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אַתָּה אֶמְרֵ-לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן:

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

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

2. רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֵבֻדָה הַזֹּאת לָכֶם? לָכֶם וּלְאֵלֹהֵינוּ. וְלִפִּי שְׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכֶּלֶל, כְּפָר בְּעֵקֶר. וְאֵף אַתָּה הִקְהָה אֶת-שִׁנְיוֹ, וְאֶמְרֵ-לוֹ: בַּעֲבוּר זֶה, עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרָיִם, לִי וְלֹא-לוֹ. אֵלֹהֵינוּ שָׂם, לֹא הִיָּה נִגְאָל:

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

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when

I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

3. תם מה הוא אומר? מה זאת? ואמרת אליו: בקוזק יד הוציאנו יי ממצרים מבית עבדים:

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

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

4. ושאינו יודע לשאול, את פתח לו. שניאמר: והגדת לבנה, ביום ההוא לאמר: בעבור זה עשה יי לי, בצאתי ממצרים:

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

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

[There are a variety of different children who have been created to supplement the traditional characters, including the Holocaust Child who is missing, the Child who has chosen to absent himself from the family or the Jewish People, the Child who has chosen another religious path, etc. It's food for thought as well as an opportunity for family recognition of the blessings they do have. You will find some of these "Fifth Child" readings in the Supplementary Readings.]

יכול מראש קדש - One Might Think

יכול מראש חֶדֶשׁ, תלמוד לומר ביום ההוא. אי ביום ההוא. יכול מבעוד יום.
תלמוד לומר. בעבור זה. בעבור זה לא אמרתי, אלא בשעה נשית מצה ומרור
מנחים לפניה:

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

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

מתחלה - In The Beginning

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

מתחלה עובדי עבודה זרה היו אבותינו. ועכשו קרבנו המקום לעבודתו. שנאמר: ויאמר יהושע אל-כל-העם. פה אמר יי אלהי ישראל, בעבר הנהר ישובו 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, ואמן לו את-יזחק: ואמן ליזחק את-יעקב ואת-עשו. ואמן לעשו את-הר שעיר, לרשת אותו. 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, Terach the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

ברוך שומר הבטחתו לישראל. ברוך הוא. שהקדוש ברוך הוא חשב את-הקץ, לעשות כמה שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם

יְדַעַתְּ מִדַּעַתְּ, כִּי־גֵר יִהְיֶה זְרַעְךָ, בְּאֶרֶץ לֹא לְהֵם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:
וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי. וְאַחֲרַי כֵּן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל:

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

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

6. V'hee She-amdah - וְהִיא שֶׁעֲמַדָּה

[Since the cup of wine represents the "cup of salvation", we lift up our cup wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing eternal divine watchfulness.]

וְהִיא שֶׁעֲמַדָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עֲמַד עָלֵינוּ לְכַלּוֹתָנוּ. אֵלָּא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ. וְהַקָּדוֹשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם:

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

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

7. Aramee Oved Avi - אַרְמֵי אֲבִד אָבִי - “My Ancestor Was A Wandering Aramean”

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

Go and Learn - צֵא וְלָמַד

צֵא וְלָמַד, מַה בִּקְשׁ לָבוֹן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹהִים עַל
הַזְּכָרִים, וְלָבוֹן בִּקְשׁ לַעֲקֹר אֶת־הַכֹּל, שְׁנֵאמַר:

Tzei ul'mad, mah bikeish lavan ha-arami la-asot l'ya-akov avinu. She-paroh lo gazar ela al haz'charim, v'lavan bikeish la-akor et hakol, shene-emar:

Go and learn: Note well that Lavan the Aramean intended ultimately to kill our ancestor Jacob, after he trapped him into working for his wives and flocks for 20 years. Even Pharaoh only intended to kill the male children, while Lavan intended to annihilate all of Jacob's family, bringing the Jewish People to an end.

The Torah Story of Slavery and Redemption

[The Torah verses describing the descent of Israel to live in Egypt and then their redemption from slavery are now elaborated upon, phrase by phrase in the classic Rabbinic literature known as the Midrash. The Torah text is in Yerushalmy font and is several points larger to distinguish it from the text of, the Midrash which is in DavkaDavid font.]

אַרְמֵי אֲבִד אָבִי, וַיֵּרֵד מִצְרַיִמָּה, וַיֵּגֶר שָׁם בְּמִתֵּי מֵעֵט. וַיְהִי שָׁם
לְגוֹי גָדוֹל, עֲצוּם וְרַב: (Dt. 26:5)

Arami oveid avi, vayeired mitzraymah, vayagor sham bimtei m'at. Vay'hi sham l'goy gadol, atzum varav.

Go and learn: “A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians deal ill with us and afflicted us, setting us to hard labour. Finally, when we cried out to Adonai, the God of our ancestors, Adonai heard our voice, saw our affliction, saw our toil and our oppression. Then Adonai brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders.” (Dt. 26:5)

וַיֵּרֵד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבָר.

Vayeired mitzraymah. *Anus al pi hadibur.*

He went down to Egypt, compelled by divine decree.

וַיֵּגֶר שָׁם. מְלִמֵּד שְׁלֵא יָרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֵא לָגוּר שָׁם,
שְׁנֵי־עָמָר: וַיֹּאמְרוּ אֶל־פְּרַעֲהוּ, לָגוּר בְּאֶרֶץ כְּנָעַן, כִּי אֵין מִרְעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ,
כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן:

Vayagor sham. *M'lameid shelo yarad ya-akov avinu l'hishtakei-a b'mitzrayim, ela lagur sham, shene-emar: vayomru el parah, lagur ba-arets banu, ki ein mireh latzon asher la-a-vadecha, ki chaveid hara-av b'erezt k'na-an. V'atah, yeish'vu na avadecha b'erezt goshen.*

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

בְּמַתֵּי מְעוֹט. כְּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נַפְשׁ, יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה. וְעַתָּה, שְׂמֹךְ יְיָ אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

Bimtei m'at. K'mah shene-emar: b'shivim nefesh, yar'du avotecha mitzray'mah. V'atah, sam'cha Adonai elohecha, k'choch'vei hashamayim larov.

Few in number, as it is written: "With seventy souls your ancestors went down to Egypt, and now the Lord your God has made you as numerous as the stars in the sky."

וַיְהִי שָׂם לְגוֹי. מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצַיְנִים שָׂם:

Vay'hi sham l'goy. M'lameid shehayu yisra-eil m'tzuyanim sham.

There he became a nation means that they became a distinct people in Egypt.

גָּדוֹל עֲצוּמִים, כְּמָה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׂרְצוּ, וַיִּרְבוּ וַיַּעֲצֻמוּ, בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם:

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

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

וַרְבִּי. כְּמָה שֶׁנֶּאֱמַר: רַבְּבָה כְּצֻמַח הַשָּׂדֶה נִתְתִּיף, וַתִּרְבִּי, וַתִּגְדְּלִי, וַתִּבְאֵי בְעַדֵּי עַדְיִים: שְׂדֵיִם נִכְנֹו, וּשְׂעָרָךְ צִמַח, וְאֶת עֵרֶם וְעָרְיָה:

Varav. K'mah shene-emar: R'vavah k'tzemach ha-sadeh n'tatich, vatirbi, vatigd'li, vatavo-i ba-adi adayim. Shadayim nachonu, us'areich tzimei-ach, v'at eirom v'eryah.

And numerous, as it is written: "I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked." "The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:

Vayarei-u otanu hamitzrim vay'anunu, Vayit'nu aleinu avodah kashah.

"The Egyptians treat us badly. They persecuted us and imposed hard labor on us."
(Dt. 26:6)

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים. כָּמָה שָׁנְאָמַר: הִבָּה נִתְחַכְמָה לוֹ. פֶּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאָרֶץ:

Vayarei-u otanu hamitzrim. *K'mah shene-emar: havah nitchak'mah lo, pen yirbeh, v'hayah ki tikrenah milchamah, v'nosaf gam hu al soneinu, v'nilcham banu v'alah min ha-aretz.*

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

וַיַּעֲנוּנוּ. כָּמָה שָׁנְאָמַר: וַיִּשְׂימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלֹתָם: וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה, אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס:

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

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

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

Vayit'nu aleinu avodah kashah. K'mah shene-emar: vaya-avidu mitzrayim et
b'nei yisra-eil b'farech.

They imposed hard labor upon us, as it is written: "They imposed back-breaking
labor upon the people of Israel."

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קֹלֵנוּ, וַיִּרְא אֶת־
עֲוִינוּ, וְאֶת־עֲמָלֵנוּ, וְאֶת לַחֲצֵינוּ: (Dt. 26:6)

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

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

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, כָּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הֵהֵם, וַיָּמָת
מֶלֶךְ מִצְרַיִם, וַיִּאָּנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּנְעֻקוּ. וַתַּעַל שׁוֹעַתָּם אֶל־הָאֱלֹהִים מִן־
הָעֲבֹדָה:

Vanitzak el Adonai elohei avoteinu. K'mah shene-emar: vay'hi va-yamim
harabim ha-heim, va-yamot melech mitzrayim, va-yei-an'chu v'nei yisra-eil min ha-avodah
vayizaku. Vata-al shavatam el ha-Elohim min ha-avodah.

