

ההגדה של דענע ואריאל

סדר ב', פז ניסן, התשעא

Dana and Ariel's Haggadah

Second Seder, April 19, 2011

Dear Friends,

April 19, 2011 – 16 Nisan, 5771

Chag Sameyach (happy holiday) and thank you for joining us for the second Pessach Seder of 2011 and the second Pessach Seder we have ever hosted. According to Rabbinic interpretation, the Biblical injunction, “You shall rejoice in your festivals,” meant that people should give and receive presents. In that spirit, we have created this Haggadah for each of you to take with you, as a gift from us. It is our way of saying thank you for your gift to us—your presence at our Seder. For those of you who were with us last year, you will notice some changes to this Haggadah including additional stories and music. We hope you enjoy! Thank you for joining us and helping us celebrate this Holiday of Freedom. May the world know the freedom of peace within our lifetimes.

Sincerely,

Dana and Ariel

In creating this Haggadah most work is original; however, some texts, translations, and transliterations were, in places, borrowed from the following sources:

A Different Night, by Noam Tzion and David Davidson

A Feast of History, by Chaim Raphael

The Birnbaum Haggadah, by Philip Birnbaum

The Harvard Hillel Sabbath Songbook, by Rabbi Ben-Zion Gold

The Israel Passover Haggadah, by Rabbi Kasher

The Jewish Family Education Passover Haggadah, by Rabbi Barry Dov Lerner

The Lehmann Haggadah, by Marcus Lehmann

The Silverman Haggadah, by Morris Silverman

The Open Source Haggadah, <http://opensourcehaggadah.com/>

Miriam's Cup: A New Ritual for the Passover Seder, <http://www.miriamscup.com/>

Machon-Mamre.org, <http://www.mechon-mamre.org/>

The Five Books of Moses, Translated and with commentary by Everett Fox

Artscroll Siddur Kol Ya'akov, By Rabbi Nosson Scherman

Artscroll Schottenstein Edition Interlinear Chumashim

This Haggadah is not intended for publication and is meant for private educational use by permission only. As it is difficult to host a Seder with only one or two Haggadahs, this Haggadah will also be available for you, our guests, to download from the web at <http://Seder-2011.arielbenjamin.com/> should you decide to someday host your own Seder.

Guide to this Haggadah

Throughout this Haggadah you will find several conventions employed:

The symbol ➔ indicates some action or preparation is required.

Where portions of a passage or prayer is in brackets, the bracketed portion is not in the original text of the passage or prayer but rather has been adopted by way of custom (for example in the Kiddush the phrase [Savri Chaverei] appears just before the blessing over the wine).

Where portions of a passage or prayer is in parentheses, that parenthetical is only incorporated on certain nights (for example portions of the Kiddush are to be added only when Seder falls on Shabbat).

Wherever possible, translation is indented, whereas commentary is not.

This Haggadah is a work in progress. Should you have any questions, comments, corrections or suggestions, please contact me at ariel@arielbenjamin.com.

Chag kasher v'sameyach!

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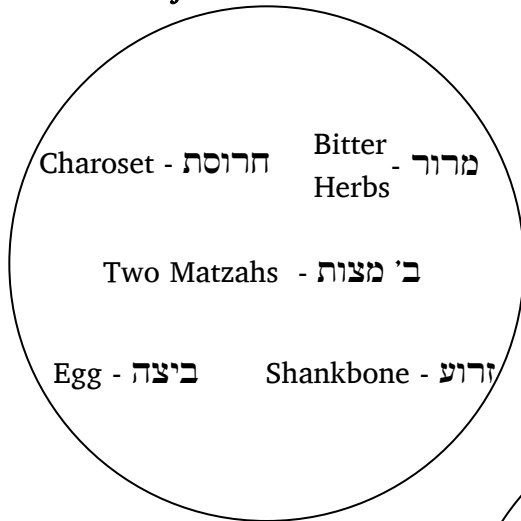
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The Seder plate

According to

לפי הגר"א – Rabbi Elijah Gaon



Alternative – יש נהגים



According to

לפי האר"י – The Ari



Most follow the traditions of the Ari though some incorporate additions such as an olive to symbolically indicate a desire for peace in the Middle East, or an orange to symbolically indicate a desire for equality among the sexes and sexual orientations and identities. Further, some prefer to replace the shankbone with a bone of an animal other than a sheep to avoid causing an attendee to believe it is possible to partake in the mitzvah of eating of the paschal lamb even though the temple is not standing, while others choose to replace the shankbone with a roasted beet which provides a symbol of the red of roasted meat without harming an animal in the process.

While some place the matzah on the Seder plate, others have it in its own special cover. Most follow the tradition of the Ari and include three matzahs, one for Kohanim, one for Levi'im and one for Yisrael, while others follow Rabbi Elijah Gaon who explained that this is the bread of the poor and while on other nights we might make a meal with two full loaves, when eating the bread of the poor we make our meal with one and a half loaves (reserving the larger half of the second loaf for after the meal—the afikoman).

Candle lighting



הדלקת נרות

The start of the holiday is marked by the lighting of candles.

➔ We light the candles, passing our hands between the candlelight and our eyes three times before covering our eyes. We recite the blessing and then uncover our eyes to be transported from the mundane into the holiness of the holiday.

*Baruch Atah Adonai, Eloheinu Melech ha'olam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel (Shabbat v') yom tov.*

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

Blessed are You, Adonai, our God, Ruler of the universe, Who has sanctified us through His commandments and commanded us to kindle the lights of (the Shabbat and) the festival.

*Baruch Atah Adonai, Eloheinu Melech ha'olam,
shehecheyanu v'ki'manu v'higianu laz'man hazeh.*

ברוך אתה יי אלהינו מלך העולם,
שהחיינו וקימנו והגיענו לזמן הזה.

Blessed are You, Adonai, our God, Ruler of the universe, Who has sustained us, maintained us, and enabled us to reach this moment.

Blessing the Children

ברכת ילדים

For sons:

Y'sim'cha Elohim k'Efraim v'chi'Menashah,

לבנים:

ישמך אלהים כאפרים וכמנשה.

For daughters:

Y'smaich Elohim k'Sarah, Rivka, Rachel, v'Leah.

לבנות:

ישמך אלהים כשרה, רבקה, רחל ולאה.

Y'varechecha Adonai v'yishmarecha.

Ya'er Adonai panav ailecha vichuneka.

Yisa Adonai panav ailecha, v'yasaim l'cha shalom.

יברכך יי וישמרך.

יאר יי פניו אליך ויחנך.

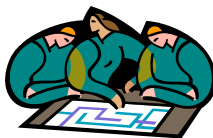
ישא יי פניו אליך, וישם לך שלום.

For sons: May God make you like Efraim
and Menashah.¹

For daughters: May God make you like
Sarah, Rivka, Rachel and Leah.²

May Adonai bless you and protect you. May Adonai countenance you and be gracious to you. May Adonai favor you and grant you peace.³

The Order



הסדר

The Seder consists of 15 steps. These steps are:

Music can be found on p. 69

<i>Kadesh</i>	Blessing over the wine – 1 st cup	קִדְשׁ
<i>Urchatz</i>	Washing hands without a blessing	וּרְחֹץ
<i>Karpas</i>	Dipping greens in salt water – 1 st dipping	כַּרְפָּס
<i>Yachtz</i>	Breaking middle matzah and reserving larger part as afikoman	יֶחֱץ
<i>Magid</i>	Retelling of the Pessach story – 2 nd cup	מַגִּיד
<i>Rachtza</i>	Washing hands with a blessing	רְחִיצָה
<i>Motzei</i>	Blessing over the matzah	מוֹצֵיא
<i>Matzah</i>	Eating the matzah	מִצֵּה
<i>Maror</i>	Dipping the bitter herb in charoset– 2 nd dipping	מָרֹר
<i>Korech</i>	Eating the Hillel sandwich	כּוֹרֵךְ
<i>Shulchan Orech</i>	Eating the meal	שֻׁלְחַן עֹרֵךְ
<i>Tzafun</i>	Eating the afikoman	צֶפֶן
<i>Borech</i>	Grace after meal – 3 rd cup	בִּרְךְ
<i>Hallel</i>	Prayer service – 4 th cup	הַלֵּל
<i>Nirtzah</i>	Conclusion of Seder	נִרְצָה

The first cup is raised to Life, the second, to Freedom, the third to Peace and the fourth to Jerusalem. It is customary to recline to the left during the Seder, especially as we eat or drink any of the required times throughout the Seder. Finally, it is required that the Seder be completed before midnight.

Though this haggadah contains a fairly complete set of texts, many pick and choose which texts to recite. Pessach is unique in that it is a holiday primarily celebrated in the home (as apposed to most other Jewish rites celebrated in a synagogue). As a result, each home must decide what will be important for them as they determine how they will accomplish the mitzvot of Pessach.



Kadesh

קדש

→ We fill our cups with wine in preparation for the first of four cups. It is customary to not fill one's own cup as, on this holiday, we are like nobility and only have our cup filled by another.

*Hinini muchan u'mizuman likayam
mitzvat kos rishon shel arbah kosot.*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיּוֹם
מִצְוַת כּוֹס רִאשׁוֹן שֶׁל אַרְבַּע כּוֹסוֹת.

Here I am, ready to perform the mitzvah of the first of the four cups of wine.⁴

When Seder begins on a Friday night, include the portion in parenthesis.

*(Vay'hi erev vay'hi voker yom hashishi.
Vay'chulu hashamayim v'haaretz v'choltzva'am.
Vay'chal Elohim bayom hashvi'i
M'lachto asher asah,
vayishbot bayom hashvi'i
mikol m'lachto asher asah.
Vay'vareich Elohim
et yom hashvi'i vay'kadeish oto,
ki vo shavat mikol m'lachto,
asher bara Elohim la'asot.)*

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם.
וַיִּכְלּוּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

(There was setting, there was dawning: the sixth day. Thus were finished the heavens and the earth, with all of their array. God had finished, on the seventh day, his work that he had made, and then he ceased, on the seventh day, from all his work that he had made. God gave the seventh day his blessing, and he hallowed it, for on it he ceased from all his work, that by creating, God had made.⁵)

*[Savri chaverei]
Baruch Atah Adonai, Eloheinu Melech ha'olam,
borei p'ri hagafen.*

*[סברי חברי]
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן.*

[With your permission, friends.]

Blessed are You, Adonai, our God, Ruler of the universe, for creating the fruit of the vine.

When Seder begins on a Friday night, include the portion in parenthesis.

*Baruch Atah Adonai, Eloheinu Melech ha'olam,
asher bachar banu mikolam, v'rom'manu mikol-lashon,
v'kid'shanu b'mitzvotav,
vatiten-lanu Adonai Eloheinu b'ahavah
(shabbatot limnucha u')
moadim l'simchah, chagim uz'manim l'sason
et-yom (haShabbat hazah v'et-yom)
chag hamatzot hazeh.
Z'man cheiruteinu, (b'ahavah) mikra kodesh,
zeicher litziat mitzrayim.
Ki vanu vacharta v'otanu kidashta mikolha'amim.
(viShabbat) umo'adei kod'shecha (b'ahavah uvratzon)
b'simchah uv'sason hinchaltanu.
Baruch Atah Adonai,
m'kadeish (haShabbat v') Yisrael v'hazmanim.*

Music can be found on p. 69

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 קדשך (באהבה ובכבוד)
בשמחה ובששון הנחלתנו.
ברוך אתה יי,
מקדש (השבת ו) ישראל והזמנים.

Blessed are You, Adonai, our God, ruler of the universe, Who chose us from among all nations, and exalted us from all languages, and sanctified us with His commandments, and given us in love, Adonai, our God, (Shabbats and rests and) times for happiness, holidays and times for joy, this day (of Shabbat and) of the holiday of Matzas; A time of freedom, (in love) a holy gathering, in remembrance of our exit from Egypt. Because we are the people You chose and we are holy from among all nations. And (Shabbat and) these times of Your holiness (in love and as desired) You caused us to inherit in happiness and joy. Blessed are You, Adonai, for making (Shabbat and) Israel holy and for this time.

When Seder begins on Saturday night, include the portion in parenthesis.

*(Baruch Atah Adonai, Eloheinu Melech ha'olam,
borei m'orei ha'eysh.)*

(ברוך אתה יי אלהינו מלך העולם,
בורא מאורי האש.)

(Blessed are you, Adonai our God, Ruler of the universe, Who creates the light of the fire.)

When Seder begins on Saturday night, include the portion in parenthesis.

*(Baruch atah Adonai, Eloheinu Melech ha'olam,
hamavdil beyn kodesh lichol,
beyn or lichoshech, beyn Yisrael la'amim,
beyn yom hashvi'i lisheset yimai hama'aseh.
Beyn kidushat Shabbat likidushat yom tov hivdalta,
v'et yom hashvi'i misheshet yimai hama'aseh kidashta;
hivdalta vikedashta et amcha yisrael bikidushatecha.
Baruch atah Adonai, hamavdil beyn kodesh lechol.)*

(ברוך אתה יי אלהינו מלך העולם,
המבדיל בין קדש לחול,
בין אור לחשך, בין ישראל לעמים,
בין יום השביעי לששת ימי המעשה.
בין קדשת שבת לקדשת יום טוב הבדלת,
ואת יום השביעי מששת ימי המעשה קדשת;
הבדלת וקדשת את עמך ישראל בקדשתך.
ברוך אתה יי, המבדיל בין קדש לחול.)

(Blessed are You, Adonai, our God, Ruler of the universe, Who distinguishes between holy and mundane, between light and darkness, between Israel and other nations, between the seventh day and the six days of work. Who distinguishes between the holiness of Shabbat and the holiness of festivals, and has made holy the seventh day from the six days; You have distinguished and made holy your people Israel in Your holiness. Blessed are You Adonai, Who distinguishes between holy and mundane.)

*Baruch Atah Adonai, Eloheinu Melech ha'olam,
shehecheyanu v'ki'manu v'higianu laz'man hazeh.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

Blessed are You, Adonai, our God, Ruler of the universe, Who has sustained us, maintained us, and enabled us to reach this moment.

→ We drink the first cup of wine.



Urchatz

ורחץ

→ We wash our hands without a blessing in preparation for eating the karpas.

During most Jewish celebrations—Shabbat and holidays—a meal begins with blessing over wine, just as this meal began. It is then usually followed by washing hands with a blessing and finally blessing and eating bread. The Urchatz is the first deviation from the standard practices normally employed.

Some would say that, at the Seder, rather than go from wine to bread we go from wine to a symbol of springtime. We wash our hands to signify that we are about to partake in a rite involving food but we do not say a blessing over this hand washing so as not to confuse the practices of Seder night with the practices of other holidays and celebrations.

Others would say that we, as slaves, first coming to a table as free women and men, require a physical activity to transport us from slavery to freedom. Rather than be slaves who carry the washing vessel to our masters so that they may clean themselves before they eat, we indulge in the luxury of washing our hands at the table as we prepare to eat for the first time at the Seder.

Others still suggest that in temple days the priests would ritually wash their hands before eating fruits of the earth. As a connection to our practices then, we continue to take part in this practice today.

Karpas



כרפס

→ We dip the greens in salt water, and after reciting the blessing, eat the Karpas.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הָאֲדָמָה.

Blessed are You, Adonai, our God, ruler of the universe, Creator of the fruit of the earth.

Yachatz



יחץ

→ We break the middle matzah and reserve the larger half for the afikoman.

*Kach karah Adonai et hayam l'shnaim asar kra'im,
V'yatzu mimenu b'nei Yisrael bayabasha.*

כַּךְ קָרַע יי אֶת הַיָּם לְשְׁנַיִם עָשָׂר קָרָעִים.
וַיֵּצְאוּ מִמֶּנּוּ בְּנֵי יִשְׂרָאֵל בַּיַּבָּשָׁה.

This is how God tore the sea in twelve pieces, and guided the people of Israel out on dry land.

Magid



מגיד

→ We retell the story of Pessach. The matzah is uncovered and in some traditions raised over each guest's head.

*Hinini muchan u'mizuman likayam
et hamitzvah lisaper biyitziat mitzrayim.*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיֵּם
אֶת הַמִּצְוָה לְסַפֵּר בִּיצֵאת מִצְרַיִם.

Here I am, ready to perform the mitzvah of the telling of the exodus from Egypt.⁶

By Raising the matzah over our heads we are able to physically relate to the experience of carrying matzah on our backs as we prepared to flee the land of Egypt. As we say, this is the bread of affliction our ancestors ate in the land of Egypt.

*Ha lachma anya di achalu avhatana
b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol,
kol ditzrich yeitei v'yifsach.
Hashata hacha, l'shanah habaah b'ara d'Yisrael.
Hashata avdei, l'shanah habaah b'nei chorin.*

הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אַבְהָתָנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכֹל,
כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.
הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חֹרִין.

Behold, this is the bread of affliction our ancestors ate in the land of Egypt. Let all who are hungry come in to eat, let all in want come to observe Pessach. This year here, next year in Israel. This year enslaved, next year a free people.

→ We refill our wine cups.

→ It is customary to allow the youngest child present at the Seder (who is capable) to recite the Mah Nishtanah.

Mah nishtanah halaylah hazeh mikol haleilot?

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

What is the difference between this night and other nights?

*Sheb'chol haleilot anu och'lin chameitz umatzah,
halaylah hazeh kulo matzah.*

1. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלּוּ מַצָּה.

On all other nights we eat Chametz and Matzah, this night only Matzah.

*Sheb'chol haleilot anu och'lin sh'ar y'rakot,
halaylah hazeh maror.*

2. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרַקוֹת.
הַלַּיְלָה הַזֶּה מָרֹר.

On all other nights we eat a variety of vegetables, this night Maror.

*Sheb'chol haleilot ein anu matbilin
afilu pa'am echat, halaylah hazeh sh'tei f'amim.*

3. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין
אֲפִילוּ פַּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעְמִים.

On all other nights we don't dip even one time, this night two times.

*Sheb'chol haleilot anu och'lin
bein yoshvin uvein m'subin,
halailah hazeh kulanu m'subin.*

4. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

On all other nights we eat either sitting or reclining, this night we all recline.

Avadim hayinu l'faroh b'mitzrayim.
Vayotzieinu 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'keim, kulanu yod'im et hatorah,
mitzvah aleinu l'sapeir biyitziat mitzrayim.
V'chol hamarbeh l'sapeir biyitziat mitzrayim,
harei zeh m'shubach.

עֲבָדִים הָייְנוּ לַפַּרְעֹה בְּמִצְרַיִם.
 וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם
 בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה.
 וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
 אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם.
 הֲרִי אֲנוּ וּבְנֵינוּ, וּבְנֵי בְנֵינוּ,
 מִשְׁעָבָדִים הָייְנוּ לַפַּרְעֹה בְּמִצְרַיִם.
 וְאִפִּילוּ כָלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים,
 כָּלֵנוּ יוֹדְעִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה,
 מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
 וְכָל הַמְרֵבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם
 הֲרִי זֶה מְשֻׁבָּח.

We were slaves of the pharaoh in Egypt and Adonai our God led us out from there with a mighty hand and an outstretched arm.⁷ Had He not liberated, blessed be His name, our ancestors from Egypt, then we, our children and our children's children would still be enslaved to the Egyptian pharaoh. And even if we were all wise, we were all discerning, we were all elder scholars, we all knew the Torah, it would remain a mitzvah for all of us to tell the story of the exodus from Egypt. And the more detail within that telling of the story of the exodus from Egypt the more commendable.

Music can be found on p. 73

Avadim hayinu hayinu
l'faroh b'mitzrayim b'mitzrayim.
Avadim hayinu
l'faroh l'faroh b'mitzrayim.
Avadim hayinu
l'faroh l'faroh b'mitzrayim.



עֲבָדִים הָייְנוּ
 לַפַּרְעֹה בְּמִצְרַיִם בְּמִצְרַיִם
 עֲבָדִים הָייְנוּ
 לַפַּרְעֹה לַפַּרְעֹה בְּמִצְרַיִם
 עֲבָדִים הָייְנוּ
 לַפַּרְעֹה לַפַּרְעֹה בְּמִצְרַיִם

Ma'aseh b'rabi Eliezer, v'rabi Y'hoshua,
V'rabi Elazar ben Azaryah, v'rabi Akiva,
V'rabi Tarfon, shehayu m'subin biVnei Vrak,
V'hayu m'sap'rim biyitziat mitzrayim,
kol oto halaylah,
ad shebau talmideihem v'am'ru lahem:
Raboteinu, higia z'man k'riat sh'ma, shel shacharit.

מַעֲשֵׂה רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ
 וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא
 וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבְנֵי בְרַק.
 וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם
 כָּל אוֹתוֹ הַלַּיְלָה
 עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם:
 רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

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

It is curious that this passage is in the Haggadah. Perhaps it is here to demonstrate that even our sages, thousands of years ago, held Passover Seders (and even theirs ran long). It does raise several questions. First, it begs the question, how would these sages not have completed the Seder before midnight as is required. Some suggest that the requirement of completing the Seder before midnight really only refers to eating the afikomen, while others say it only refers to the telling of the Exodus.

It also begs the question, how did the sages not notice the sun beginning to rise—a sign that it would be time to recite the Shema? One might take from this that we should forget the outside world and its troubles for a night and focus on the Seder as that would truly be the experience of freedom. One mi drash tells us that, even in their time, a time of great danger in the face of Roman aggression, our sages held a Seder and so too should we.

Finally, it has been suggested that our sages used cover of the Seder to hold a war council and the call of their student to instruct them that it was time to recite the Shema was more a call from their lookout to warn them of Romans who were fast approaching.

*Amar rabi Elazar ben Azaryah.
Harei ani k'ven shivim shanah,
v'lo zachiti, shetei'ameir yitziat mitzrayim
baleilot ad shedrashah Ben Zoma.
Shene'emar, lima'an tizkor
et yom tzeitcha me'ereit 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 hamashiach.*

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

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."⁸ The Torah adds the word *all* to the phrase *the days of your life* to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.

*Baruch hamakom, baruch Hu.
Baruch shenatan torah l'amo Yisrael,
baruch Hu. K'neged arba'ah vanim dibrah torah.
Echad chacham, v'echad rasha, v'echad tam,
v'echad she'eino yodeia lishol.*

ברוך המקום, ברוך הוא.
ברוך שנתן תורה לעמו ישראל.
ברוך הוא. כנגד ארבעה בנים דברה תורה.
אחד חכם, ואחד רשע, ואחד תם,
ואחד שאינו יודע לשאול.

Blessed is this place, blessed is He. Blessed is that the Torah was given to the people of Israel, blessed is He. The Torah speaks of four types of children. One is wise, one is wicked, one is simple and one does not possess the knowledge to formulate the question.

*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.*

חכם מה הוא אומר?
מה העדות והחקים והמשפטים
אשר צוה יי אלהינו אתכם?
ואף אתה אומר לו כהלכות הפסח:
אין מפטירין אחר הפסח אפיקומן.

What does the wise one asks? "What mean the precepts, the laws, and the regulations that YHWH our God has commanded you?"⁹ You should relate to him all the laws of pessach: there is to be nothing after the pessach afikoman.

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

רשע מה הוא אומר?
מה העבודה הזאת לכם? לכם - ולא לו.
ולפי שהוציא את עצמו מן הכלל כפר בעקר.
ואף אתה הקהה את שניו ואמר לו:
בעבור זה עשה יי לי בצאתי ממצרים.
לי - ולא לו. אילו היה שם, לא היה נגאל.

What does the wicked one asks? "What does this service mean to you?"¹⁰ To you – and not to him. By using the expression "to you" he excludes himself from his people and denies God. In retort you should set his teeth on edge and say to him, "It is because of what YHWH did for me, when I went out of Egypt."¹¹ For me – and not for him. Had he been there, he would not have been redeemed.

*Tam mah hu omer? Mah zot? V'amarta eilav.
B'chozek yad hotzianu Adonai mimitzrayim,
mibeit avadim.*

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

What does the simple one asks? "What does this mean?"¹² You should tell him: "By strength of hand YHWH brought us out of Egypt, out of the house of serfs."¹³

*V'she'eino yodeia lishol, at p'tach lo. Shene'emar:
V'higadita l'vincha, bayom hahu leimor,
Ba'avur zeh asah Adonai li, b'tzeiti mimitzrayim.*

וְשֵׁאִינּוּ יוֹדֵעַ לְשֹׂאֹל - אֶת פֶּתַח לוֹ, שֶׁנֶּאֱמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בְּעִבּוֹר זֶה עָשָׂה יי' לִי בְּצֵאתִי מִמִּצְרָיִם.

As for the one who does not know how to ask, you should open the discussion for him, as it is written: "And you are to tell your child on that day, saying: It is because of what YHWH did for me, when I went out of Egypt."¹⁴

*Yachol meirosh chodesh, talmud lomar bayom hahu.
Iy bayom hahu, yachol mib'od yom.
talmud lomar ba'avur zeh –
Ba'avur zeh lo amarti, ela
b'sha'ah sheyeish matzah umaror munachim l'fanecha.*

יָכוֹל מֵרֵאשׁ חֹדֶשׁ, תִּלְמוּד לֹמַר בַּיּוֹם הַהוּא,
אִי בַיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם,
תִּלְמוּד לֹמַר בְּעִבּוֹר זֶה –
בְּעִבּוֹר זֶה לֹא אָמַרְתִּי אֵלָּא
בְּשַׁעֲהַ שְׂיֵישׁ מַצָּה וּמָרֹר מְנַחִים לְפָנֶיךָ.

One might think that the Haggadah should be recited on the first day [of the month of Nissan]. The Torah specifies, "On that day." 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, "Because of this." The word *this* refers to the time when this matzah and this marror are placed before you.

*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 Yisrael:
b'eiver hanahar yashvu avoteichem mei'olam,
Terach avi Avraham va'avi Nachor,
vaya'avdu elohim acheirim.
Va'ekach et avichem et Avraham
mei'eiver hanahar 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 uvanav yar'du mitzrayim.*

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ,
וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעִבְדָּתוֹ,
שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם,
כֹּה אָמַר יי' אֱלֹהֵי יִשְׂרָאֵל:
בְּעִבְרַת הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם,
תֵּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר,
וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים.
וַאֲקַח אֶת אֲבִיכֶם אֶת אַבְרָהָם
מֵעִבְרַת הַנָּהָר וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן,
וְאַרְבֵּה אֶת זָרְעוֹ וְאֶתֵּן לוֹ אֶת יִצְחָק,
וְאֶתֵּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו.
וְאֶתֵּן לְעֵשָׂו אֶת הָר שֵׂעִיר לְרֶשֶׁת אוֹתוֹ,
וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

At first our forefathers worshiped idols, but now the Omnipresent has brought us near to His service, as it is written: "Joshua said to all the people: so says the Lord God of Israel your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."¹⁵

*Baruch shomeir havtachato l'Yisrael, baruch Hu.
shehakadosh Baruch hu chishav et hakeitz,
La'asot k'mah sheamar l'avraham avinu
bivrit bein hab'tarim, shene'emar:
vayomer l'Avram yadoa teida,
ki geir yihyeh zaracha, b'erezt lo lahem,
va'avadam v'inu otam arba meiot shanah.
V'gam et hagoy asher ya'avodu dan anochi
v'acharei chein yeitz'u birchush gadol.*

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

Blessed be He who keeps His promise to Israel; blessed be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."¹⁶

➔ The matzah is covered and the wine glasses are raised as we sing. The glass is set down and the matzah uncovered when we continue with magid.