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

וַיִּשְׁמַע יְיָ אֶת־קֹלֵנוּ. כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים
אֶת־פְּרִיתוֹ, אֶת־אֲבֵרָתָם, אֶת־יִצְחָק, וְאֶת יַעֲקֹב:

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

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

וַיִּרְא אֶת־עֲנִיָּנוּ: זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כִּמָּה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל. וַיִּדַע אֱלֹהִים:

Vayar et on'yeinu. *Zo p'rishut derech erez. K'mah shene-emar: vayar Elohim et b'nei yisra-eil. vayeida Elohim.*

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

וְאֶת־עַמְלָנוּ. אֵלוּ הַבָּנִים. כִּמָּה שֶׁנֶּאֱמַר: כָּל־הַבֵּן הַיְלֹוֹד הַיְאָרָה תִּשְׁלִיכֶהוּ, וְכָל־הַבַּת תְּחִיּוֹן:

V'et amaleinu. *Eilu ha-banim. Kmah shene-emar: kol habein hayilod hay'orah tashlichu-hu, v'chol-habat t'chayun.*

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

וְאֶת לַחֲצָנוּ. זֶה הַדָּמָק. כִּמָּה שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי אֶת־הַלְחָץ, אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם:

V'et lachatzeinu. *Zeh had'chak. K'mah shene-emar: v'gam ra-iti et ha-lachatz, asher mitzrayim lochatzim otam.*

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

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

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

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

וַיּוֹצֵאֲנוּ יְיָ מִמִּצְרַיִם. לֹא עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי שָׂרָף. וְלֹא עַל-יְדֵי שְׁלִיחַ.
אֵלָּא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶזְמוֹ. שְׁנֵאמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה
הַזֶּה, וְהִפִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים אֲנִי יְיָ:

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

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

וְעַבְרַתִּי בְּאֶרֶץ-מִצְרַיִם בְּלִילָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ. וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ-
מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי
יְיָ. אֲנִי הוּא וְלֹא אֲחֵר:

V'avarti v'erez mitzrayim balaylah hazeh, ani v'lo malach. V'hikeiti chol b'chor b'erez mitzrayim. ani v'lo saraf. Uv'chol elohei mitzrayim e-eseh sh'fatim, ani v'lo hashali-ach. Ani Adonai. Ani hu v'lo acheir.

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

בְּיַד תְּזַקֶּה. זוּ הַדָּבָר. כְּמָה שְׁנֵאמַר: הִנֵּה יְדֵי ה' הֵיחָד, בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה,
בְּסוּסִים בְּחֲמָרִים בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כְּיַד מְאֹד:

B'yad chazakah. *Zo ha-dever. K'mah shene-emar: hineih yad Adonai hoyah, b'mikn'cha asher basadeh, basusim bachamorim bag'malim, babakar uvatzon, dever kaveid m'od.*

Mighty hand refers to the disease among the cattle, as it is written: "Behold the hand of the Lord strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence."

וּבְזָרַע נְטוּיָהּ. זוּ הַחֶרֶב. כָּמָה שֶׁנֶּאֱמַר: וְחָרְבוּ שְׁלוּפָה בְיָדוֹ, נְטוּיָהּ עַל־יְרוּשָׁלַיִם:

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

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

וּבְמוֹרָא גָדוֹל, זֶה גִלּוּי נְשִׁינָה. כָּמָה שֶׁנֶּאֱמַר: אוּ הַנִּסָּה אֱלֹהִים, לָבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמַסַּת בְּאֵתַת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיָד חֲזָקָה וּבְזָרוּעַ נְטוּיָהּ, וּבְמוֹרָאִים גְּדוֹלִים. כָּכֵל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרָיִם, לְעֵינֵינוּ:

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

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

וּבְאֵתוֹת. זֶה הַמְטָה, כָּמָה שֶׁנֶּאֱמַר: וְאֵת הַמְטָה הַזֶּה תִּקַּח בְּיָדְךָ. אֲשֶׁר תַּעֲשֶׂה־בוֹ

אֶת־הָאֵתוֹת: וּבְמוֹפְתִים. זֶה הַדָּם. כָּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים, בְּשָׂמַיִם וּבָאָרֶץ

Uv'otot. *Zeh hamateh, k'mah shene-emar: v'et hamateh hazeh tikach b'yadecha, asher ta-aseh bo et ha-otot.*

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

8. ESER MAKOT - עֶשֶׂר מַכּוֹת

The Ten Plagues

אלו עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

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

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

A. Should We Rejoice For The Plagues?

[There is a custom of removing 16 drops one's cup of wine, They are (1) the three plagues stated by the prophet Joel that follow now: "blood, fire and smoke," - "דָּם. וְאֵשׁ. וְתִמְרוֹת עֶשֶׂן:" (2) next, the more familiar Ten Plagues" and (3) then the three terms which comprise the Rabbinic acronym for the Ten Plagues. This is the first recitation of three terms.]

דָּם. וְאֵשׁ. וְתִמְרוֹת עֶשֶׂן:

Dam V'eish V'tim'ro ashan

"Blood, and fire and pillars of smoke. . . ."

"Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth. . . blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood." Joel 3:3

B. Another Way Of Counting “Ten” Plagues

דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׁתַּיִם. וּבְזְרֹעַ נְטוּיָה שְׁתַּיִם. וּבְמוֹרָא גָדוֹל שְׁתַּיִם.
וּבְאֹתוֹת שְׁתַּיִם. וּבְמוֹפְתִים שְׁתַּיִם:

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

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

C. ESER MAKOT / Ten Plagues- עֶשֶׂר מַכּוֹת

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

אלו עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

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

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

[Because our "cup of salvation" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.]

דָּם. צְפַרְדֵּי. כְּנִים. עָרוֹב. דֶּבֶר. שְׁחִין. בָּרָד. אַרְבֶּה.
חֲשֵׁךְ. מַכַּת בְּכוֹרוֹת:

Dam,

Tzfardeah,

Kinim,

Arov,

Dever,

Sh'hin,

Barad,

Arbeh,

Hoshekh,

Makat B'khorot

Blood,

Frogs,

Lice,

Beasts,

Cattle Plague

Boils

Hail

Locusts

Darkness

Slaying of First Born

D. A Final Way To Count and Recall The Ten Plagues.]

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

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דָּצ"ךְ עַד"ש בָּאח"ב:

D'TZ"KH A-Da"SH B'AH"V

[Moses Isserles teaches that because we are speaking of the "finger of God" one should use one's forefinger to spill out the wine from your cup, and not the little finger that some suggest. Isaac Luria recommends that we should not use any finger at all but spill out wine from the cup onto the saucer. All agree that we should not lick our fingers when we have completed the ritual.]

Our Sages Elaborate on the Miracle of the Exodus:

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

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

רבי יוסי הגלילי אומר: מנין אתה אומר, נשלקו המצרים במצרים עשר מכות, ועל הים, לקו חמשים מכות? במצרים מה הוא אומר: ויאמרו הסרטמים אל־פרעה, אצבע אלהים הוא. ועל הים מה הוא אומר? וירא ישראל את־היד הגדלה, אשר עשה יי במצרים, ויראו העם את־יי. ויאמינו ביי, ובמשה עבדו. כמה לקו באצבע, עשר מכות: אמור מעתה, במצרים לקו עשר מכות, ועל־הים, לקו חמשים מכות:

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

B. There Were 40 Plagues in Egypt and 200 at the Red Sea

רבי אליעזר אומר: מנין שכל־מכה ומכה, שהביא הקדוש ברוך הוא על המצרים במצרים, היתה של ארבע מכות? שנאמר: ישלח־בם חרון אפו, עברה וזעם וצרה. משלחת מלאכי רעים. עברה אחת. וזעם שתיים. וצרה שלש. משלחת מלאכי רעים ארבע: אמור מעתה, במצרים לקו ארבעים מכות, ועל הים לקו מאתיים מכות:

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

C. 50 Plagues in Egypt and 250 at the Red Sea

רבי עקיבא אומר: מנין שכל־מכה ומכה, שהביא הקדוש ברוך הוא על המצרים במצרים, היתה של חמש מכות? שנאמר: ישלחכם חרון אפו, עברה נזעם וצרה. משלחת מלאכי רעים. חרון אפו אחת. עברה שמים. נזעם שלש. וצרה ארבע. משלחת מלאכי רעים חמש : אמור מעתה, במצרים לקו חמשים מכות, ועל הים לקו חמשים ומאתים מכות:

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

9. DAYENU - דַּיְנוּ : “It Would Have Been Sufficient”

[According to the Vilna Gaon, just as there are 15 verses to Dayenu there are 15 benefits of God’s deliverance with a number of meanings attached to “15”: (1) the 15 Psalms known as Shir HaMa’a lot; (2) the 15 generations from Abraham to Solomon; (3) the 15 praises in Emet V’yatziv following the Shema; (4) the 15 blessings in the Birkot Hashaḥar. Why is there such a concern with the number “15”?]

God has bestowed many favors upon us.

אלו הוציאנו ממצרים,
ולא עשה בהם שפטים,
דַּיְנוּ :

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

אלו עשה בהם שפטים,
ולא עשה באלהיהם,
דַּיְנוּ :

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

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

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

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

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

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

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

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

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

אלו העבירנו בתוכו בַּחַרְבָּה,
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
דַּיֵּנוּ:

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

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
וְלֹא סָפַק צָרָקֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
דַּיֵּנוּ:

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

אלו סָפַק צָרָקֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן,
דַּיֵּנוּ:

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

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

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

אלו נָתַן לָנוּ אֶת־הַשַּׁבָּת,
וְלֹא קָרַבָנוּ לְפָנֵי הַר סִינַי,
דַּיֵּנוּ:

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

אלו קָרַבָנוּ לְפָנֵי הַר סִינַי,
וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה,
דַּיֵּנוּ:

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

אלו נָתַן לָנוּ אֶת־הַתּוֹרָה,

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וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְנוּ:

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

אֱלֹהֵי הַכְּנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, דַּיְנוּ:

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

[We sing together.]