*V'hi she'am'dah la'avoteinu v'lanu.
Shelo echad bilvad
amad aleinu l'chaloteinu.
Ela sheb'chol dor vador
omdim aleinu l'chaloteinu,
v'hakadosh Baruch hu
matzileinu miyadam.*



Music can be found on p. 73
וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ.
שֶׁלֹא אֶחָד בִּלְבָד
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ,
אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקְדוֹשׁ בְּרוּךְ הוּא
מַצִּילֵנוּ מִיָּדָם.

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 holy one, blessed be he, saved us from them.

*Arami oved avi, vayered mitzrayma,
v'yagar sham bimtei m'at; vayahi-sham,
ligoy gadol atzum varav.*

אַרְמִי אֶבֶד אָבִי, וַיֵּרֶד מִצְרַיִמָּה,
וַיָּגֵר שָׁם בְּמִתֵּי מֵעַט; וַיְהִי-שָׁם.
לְגוֹי גָּדוֹל עָצוּם וָרֶב.

*Vayare'u otanu hamitzrayim,
vayanunu; vayitnu aleinu, avodah kashah.*

וַיֵּרְעוּ אֶתָּנוּ הַמִּצְרַיִם,
וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבָדָה קָשָׁה.

*Vanitzak, el-Adonai Elohei avoteinu;
vayishma Adonai et-koleinu,
vayar et-anyaini v'et-amaleinu v'et-lachatzeini.*

ונצַעק, אֵל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ;
ויִשְׁמַע יְהוָה אֶת-קֹלֵנוּ,
וַיֵּרָא אֶת-עֲיִנָּיו וְאֶת-עַמּוּלָנוּ וְאֶת-לַחֲצֵינוּ.

*V'yotzi'enu Adonai, mimitzrayim,
b'yad chazakah u'vizroa nituyah,
uvmora gadol--uvotot, uvmoftim.*

וַיּוֹצֵאֵנוּ יְהוָה, מִמִּצְרַיִם,
בְּיַד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה,
וּבְמָרָא גָדוֹל--וּבְאֹתוֹת, וּבְמוֹפְתִים.

*Vayivi'einu, el-hamakom hazeh;
vayitein-lanu et-ha'aretz hazot,
eret zavat chalav u'dvash.*

וַיְבִיאֵנוּ, אֶל-הַמָּקוֹם הַזֶּה;
וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ הַזֹּאת,
אָרֶץ זָבַת חֶלֶב וְדָבָשׁ.

"An Aramean astray my ancestor; he went down to Egypt and sojourned there, as a people few-in-number, but he became there a nation, great, mighty (in number) and many. Now the Egyptians dealt-ill with us and afflicted us and placed upon us hard servitude. We cried out to YHWH, the God of our fathers, and YHWH hearkened our voice: he saw our affliction, and our strain, and our oppression, with a strong hand and with an outstretched arm, with great awe inspiring (acts) and with signs and portents, and he brought us to this place and gave us this land, a land flowing with milk and honey."¹⁷

*Tzei ul'mad, mah bikeish Lavan ha'arami
la'asot l'Ya'akov avinu.
Sheparoh lo gazar ela al haz'charim
v'lavan bikeish la'akor et hakol,
shene'emar: arami oved avi, viyeired mitzrayma
vayagar sham bimtay mi'at, vayihi sham ligoy gadol,
atzum varav vayared mitzrayma –
ahnus al pi hadibur.*

צֵא וּלְמַד מַה בִּקֵּשׁ לָבָן הָאֲרָמִי
לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ.
שֶׁפָּרַעַה לֹא נָזַר אֶלָּא עַל הַזְכָּרִים
וּלָבָן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל,
שֶׁנֶּאֱמַר: אֲרָמִי אֲבִד אָבִי, וַיֵּרֶד מִצְרָיִמָּה
וַיִּגֵּר שָׁם בְּמִתֵּי מִעֻט, וַיְהִי שָׁם לְגוֹי גָדוֹל,
עָצוּם וָרֹב וַיֵּרֶד מִצְרָיִמָּה –
אָנוּס עַל פִּי הַדְּבֹר.

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.

*Vayagor sham – milameid shelo yarad Ya'akov avinu
l'hishtakei'a b'mitzrayim ela lagur sham,
shene'emar: vayomru el paroh, lagur baaretz banu,
ki ein mireh latzon asher la'avadecha,*

וַיִּגֵּר שָׁם - מִלְּמַד שְׁלֹא יֵרֵד יַעֲקֹב אָבִינוּ
לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלָּא לְגוֹר שָׁם,
שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ,
כִּי אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ.

ki chaveid hara'av b'erezt K'na'an.
V'atah yeish'vu na avadecha b'erezt goshen.

כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן.
וְעַתָּה יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן.

He sojourned there implies that he did not come down to settle in Egypt but only to live there temporarily, as it is written: "They (the sons of Jacob) said to Pharaoh: 'We have come to sojourn in this land because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. For now, though, let your servants dwell in the land of Goshen.'"¹⁸

Bimtei m'at – k'mah shene'emar:
b'shivim nefesh yardu avotecha mitzraymah.
v'atah samcha Adonai Elohecha
k'choch'vei hashamayim larov.

בִּמְתֵּי מַעַט - כְּמָה שְׁנָאֵמַר:
בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה,
וְעַתָּה שָׂמַךְ יי אֱלֹהֶיךָ
כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

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."¹⁹

Vay'hi sham l'goy –
m'lameid shehayu Yisrael mitzuyanim sham.

וַיְהִי שָׁם לְגוֹי –
מִלֵּמֶד שֶׁהָיוּ יִשְׂרָאֵל מִצְּיֻנִּים שָׁם.

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

Gadol atzum – k'mo shene'emar:
uv'nei Yisrael, paru vayishr'tzu vayirbu
vaya'atzmu b'm'od m'od, vatimalei ha'aretz otam.

גָּדוֹל, עֲצוּם - כְּמוֹ שְׁנָאֵמַר:
וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
וַיַּעֲצֻמוּ בְּמֹאד מְאֹד, וַתִּמָּלֵא הָאָרֶץ אֹתָם.

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."²⁰

Varav – k'mah shene'emar:
rivavah k'tzemach hasadeh nitatich.
vatirbi vatigdili vatavo'i ba'adi adayim.
shadayim nachonu usi'areich tzimei'ach.
v'at airom v'eryah.
vayareiu otanu hamitzrim vay'anunu.
vayit'nu aleinu avodah kashah.

וַרַב - כְּמָה שְׁנָאֵמַר:
רִבְבָה כְּצִמְחַת הַשָּׂדֶה נִתְּתִיךָ,
וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאֵי בַעֲדֵי עֲדָיִים,
שָׂדֵים נִכְנּוּ וּשְׂעָרֶיךָ צִמְחָה,
וְאֶת עֵרֹם וְעֶרְיָה.
וַיָּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנֻנוּנוּ,
וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

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."²¹ "The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."²²

*Vayareiu otanu hamitzrim – k'mo shene'emar:
havah nitchakmah lo, pen yirbeh,
v'hayah ki tikrenah milchamah,
v'nosaf gam hu al soneinu v'nilcham banu,
v'alah min ha'aretz.*

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים - כְּמוֹ שֶׁנֶּאֱמַר:
הָבָה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה,
וְהָיָה כִּי תִקְרֶנָּה מִלְחָמָה
וְנוֹסַף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַם בָּנוּ,
וְעָלָה מִן הָאָרֶץ.

Now the Egyptians dealt-ill with us as it is written: "Come-now, let us use-our-wits against them, lest they become many-more, and then, if war should occur, they too be added to our enemies and make war upon us or go up away from the land!"²³

*Vay'anunu – k'mah shene'emar:
vayasimu alav sarei misim l'ma'an anoto b'sivlotam.
Vayiven arei miskinot l'faroh.
Et pitom v'et raamseis.*

וַיַּעֲנוּנוּ - כְּמָה שֶׁנֶּאֱמַר:
וַיִּשְׁימוּ עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלוֹתָם.
וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרֹעַ.
אֶת פִּתּוֹם וְאֶת רַעַמְסֵס.

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 storecities for Pharaoh."²⁴

*Vayit'nu aleinu avodah kashah – k'mo shene'emar:
vaya'avidu mitzrayim et b'nei Yisrael b'farech.*

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה - כְּמוֹ שֶׁנֶּאֱמַר:
וַיַּעֲבֲדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

They imposed hard labor upon us, as it is written: "They imposed backbreaking labor upon the people of Israel."²⁵

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

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ,
וַיֵּרָא אֶת עֲנֵינוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ.

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

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

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר:
וַיְהִי בַיָּמִים הָרַבִּים הָהֵם
וַיָּמָת מֶלֶךְ מִצְרַיִם,
וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ.
וַתַּעַל שְׁוַעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

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; the slaves' cry reached God."²⁷

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

וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ - כְּמָה שֶׁנֶּאֱמַר:
וַיִּשְׁמַע אֱלֹהִים אֶת נֶאֱקָתָם.
וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם.
אֶת יִצְחָק וְאֶת יַעֲקֹב.

The Lord heard our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob."²⁸

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

וַיַּרְא אֶת עַנְיֵנוּ - זֶה פְּרִישוּת דֶּרֶךְ אֶרֶץ.
כְּמָה שֶׁנֶּאֱמַר: וַיַּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל
וַיַּעֲדָה אֱלֹהִים.

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."²⁹

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

וְאֶת עַמָּלֵנוּ - אֵלֵּי הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר:
כָּל הַבֵּן הַיֹּלֵד תִּיאָרָה תִשְׁלִיכֻהוּ
וְכָל הַבַּת תִּחְיֶינָה.

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."³⁰

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

וְאֶת לַחֲצֵנוּ - זֶה הַדְּחָק, כְּמָה שֶׁנֶּאֱמַר:
וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם
לֹחֲצִים אֹתָם.

Our oppression means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them."³¹

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

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיַד חֲזָקָה
וּבִזְרֹעַ נְטוּיָה, וּבְמֹרָא גָדוֹל, וּבֹאוֹתוֹת וּבְמוֹפְתִים.

"The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders."³²

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

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם - לֹא עַל יְדֵי מַלְאָךְ,
וְלֹא עַל יְדֵי שְׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ.
אֱלֹהֵי הַקְּדוֹשׁ בָּרוּךְ הוּא בְּכַבְּדוֹ וּבְעֶצְמוֹ,
שֶׁנֶּאֱמַר: וְעָבַרְתִּי בָאָרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה,
וְהִכֵּיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם מֵאָדָם
וְעַד בְּהֵמָה.
וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי יְיָ.

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."³³

*V'avarti v'erezt mitzrayim balaylah hazeh –
ani v'lo malach
v'hikeiti cholb'chor b'erezt mitzrayim –
ani v'lo saraf
uv'chol elohei mitzrayim e'eseh sh'fatim –
ani v'lo hashaliach.
Ani Adonai – ani hu v'lo acheir.*

וְעָבַרְתִּי בָאָרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה –
אֲנִי וְלֹא מַלְאָךְ
וְהִכֵּיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם –
אֲנִי וְלֹא שְׂרָף
וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים –
אֲנִי וְלֹא הַשְּׁלִיחַ.
אֲנִי יְיָ – אֲנִי הוּא וְלֹא אַחֵר.

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.³⁴

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

בְּיַד חֲזָקָה - זֶה הַדֶּבֶר, כָּמָה שֶׁנֶּאֱמַר:
הִנֵּה יָד יְיָ הַיּוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה,
בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאן,
דֶּבֶר כָּבֵד מְאֹד.

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."³⁵

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

וּבִזְרֹעַ נְטוּיָה - זֶה הַחֶרֶב, כָּמָה שֶׁנֶּאֱמַר:
וַיַּחֲרִבוּ שְׁלּוּפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

Outstretched arm means the sword, as it is written: "His drawn sword in his hand, outstretched over Jerusalem."³⁶

Uv'mora gadol. Zeh giluy sh'chinah, k'mah shene'emar: וּבְמִרְאָה גְדוֹלָה - זֶה גִּלּוּי שְׁכִינָה, כְּמוֹ שֶׁנֶּאֱמַר:
oh hanisah Elohim lavo lakachat lo אוֹ הִנֵּסָה אֱלֹהִים לָבֹא לְקַחַת לוֹ
goy mikerev goy, גּוֹי מִקְרֵב גּוֹי
b'masot b'otot uv'moftim, בְּמִסֹּת בְּאוֹתוֹת וּבְמוֹפְתִים,
uv'milchamah uv'yad chazakah uvizroa n'tuyah, וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה,
uv'moraim g'dolim, וּבְמוֹרָאִים גְּדוֹלִים.
k'chol asher asah lachem Adonai Eloheichem כָּכֹל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם
b'mitzrayim l'einecha. בְּמִצְרַיִם לְעֵינֶיךָ.

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?"³⁷

Uv'otot – zeh hamateh, k'mo shene'emar: וּבְאוֹתוֹת - זֶה הַמָּטָה, כְּמוֹ שֶׁנֶּאֱמַר:
v'et hamateh hazeh tikach b'yadecha, וְאֶת הַמָּטָה הַזֶּה תִּקַּח בְּיָדְךָ,
asher ta'aseh bo et ha'otot. אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאוֹתוֹת.