אֱלֹהֵי הוֹצִי הוֹצִיאָנוּ הוֹצִיאָנוּ מִמִּצְרַיִם (2) דַּיְנוּ:

Ilu hotzi hotzi-anu mimitzrayim, hotzi-anu mimitzrayim (2) Dayeinu

Had He brought us out of Egypt, It would have been enough--Dayyenu

אֱלֹהֵי נָתַן נָתַן לָנוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת דַּיְנוּ:

Ilu natan natan lanu et hashabat, natan lanu et hashabat (2) Dayeinu

Had He given us the Sabbath It would have been enough--Dayyenu

אֱלֹהֵי נָתַן נָתַן לָנוּ אֶת־הַתּוֹרָה דַּיְנוּ:

Ilu natan natan lanu natan lanu et hatorah (2) Dayeinu

Had He given us the Torah It would have been enough--Dayyenu

10. RABBAN GAMLIEL - רבן גמליאל

[*Rabban Gamliel taught that before we proceed further that we must understand the three principal symbols of the Seder meal.*]

רבן גמליאל הִיא אוֹמֵר: כֹּל שֶׁלֹא אָמַר שְׁלוֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח. מַצָּה וּמְרֹר:
חובתו, ואלו הן: פסח. מצה ומרור:

Rabban Gamli-eil hayah omeir: Kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein: Pesach. Matzah, U-maror

Rabban Gamliel would teach that all those who had not spoken of three words on Passover had not fulfilled their obligation to tell the story, and these three words are: Pesah [Paschal Lamb], Matzah and Maror [Bitter Herb].

A. פֶּסַח

[Everyone's attention is now drawn to the shankbone on the Seder Plate, but it is not touched or raised.]

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם
שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זֶבַח פֶּסַח
הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ
הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

***Pesach she-hayu avoteinu och'lim, bizman shebeit hamikdash hayah
kayam, al shum mah? Al shum she-pasach hakadosh Baruch hu, al batei
avoteinu b'mitzrayim, shene-emar: va-amartem zevach pesach hu l'Adonai,
asher pasach al batei v'nei yisra-eil b'mitzrayim, b'nag'po et mitzrayim v'et
bateinu hitzil, vayikod ha-am vayishtachavu.***

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

B. מַצָּה

[The plate of Matzah is raised.]

מַצָּה זוֹ שָׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וַיִּגְאָלֵם, שֶׁנֶּאֱמַר: וַיֹּאפֹּר אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עִגְתַּת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֵה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

Matzah zo she-anu och'lim, al shum mah? Al shum shelo hispik b'tzeikam shel avoteinu l'hachamitz, ad sheniglah aleihem melech malchei ham'lachim, hakadosh Baruch hu, ug'alam, shene-emar: vayofu et habatzeik, asher hotzi-u mimitzrayim, ugot matzot, ki lo chameitz ki gor'shu mimitzrayim, v'lo yach'lu l'hitmahmeiha, v'gam tzeidah lo asu lahem.

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out 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.”

[The plate of Matzah is lowered.]

מָרֹר C.

[The Maror is raised.]

מָרֹר זֶה נֶשְׂאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם נִשְׁמְרוּ הַמִּצְרִים אֶת־חַיֵּי אַבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאֵמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים, וּבְכָל־עַבְדָּה בַשָּׂדֶה: אֵת כָּל־עַבְדָּתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

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

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

[The Maror is lowered.]

11. B'KHOL DOR VADOR - בְּכָל־דּוֹר וְדוֹר “In Every Generation”

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

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

בְּכָל־דּוֹר וְדוֹר חֵיב אָדָם לְרֵאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנַאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנַאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֶתָּנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

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

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us!

You brought us from human servitude to freedom,
from sorrow to joy,
for a time of mourning to a festive day,
from deep darkness to great light
and from slavery to redemption!

In Your presence we renew our singing as in ancient days:
Hallel-lu-yah
Sing Hallel to God.

12. HALLEL הַלֵּל

[We are obliged to praise God, which we do in the Psalms of **Hallel**: We raise our glasses of wine and we cover the Matzot.]

לְפִיכֹה אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבְוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֵּינוּ. הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֶכָּל לְיוֹם טוֹב, וּמֵאֶפְלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוּד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

L'fichach anachnu chayavim l'hodot, l'haleil, l'shabei-ach, l'fa-eir, l'romeim, l'hadeir, l'vareich, l'aleih ul'kaleis, l'mi she-asah la-avoteinu v'lanu et kol hanisim ha-eilu. Hotzi-anu mei-avdut l'cheirut, mi-yagon l'simchah, umei-eivel l'yom tov, umei-afeilah l'or gadol, umishibud ligulah. V'nomar l'fanav shirah chadashah. hal'luyah.

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

PSALM 113

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
מִמְזֶרַח שֶׁמֶשׁ עַד מְבֹאוֹ. מִהַלָּל שֵׁם יְיָ. רָם עַל־כָּל־גּוֹיִם יְיָ. עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי
כַּיִי אֱלֹהֵינוּ. הַמַּגְבִּיחַ לְשָׁבֶת: הַמְשַׁפִּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימֵי מַעְפָּר דָּל.
מֵאֲשַׁפֵּת יָרִים אָבִיוֹן: לְהוֹשִׁיבֵי עַם־נְדִיבִים. עַם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת
אִם הַבָּנִים שְׂמֵחָה. הַלְלוּיָהּ

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

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord.
Blessed be the name of the Lord from this time forth and forever.

From the rising of the sun to its setting,
the Lord's name is to be praised. High above all nations is the Lord; above
the heavens is His glory.

Who is like the Lord our God, who though enthroned on high,
looks down upon heaven and earth?

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

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

Halleluyah!

PSALM 114

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

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֹז:
הֲיִתָּה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:
הֵימָּה רָאָה נִינְס, הַיַּרְדֵּן יִסֵּב לְאַחֹר:
הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי־צֹאן:
מֵה־לֶּהֱ הֵימָּה כִּי תָנוּס. הַיַּרְדֵּן תִּסֵּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי־צֹאן:
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֶפְכִי הַצּוּר אֲגַם־מַיִם. חֲלֹמֵי־שָׁמַיִם לְמַעַיְנוֹ־מַיִם.

*B'tzeit yisra-eil mimitzrayim, beit ya-akov mei-am loeiz.
Hay'tah y'hudah l'kod'sho, yisra-eil mamsh'lotav.
Hayam ra-ah vayanos, hayardein yisov l'achor.
Heharim rak'du ch'eilim, g'va-ot kivnei tzon.
Mah l'cha hayam ki tanus, hayardein tisov l'achor.
He-harim tirk'du ch'eilim, g'va-ot kivnei tzon.
Milifnei adon chuli aretz, milifnei eloha ya-akov.
Hahof'chi hatzur agam mayim, chalamish l'may'no mayim.*

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

13. KOS SHEINEE - כּוֹס שֵׁינֵי

Second Cup of Wine

[You will drink the wine, with a blessing. Sefardim according to the Shulhan Arukh drink the second cup but without a blessing; the commentary of Isserles adds the Ashkenazi practice "to recite a blessing before each and every cup, and such is the custom of the Geonim." The wonder of the Seder is how many variations there are on a single theme of freedom.]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלִילָה הַזֶּה, לְאֶכְלֵבוּ מַצָּה וּמַרֹּר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְגִיעָנוּ לְמוֹעֲדִים וְלְרִגְלִים אַחֲרִים, הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם. שְׂמִחִים בְּבִנְיַן עִירָךְ, וְשְׂשׂוּיִם בְּעִבּוֹדְךָ, וְנֹאכְלֵי שֵׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים (בְּמוֹצָאֵי שַׁבַּת אוֹמְרִים מִן הַפְּסָחִים וּמִן הַזְּבָחִים), אֲשֶׁר יְגִיעַ דָּמָם, עַל קִיר מִזְבֵּיחֶךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

Baruch atah Adonai, Eloheinu melech ha-olam, asher g'alanu v'ga-al et avoteinu mimitzrayim, v'higi-anu l'lalayah hazeh, le-echol bo matzah u-maror. Kein, Adonai Eloheinu veilohei avoteinu, yagi-einu l'moadim v'lirgalim acheirim, ha-ba-im likrateinu l'shalom. S'meichim b'vinyan irecha, v'sasim ba-avodatecha, v'nochal sham min haz'vachim umin hap'sachim (On Saturday night substitute: min hap'sachim umin haz'vachim), asher yagi-a damam, al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu, v'al p'dut nafsheinu. Baruch atah Adonai, ga-al yisra-eil.

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices (On Saturday night read: of the Passover sacrifices and offerings) which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

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

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

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

VI. RAHTZAH - רְהִצָּה

Lave / Washing

[The hands are ritually washed before the meal, as is required at any meal; it is performed similar to the previous hand-washing. Now, though, all wash with the usual benediction as the hands are dried. We wash because (1) we are a "kingdom of priests" and whenever we wash before eating, we are reminded of that special role, and (2) the ritual washing recalls the priestly eating of their tithes in purity. It is customary not to speak - but you can hum quietly - until all are ready to recite MOTZEE-MATZAH.]

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

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

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

VII - VIII. MOTZEE - MATZAH - מוֹצֵיָא מַצָּה

[The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual beracha - the motzee - is recited. However, before eating the matzah, a second beracha, thanking God for the requirement to eat matzah, is recited.

Since there is a debate whether one and a half matzot fulfill the custom of "lehem mishnah," the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite Ha-Motzee.]

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיָא לֶחֶם מִן הָאָרֶץ:

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

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

[We do not yet eat the matzah. Instead, immediately after the Motzee, we now put the bottom matzah back in its place and continue, reciting the matzah beracha holding the top and middle matzah.]

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

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

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

[We now break up the top and middle matzot into pieces and distribute them for all to eat a portion while reclining. There is a custom not to salt the matzah even though some make salt available hallah on Shabbat or other Festivals.]

IX. MAROR / Bitter Herbs - מָרוֹר

[Small pieces of horse-radish are dipped into the haroset (symbolic of mortar) to indicate that over-emphasis on material things results in bitterness. Before eating it, a berakha thanking God for this requirement is recited. Some people mix the pieces of horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery.]