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."³⁸

U'vimoftim – zeh hadam, k'mo shene'emar: וּבְמוֹפְתִים - זֶה הַדָּם, כְּמוֹ שֶׁנֶּאֱמַר:
v'natati moftim bashamayim u'va'aretz. וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.
Dom v'eish v'timrot a'shan. דָּם וָאֵשׁ וְתִמְרוֹת עֵשָׂן.

Wonders – this is the blood, refers to the plagues of blood, fire, and smoke, as it is written: "I will set wonders in the sky and on the earth. Blood and fire and pillars of smoke."³⁹

➔ Tradition holds that we spill a little of our wine to mark each plague. Throughout the ages there have been several ways of counting these plagues. The first is a drop for each—blood, fire, and pillar of smoke.

Dom, דָּם,
v'eish, וָאֵשׁ,
v'timrot a'shan. וְתִמְרוֹת עֵשָׂן.

Blood and fire and pillars of smoke.

➔ The second is two drops for each—a strong hand, an outstretched arm, awesome power, signs, and wonders.

*B'yad chazakah,
u'v'zroah nituyah,
u'v'morah gadol,
u'v'otot,
u'v'moftim.*

בְּיַד חֲזָקָה,
וּבְזְרֹעַ נְטוּיָה,
וּבְמֹרָא גָדוֹל,
וּבְאוֹתוֹת,
וּבְמוֹפְתִים.

With a strong hand, and an outstretched arm, and with great awe, and with miraculous signs, and with wonderment.

➔ Next, and most commonly known, spilling a drop for each of the ten plagues—blood, frogs, vermin, lice, cattle disease, boils, hail, locust, darkness and death of the first born.

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

אֵלֵּי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלֵּי הֵן:

These are the ten plagues that the holy one, blessed be He, brought upon Egypt. These are:

<i>Dom</i>	Blood	דָּם
<i>Tzfardeyah</i>	Frogs	צְפַרְדֵּי
<i>Kinim</i>	Vermin/Lice	כִּנִּים
<i>Arov</i>	Wild Beasts	עֲרֹב
<i>Dever</i>	Cattle Disease	דֶּבֶר
<i>Sh'chin</i>	Boils	שָׁחִין
<i>Barad</i>	Hail	בָּרָד
<i>Arbeh</i>	Locust	אַרְבֶּה
<i>Choshech</i>	Darkness	חֹשֶׁךְ
<i>Makat Bechorot</i>	Death of the First Born	מַכַּת בְּכוֹרוֹת

➔ Finally, Rabbi Yehudah remembered the list of the ten plagues by initials and had the custom of spilling one drop for each of three groupings.

*Rabi Yehudah hayah notein bahem simanim:
DTz"K AD"Sh BACH"B*

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:
דְּצ"ךְ עַד"ש בְּאַח"ב.

Rabbi Yehuda was to have given them by symbol: DTz"K AD"Sh BACH"B.

Spilling drops of wine may seem playful. We should be cautioned that this is not a game, but rather a moment to mark the tension between our salvation and the suffrage of our captors. After generations of our people enslaved by the Egyptians it might be tempting to celebrate their pain. Instead we should recognize that our salvation is slightly diminished as a result of the losses they endured and so too should our cup of salvation be diminished.

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

רבי יוסי הגלילי אומר:
 מניין אתה אומר שלקו המצרים
 במצרים עשר מכות
 ועל הים לקו חמשים מכות?
 במצרים מה הוא אומר?
 ויאמרו החרטמים אל פרעה:
 אצבע אלהים הוא, ועל הים מה הוא אומר?
 ויבא ישראל את הים הגדול
 אשר עשה יי במצרים,
 וייראו 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."⁴⁰ 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."⁴¹ It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

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

רבי אליעזר אומר: מניין 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."⁴² Since each plague was comprised of wrath, fury, trouble and a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

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

רבי עקיבא אומר: מניין שכל מכה
ומכה שהביא הקדוש ברוך הוא
על המצרים במצרים היתה של חמש מכות?
שנאמר: ישלח בם חרון אפו,
עברה וזעם וצרה, משלחת מלאכי רעים.
חרון אפו - אחת, עברה - שתיים,
זעם - 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."⁴³ Since each plague was comprised of fierce anger, wrath, fury, trouble and a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Kama ma'a lot tovo lamakom aleinu.

כמה מעלות טובות למקום עלינו.

Ilu hotzi'anu mimitzrayim,
v'lo asah bahem shfatim, dayenu.
Ilu asah bahem shfatim,
v'lo asah vailoheihem, dayenu.
Ilu asah vailoheihem,
v'lo harag et bichoraihem, dayenu.
Ilu harag et bichoraihem,
v'lo natan lanu mamonom, dayenu.
Ilu natan lanu mamonom,
v'lo karah lanu et hayam, dayenu.
Ilu karah lanu et hayam,
v'lo he'evairanu bitocho becheravah, dayenu.
Ilu he'evairanu bitocho becheravah,
v'lo shikah tzareinu b'tocho, dayenu.

אלו הוציאנו ממצרים,
ולא עשה בהם שפטים, דיינו.
אלו עשה בהם שפטים,
ולא עשה באלהיהם, דיינו.
אלו עשה באלהיהם,
ולא הרג את בכוריהם, דיינו.
אלו הרג את בכוריהם,
ולא נתן לנו את ממונם, דיינו.
אלו נתן לנו את ממונם,
ולא קרע לנו את הים, דיינו.
אלו קרע לנו את הים,
ולא העבירנו בתוכו בחרבה, דיינו.
אלו העבירנו בתוכו בחרבה,
ולא שקע צרנו בתוכו, דיינו.

Ilu shikah tzareinu b'tocho,	אלו שקע צרנו בתוכו,
v'lo sifek tzarchainu bamidbar arba'im shana, dayneu.	ולא ספק צרכנו במדבר ארבעים שנה, דיינו.
Ilu sifek tzarchainu bamidbar arba'im shana,	אלו ספק צרכנו במדבר ארבעים שנה,
v'lo he'echilanu et haman, dayenu.	ולא האכילנו את המן, דיינו.
Ilu he'echilanu et haman,	אלו האכילנו את המן,
v'lo natan lanu et hashabbat, dayenu.	ולא נתן לנו את השבת, דיינו.
Ilu natan lanu et hashabbat,	אלו נתן לנו את השבת,
v'lo karvanu lifnei har Sinai, dayenu.	ולא קרבנו לפני הר סיני, דיינו.
Ilu karvanu lifnei har Sinai,	אלו קרבנו לפני הר סיני,
v'lo natan lanu et hatorah, dayenu.	ולא נתן לנו את התורה, דיינו.
Ilu natan lanu et hatorah,	אלו נתן לנו את התורה,
v'lo hichnisanu l'eret Yisrael, dayenu.	ולא הכניסנו לארץ ישראל, דיינו.
Ilu hichnisanu l'eret Yisrael,	אלו הכניסנו לארץ ישראל,
v'lo vana lanu et bait habchirah, dayenu.	ולא בנה לנו את בית הבחירה, דיינו.

God has bestowed many favors upon us.
 Had He brought us out of Egypt,
 and not executed judgments against the Egyptians, it would have been enough
 Had He executed judgments against the Egyptians,
 and not their gods, it would have been enough
 Had He executed judgments against their gods,
 and not put to death their firstborn, it would have been enough
 Had He put to death their firstborn,
 and not given us their riches, it would have been enough
 Had He given us their riches,
 and not split the Sea for us, it would have been enough
 Had He split the Sea for us,
 and not led us through it on dry land, it would have been enough
 Had He led us through it on dry land,
 and not sunk our foes in it, it would have been enough
 Had He sunk our foes in it,
 and not satisfied our needs in the desert for forty years, it would have been enough
 Had He satisfied our needs in the desert for forty years,
 and not fed us the manna, it would have been enough
 Had He fed us the manna,
 and not given us the Sabbath, it would have been enough
 Had He given us the Sabbath,
 and not brought us to Mount Sinai, it would have been enough
 Had He brought us to Mount Sinai,

and not given us the Torah, it would have been enough
 Had He given us the Torah,
 and not brought us into Israel, it would have been enough
 Had He brought us into Israel,
 and not built the Temple for us, it would have been enough

Music can be found on p. 74

Ilu ilu hotzi'anu,
 hotzi'anu mimitzrayim,
 hotzi'anu mimitzrayim, dayenu.

אלו אלו הוציאנו,
 הוציאנו ממצרים,
 הוציאנו ממצרים, דינינו.

Ilu ilu natan lanu,
 natan lanu et hashabbat,
 natan lanu et hashabbat, dayenu.



אלו אלו נתן לנו,
 נתן לנו את השבת,
 נתן לנו את השבת, דינינו.

Ilu ilu natan lanu,
 natan lanu et hatorah,
 natan lanu et hatorah, dayenu.

אלו אלו נתן לנו,
 נתן לנו את התורה,
 נתן לנו את התורה, דינינו.

Al achat, kamah v'kamah,
 Tovah k'fulah u'mchupelet lamakom aleinu:
 shehotziyenu mimitzrayim, v'asah vahem shifatim,
 v'asah valohaihem, v'harag et bichoreichem,
 v'natan lanu et mamonam, v'kara lanu et hayam,
 v'he'evireinu bitocho becharavah,
 v'shika tzareinu bitocho,
 v'sipaik tzarchainu bamidbar arba'im shana,
 v'he'echileinu et haman, v'natan lanu et hashabbat,
 v'kervanu lifnei har Sinai,
 v'natan lanu et hatorah, v'hichnisanu l'eret Yisrael,
 u'vanah lanu et bait habchirah
 lichaper al kol avonoteinu.

על אחת, כמה וכמה,
 טובה כפולה ומכפלת למקום עלינו:
 שהוציאנו ממצרים, ועשה בהם שפטים,
 ועשה באלהיהם, והרג את בכוריהם,
 ונתן לנו את ממונם, וקרע לנו את הים,
 והעבירנו בתוכו בחרבה,
 ושקע צרנו בתוכו,
 וספק צרכנו במדבר ארבעים שנה,
 והאכילנו את המן, ונתן לנו את השבת,
 וקרבנו לפני הר סיני,
 ונתן לנו את התורה, והכניסנו לארץ ישראל,
 ובנה לנו את בית הבחירה
 לכפר על כל עונותינו.

Each one of these good things would have been enough to earn our thanks. God took us out of Egypt, punished the oppressors, and humiliated their gods, exposing their futility. God killed their first born and gave us some of the Egyptians' wealth just compensation for our labor. God divided the Red Sea for us, bringing us across on dry land, while drowning our pursuers in the sea. God supplied our needs for forty years in the desert feeding us manna. God granted us the Shabbat and brought us to Mount Sinai to receive the Torah. God ushered us into Eretz Yisrael and later built us a temple, the chosen place to atone for our crimes and misdemeanors.

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

רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר:
כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח,
לֹא יֵצֵא יָדֵי חוֹבָתוֹ. וְאֵלּוּ הֵן:
פֶּסַח,
מַצָּה,
וּמְרוֹר.

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

Pesah,
Matzah,
and Maror.

➔ A participant picks up the Zroah from the Seder plate while describing as below.

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

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים
בְּזִמָּן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם,
עַל שׁוּם מָה?
עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא
עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם,
שֶׁנֶּאֱמַר:
וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לַיהוָה,
אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם
בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל?
וַיִּקְדּוּ הָעָם וַיִּשְׁתַּחֲווּ.

The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach (offering) 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.”⁴⁴

→ A participant picks up the matzah while describing as below.

Matzah zeh sheanu och'lim,

al shum mah?

Al shum shelo hispik b'tzeikam shel avoteinu

l'hachamitz ad sheniglah aleihem

melech malchei ham'lachim,

hakadosh baruch hu, ug'alam,

shene'emar:

vayofu et habatzeik asher

hotziu mimitzrayim ugot matzot,

ki lo chameitz,

ki gor'shu mimitzrayim

v'lo yachlu l'hitmahmeiha,

v'gam tzeidah lo asu lahem.

מצה זה שאנו אוכלים.

על שום מה?

על שום שלא הספיק בצקם של אבותינו

להחמיץ עד שנגלה עליהם

מלך מלכי המלכים.

הקדוש ברוך הוא, ונאָלם.

שנאמר:

ויאפו את הבצק אשר

הוציאו ממצרים ענת מצות.

כי לא חמץ.

כי גרשו ממצרים

ולא יכלו להתמהמה.

וגם צדה לא עשו להם.

Matzah which we eat: what is the reason for it? 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."⁴⁵

→ A participant picks up the Maror while describing it as below.

Maror zeh sheanu och'lim,

al shum mah?

Al shum shemeir'ru hamitzrim

et chaye avoteinu b'mitzrayim,

shene'emar:

vayamaru et chayeihem baavodah kashah,

b'chomer uvilveinim

uv'chol avodah basadeh

et kol avodatam asher avdu vahem b'farech.

מרור זה שאנו אוכלים.

על שום מה?

על שום שמררו המצרים

את חיי אבותינו במצרים.

שנאמר:

וימררו את חייהם בעבדה קשה.

בחמר ובלבנים

ובכל עבדה בשדה

את כל עבדתם אשר עבדו בהם בפרך.

Maror which we eat: what is the reason for it? For the reason that the Egyptians embittered 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."⁴⁶

The Orange

→ A participant picks up the orange while describing it as below.