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

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

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

X. KOREKH / Hillel Sandwich - כּוֹרֵךְ

[In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) folded together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horse-radish in a "Hillel sandwich". No special berakha is said, but we do read the following words recalling Hillel's practice.]

זָכַר לְמִקְדָּשׁ כְּהֵלֵל: כֵּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קֵיִם. הָיָה כּוֹרֵךְ פֶּסַח
מַצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מֵה שֶׁנֶּאֱמַר: עַל-מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ:

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

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

XI. SHULHAN OREKH / Meal - שְׁלַחן עֹרֵךְ

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

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

XII. TZAFUN /AFIKOMAN / Dessert - אַפִּיקוֹמָן

[If someone of the children has “stolen” it, or if the adults have hidden the Afikoman when it is first put aside (IV) and let the children look for it during the meal to win a prize, it is now time to redeem the Afikoman. Then, each person eats a portion of the Afikoman.

After one eats the Afikoman, it is forbidden to eat anything further or to drink anything but for the two remaining mandatory ritual cups of wine, one for the Grace after meals and one for Hallel.

One accepted theory is that Afikoman is a Greek word connoting the dessert – dates, parched corn, nuts, sweet fruits, etc. The Seder meal in the time of the Temple was concluded with a taste of the Paschal lamb that had been offered in the Temple, after which nothing further was eaten.

More recently, the suggestion has been made that the word is akin to a Greek word meaning “entertainment” which concluded the Greco-Roman festive meal. Whether “dinner music,” “dessert,” or “the practice of going from house to house after dinner,” the Sages of the Talmud prohibited any practices which might detract from the attention that must be paid to the symbol of Passover, the Paschal sacrifice.

It is the custom in some countries to save a piece of the Afikoman from the Second Seder until the burning of the Hametz the following year, when both are burned together.]

XIII. BAREKH / Birkat HaMazone - בָּרַךְ

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

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אֲזַי מָלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי
יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֲלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוֹבָה יְיָ אֶת
שְׁבִיתָנוּ פְּאִפְיָקִים בְּנֶגֶב: הַזֵּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶי יִלְדוּ וּבָכָה נִשְׂא מִשָּׂדֶה הַזֵּרֵעַ בֹּא
יָבֵא בְּרִנָּה נִשְׂא אֶלְמֵתָיו:

Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu kehalmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai la-asot im eileh, higdil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelekh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.

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

הַמְזֻמֵּן: רַבּוֹתַי נְבָרַךְ

Leader: *Rabotai n'varekh.*

Friends, let us say grace.

הַמְסוּבִין: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

הַמְזֻמֵּן: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

הַמְזֻמָּן : בְּרִשׁוּת מָרָנּוּ וְרַבָּנָן וְרַבּוֹתַי, נְבָרַךְ (אֱלֹהֵינוּ*) שְׂאֲכַלְנוּ מִשְׁלוֹ.
*included when there is a minayn present

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

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

הַמְסוּבִין : בְּרוּךְ (אֱלֹהֵינוּ*) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיֵינוּ.
*included when there is a minayn present

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

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

הַמְזֻמָּן : בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיֵינוּ.

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

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

הַמְסוּבִין : בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

Everyone: *Barukh hu uvarukh sh'mo.*

Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִזַּן אֶת הָעוֹלָם כִּלּוֹ בְטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן
לָחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגְּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מְזוֹן לְעוֹלָם
וְעַד. בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס לְכָל וּמְטִיב לְכָל, וּמְכִין מְזוֹן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הִזַּן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melek haolam, hazal et haolam kulo b'tuvo b'hein b'hesed
uv'rahmim, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo
hasar lanu, v'al yehsar lanu mazol l'olam vaed. Ba'avur sh'mo hagadol, kee hu
eilzanum'farnei lakol umei-tiv lakol, umeikhin mazon k'khol b'riyotav asher bara, Barukh
atah Adonai, hazan et hakol.*

Praised are you, Adonai our God, King of the universe, who nourishes the whole world with grace, kindness and mercy. You provide food to all creatures, for your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּשַׁרְנוּ, וְעַל תּוֹרַתְךָ שֶׁלַּמְדְתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זֵן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה:

Nodeh l'kha Adonai Eloheinu al she-hinhalta la-avoteinu, eretz hemdah tovah u-r'havah, v'al she-hotzetanu Adonai Eloheinu me-eretz Mitzrayim, u-f'ditanu mi-beit avadim, v'al b'rit'kha she-hatamta bi-v'sarenu, v'al Torat'kha she-limadtanu, v'al hukekha she-hodatanu, v'al hayim hen va-hesed she-honantanu, v'al akhilat mazon she-atah zan u-m'farnes otanu tamid, b'khol yom u-v'khol et u-v'khol sha-ah.

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

וְעַל הַפֶּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּכְתוּב, וְאָכַלְתָּ וְשִׂבַּעְתָּ, וּבִרְכַת אֵת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמַּזֶּן:

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

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

רַחֵם נָא יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחָךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זוּנְנוּ, פְּרַנְסְנוּ, וְכַלְכְּלָנוּ, וְהַרְוִיחְנוּ, וְהַרְנוּ לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מְכֹל צְרוּתֵינוּ, וְנָא, אֵל תַּצְרִיכְנוּ יְיָ

אֱלֹהֵינוּ, לֹא לַיְדֵי מַתַּנַּת בְּשָׂר וָדָם, וְלֹא לַיְדֵי הַלְוָאָתָם. כִּי אִם לְיָדֶךָ הַמְּלֶאכֶה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֲבָה, שְׁלֹא גְבוּשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד:

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

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

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

[On Shabbat add: *R'tzei v'ha-halitzenu Adonai Eloheinu b'mitzvotekha, u-v'mitzvat yom ha-sh'vi-i, ha-Shabbat ha-gadol v'ha-kadosh ha-zeh. Ki yom zeh gadol v'kadosh hu l'fanekha, lishbot bo v'lanu-ah bo, b'ahavah k'mitzvat r'tzonekha, u-virtzon'kha hanah lanu, Adonai Eloheinu, she-lo t'hi tzarah v'yagon va-anahah b'yom m'nuhatenu. V'har-enu Adonai Eloheinu b'nehamat Tziyon irekha, u-v'vinyan Y'rushalayim ir kodshekha, ki atah hu ba-al ha-y'shu-ot u-va-al ha-nehamot.*]

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

[לפסח אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרונו ופקדונו, וזכרון אבותינו, וזכרון משים בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום סג המצות הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים,]

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַגְגְנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן
 וְרַחֲמִים אַתָּה:]

[For Passover *Eloheinu veilohei avoteinu, yaleh v'yavo v'yagiah, v'yei-ra-eh, v'yei-ratzeh, v'yishma, v'yipakeid, v'yizakheir zikhronenu ufik-doneinu, v'zikhron avoteinu, v'zikhron mashiah be david avdekha, v'zikhron y'rushalayim ir kod-shekha, v'zikhron kol amkha beit yisrael l'fanekha, lifleita l'tova l'hein ul'hesed ul'rahamim, l'hayim ul'shalom b'yom hag ha-matzot hazeh. zokhreinu Adonai Eloheinu bo l'tova, ufokdeinu vo livrakha v'hoshi-einu vo l'hayim, uv'd-var y'shu-ah v'rahamim, hus v'ha-neinu, v'raheim aleinu v'hoshi-einu ki ei-lekha eineinu, ki eil melekh hanun vrahum ata.*

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of
 the Festival of Matzot.

Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

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

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ, מֶלְכֵנוּ, אֲדִירָנוּ בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יּוֹצֵרָנוּ, קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִטִּיב לָנוּ. הוּא גֹמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וְלִחְסֵד וְלִרְחֲמִים וְלִגְנוּחַ הַצֶּלָה וְהַצִּלָּה בְּרַכָּה וַיְשׁוּעָה, נְחָמָה, פְּרִנְסָה וְכִלְפָּלָה, וְרַחֲמִים, וְסִיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחְסְרָנוּ:

Barukh atah Adonai Eloheinu melekh ha-olam, ha-El, avinu, malkenu, adirenu, bor-enu, go-alenu, yotzrenu, k'doshenu, k'dosh Ya-akov, ro-enu, ro-eh Yisra-el, ha-melekh ha-tov v'ha-metiv la-kol, she-b'khol yom va-yom hu hetiv, hu metiv, hu yeitiv lanu. Hu g'malanu, hu gomlenu, hu yigm'lenu la-ad, l'hen u-l'hesedu-l'rahamim, u-l'revah, ha-tzalah v'hatzlahah, b'rakhah vishu-ah, nehamah parnasah v'khalkalah, v'rahamim v'hayim v'shalom v'khol tov, u-mi-kol tuv l'olam al y'hasrenu.

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

הַרְחֵמֵנוּ, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

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

May the Merciful One reign over us forever and ever.

הַרְחֵמֵנוּ, הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.

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

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

הַרְחֵמֵנוּ, הוּא יִשְׁמַח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעַד וּלְגִצָּח נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

Ha-rahaman, hu yishtabah l'dor dorim, v'yitpa-ar banu l'netzah n'tzahim, v'yit-hadar banu la-ad u-l'olmei olamim

May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity.

הַרְחֵמֵנוּ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

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

May the Merciful One grant us an honorable livelihood.

הַרְחֵמֵנוּ, הוּא יִשְׁבּוֹר עֲלֵנוּ מֵעַל צְוָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרְצֵנוּ.

Ha-rahaman, hu yishbor ulenu me-al tzavarenu v'hu yolikhenu kom'miyut l'artzenu.

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

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֵחַן זֶה שְׂאֵכְלֵנוּ עָלָיו.

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

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

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֲלֵיָהוּ הַנְּבִיא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

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

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

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ

Harachaman, hu y'vareich

May the Merciful One bless

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

אֶת אָבִי מוֹרֵי בְּעַל הַבַּיִת הַזֶּה, וְאֶת אִמִּי מוֹרְתִי בְּעַלַת הַבַּיִת הַזֶּה

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

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

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

אוֹתִי (וְאָבִי וְאִמִּי) (וְאִשְׁתִּי וְזַרְעִי וְאֶת כָּל אֲשֶׁר לִי)

oti (v'avi v'imee) (v' ishti v'et zar-i v'et kol asher li)

me (and my revered father and mother) (my wife and children and all that is mine

(leading at a another's home:)

אֶת בְּעַל הַבַּיִת הַזֶּה, וְאֶת אִשְׁתּוֹ בְּעַלַת הַבַּיִת הַזֶּה

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

our host and our hostess

. . . אוֹתָם וְאֵת בֵּיתָם וְאֵת זְרַעָם וְאֵת כָּל אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ
אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בְּכֹל, מְכֹל, כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יְחִיד. בְּבִרְכָה שְׁלֵמָה,
וְנֹאמַר אָמֵן:

. . . *otam v'et beitam v'et zar-am v'et kol asher lahem, otanu v'et kol asher lanu, k'mo she-
nitbarkhu avoteinu, Avraham, Yitzhak, v'Ya-akov: ba-kol, mi-kol, kol. Ken y'varekh otanu
kulanu yahad bi-v'rakhah sh'lemah, v'nomar: Amen.*

. . . all those who are participating in this meal. May He bless us all together and all our possessions
just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless
us all together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוּת, שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת יי וְיִצְדָּקָה
מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

*Ba-marom y'lamdu aleihem v'aleinu z'khut, she-t'hi l'mishmeret shalom, v'nisa v'rakhah
me-et Adonai, u-tz'dakah me-Elohei yish-enu, v'nimtza hen v'sekhel tov b'einei Elohim
v'adam.*

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

[לשבת הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שְׁבֹת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.]

[*On Shabbat add:)* *Ha-rahaman, hu yanhilenu yom she-kulo Shabbat u-m'nuhah, l'hayei
ha-olamim.*]

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

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

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

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

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

Ha-rahaman, hu y'varekh et medinat Yisrael.

May the Merciful One bless the State of Israel.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת.

Ha-rahaman, hu y'varekh ha-aretz hazot.

May the Merciful One bless this country.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת צה"ל וְיִשְׁמֹר עֲלֵהֶם.

Ha-rahaman, hu y'varekh et TzH"l v'yishmor aleihem.

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

הַרְחֵמֵנוּ, הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵי הָעוֹלָם הַבָּא.

Ha-rahaman, hu y'zakenu limot ha-mashi-ah u-l'hayei ha-olam ha-ba.

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

מְגִדוֹל יְשׁוּעוֹת מַלְכוּ, וְעֵשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד עוֹלָם: עֵשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Migdol y'shu-ot malko, v'oseh hesed li-m'shiho, l'David u-l'zar-o ad olam. Oseh shalom bi-m'romav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru: Amen.

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

יִרְאוּ אֶת יְיָ קְדוֹשֵׁינוּ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעְבּוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פּוֹתֵחַ אֶת יַדָּהּ, וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יְבַטֵּחַ בְּיָדָהּ, וְהָיָה יְיָ מְבַטְחוֹ: גִּיעַר הִיִּיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק נִעְזָב, וְזָרְעוֹ מְבַקֵּשׁ לָחֵם: יְיָ עֲזוּ לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

Y'ru et Adonai k'doshav, ki ein mahsor lire-av. K'firim rashu v'ra-evu, v'dorshei Adonai lo yahs'ru khol tov. Hodu l'adonai ki tov, ki l'olam hasdo. Pote-ah et yadekha, u-masbi-a l'khol hai ratzon. Barukh ha-gever asher yivtah badonai, v'hayah Adonai mitvaho. Na-ar hayiti gam zakanti, v'lo ra-iti

tzadik ne-ezav, v'zar-o m'vakesh lahem. Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

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

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

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

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

BAREKH / Birkat HaMazone - בָּרַךְ

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

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שְׂיִבַת צִיּוֹן הִינֵנו כְּחֹלְמִים: אֵז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֵז
יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הִינֵנו שְׂמֵחִים: שׁוּבָה יְיָ אֶת
שְׂבִיתָנוּ כְּאֶפְיָקִים בְּנֶגֶב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶי יִלְדוּ וּבְכֹה נִשְׂא מְשֻׁד הַזְרַע בֹּא
יבֹא בְרִנָּה נִשְׂא אֲלֻמְתָיו:

Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keholmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai la-asot im eileh, higdil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelexh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatah.

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

הַמְזַמֵּן : רַבּוֹתַי נְבָרַךְ

Leader: *Rabotai n'varekh.*

Friends, let us say grace.

הַמְסוּבִין : יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

הַמְזַמֵּן : יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם.

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

Praised be the name of the Lord now and forever.

הַמְזַמֵּן : בְּרִשׁוֹת מְרַנֵּן וְרַבָּנַי, נְבָרֵךְ (*אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ.
*included when there is a minayn present

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

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

הַמְסוּבֵי : בְּרוּךְ (*אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבְטוּבוֹ חֵיֵינוּ.
*included when there is a minayn present

Everyone: *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo h_{ay}eenu.*
*included when there is a minayn present

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

הַמְזַמֵּן : בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבְטוּבוֹ חֵיֵינוּ.

Leader: *Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo h_{ay}eenu.*
*included when there is a minayn present

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

הַמְסוּבֵי : בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

Everyone: *Barukh hu uvarukh sh'mo.*

Blessed be He and blessed be His name.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִזַּן אֶת הָעוֹלָם כִּלּוֹ בְטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן
לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגְּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מְזוֹן לְעוֹלָם
וְעַד. בְּעִבוּר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמְפַרְנֵס לְכָל וּמְטִיב לְכָל, וּמְכִין מְזוֹן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הִזַּן אֶת הַכֹּל:

*Barukh ata Adonai Eloheinu melek haolam, hazal et haolam kulo b'tuvo b'hein b'hesed
uv'rah_{am}im, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo
hasar lanu, v'al ye_hsar lanu mazol l'olam vaed. Ba'avur sh'mo hagadol, kee hu
eilzanum'farnei lakol umei-tiv lakol, umeikhin mazon k'khol b'riyotav asher bara, Barukh
atah Adonai, hazan et hakol.*

Praised are you, Adonai, our God, sovereign of the universe, who nourishes the whole world with grace, kindness and mercy. You provide food to all creatures, for your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּשַׁרְנוּ, וְעַל תּוֹרַתְךָ שֶׁלַּמְדְתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֹנְנָתָנוּ, וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זֵן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה:

Nodeh l'kha Adonai Eloheinu al she-hinhalta la-avoteinu, eretz hemdah tovah u-r'havah, v'al she-hotzetanu Adonai Eloheinu me-eretz Mitzrayim, u-f'ditanu mi-beit avadim, v'al b'rit'kha she-hatamta bi-v'sarenu, v'al Torat'kha she-limadtanu, v'al hukekha she-hodatanu, v'al hayim hen va-hesed she-honantanu, v'al akhilat mazon she-atah zan u-m'farnes otanu tamid, b'khol yom u-v'khol et u-v'khol sha-ah.

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

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יְתַבְרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב, וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַת אֵת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמַּזֶּן:

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

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

[לשבת רצה והחליצנו יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁבֶת בּוֹ וְלַגּוֹת בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה וּבְרְצוֹנָה הִנֵּי לָנוּ יְיָ אֱלֹהֵינוּ, שְׁלֵא תֵּהָא צָרָה וְיִגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן]

עִירָהּ, וּבְבִגְנֵן יְרוּשָׁלַיִם עִיר קְדֻשָּׁהּ, כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָעַל הַנְּחֻמּוֹת:

[On Shabbat add: *R'tzei v'ha-halitzenu Adonai Eloheinu b'mitzvotekha, u-v'mitzvat yom ha-sh'vi-i, ha-Shabbat ha-gadol v'ha-kadosh ha-zeh. Ki yom zeh gadol v'kadosh hu l'fanekha, lishbot bo v'lanu-ah bo, b'ahavah k'mitzvat r'tzonekha, u-virtzon'kha hanah lanu, Adonai Eloheinu, she-lo t'hi tzarah v'yagon va-anahah b'yom m'nuhatenu. V'harenu Adonai Eloheinu b'nehamat Tziyon irekha, u-v'vinyan Y'rushalayim ir kodshekha, ki atah hu ba-al ha-y'shu-ot u-va-al ha-nehamot.*]

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

[לפסח אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיְגַיַע, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוּרֹנָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁהּ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבָרָכָה. וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים, וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מְלֶךְ חַנּוּן וּרְחוּם אַתָּה:]

[For Passover *Eloheinu veillohei avoteinu, yaleh v'yavo v'yagiah, v'yei-ra-eh, v'yei-ratzeh, v'yishma, v'yipakeid, v'yizakheir zikhronenu ufik-doneinu, v'zikhron avoteinu, v'zikhron mashiah be david avdekha, v'zikhron y'rushalayim ir kod-shekha, v'zikhron kol amkha beit yisrael l'fanekha, lifleita l'tova l'hein ul'hesed ul'rahamim, l'hayim ul'shalom b'yom hag ha-matzot hazeh. zokhreinu Adonai Eloheinu bo l'tova, ufokdeinu vo livrakha v'hoshi-einu vo l'hayim, uv'd-var y'shu-ah v'rahamim, hus v'ha-neinu, v'raheim aleinu v'hoshi-einu ki ei-lekha eineinu, ki eil melekh hanun vrahum ata.*

[For Passover Our God and God of our fathers, may the remembrance of us, of our ancestors, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of

the Festival of Matzot.

Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.]

ובְּנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן

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

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

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוּת, שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְּרָכָה מֵאֵת יְיָ וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשִׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Ba-marom y'lamdu aleihem v'aleinu z'khut, she-t'hi l'mishmeret shalom, v'nisa v'rakhah me-et Adonai, u-tz'dakah me-Elohei yish-enu, v'nimtza hen v'sekhel tov b'einei Elohim v'adam.

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

[לשבת הַרְחַמְנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵי הָעוֹלָמִים.]

[*On Shabbat add:)* *Ha-rah̄aman, hu yan̄hilenu yom she-kulo Shabbat u-m'nuhah, l'h̄ayei ha-olamim.*]

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

הַרְחַמְנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוֹ טוֹב.

Ha-rah̄aman, hu yan̄hilenu yom she-kulo tov.

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

הַרְחַמְנוּ, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

Ha-rah̄aman, hu y'varekh et medinat Yisrael.

May the Merciful One bless the State of Israel.

הַרְחַמְנוּ, הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת.

Ha-rahaman, hu y'varekh ha-aretz hazot.

May the Merciful One bless this country.

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת צִה"ל וַיִּשְׁמֹר עֲלֵהֶם.

Ha-rahaman, hu y'varekh et TzH"l v'yishmor aleihem.

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

הַרְחֵמֵנוּ, הוּא יִזְכְּנוּ לַיְמֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

Ha-rahaman, hu y'zakenu limot ha-mashi-ah u-l'hayei ha-olam ha-ba.

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

מִגְדוֹל יְשׁוּעוֹת מִלְכוּ, וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד עוֹלָם: עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Migdol y'shu-ot malko, v'oseh hesed li-m'shiho, l'David u-l'zar-o ad olam. Oseh shalom bi-m'romav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru: Amen.

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

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פּוֹתַח אֶת יְגָדוֹ, וּמִשְׁפִּיעַ לְכָל חַי רָצוֹן: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְבַטַח בְּיָיָ, וְהִנֵּה יְיָ מִבְּטָחוֹ: גַּעַר הִקִּיתִי גַם זַקְנָתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב, וְזָרְעוֹ מִבְּקַשׁ לָחֵם: יְיָ עַז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

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

Revere the Lord, all God's holy ones for those who revere Adonai suffer no want. Lions may starve, but those who seek the Lord shall lack nothing. Give thanks to the Lord, for God is good; God's kindness endures forever. You open your hand

and satisfy the needs of every living thing. Blessed is the everyone who trusts in the Lord, for the Lord will surely guarantee protection. I once was young and now I am old, but never have I seen a righteous person forsaken, nor his children in want of bread. The Lord strengthens God's people, blessing them with peace.

כּוֹס שְׁלִישִׁית - KOS SH'LISHEE - THIRD CUP

[We conclude the Grace after the meal by drinking the Third Cup of wine, the cup of blessing, while reclining to the left.]

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

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

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

KOS SHEL ELIJAHU - כּוֹס אֵלִיָּהוּ

[At this point in the Seder, we fill the Cup of Elijah on the table. We rise, and we generally send the youngest child(ren) still awake to open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Sing "**Eliyahu Ha-Navi**" and then close the door.]

Eliyahu Ha-navee
Eliyahu Ha-tish-bee
Eliyahu, Eliyahu
Eliyahu Ha-giladee

Bim Heira B'yameinu
Yavo eileinu
Eem mashiah ben David
Eem mashiah ben David

אֵלִיָּהוּ הַנָּבִיא
אֵלִיָּהוּ הַתְּשׁוּבִי,
אֵלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה
יָבוֹא אֵלֵינוּ בְּיָמֵנוּ
עִם מְשִׁיחַ בֶּן דָּוִד

God has taught all men to love their neighbors as themselves. Yet, in almost every age, some have not obeyed His command. Our people have suffered frequently at the hands of such men. In God's own way and in His own time, the wicked pay the price of their wickedness. For God is a God of justice. As we open our doors and our hearts to Elijah, we pray that there soon will be an end to all evil deeds in the world. God has shown us the paths to peace. Amen.

Miriam's Cup Ritual in the Family Seder

(<http://www.miriamscup.com/RitualPrint.htm>)

Filling Miriam's Cup follows the second cup of wine, before washing the hands. Raise the empty goblet and say:

“Miriam's cup is filled with water, rather than wine. I invite women of all generations at our Seder table to fill Miriam's cup with water from their own glasses.”

Pass Miriam's cup around the table(s); explain the significance of filling Miriam's cup with water:

A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

When Miriam's cup is filled, raise the goblet and say:

We place Miriam's cup on our Seder table to honor the important role of Jewish women in our tradition and history, whose stories have been too sparingly told.

Continue by reciting this prayer:

"You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption. AMEN." (from Susan Schnur)

Next, tell the story of a Jewish woman you admire. Begin by saying:

Each Passover, we dedicate Miriam's cup to a Jewish woman who has made important contributions in achieving equality and freedom for others. This year, we honor....(use a selection from The Jewish Womans Archive online, a family member, or someone prepares in advance a biography from online resources or home reference books.)"

Dancing in honor of the prophetess Miriam follows the rituals for the prophet Elijah after the meal. Lift Miriam's cup and say:

Miriam's life is a contrast to the life of Elijah, and both teach us important lessons. Elijah was a hermit, who spent part of his life alone in the desert. He was a visionary and prophet, often very critical of the Jewish people, and focused on the messianic era. On the other hand, Miriam lived among her people in the desert, following the path of hesed, or loving-kindness. She constantly comforted the Israelites throughout their long journey, encouraging them when they lost faith. Therefore, Elijah's cup is a symbol of future messianic redemption, while Miriam's cup is a symbol of hope and renewal in the present life. We must achieve balance in our own lives, not only preparing our souls for redemption, but rejuvenating our souls in the present. Thus, we need both Elijah's cup and Miriam's cup at our Seder table.

Sing and dance with tambourines. First hold up a tambourine and say (from Exodus 15:20-21):

"And Miriam the prophetess, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances. And Miriam sang unto them, Sing ye to the Lord, for He is highly exalted; The horse and his rider hath He thrown into the sea." As Miriam once led the women of Israel in song and dance to praise God for the miracle of splitting the Red Sea, so we now rejoice and celebrate the freedom of the Jewish people today.

(<http://www.miriamscup.com/RitualPrint.htm>)

Pour Out Your Wrath - שִׁפּוֹךְ חֲמָתְךָ

[A late addition to the Haggadah, after the period of the Crusades and the pogroms of the Rhineland. The Crusades were a series of military conflicts of a religious character waged by Christians from 1096-1291, usually sanctioned by the Pope. The First Crusade was launched in 1095 by Pope Urban II with the dual goals of liberating the sacred city of Jerusalem and the Holy Land from Muslims, and freeing the Eastern Christians from Muslim rule. Inevitably the Crusades also involved destruction and oppression of Jewish communities in Europe and the Holy Land. The harshness of this section often causes it to be excluded or skipped in many a modern Seder.]

שִׁפּוֹךְ חֲמָתְךָ אֶל־הַגּוֹיִם, אֲשֶׁר לֹא יִדְעוּךָ וְעַל־מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל אֶת־
יַעֲקֹב. וְאֶת־נְהוֹהוּ הַשָּׁמַיִם: שִׁפּוֹךְ־עֲלֵיהֶם וְעַמְּךָ, וְחָרוֹן אַפְּךָ יִשְׁיגֵם: תִּרְדֹּף בְּאַף וְתִשְׁמַדְם, מִתַּחַת
שָׁמַיִם יְיָ:

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

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

Pour Out Your Love On The Righteous Gentiles

Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the sukkah of peace spread over your chosen ones and to participate in the joy of your nations.

XIV. HALLEL - הַלֵּל

[Conclude HALLEL and join together in SEDER SONGS, traditional and new, that will be found at the conclusion of this Haggadah. Many are song parodies that can help to make your Seder more fun and you should prepare in advance which of them you will want to have everyone sing during the Seder and at which point in the Seder and then which will be left to the end of the Seder.]

Psalm 115:1-11

לֹא לָנוּ יי לֹא לָנוּ כִּי לְשִׁמְךָ תָּן כְּבוֹד, עַל חֲסִדֶּךָ עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵינָהּ נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשִׁמְיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצַבְיֵיהֶם כְּסֹף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אֲזַנָּיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְיִחוּ. יְדֵיהֶם וְלֹא יַמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיָי, עֲזָרָם וּמַגְנָם הוּא. בַּיִת אֶהְרֹן בְּטַחוּ בְּיָי, עֲזָרָם וּמַגְנָם הוּא. יֵרְאֵי יי בְּטַחוּ בְּיָי, עֲזָרָם וּמַגְנָם הוּא:

Lo lanu, Adonai, lo lanu, ki l'shimcha tein kavod, al chasd'cha al amitecha. Lamah yomru hagoyim, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabeiheh kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru. Oz'nayim lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher boteiach bahem. Yisra-eil b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umaginam hu. Yirei Adonai bitchu v'Adonai, ezram u-maginam hu.

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

Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases!

Their idols are silver and gold, the work of human hands.

They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have

ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them.

O Israel, trust in the Lord! He is their help and shield.

You who revere the Lord, trust in the Lord! He is their help and shield.

Psalm 115:12-18

יְיָ זָכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יְיָ, הַקְטַנִּים עִם
הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֲשֵׂה שְׂמִים וְאַרְצֵי. הַשְׂמִים
שְׂמִים לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. לֹא הִמְתִּים יְהַלְלוּ יְיָ, וְלֹא כָּל יְרֵדֵי דוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְיָ,
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

*Adonai z'charanu y'vareich, y'vareich et beit yisra-eil, y'vareich et beit aharon. Y'vareich
yirei Adonai, hak'tanim im hag'dolim. Yoseif Adonai aleichem, aleichem v'al b'neichem.
B'ruchim atem l'Adonai, oseih shamayim va-aretz. Hashamayim shamayim l'Adonai, v'ha-
aretz natan livnei adam. Lo hameitim y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu
n'vareich yah, mei-atah v'ad olam, hal'luyah.*

The Lord who has remembered us will bless;
He will bless the house of Israel;
He will bless the house of Aaron;
He will bless those who revere the Lord, the small with the great.
May the Lord increase you, you and your children.
You are blessed by the Lord, who made the heaven and earth.
The heaven is the Lord's heaven, but he has given the earth to mankind.
The dead cannot praise the Lord, nor can any who go down into silence.
We will bless the Lord from this time forth and forever. Halleluyah!