And, there are those who add: The orange carries within itself the seeds of its own rebirth. When we went forth from the Narrow Place, Mitzrayim (Egypt), the Jewish people passed through a narrow birth canal and broke the waters of the Red Sea. As we women step forward to claim our full role in Judaism, we too can be full participants in a Jewish rebirth. Our place in Judaism will be as visible as the orange on our Seder plate. And thus we were born into the world. The wisdom of women who were midwives, like Shifra and Puah, made that birth possible.

*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.*

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם,
שְׁנַאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.
לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל תִּקְדֹּשׁ בְּרוּךְ הוּא,
אֲלָא אַף אוֹתָנוּ גָּאֵל עָמָהֶם,
שְׁנַאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם,
לְמַעַן הָבִיא אֹתָנוּ,
לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

In every generation one is obligated to see oneself as one who personally went out from Egypt. As it is said: "You shall tell your child on that very day: 'It's because of this, what God did for me when I went out from Egypt.'"⁴⁷ Not only were our ancestors redeemed by the holy one blessed be He, but even we were redeemed with them. As it is said: "God took us out from there in order to bring us and to give us the land God swore to our ancestors."⁴⁸

→ The wine cup is raised as we recite this passage and lowered afterward.

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

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת,
לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר,
לְבָרֵךְ, לְעִלָּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה
לְאַבְרָהָם וּלְנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה:
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב,
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְנֶאֱלָה.
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

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!

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

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ.
הַלְלוּ אֶת שֵׁם יְיָ.
יְהי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ מְהַלֵּל שֵׁם יְיָ.
רָם עַל כָּל גּוֹיִם יְיָ.
עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כִי אֱלֹהֵינוּ הַמַּגְבִּיחַ לְשִׁבְתָּ.
הַמְשַׁפִּילִי לְרֹאשׁוֹת בַּשָּׁמַיִם וּבָאָרֶץ?
מִקִּמִּי מֵעָפָר דָּל.
מֵאֲשָׁפוֹת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבִי עִם גְּדִיבִים.
עִם גְּדִיבֵי עָמוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת.
אִם הַבָּנִים שְׂמִיחָה. הַלְלוּיָהּ.

Hallelujah. O servants of the Lord, give praise; praise the name of the Lord. Let the name of the Lord be blessed now and forever. From east to west the name of the Lord is praised. The Lord is exalted above all nations; God's glory is above the heavens. Who is like the Lord our God, who, enthroned on high, sees what is below, in heaven and on earth? God raises the poor from the dust, lift up the needy from the refuse heap to place them with the great men of God's people. God places the childless woman among her household as a happy mother of children.⁴⁹

*Halleluyah, Halleluyah,
ivdu avdei Adonai,
Halleluyah, Halleluyah
ivdu avdei avdei Adonai,
Halleluyah, Halleluyah,
ivdu avdei Adonai,
Halleluyah, Halleluyah,
avdei Adonai,
Halleluyah, Halleluyah, Halleluyah,
ivdu avdei Adonai,
Halleluyah, Halleluyah, Halleluyah,
ivdu avdei Adonai.*



Music can be found on p. 75
הַלְלוּיָהּ, הַלְלוּיָהּ,
עַבְדֵי עַבְדֵי יְיָ,
הַלְלוּיָהּ, הַלְלוּיָהּ,
עַבְדֵי עַבְדֵי יְיָ,
הַלְלוּיָהּ, הַלְלוּיָהּ,
עַבְדֵי עַבְדֵי יְיָ,
הַלְלוּיָהּ, הַלְלוּיָהּ,
עַבְדֵי יְיָ,
הַלְלוּיָהּ, הַלְלוּיָהּ, הַלְלוּיָהּ,
עַבְדֵי יְיָ,
הַלְלוּיָהּ, הַלְלוּיָהּ, הַלְלוּיָהּ,
עַבְדֵי יְיָ.

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

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעִז,
הָיְתָה יְהוּדָה לְקֹדֶשׁ, יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו.
הַיָּם רָאָה וַיָּנֹס, הִנְדֵּן יֹסֵב לְאַחֹר.
הַהָרִים רָקְדּוּ כְּאֵילִים, גִּבְעוֹת - כִּבְנֵי צֹאן.
מַה לְּךָ הַיָּם כִּי תָנוּס, הִנְדֵּן - תֹּסֵב לְאַחֹר,
הַהָרִים - תִּרְקְדּוּ כְּאֵילִים, גִּבְעוֹת - כִּבְנֵי צֹאן.
מִלִּפְנֵי אֲדֹנָי חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הַהוֹפְכֵי הַצֹּמֵר אֲגָם מַיִם,
חִלְמִישׁ - לְמַעַנּוֹ מַיִם.

When Israel went out of Egypt, when the household of Jacob left a people with a strange tongue, Judah became the place from which God's holiness went forth, Israel became the seat from which the world would know of God's rule. The sea looked and fled, The Jordan reversed its course. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams and hills why do you jump like lambs? You are beholding the face of your Creator, Before God, before the God of Jacob, turning rocks into swirling waters and stones into a flowing spring.⁵⁰

*B'tzeit Yisrael mimitzrayim,
beit Ya'akov mei'am lo'eiz,
B'tzeit Yisrael mimitzrayim,
beit Ya'akov mei'am lo'eiz,
haytah haytah yihudah likodsho,
haytah yihudah likodsho,
Yisrael mamshilotav.
Yisrael mamshilotav.
B'tzeit Yisrael mimitzrayim,
beit Ya'akov mei'am lo'eiz,
B'tzeit Yisrael mimitzrayim,
beit Ya'akov mei'am lo'eiz.*



Music can be found on p. 76
בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעִז,
בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעִז,
הָיְתָה הָיְתָה יְהוּדָה לְקֹדֶשׁ,
הָיְתָה יְהוּדָה לְקֹדֶשׁ,
יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו.
יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו.
בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעִז,
בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעִז.

➔ After covering the matzah, we recite the blessings over the wine and we drink the second cup.

*Hinini muchan u'mizuman likayam
mitzvat kos sheni shel arbah kosot.*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיָּם
מִצְוַת כּוֹס שֵׁנִי שֶׁל אַרְבַּע כּוֹסוֹת.

Here I am ready to perform the mitzvah of the second of the four cups of wine.⁵¹

*Baruch atah Adonai, Eloheinu Melech ha'olam,
 asher g'alanu v'ga'al et avoteinu mimitzrayim,
 v'higianu lalaylah hazeh le'echol bo matzah umaror.
 Kein Adonai Eloheinu v'Eilohei avoteinu
 yagi'einu l'mo'adim v'lirgalim acheirim haba'im
 likrateinu l'shalom,
 s'meichim b'vinyan irecha v'sasim ba'avodatecha.
 V'nochil sham min hazvachim umin hapsachim
 asher yagia 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 Yisrael.*

ברוך אתה יי אלהינו מלך העולם,
 אשר גאלנו וגאל את אבותינו ממצרים,
 והגיענו ללילה הזה לאכול בו מצה ומרור.
 כן יי אלהינו ואלהי אבותינו
 יגיענו למועדים ולרגלים אחרים הבאים
 לקראתנו לשלום.
 שמחים בבנין עירך וששים בעבודתך.
 ונאכל שם מן הזבחים ומן הפסחים
 אשר יגיע דמם על קיר מזבחך לרצון.
 ונודה לך שיר חדש על גאלתנו
 ועל פדות נפשנו.
 ברוך אתה יי גאל ישראל.

Praised are You, Adonai our God, Master of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and maror. 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 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.

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

ברוך אתה יי אלהינו מלך העולם,
 בורא פרי הגפן.

Blessed are You, Adonai our God, Master of the universe, for creating the fruit of the vine.

→ We drink the second cup of wine.



The Midrash of Miriam's Well

→ We refill our water glasses.

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.

Brachat Kos Miriam (written by Susan Schnur)

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. And we say, "AMEN."



Rachtza

רחצה

*Hinini muchan u'mizuman likayam
mitzvat achilat matzah.*

הִנְנִי מוּכָן וּמִזְמָן לְקַיֵּם
מִצְוַת אֲכִילַת מַצָּה.

Here I am ready to perform the mitzvah of eating matzah.⁵²

➔ In preparation for eating the Matzah we wash our hands only this time with a blessing. It is customary to remain silent after reciting the blessing until it is time to eat the matzah. Some sing niggunim (wordless tunes) to pass the time.

*Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kidshanu bimitzvotav vitzivanu
al nitilat yadayim.*

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

Blessed are You, Adonai our God, Master of the universe, who sanctified us with His holy commandments and commanded us on washing hands.



Motzei

מוציא

→ We take the top, remaining half of the middle, and the bottom matzot, we recite the two brachot, and then eat from the top and middle, reserving the bottom for the Hillel sandwich.

*Baruch Atah Adonai Eloheinu Melech ha'olam,
hamotzei lechem min ha'aretz.*

ברוך אתה יי אלהינו מלך העולם,
המוציא לחם מן הארץ.

Blessed are You, Adonai, Master of the universe, who take out bread from the earth.



Matzah

מצה

*Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kidshanu b'mitzvotav vitzivanu al achilat matzah.*

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

Blessed are You, Adonai our God, Master of the universe, who has sanctified us with His holy commandments and commanded us to eat Matzah.



Maror

מרור

→ We dip maror in charoset, though not so much that we are unable to experience the sharpness of the maror, recite the blessing and then eat the maror.

*Hinini muchan u'mizuman likayam
mitzvat achilat maror.*

הנני מוכן ומזמן לקיים
מצות אכילת מרור.

Here I am ready to perform the mitzvah of eating maror.⁵³

*Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kidshanu b'mitzvotav vitzivanu al achilat maror.*

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

Blessed are You, Adonai our God, Master of the universe, who has sanctified us with His holy commandments and commanded us to eat maror.



Koreich

כורד

→ We combine maror and between matzah (traditionally from the third matzah) and eat the three together just as Hillel did. Many add charoset to the sandwich as well.

Zeicher l'mikdash k'Hillel.

Kein asah Hillel

bizman shebeit hamikdash hayah kayam.

Hayah koreich pesach, matzah, umaror v'ocheil b'yachad.

L'kayim mah sheneemar.

"Al matzot u'mororim yochluhu."

זָכַר לְמִקְדָּשׁ כְּהִלֵּל.

כִּן עָשָׂה הִלֵּל

בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּים:

הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר וְאוֹכֵל בְּיַחַד,

לְקַיֵּים מַה שֶּׁנֶּאֱמַר:

עַל מַצּוֹת וּמָרֹרִים יֹאכְלֻהוּ.

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 Pascal lamb, matzah and maror, fulfilling the Torah injunction: "with matzot and maror they shall eat the Pascal lamb."⁵⁴



Shulchan Orech

שלחן עורך

→ We eat the pessach meal.



Tzafun

צפון

→ We break the afikomen into enough pieces everyone at the Seder can have some, then we each eat the afikomen. Aside from wine (or grape juice), we should consume nothing after eating the afikomen (though water remains permissible).

Hinini muchan u'mizuman likayam

mitzvat achilat afikoman

zacher likorban pesach al hasova.

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיֵּים

מִצְוַת אֲכִילַת אַפִּיקוֹמָן

זָכַר לְקֹרְבַּן פֶּסַח עַל הַשּׁוֹבֵעַ.

Here I am ready to perform the mitzvah of eating the afikoman in memory of the pessach sacrifice even if I am already full.⁵⁵



Borech

ברך

→ We refill our wine glasses and then recite the thanksgiving blessings for the meal we just ate.

*Hinini muchan u'mizuman likayam
mitzvat aseh k'mo sh'katuv ba'torah:
"v'achalta v'savata u'verachta."*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיָּם
מִצְוַת עֲשֵׂה כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
"וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ."

Here I am ready to perform the mitzvah to do like it is written in the Torah: "and you should eat and be satisfied and give thanks."⁵⁶

*Shir Hama'alot:
b'shuv Adonai et shivat Tzion hayinu k'cholmim.
Az y'malei s'chok pinu ulshoneinu rina,
az yomru vagoyim: higdil Adonai la'asot im eileh.
Higdil Adonai la'asot imanu, hayinu s'meichim.
Shuva Adonai et sh'viteinu, Ka'afikim banegev.
Hazorim b'dima b'rina yik'tzoru.
Haloch yeileich uvacho nosei meshech hazara,
bo yavo v'rina, nosei alumotav.*

שִׁיר הַמַּעֲלוֹת:
בְּשׁוּב יי אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים.
אֲזַי מָלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה.
אֲזַי יֹאמְרוּ בְּגוֹיִם: הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהִים.
הִגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמִיחִים.
שׁוּבָה יי אֶת שְׁבִיתֵנוּ כְּאֶפִיקִים בְּנֶגֶב.
הִזְרְעִים בְּדִמָּעָה, בְּרִנָּה יִקְצְרוּ.
הִלּוּךְ יִלְךְ וּבִכָּה נִשָּׂא מִשָּׁךְ הַזֶּרַע.
בֹּא יָבֹא בְרִנָּה נִשָּׂא אֲלֻמֹּתָיו.

A song of ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: "Adonai has done great things for them." Truly Adonai has done great things for us, and we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.⁵⁷

Chaveirai n'vareich.

*Leader:
חֲבֵרַי נְבָרְךָ.*

Friends, let us give thanks.

Y'hi sheim Adonai m'vorach mei-atah v'ad olam.

*Participants:
יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.*

Blessed is the name of God now and forever.⁵⁸

Leader:

*Y'hi sheim Adonai m'vorach mei-atah v'ad olam.
Birshut maranan v'rabanan v'chaveirai,
n'vareich Eloheinu she'achalnu mishelo.*

יהי שם יי מברך מעתה ועד עולם.
ברשות מרנן ורבנן וחברי,
נברך אלהינו שאכלנו משלו.

Blessed is the name of God now and forever.⁵⁹ With the permission of all who are present, let us thank God whose food we have eaten.

Participants:

Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu. ברוך אלהינו שאכלנו משלו ובטובו חיינו.

Blessed is our God whose food we have eaten and through whose goodness we live.

Leader:

Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu. ברוך אלהינו שאכלנו משלו ובטובו חיינו.

Blessed is our God whose food we have eaten and through whose goodness we live.

Together:

Baruch hu u-varuch sh'mo. ברוך הוא וברוך שמו.

Blessed is God and blessed is God's name.

*Baruch atah Adonai Eloheinu Melech ha'olam
hazan et ha'olam kulo b'tuvo
b'chein b'chesed uv'rachamim
hu notein lechem l'chol-basar ki l'olam chasdo.
uv'tuvo hagadol tamid lo chasar lanu,
v'al yechsar lanu mazon l'olam va-ed.
Ba'avur sh'mo hagadol,
ki hu Eil zan um'farneis lakol u'meitiv lakol,
u'meichin mazon l'chol b'riyotav asher bara.
Baruch atah Adonai hazan et hakol.*

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

Blessed is Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting. Through God's abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of God's great name. God sustains all, does good to all, and provides food for all the creatures whom God has created. Blessed is Adonai, who provides food for all.

*Nodeh l'cha Adonai Eloheinu
al she'hinchalta la'avoteinu
eretz chemda tovah ur'chava.
v'al she'hotzeitanu Adonai Eloheinu mei'eretz mitzrayim,
uf'ditanu mibeit avadim,
v'al brit'cha she'chatamta biv'sareinu,
v'al torat'cha she'limad'tanu,
v'al chukecha she'hodatanu,
v'al chayim, chein va'chesed she'chonantanu,
v'al achilat mazon
she'ata zan um'farneis otanu tamid,
b'chol yom uv'chol eit uv'chol sha'ah.*

נוֹדֶה לַךְ יְיָ אֱלֹהֵינוּ
עַל שֶׁהִנְחַלְתָּ לְאֲבוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה
וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם.
וּפָדִיתָנוּ מִבֵּית עֲבָדִים.
וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בְּבִשְׁרֵנוּ.
וְעַל תּוֹרַתְךָ שֶׁלַּמַּדְתָּנוּ.
וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ.
וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ.
וְעַל אֲכִילַת מִזֶּזֶן
שֶׁאַתָּה זֵן וּמַפְרִיֵּס אוֹתָנוּ תָּמִיד.
בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

We thank Adonai our God for having given a lovely and spacious land to our fathers and mothers; for having liberated us, Adonai our God, from the land of Egypt and freed us from the house of bondage; for the covenant which God has sealed in our flesh, for the Torah which God has taught us; for the laws which God has made known to us; for the life, grace and loving kindness which God has bestowed upon us, and for the sustenance with which God nourishes and maintains us continually, in every season, every day, even every hour.

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

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד:
כִּכְתוּב, וְאַחֲלַתָּ וְשָׁבַעְתָּ וּבִרְכַתָּ
אֶת יְיָ אֱלֹהֶיךָ
עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
בָּרוּךְ אַתָּה יְיָ עַל הָאֶרֶץ וְעַל הַמִּזֶּזֶן:

For all these blessings we thank Adonai our God with praise. May God's name be praised by every living being forever, as it is written: "When you have eaten your fill, give thanks to Adonai your God for the good land which God has given you."⁶⁰ Blessed is God for the land and its produce.

*Racheim na Adonai Eloheinu al Yisrael amecha
v'al Y'rushalayim irecha v'al Tzion mishkan k'vodecha
v'al malchut beit David m'shichecha
v'al habayit hagadol v'hakadosh
shenikra shimcha alav: Eloheinu Avinu,*

רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ
וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ
וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ.

*r'einu zuneinu parn'seinu v'chalk'lenu
v'harvicheinu v'harvach'lanu Adonai Eloheinu
m'heira mikol-tzaroteinu.
V'na al tatz'richeinu Adonai Eloheinu,
lo lidei matnat basar vadam
v'lo lidei hal'va'atam,
ki im l'yad'cha ham'lei'a hap'tucha
hak'dosha v'har'chava,
shelo neivosh v'lo nikaleim l'olam va-ed.*

רַעֲנוּ זִוְנֵנוּ פָּרְנֵסֵנוּ וְכַלְכַּלְנוּ וְהַרְוִיחֵנוּ.
וְהַרְנוּחַ לָנוּ יְיָ אֱלֹהֵינוּ
מִהֶרָה מְכֹל צָרוֹתֵינוּ.
וְנָא אֵל תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ,
לֹא לִידֵי מַתַּנַּת בָּשָׂר וָדָם
וְלֹא לִידֵי הַלְוָאָתָם.
כִּי אִם לְיָדְךָ הַמַּלְאָה הַפְּתוּחָה
הַקְּדוּשָׁה וְהַרְחֲבָה,
שֶׁלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

May Adonai our God please have mercy on God's people Israel, God's city Jerusalem, Zion the abode of God's glory, the royal house of David, God's anointed one, and the great and holy Temple that bears God's name. May our God, our Parent, tend and nourish us, sustain and maintain us, and speedily grant us relief from all our troubles. May Adonai our God make us dependent not on the alms or loans of others, but rather on Adonai our God's full, open and generous hand, so that we may never be humiliated or put to shame.

When Seder falls on a Friday night, include the portion in parenthesis.

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

(רְצֵה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ
בְּמִצְוֹתֶיךָ, וּבְמִצְוַת יוֹם הַשְּׁבִיעִי
הַשָּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה,
כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ.
לִשְׁבֹּת בּוֹ וּלְנוּחַ בּוֹ
בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ,
וּבְרְצוֹנְךָ הִנֵּיחַ לָנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁלֹא תִהְיֶה צָרָה וַיָּגוֹן
וְאַנְחָה בַּיּוֹם מִנּוּחָתֵנוּ,
וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ
בְּנֶחֱמַת צִיּוֹן עִירְךָ,
וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,
כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת.)

(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.)

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וַיָּבֹא וַיָּגִיעַ וַיֵּרָא וַיֵּרָא וַיֵּשְׁמַע
וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקֹדֵנוּ,
וַיִּזְכְּרוֹן אֲבוֹתֵינוּ,
וַיִּזְכְּרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
וַיִּזְכְּרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וַיִּזְכְּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ,
לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה
זִכְרֵנוּ יְיָ אֱלֹהֵינוּ
בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדְבַר יְשׁוּעָה וּרַחֲמִים
חוּס וְחַנּוּן וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ.
כִּי אֱלֹהֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

Our God and God of our ancestors, 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, Adonai 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 are a gracious and merciful God and Ruler.

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

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם.
אָמֵן.

May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed is Adonai, who restores Jerusalem with mercy. Amen.

*Baruch atah Adonai, Eloheinu melech ha'olam,
ha'Eil Avinu Malkeinu Adireinu
Bor'einu Go'aleinu Yotz'reinu K'dosheinu
k'dosh Ya'akov ro'einu ro'ei Yisrael
Hamelech hatov v'hameitiv
lakol sheb'chol yom vayom hu heitiv,
hu meitiv, hu yeitiv lanu.
Hu g'malanu hu gomleinu hu yig'm'leinu la'ad.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל אֲבִינוּ מֶלְכֵנוּ אֲדִירֵנוּ
בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצֵרֵנוּ קְדוֹשֵׁנוּ
קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵי יִשְׂרָאֵל
הַמֶּלֶךְ הַטוֹב וְהַמֵּיטִיב
לְכָל שֶׁבְּכָל יוֹם וַיּוֹם הוּא הֵטִיב,
הוּא מֵטִיב, הוּא יֵיטִיב לָנוּ.
הוּא גֹמְלָנוּ הוּא גּוֹמְלֵנוּ הוּא יִגְמַלְנוּ לָעַד.

*l'chein ul'chesed ul'rachamim
ul'revach hatzala v'hatzlacha,
b'racha vi'shua nechama parnasa v'chalkala
v'rachamim v'chayim v'shalom v'chol-tov,
u'mikol tuv l'olam al y'chasreinu.*

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
וּלְרֻחַ הַצִּלָּה וְהַצִּלָּחָה,
בְּרָכָה וַיְשׁוּעָה נְחָמָה פְּרִנָּסָה וְכִלְכָּלָה
וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכֹל טוֹב,
וּמִכָּל טוֹב לְעוֹלָם עַל יְחַסְרֵינוּ.

Blessed is Adonai our God, Sovereign of the universe, who is our God, our Parent, our Sovereign, our Mighty One, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the Good Sovereign who does good to all. May God who continually shows us kindness continue offering goodness to us. As God has ever bestowed favors upon us, may God continue to bless us with grace, loving kindness, compassion, deliverance, prosperity, redemption, consolation, sustenance, and mercy; a life of peace and all goodness. May God never withhold goodness from us.

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

הַרְחֵמֵן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הַרְחֵמֵן הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.
הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים,
וְיִתְפָּאֵר בָּנוּ לְעַד וּלְנִצָּחַ נִצָּחִים,
וְיִתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
הַרְחֵמֵן הוּא יַפְרִינֵנוּ בְּכָבוֹד.
הַרְחֵמֵן הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צָוָרֵנוּ,
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ
בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה,
וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו.
הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ
אֶת אֵלֵיהֶו הַנָּבִיא זְכוֹר לְטוֹב,
וַיְבָשֶׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת וְיִשׁוּעוֹת וְנַחֲמוֹת.

May the Merciful One reign over us forever and ever.
May the Merciful One be extolled in heaven and on earth.
May the Merciful One be praised in all generations,
be glorified through us to all eternity, and be honored among us forever.
May the Merciful One grant us an honorable livelihood.
May the Merciful One break the yoke of our oppression
and lead us in dignity to our ancient homeland.
May the Merciful One send abundant blessing upon this dwelling
and the table at which we have eaten.
May the Merciful One send Elijah the Prophet to us,
and may he bear good tidings of salvation and comfort.

*Harachaman hu y'vareich et kol ham'subim kan,
otanu v'et kol asher lanu,
k'mo she'nitbarchu avoteinu
Avraham Yitzchak v'Ya-akov bakol mikol kol,
kein y'vareich otanu kulanu yachad
bivracha sh'leima, v'nomar, Amein.*

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּין כָּאֵן,
אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,
כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ
אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מָקוֹם כָּל,
כֵּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד
בְּבִרְכָּה שְׁלֵמָה, וְנֹאמֵר, אָמֵן.

May the Merciful One bless all dear to us gathered here. Even as our forefathers: Abraham, Isaac, and Jacob were blessed in every way; so may God bless all of us together with a perfect blessing, and let us say: Amen.

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

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת
שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם.
וְנִסָּא בְּרַכָּה מֵעַיִת אֲדֹנָי,
וְצִדְקָה מֵאֱלֹהֵי יִשְׁרָאֵל,
וְנִמְצָא חֵן וְשִׁכְל טוֹב בְּעֵינֵי אֱלֹהִים וָאָדָם.

May our merit and the merit of our ancestors secure enduring peace for all of us. May we receive a blessing from Adonai, and justice from the God of our salvation. May we find grace and favor in the sight of God and humankind.

*Harachaman hu y'variech et kol acheinu
B'nei Yisrael han'tunim betzarah,
v'yotzi'eim mei'afeilah l'orah.*

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת כָּל אֲחֵינוּ
בְּנֵי יִשְׂרָאֵל הַנִּתְּנִים בְּצָרָה,
וְיוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה.

May the Merciful One bless all of the children of Israel who are now oppressed and bring them from darkness into light.

*Harachaman hu y'variech et M'dinat Yisrael,
reishit tz'michat g'u'lateinu.*

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גּוֹלָתֵנוּ.

May the Merciful One bless the State of Israel, the dawn of our redemption.

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

הַרְחֵמֵן הוּא יְבָרֵךְ
אֶת חַיְלֵי צְבָא הַגָּנָה לְיִשְׂרָאֵל, וְיִגַּן עֲלֵיהֶם.

May the Merciful One bless and defend the soldiers of the Israel Defense Forces.

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

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מַדִּינַת הַזֹּאת,
וְאֶת חַיְלֶיהָ, וַיַּגֵּן עֲלֵיהֶם.

May the Merciful One bless and defend this nation and her soldiers.

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

הַרְחֵמֵן הוּא יַשְׁכִּינְ שָׁלוֹם
בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמָעֵאל.

May the Merciful One grant peace between the children of Jacob and the children of Ishmael.

When Seder falls on a Friday night, include the portion in perenthesis.

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

(הַרְחֵמֵן הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת
וּמְנוּחָה וְלַחַיֵּי הָעוֹלָמִים.)

(May the Merciful One let us inherit the day which will be an era of perfect Shabbat rest, a time of eternal life.)

Harachaman hu yanchileinu yom shekulo tov.

הַרְחֵמֵן הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

May the Merciful One let us inheret the day of total goodness.

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

הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיְמֹת הַמָּשִׁיחַ
וְלַחַיֵּי הָעוֹלָם הַבָּא.

May the Merciful One enable us to live in the Messianic age and in the world to come.

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

מִגְדוֹל יְשׁוּעוֹת מַלְכוֹ
וְעֹשֶׂה חֶסֶד לַמְּשִׁיחַ
לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם.
עֹשֶׂה שָׁלוֹם בְּמִרְוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ, אָמֵן.