Psalm 116:1-11

אֶהְבֶּתִי כִּי יִשְׁמַע יְיָ, אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִיָּמִי אֶקְרָא: אֶפְפוּנֵי תְּבַלִּי מָוֶת, וּמִצָּרֵי
שְׂאוּל מִצָּאוּנֵי צָרָה וַיִּגּוֹן אֶמְצָא. וּבְשֵׁם יְיָ אֶקְרָא, אֲנִה יְיָ מִלְּטָה נַפְשִׁי. חַנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ
מֵרַחֵם. שֹׁמֵר פִּתְאִים יְיָ דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ גָּמַל עָלַיִכִּי. כִּי חִלַּצְתָּ
נַפְשִׁי מִמָּוֶת אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחֵי. אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי
אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֶמְרֵתִי בְּחַפְזִי כֹּל הָאָדָם כֹּזֵב.

Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzareit sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maltah nafshi. Chanun Adonai v'tzadik, veiloheinu m'racheim. Shomeir p'taim Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chilatzta nafshi mimavet, et eini min dimah, et ragli midechi. Et-haleich lifnei Adonai, b'artzot hachayim. He-emanti ki adabeir, ani aniti m'od. Ani amarti v'chof'zi, kol ha-adam kozeiv

I love that the Lord hears my supplications.
Because he has inclined his ear to me, I will call upon him as long as I live.
The cords of death encircled me; the pains of the grave have overtaken me;
I found trouble and sorrow.
Then I called upon the name of the Lord: "O Lord, save my life!"
Gracious is the Lord, and righteous and our God is merciful.
The Lord protects the simple;
I was brought low and he saved me.
Return to your rest, O my soul, for the Lord has been kind to you.
You delivered me from death, my eyes from tears and my feet from stumbling.
I shall walk before the Lord in the lands of the living.
I kept faith even when I cry out: "I am greatly afflicted."
I kept faith even when I said in haste: "All men are deceitful."

Psalm 116:12-19

מָה אֲשִׁיב לַיהוָה, כָּל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבְשֵׁם יְיָ אֶקְרָא. נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמְנוּתָה לְחַסְדָּיו. אָנָּה יְיָ כִּי אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ, בְּכֹן אֲמַתְךָ פִּתְחַתְךָ לְמוֹסְרֵי. לָךְ אֲזַבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא. נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בְּחַצְרוֹת בַּיִת יְיָ בְּתוֹכֵי יְרוּשָׁלַיִם הַלְלוּיָהּ.

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

How can I repay the Lord for all his kind acts toward me?
I will raise the cup of salvations, and call upon the name of the Lord.
My vows to the Lord I will pay in the presence of all his people.
Precious in the sight of the Lord is the death of his pious followers.
O Lord, I am truly your servant; I am your servant, the son of your hand-maid;
You has loosened my bonds.
To you I sacrifice a thanksgiving offering, and call upon the name of the Lord.
My vows to the Lord I will pay in the presence of all his people,
In the courts of the Lord's house, in the midst of Jerusalem.
Halleluyah!

Psalm 117

הללו את יי, כל גוים, שבחוהו כל האמים. כי גבר עלינו חסדו, ואמת יי לעולם הללויה:

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

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

Psalm 118:1-4

הודו ליי כי טוב, כי לעולם חסדו:
יאמר נא ישראל, כי לעולם חסדו:
יאמרו נא בית אהרן, כי לעולם חסדו:
יאמרו נא יראי יי, כי לעולם חסדו:

*Hodu l'Adonai ki tov, ki l'olam chasdo.
Yomar na yisra-eil, ki l'olam chasdo.
Yomru na veit aharon, ki l'olam chasdo.
Yomru na yirei Adonai, ki l'olam chasdo.*

Give thanks to the Lord, for he is good;
His kindness endures forever.
Let Israel say: his kindness endures forever.
Let the house of Aaron say: his kindness endures forever.
Let those who revere the Lord say: his kindness endures forever.

Psalm 118:5-29

מן המצר קראתי יי, ענני במרחב יי. יי לי לא אירא, מה יעשה לי אדם. יי לי בעזרי, ואני אראה בשנאי. טוב לחסות בי, מבטח באדם. טוב לחסות בי מבטח בנדיבים. כל גוים סבבוני בשם יי כי אמילם. סבבוני גם סבבוני בשם יי כי אמילם. סבבוני כדברים דעכו פאש קוצים, בשם יי כי אמילם. דחה דחיתני לנפל, ויי ענני. עזי וזמרת יי, ויהי לי לישועה. קול רנה וישועה באהלי צדיקים, ימין יי עשה חיל. ימין יי רוממה, ימין יי עשה חיל. לא אמות כי אהיה, ואספר מעשי יי. יסר יסרני יי, ולמנת לא נתנני. פתחו לי שערי צדק, אבא בם אודה יי. זה השער ליי, צדיקים יבאו בו.

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'avvuni, b'sheim Adonai ki amilam. Sabuni gam s'avvuni, 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 straits I called upon the Lord; the Lord answered me by placing me in a great expanse. The Lord is with me; I have no fear of what man can do to me. The Lord is with me among my helpers; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. All nations have encompassed me; but in the name of the Lord, I routed them. They swarmed around me; but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me that I might fall, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is heard in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand is raised in triumph; the Lord's right hand does valiantly!" I shall not die, but live to relate the deeds of the Lord. The Lord has surely punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gate of the Lord; the righteous may enter through it.

אֹדְדָה כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
 אֹדְדָה כִּי. עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
 אָכֵן מְאֹסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פְּנֵה.
 אָכֵן מְאֹסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פְּנֵה.
 מֵאֵת יְיָ הָיְתָה זֹאת, הִיא גִפְלֹאת בְּעֵינֵינוּ:
 מֵאֵת יְיָ הָיְתָה זֹאת, הִיא גִפְלֹאת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְיָ, נִגְלָה וַנִּשְׁמְחָה בּוֹ.
 זֶה הַיּוֹם עָשָׂה יְיָ, נִגְלָה וַנִּשְׁמְחָה בּוֹ.

Od'cha ki anitani, vat'hi li lishuah.

Od'cha ki anitani, vat'hi li lishuah.

Even ma-asu habonim, hay'tah l'rosh pinah.

Even ma-asu habonim, hay'tah l'rosh pinah.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Zeh hayom asah Adonai, nagilah v'nism'chah vo.

Zeh hayom asah Adonai, nagilah v'nism'chah vo.

I thank you for you have answered me, becoming my salvation.

The stone which the builders rejected has become the major cornerstone.

This the Lord's doing; It is marvelous in our eyes.

This is the day which the Lord has made; We will be glad and rejoice on it.

אָנָּא ייְ הוֹשִׁיעָה נָּא:

אָנָּא ייְ הוֹשִׁיעָה נָּא:

אָנָּא ייְ הַצְּלִיחָה נָּא:

אָנָּא ייְ הַצְּלִיחָה נָּא:

Ana Adonai hoshi-ah na.

Ana Adonai hoshi-ah na.

Ana Adonai hatzlichah na.

Ana Adonai hatzlichah na.

O Lord, please save us!

O Lord, please save us!

O Lord, let us prosper!

O Lord, let us prosper!

[Each verse is recited twice.]

בָּרוּךְ הוּא בְּשֵׁם ייְ, בְּרַכּוּכֶם מִבֵּית ייְ.

בָּרוּךְ הוּא בְּשֵׁם ייְ, בְּרַכּוּכֶם מִבֵּית ייְ.

אֵל ייְ נִיָּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים עַד קַרְנוֹת הַמְּזֻבָּח.

אֵל ייְ נִיָּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים, עַד קַרְנוֹת הַמְּזֻבָּח.

אֵלֵי אַתָּה וְאוֹדְךָ אֱלֹהֵי אֲרוֹמְמֶךָ.

אֵלֵי אַתָּה וְאוֹדְךָ אֱלֹהֵי אֲרוֹמְמֶךָ:

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

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

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

Psalm 136

הודו לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לֵאלֹהֵי הַאֱלֹהִים, כִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם, כִּי לְעוֹלָם חֲסֵדוֹ: לְעֵשָׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: לְעֵשָׂה הַשְּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסֵדוֹ: לְרוּקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסֵדוֹ: לְעֵשָׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: אֵת הַשָּׁמַשׁ לְמַמְשָׁלַת בַּיּוֹם, כִּי לְעוֹלָם חֲסֵדוֹ: אֵת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה, כִּי לְעוֹלָם חֲסֵדוֹ: לְמַכָּה מִצְרַיִם בְּכּוֹרֵי הַיָּם, כִּי לְעוֹלָם חֲסֵדוֹ: וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסֵדוֹ: בְּיַד חֲזָקָה וּבְזֵרוּעַ גְּטוּיָהּ, כִּי לְעוֹלָם חֲסֵדוֹ: לְגַזֵּר יַם סוּף לְגַזְרֵם, כִּי לְעוֹלָם חֲסֵדוֹ: וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: וְנִעַר פְּרַעֲהַ וְחִילוֹ בַּיָּם סוּף, כִּי לְעוֹלָם חֲסֵדוֹ: לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסֵדוֹ: לְמַכָּה מְלָכִים גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: וַיַּהֲרֹג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֲסֵדוֹ: לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי, כִּי לְעוֹלָם חֲסֵדוֹ: וַיִּלְעוֹג מֶלֶךְ הַבָּשָׁן, כִּי לְעוֹלָם חֲסֵדוֹ: וַנִּתֵּן אֲרָצָם לְנַחֲלָה, כִּי לְעוֹלָם חֲסֵדוֹ: נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: שָׁבַשְׁפָּלְנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֲסֵדוֹ: וַיַּפְרֶקְנוּ מִצְרַיִמוֹ, כִּי לְעוֹלָם חֲסֵדוֹ: נוֹתַן לָהֶם לֶכֶל בֶּשֶׂר, כִּי לְעוֹלָם חֲסֵדוֹ: הוֹדוּ לֵאלֹהֵי הַשְּׁמַיִם, כִּי לְעוֹלָם חֲסֵדוֹ:

Give thanks to the Lord, for he is good,
His kindness endures forever;
Give thanks to the God above gods,
His kindness endures forever;
Give thanks to the Lord of lords,
His kindness endures forever;
To him who alone does great wonders,
His kindness endures forever;

To him who made the heavens with understanding,
His kindness endures forever;
To him who stretched the earth over the waters,
His kindness endures forever;
To him who made the great lights,
His kindness endures forever;
The sun to reign by day,
His kindness endures forever;
The moon and the stars to reign by night,
His kindness endures forever;
To him who smote Egypt in their firstborn,
His kindness endures forever;
And took Israel out from among them,
His kindness endures forever;
With strong hand and outstretched arm,
His kindness endures forever;
To him who parted the Red Sea,
His kindness endures forever;
And caused Israel to pass through it,
His kindness endures forever;
And threw Pharaoh and his host in the Red Sea,
His kindness endures forever;
To him who led His people through the wilderness,
His kindness endures forever;
To him who smote great kings,
His kindness endures forever;
And slew mighty kings,
His kindness endures forever;
Sihon, king of the Amorites,
His kindness endures forever;
And Og, king of Bashan,
His kindness endures forever;
And gave their land as an inheritance,
His kindness endures forever;
An inheritance to Israel his servant,
His kindness endures forever;
Who remembered us in our low state,
His kindness endures forever;
And released us from our foes,
His kindness endures forever;
Who gives food to all creatures,
His kindness endures forever;
Give thanks to God of all heaven,
His kindness endures forever.

Nishmat

נְשַׁמַּת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל בֶּשָׂר, תִּפְאָר וּתְרוֹמָם זָכְרָךְ מְלַכְנוּ תְּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפָרֵס וּמְרַחֵם, בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשׁוּבָה, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ גְּרָדָמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ גּוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לָךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים. אֵלוֹ פִּינוּ מִלֹּא שִׁירָה פִּיָּם, וּלְשׁוֹנָנוּ רִנָּה פֶה־מִּן גְּלִיו, וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמֶרְחָבֵי יָם, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּר, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵּי רַבְבוֹת פְּעָמִים, הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְצָרִים גָּאֲלָתָנוּ יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בְּרַעַב וּנְתָנוּ, וּבְשָׂבַע כִּלְכַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מְלִטְתָּנוּ, וּמִחֲלָלִים רָעִים וּנְאֻמָּנִים דְּלִיתָנוּ: עַד הִנֵּה עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֶסְדֶיךָ וְאֵל תִּתְּשָׁנוּ יי אֱלֹהֵינוּ לְנֶצַח. עַל כֵּן אֲבָרִים שֶׁפְּלִגְתָּ בָנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְתַּח בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שִׁמַּתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיְפָאֲרוּ וַיְרֹמְמוּ וַיַּעֲרִיצוּ וַיַּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מְלַכְנוּ, כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קָרֵב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כְּדָבָר שֶׁכָּתוּב, כָּל עֲצָמוֹתַי תֹּאמְרָנָה יי מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֶזֶק מִמְּנוּ, וְעֲנֵי וְאַבְיוֹן מִגְּזוּלוֹ: מִי יִדְמָה לָךְ, וּמִי יִשְׁוֶה לָךְ וּמִי יַעֲרָךְ לָךְ: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן קִנְיַת שָׁמַיִם וְאֶרֶץ: נְהַלְלָה וּנְשַׁבַּחַהּ וּנְפָאֲרָהּ וּנְבָרַךְ אֶת-שֵׁם קְדוֹשְׁךָ. כְּפָאוּר, לְדוֹד, בְּרַכֵּי נַפְשִׁי אֶת יי, וְכָל קָרֵבִי אֶת שֵׁם קְדוֹשׁוֹ:

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; mayest Thou, Lord our God, never abandon us.

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

הָאֵל בְּתַעֲצוּמוֹת עֲזָתוֹ, הַגָּדוֹל בְּכְבוֹד שְׁמֵהוּ. הַגָּבוֹר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתָיו. הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!
שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכַתוּב, רָנְנוּ צְדִיקִים בְּיְיָ, לִישְׂרָיִם נְאֻהָ תְהִלָּה.

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

בְּפִי יִשְׂרָיִם תִּתְהַלֵּל. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבִקְרֹב קְדוֹשִׁים תִּתְקַדָּשׁ:

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.

וּבְמַקְהֵלוֹת רַבּוֹת עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֵךָ מִלְּכֵנוּ, בְּכָל דּוֹר וְדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֶה וּלְקַלֵּם, עַל כָּל דַּבְרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

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

יִשְׁתַּבַּח שְׁמֵךָ לְעַד מִלְּכֵנוּ, הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשֵׁמִים וּבְאֲרָץ. כִּי לָךְ נְאֻהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֹז וּמְמִשְׁלָה, נִצְחָה, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמְלֻכוֹת. בְּרִכּוֹת וְהוֹדָאוֹת מְעַתָּה וְעַד עוֹלָם.

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

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֶיךָ, כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נְאֻם לְזַמֵּר, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יי, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

All your works praise Thee, Lord our God; your pious followers who perform your will, and all your people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate your name, our King. To Thee it is fitting to give thanks, and unto your name it is proper to sing praises, for Thou art God eternal.

כּוֹס רְבִיעִי - KOS R'VEE-EE / Fourth Cup

[The fourth cup of wine is filled and after the following beracha we drink this final cup of the Seder.]

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

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

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן.

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן. וְעַל תְּנוּבַת הַשְּׂדֵה, וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, שְׂרָצִית וְהִנְחַלְתָּ לְאַבוֹתֵינוּ, לְאֵכּוֹל מִפְּרֵיהָ וְלִשְׂבּוֹעַ מִטּוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירָךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָךָ, וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וּבְאֵכּוֹל מִפְּרֵיהָ וּנְשַׁבֵּעַ מִטּוֹבָהּ, וּנְבָרְכֶךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ [בשבת וְרַצָּה וְהִתְלַצְנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.] וְשִׁמְחֵנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן. בָּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן:

Baruch atah Adonai Eloheinu melech ha-olam, al hagefen v'al p'ri hagefen. V'al t'nuvat hasadeh, v'al eretz chemdah tovah ur'chavah, sheratzita v'hinchalta la-avoteinu, le-echol mipiryah v'lisboa mituvah. Rachem na, Adonai Eloheinu, al yisra-eil amecha, v'al y'rushalayim irecha, v'al tzion mishkan k'vodecha, v'al mizb'checha, v'al heicholecha. Uv'neih y'rushalayim ir hakodesh bimheirah v'yameinu, v'ha-aleinu l'tochah, v'sam'cheinu b'vinyanah, v'nochol mipiryah v'nisba mituvah, un'varechcha aleha bikdushah uv'tahorah. [ur'tzeih v'hachalitzeinu b'yom hashabat hazeh.] V'sam'cheinu b'yom chag hamatzot hazeh. Ki atah Adonai tov umeitiv lakol, v'nodeh l'cha al ha-arets v'al p'ri hagafen. Baruch atah Adonai, al ha-arets v'al p'ri hagafen.

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

XV. NIRTZAH / Hasal Seder - נִרְצָה

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

תָּסַל סְדוּר פֶּסַח כְּהִלְחָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ
נִשְׁכַּח מְעוֹנָה, קוֹמִים קֹהֵל עֵדוּת מִי מַנָּה. בְּקָרוֹב נִהַל גִּטְעֵי כַּנָּה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

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

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

[We conclude and sing together.]

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'Shana HaBa'ah Ba'Y'rushalayim

Next Year in Jerusalem!

EIRUV TAVSHILIN עֵרוּב תְּבִשְׁיָלִין

[If the first days of Passover are Thursday and Friday, an Eiruv Tavshilin is recited on Wednesday. Once said, it permits cooking on Friday for Shabbat, the second day of the festival.]

Baruch atah Adonai
Eloheinu melech ha-olam,
asher kid'shanu b'mitzvotav
v'tzivanu al mitzvat eiruv.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל מִצְוַת עֵרוּב.

Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through the commandments, and has commanded us to make the Eruv.

Bahadein eiruva
y'hei sharei lana
la-afuyei ul'vashulei ul'atmunei
ul'adlukei sh'raga ul'takana
ul'mebad kol tzar'chana,
mi-yoma tava l'shabata
lanu u'lchol yisra-eil
hadarim ba-ir hazot

בְּהֵדִין עֵרוּבָא
יְהֵא שְׂרָא לָנָא
לְאַפּוּיֵי וּלְבִשּׁוּלֵי וּלְאַטְמוּנֵי
וּלְאַדְלוּקֵי שְׂרָגָא וּלְתַקְנָא
וּלְמַעַבְד כּל צָרְכָנָא,
מִיּוֹמָא טַבָּא לְשַׁבְּתָא
לָנוּ וּלְכָל יִשְׂרָאֵל
הַדָּרִים בְּעִיר הַזֹּאת

With this Eruv it becomes permissible for us on this Festival day to bake, cook, roast, warm food, transfer fire and perform all activities necessary to fulfill our needs for Shabbat food, for our family and for all Jews who live in this city.