May God who makes great the deliverance to God's chosen, and shows kindness to God's anointed one, to David, and his descendents forever. May the One who makes peace in the heavens let peace descend on all of us and all of Israel, and let us say: Amen.

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

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעִבוּ,
וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כֹל טוֹב.
הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד.
פֹּתֵיחַ אֶת יָדָךְ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.
בָּרוּךְ הַגֵּבֶר אֲשֶׁר יִבְטַח בֵּינִי,
וְהָיָה יְיָ מִבְטָחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי,
וְלֹא רָאִיתִי צָדִיק נֶעְזָב, וְזָרְעוֹ מִבְקֵשׁ לָחֶם.
יְיָ עֲזֵר לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Be aware of Adonai, you who are consecrated; those who are aware of God will be sustained. Those who deny God are lacking and hungry. Those who seek Adonai shall not lack anything that is good. "Give thanks to Adonai, for God is good; God's mercy endures forever."⁶¹ "God opens God's hand and satisfies every living thing with favor."⁶² "Blessed is the one who trusts in Adonai, for Adonai will be their protection."⁶³ "I have been young, and I have been old, but I have not seen a righteous person abandoned, nor that person's seed destitute."⁶⁴ "May Adonai give strength to our people, may Adonai bless our people with peace."⁶⁵

*Hinini muchan u'mizuman likayam
mitzvat kos shlishi shel arbah kosot.*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיָּם
מִצְוַת כּוֹס שְׁלִישִׁי שֶׁל אַרְבַּע כּוֹסוֹת.

Here I am ready to perform the mitzvah of the third of the four cups of wine.⁶⁶

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

Blessed are You, Adonai, our God, Ruler of the universe, for creating the fruit of the vine.

→ We drink the third cup of wine.

→ We fill a special cup with wine but from it we do not drink as it is left for Elijah the Prophet in hope that the messianic era comes soon. It is customary to open the door to one's house as we recite the following passage and then sing.

*Harachaman hu yishlach lanu
et Eliyahu Hanavi zachur latov,
vivaser lanu b'sorot tovo y'shu'ot v'nechamot
ka'amur: hinai anochi shlai'ach lachem*

הַרְחָמֵן הוּא יִשְׁלַח לָנוּ
אֶת אֱלִיָּהוּ הַנָּבִיא זָכוֹר לְטוֹב,
וְיִבְשֶׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת
כְּאָמוֹר: הִנֵּה אֲנִכִּי שָׁלַח לָכֶם

et Eliya Hanavi
lifnei bo yom Adonai hagadol v'hanora,
v'haishiv lev avot al banim v'lev banim al avotam.

את אליה הנביא
 לפני בוא יום יי הגדול והנורא,
 והשיב לב אבות על בנים ולב בנים על אבותם.

May the Merciful One send Elijah the Prophet to us, and may he bear good tidings of salvation and comfort as it is said, "Here I will send you Elijah the prophet before Adonai's great and awesome day. He will reconcile the hearts of parents to their children and children to their parents..."⁶⁷

Eliyahu Hanavee,
Eliyahu Hatishbee,
Eliyahu, Eliyahu,
Eliyahu Hagiladee,
bim Heira B'yameinu
yavo eileinu
im mashiach ben David,
im mashiach ben David.



Music can be found on p. 76

אליהו הנביא,
 אליהו התשבי,
 אליהו, אליהו,
 אליהו הגלעדי,
 במהרה בימנו
 יבא אלינו
 עם משיח בן דוד,
 עם משיח בן דוד.

Elijah the prophet, Elijah the Tishbee, Elijah the Giladee! May he soon come to us along with the Messiah, son of David.

Ani ma'amin
be'emunah sh'lemah
b'vi'at hamashi'ach,
v'af al pi sheyitmameha,
im kol zeh achakeh lo
b'chol yom sheyavo.



Music can be found on p. 77

אני מאמין
 באמונה שלמה
 בביאת המשיח,
 ואף על פי שיתממה,
 עם כל זה אחכה לו
 בכל יום שיבוא.

I believe
 with a perfect faith
 in the coming of the Messiah
 and even though he delays
 I will await
 the day of his coming.

➔ We stand as we recite the following two passages.

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

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ
וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ.
כִּי אָכַל אֶת יַעֲקֹב וְאֶת נָוֵהוּ הֵיִשָּׁמוּ.
שִׁפְךָ עֲלֵיהֶם זֶמֶךְ וַחֲרוֹן אַפְּךָ יִשִּׁיגֵם.
תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יי.

“Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, for they have devoured Jacob and desolated his home.”⁶⁸ “Pour out your wrath on them; may your blazing anger overtake them.”⁶⁹ “Pursue them in wrath and destroy them from under the heavens of the Lord!”⁷⁰

*Shfoch ahavatcha el hagoyim asher y'da'ucha
v'al mamlachot asher b'shimcha kor'im
Biglal chasadim shehaim osim im Ya'akov
u'm'ginim al amcha Yisrael mipnai ochlaihem.
Yizku lirot b'sukkat b'chireicha v'lishmochat goyecha.*

שִׁפְךָ אֶהֱבָתְךָ עַל הַגּוֹיִם אֲשֶׁר יָדְעוּךָ
וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ קוֹרְאִים
בְּגִלְגַּל חֲסָדִים שֶׁהֵם עוֹשִׂים עִם יַעֲקֹב
וּמִגְנִים עַל עַמְּךָ יִשְׂרָאֵל מִפְּנֵי אוֹכְלֵיהֶם.
יִזְכּוּ לִרְאוֹת בְּסֻכַּת בְּחִירֶיךָ וּלְשִׁמּוֹחַת גּוֹיֶיךָ.

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.

➔ We close the door and sit down as we continue on to Hallel.



Hallel

הלל

➔ We fill the fourth cup of wine and we recite the Hallel.

*Lo lanu, Adonai, lo lanu, ki l'shimcha tein kavod,
al chasd'cha al amitecha. Lamah yomru hagoyim,
ayeih na Eloheihem. V'Eiloheinu vashamayim,
kol asher chafeitz asah.
Atzabehem kesef v'zahav, maaseih y'dei adam.
Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru.
Oz'nayim lahem v'lo yishmau, af lahem v'lo y'richun.
Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu,*

לֹא לָנוּ יי, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
עַל חֲסִדְךָ, עַל אֲמִתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם:
אֵיזָה נָא אֱלֹהֵיהֶם? וְאֵלֵהֵינוּ בַּשָּׁמַיִם,
כָּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצֹבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אֲזָנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחִיחוּ.
יְדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלִיכוּ.

*lo yehgu bigronam. K'mohem yihyu oseihem,
kol asher boteiach bahem. Yisrael b'tach b'Adonai,
ezram umaginam hu. Beit Aharon bitchu v'Adonai,
ezram umaginam hu. Yirei Adonai bitchu v'Adonai,
ezram umaginam hu.*

לֹא יִהְיוּ בְּגִרּוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם.
כָּל אֲשֶׁר בִּטַּח בָּהֶם. יִשְׂרָאֵל בִּטַּח בִּיהוָה.
עֲזָרָם וּמִגְנָם הוּא. בֵּית אַהֲרֹן בִּטְחוּ בִיהוָה.
עֲזָרָם וּמִגְנָם הוּא. יִרְאֵי יְהוָה בִּטְחוּ בִיהוָה.
עֲזָרָם וּמִגְנָם הוּא.

Not 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.⁷¹

*Adonai z'charanu y'vareich, y'vareich et beit Yisrael,
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'haaretz 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.*

יְיָ זָכְרֵנוּ יְבָרֵךְ. יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל.
יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ.
הַקְטָנִים עִם הַגְּדֹלִים. יוֹסֵף יְיָ עֲלֵיכֶם.
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיהוָה.
עֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיהוָה
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא תִמְתִּים תְּהַלְלוּהָ
וְלֹא כָּל יֹרְדֵי דִמְיוֹת.
וְאֲנַחְנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם.
הַלְּלוּהָ.

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!⁷²

*Ahavti ki yishma Adonai, et koli tachanunay.
Ki hitah oz'no li, uv'yamai ekra.
Afafuni chevlei mavet, um'tzareit sh'ol m'tzauni,
tzarah v'yagon emtza. Uv'sheim Adonai ekra:
anah Adonai maltah nafshi! Chanun Adonai v'tzadik,
veiloheinu m'racheim. Shomeir p'taim Adonai,*

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי, תַּחֲנוּנַי.
כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפֹּנֵי חֲבִלֵי מָוֶת וּמִצָּרֵי שְׂאוֹל מִצָּאֹנֵי.
צָרָה וַיִּגְדֹּן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא:
אָנָּה יְיָ מִלִּטָּה נַפְשִׁי! חַנּוּן יְיָ וְצַדִּיק,
וַיִּלְהִינוּ מִרְחָם. שׁוֹמֵר פְּתָאִים יְיָ.

*daloti v'li y'hoshia. Shuvi nafshi limnuchay'chi,
ki Adonai gamal alay'chi. Ki chilatzta nafshi mimavet,
et eini min dimah, et ragli midechi.
Ethaleich lifnei Adonai, b'artzot hachayim.
He'emanti ki adabeir, ani aniti m'od.
Ani amarti v'chof'zi, kol ha'adam kozeiv.*

דלתי ולי יהושיע. שובי נפשי למנוחתי.
כי יי גמל עליי. כי חלצת נפשי ממוות.
את עיני מן דמעה, את רגלי מדחי.
אתהלך לפניי ב'ארצות החיים.
האמנתי כי אדבר, אני עניתי מאד.
אני אמרתי בחפזי: כל האדם כזב.

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.'⁷³

*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, hamavtah 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 Yerushalayim, halleluyah.*

מה אשוב ליי כל תגמולוהי עלי.
כוס ישועות אשא ובשם יי אקרא.
נדרי ליי אשלם נגדה נא לכל עמו.
יקר בעיניי יי המותה לחסידיו.
אנא יי כי אני עבדך.
אני עבדך בן אמתך, פתחת למוסרי.
לך אזבח זבח תודה ובשם יי אקרא.
נדרי ליי אשלם נגדה נא לכל עמו.
בחצרות בית יי.
בתוככי ירושלים. הללויה.

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 handmaid; 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!⁷⁴

*Hal'lu et Adonai, kol goyim, shab'chuhu, kol haumim.
Ki gavar aleinu chasdo,
ve'emet Adonai l'olam, halleluyah.*

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

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!⁷⁵

*Hodu l'Adonai ki tov, ki l'olam chasdo.
Yomar na Yisrael ki l'olam chasdo.
Yomru na ve'it Aharon ki l'olam chasdo.
Yomru na yirei Adonai, ki l'olam chasdo.*

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.

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.⁷⁶

*Min hameitzar karati yah, anani vamerchav yah.
Adonai li lo ira, mah yaaseh li adam?
Adonai li b'oz'ray, va'ani ereh b'son'ay.
Tov lachasot b'Adonai, mib'toach ba'adam.
Tov lachasot b'Adonai, mib'toach bindivim.
Kol goyim s'avuni, b'sheim Adonai ki amilam.
Sabuni gam s'avuni, b'sheim Adonai ki amilam.
Sabuni chidvorim doachu 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'ahlei 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 shaarei tzedek,
avo vam odeh yah. Zeh hash'a'ar l'Adonai
tzadikim yavo'u vo.*

מן המצר קראתי יה, אנני במרחב יה.
יי לי, לא אירא - מה יעשה לי אדם?
יי לי בעזרי ואני אראה בשנאי.
טוב לחסות ביי מבטח באדם.
טוב לחסות ביי מבטח בנדיבים.
כל גוים סבבוני, בשם יי כי אמילם.
סבוני גם סבבוני, בשם יי כי אמילם.
סבוני בדברים, דעכו כאש קוצים.
בשם יי כי אמילם. דחה דחיתני לנפל,
ויי עזרני. עזי וזמרת יה ניהי לי לישועה.
קול רנה וישועה באהל צדיקים:
ימין יי עשה חיל, ימין יי רוממה.
ימין יי עשה חיל. לא אמות כי אחיה,
ואספר מעשי יה. יסר יסרני יה,
ולמות לא נתנני. פתחו לי שערי צדק,
אבא בם, אודה יה. זה השער ליי
צדיקים יבאו בו.

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.⁷⁷

Od'cha ki anitani, vat'hi li lishuah.
Od'cha ki anitani, vat'hi li lishuah.
Even maasu habonim, hay'tah l'rosh pinah.
Even maasu habonim, hay'tah l'rosh pinah.

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אֶבֶן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
אֶבֶן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

I thank you for you have answered me, becoming my salvation. The stone which the builders rejected has become the major cornerstone.

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.

מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.
מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׁמַחָה בּוֹ.
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׁמַחָה בּוֹ.

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.

Ana Adonai hoshiah na.
Ana Adonai hoshiah na.
Ana Adonai hatzlichah na.
Ana Adonai hatzlichah na.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא.
אָנָּה יְיָ, הוֹשִׁיעָה נָּא.
אָנָּה יְיָ, הַצְלִיחָה נָּא.
אָנָּה יְיָ, הַצְלִיחָה נָּא.

O Lord, please save us! O Lord, let us prosper!

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai.
Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai.
Eil Adonai vayaer lanu, isru chag ba'avotim
ad karnot hamizbei'ach.
Eil Adonai vayaer 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.

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בִּרְכֵנוּכֶם מִבֵּית יְיָ.
בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בִּרְכֵנוּכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיֵּאָר לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵיכֶם
עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵל יְיָ וַיֵּאָר לָנוּ. אֶסְרוּ חַג בְּעֵבְתֵיכֶם
עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי - אֲרוֹמְמֶךָ.
אֵלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי - אֲרוֹמְמֶךָ.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

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 altarhorns. 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.⁷⁸

*Yehallelucha Adonai Eloheinu kol ma'asecha,
v'chasidecha tzadikim osai ritzonecha,
v'chol amcha bait Yisrael b'rina yodu viyvarchu,
viyshabchu v'yiparu, viyrom'mu v'ya'aritzu,
v'yakdishu v'yamlichu et shimcha, malkenu.
Ki l'cha tov l'hodot u'l'shimcha na'eh l'zamer,
ki mai'olam Atah Eil.
Baruch Atah Adonai, Melech m'hulal batishbachot.*

יְהַלְלִיכָהּ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיהָ.
וְחַסִּידֶיהָ צַדִּיקִים עוֹשֵׂי רִצּוֹנָהּ.
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ.
וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ. וַיְרוֹמְמוּ וַיַּעֲרִיצוּ.
וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ. מַלְכֵנוּ.
כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֶּךָ נָאֵה לְזַמֵּר.
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

All Your works praise You, Adonai our God, Your righteous followers who do Your will, and all Your people, the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim Your name, our King. It is good indeed to render thanks to You; it is pleasant to sing praises to Your name, for You are God from eternity to eternity. Blessed are You, Adonai, King extolled with praise.

*Hodu l'Adonai ki tov
ki l'olam chasdo.
Hodu lalohei ha'Elohim
ki l'olam chasdo.
Hodu l'Adonai ha'adonim
ki l'olam chasdo.
L'oseh nila'ot g'dolot l'vado
ki l'olam chasdo.
L'oseh hashamayim bit'vunah
ki l'olam chasdo.
L'roka ha'aretz al hamayim
ki l'olam chasdo.
L'oseh orim g'dolim
ki l'olam chasdo.
Et hashemesh l'memshelet bayom
ki l'olam chasdo.
Et hayareich v'kochavim l'memsh'lot balaylah
ki l'olam chasdo.
L'makeh mitzrayim bivchoraihem*

הוֹדוּ לַיְי כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים
כִּי לְעוֹלָם חַסְדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ
כִּי לְעוֹלָם חַסְדּוֹ.
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְנוֹנָה
כִּי לְעוֹלָם חַסְדּוֹ.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם
כִּי לְעוֹלָם חַסְדּוֹ.
לַעֲשֵׂה אוֹרִים גְּדֹלִים
כִּי לְעוֹלָם חַסְדּוֹ.
אֶת הַשֶּׁמֶשׁ לְמִמְשַׁלֶּת בַּיּוֹם
כִּי לְעוֹלָם חַסְדּוֹ.
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמִמְשַׁלֹּת בַּלַּיְלָה
כִּי לְעוֹלָם חַסְדּוֹ.
לְמַכֵּה מִצְרַיִם בְּבִכּוֹרֵיהֶם

ki l'olam chasdo.
Vayotzai Yisrael mitocham
ki l'olam chasdo.
B'yad chazakah u'vizro'a n'tuyah
ki l'olam chasdo.
L'gozer yam suf lig'zarim
ki l'olam chasdo.
V'he'evir Yisrael b'tocho
ki l'olam chasdo.
V'ni'er paroah v'chailo b'yam suf
ki l'olam chasdo.
L'molich amo bamidbar
ki l'olam chasdo.
L'makeh m'lachim g'dolim
ki l'olam chasdo.
Vayaharog m'lachim adirim
ki l'olam chasdo.
L'sichon melech ha'emori
ki l'olam chasdo.
U'Tog melech habashan
ki l'olam chasdo.
Vanatan artzam l'nachalah
ki l'olam chasdo.
Nachalah l'Yisrael avdu
ki l'olam chasdo.
Sheb'shiflainu zachar lanu
ki l'olam chasdo.
Vayif'rikainu mitzrainu
ki l'olam chasdo.
Notein lechem l'chol basar
ki l'olam chasdo.
Hodu l'El hashamim
ki l'olam chasdo.

כִּי לְעוֹלָם חֶסֶד.ו.
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
 כִּי לְעוֹלָם חֶסֶד.ו.
 בְּיַד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה
 כִּי לְעוֹלָם חֶסֶד.ו.
 לְגֹזֵר יָם סוּף לִגְזָרִים
 כִּי לְעוֹלָם חֶסֶד.ו.
 וַהֲעִבִיר יִשְׂרָאֵל בְּתוֹכוֹ
 כִּי לְעוֹלָם חֶסֶד.ו.
 וַנִּיעַר פָּרֹעַה וַחִילּוֹ בַּיָּם סוּף
 כִּי לְעוֹלָם חֶסֶד.ו.
 לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר
 כִּי לְעוֹלָם חֶסֶד.ו.
 לְמַכֵּה מְלָכִים גְּדֹלִים
 כִּי לְעוֹלָם חֶסֶד.ו.
 וַיַּהֲרֹג מְלָכִים אֲדִירִים
 כִּי לְעוֹלָם חֶסֶד.ו.
 לְסִיחֹן מֶלֶךְ הָאֱמֹרִי
 כִּי לְעוֹלָם חֶסֶד.ו.
 וּלְעֹג מֶלֶךְ הַבָּשָׁן
 כִּי לְעוֹלָם חֶסֶד.ו.
 וַנָּתַן אֶרְצָם לְנַחֲלָה
 כִּי לְעוֹלָם חֶסֶד.ו.
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדָיו
 כִּי לְעוֹלָם חֶסֶד.ו.
 שֶׁבַשְׁפַּלְנוּ זָכָר לָנוּ
 כִּי לְעוֹלָם חֶסֶד.ו.
 וַיַּפְרִקֵנוּ מִצְרַיִנוּ
 כִּי לְעוֹלָם חֶסֶד.ו.
 נָתַן לָחֶם לְכָל בָּשָׂר
 כִּי לְעוֹלָם חֶסֶד.ו.
 הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם
 כִּי לְעוֹלָם חֶסֶד.ו.

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.⁷⁹

*Nishmat kol chai t'vareich et shimcha,
Adonai Eloheinu, v'ru'ach kol basar t'fa'er
u'tromem zicharcha, malkeinu, tamid.
Min ha'olam v'ad ha'olam atah El,
u'mibaladecha ein lanu melech go'al u'moshia,
podeh u'matzil u'm'farnes
u'm'rachaem b'chol ait tzarah v'tzukah.
Ein lanu melech ela atah.
Elohei harishonim v'ha'achronim,
Elohah kol bri'ot, Adon kol toldot,
ha'm'hulal b'rov hatishbachot,
ham'naheg olamo b'chesed u'v'riyotav b'rachamim.
V'Adonai lo yanum v'lo yiyshan – ham'orer y'shanim
v'hameikitz nidamim,
v'hameisi'ach ilmim v'hamatir asurim
v'hasomech noflim v'hazokef k'fufim.
L'cha l'vadcha anachnu modim.*

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ.
יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֶר
וְתִרְוַם זְכָרְךָ, מְלִכְנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמַבְלִעַדִּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
פוֹדֶה וּמַצִּיל וּמַפְרִיֵּס
וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים,
אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת.
הַמְהַלֵּל בְּרֹב הַתִּשְׁבָּחוֹת.
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים.
יְיָ לֹא יָנוּם וְלֹא יִישָׁן - הַמַּעֲוִיר יְשָׁנִים
וְהַמְקִיץ נִדְמָיִם.
וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים
וְהַסּוֹמֵךְ גּוֹפְלִים וְהַזּוֹכֵף כְּפוּפִים.
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

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 creatues, 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.

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

אלו פינו מלא שירה כיום,
ולשוננו רנה כהמון גליו,
ושפתותינו שבח כמרחבי רקיע,
ועינינו מאירות כשמש וכירח,
וידינו פרושות כנשרי שמים,
ורגלינו קלות כאילות –
אין אנחנו מספיקים להודות לך,
יי אלהינו ואלהי אבותינו, ולברך,
את שמך על אחת, מאלת,
אלפי אלפים ורבי רבבות פעמים,
הטובות שעשית עם אבותינו ועמנו,
ממצרים גאלתנו, יי אלהינו,
ומבית עבדים פדיתנו,
ברעב זנתנו ובשבע כלליתנו,
מחרב הצלתנו ומדבר מלטתנו,
ומחלים רעים ונאמנים דליתנו.
עד הנה עזרנו רחמך ולא עזבונו חסדיך,
ואל תטשנו, יי אלהינו, לנצח.
על כן אברים שפלגת בנו
ורוח ונשמה שנפחת באפינו
ולשון אשר שמת בפינו – הן הם יודו
ויברכו וישבחו ויפארו וירוממו ויעריצו
ויקדישו וימליכו את שמך מלכנו.
כי כל פה לך יודה, וכל לשון לך תשבע,
וכל ברך לך תכרע,
וכל קומה לפניך תשתחווה,
וכל לבבות ייראוך,
וכל קרב וכליות יזמרו לשמך,
כדבר שכתוב, כל עצמתי תאמרנה:
יי, מי כמוך מציל עני מחזק ממנו
ועני ואביון מגזלו.
מי ידמה לך ומי ישוה לך
ומי יעריך לך האל הגדול, הגבור והנורא,
אל עליון, קנה שמים וארץ.

*N'hallelcha u'n'shabaichacha u'n'fa'ercha
u'n'vareich et shem kadshecha, k'amur:
l'David, barchi nafshi et Adonai
v'chol kravai et shem kadsho.*

נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ
וְנִבְרַךְ אֶת שֵׁם קְדֹשְׁךָ, כְּאִמּוּר:
לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יי
וְכָל קְרָבִי אֶת שֵׁם קְדֹשׁוֹ.

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."⁸⁰ 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."⁸¹

*Ha'El b'ta'atzumot uzecha, hagadol bichvod sh'mecha,
hagibor lanetzach v'hanora b'norotecha,
hamelech hayoshev al kisei ram v'nisa.
Shochain ad marom v'kadosh sh'mo. V'katuv:
ran'n'u tzadikim b'Adonai, laiysarim nava t'hilah.*

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכִבּוֹד שְׁמֶךָ,
הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ,
הַמֶּלֶךְ הַיוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.
שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב:
רַנְנוּ צְדִיקִים בַּיהוָה, לִישָׁרִים נָאֻה תְּהִלָּה.

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your aweinspiring acts, O King seated upon a high and lofty throne! O God in your mighty acts of power, great in the honor of your name. As it is written, "powerful forever and revered for your aweinspiring acts, O King seated upon a high and lofty throne!"⁸²

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

בפי ישרים תתהלל,
ובדברי צדיקים תתברך,
ובלשון חסידים תתרום,
ובקרוב קדושים תתקדש.

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.

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

ובמקלות רבבות עמך
בית ישראל ברנה יתפאר שמך,
מלכנו, בכל דור ודור,
שכן חובת כל היצורים לפניך,
י אלהינו ואלהי אבותינו,
להודות להלל לשבח,
לפאר לרומם להדר לברך,
לעלה ולקלס על כל דברי שירות
ותשבחות דוד בן ישי עבדך, משיחך.

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.

*Yishtabach shimcha la'ad malkeinu,
Ha'El hamelech hagadol v'hakadosh
bashamayim u'va'aretz,
ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu,
shir u'shvachah, hallel v'zimrah, oaz u'memshalah,
netzach, g'dulah u'g'vurah, t'hilah v'tiferet,
k'dushah u'malchut,
brachot v'hoda'ot mai'atah v'ad olam.
Baruch Atah Adonai, El melech gadol batishbachot,
El hahoda'ot, adon hanifla'ot,
Habocheh b'shrei zimrah,
Melech el chay ha'olamim.*

ישתבח שמך לעד מלכנו,
האל המלך הגדול והקדוש
בשמים ובארץ,
כי לך נאה, יי אלהינו ואלהי אבותינו,
שיר ושבח, הלל וזמרה, עז וממשלה,
נצח, גדלה וגבורה, תהלה ותפארת,
קדשה ומלכות,
ברכות והודאות מעתה ועד עולם.
ברוך אתה יי אל מלך גדול בתשבחות,
אל ההודאות, אדון הנפלאות,
הבוהר בשירי זמרה,
מלך אל חי העולמים.

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. Blessed are you Adonai, most exalted God and King, God of wonders, who is pleased with hymns, You, God and King, the life of the Universe.

*Hinini muchan u'mizuman likayam
mitzvat kos revi'I shel arba kosot.*

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיָּם
מִצְוַת כּוֹס רְבִיעִי שֶׁל אַרְבַּע כּוֹסוֹת.

Here I am ready to perform the mitzvah of the fourth of the four cups of wine.⁸³

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

Blessed are You, Adonai, our God, Ruler of the universe, for creating the fruit of the vine.

When Seder begins on a Friday night, include the portion in parenthesis.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עַל הַגָּפֶן וְעַל פְּרִי הַגָּפֶן,
עַל תְּנוּבַת הַשָּׂדֶה
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה
וּרְחֻבָּהּ שְׂרָצִית וְהִנְחַלְתָּ לְאַבוֹתֵינוּ
לֵאכֹל מִפְּרִיָּהּ
וּלְשַׁבֵּעַ מִטוֹבָהּ רַחֵם נָא יְיָ אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ
וְעַל הַיְכָלְךָ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחָנוּ
בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע
מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיָּהּ בְּקֹדֶשׁ וּבְטָהֳרָה
(וּרְצֵה וְהַחֲלִיצֵנוּ בַּיּוֹם הַשַּׁבָּת הַזֶּה)
וְשִׁמְחָנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה,
כִּי אַתָּה יְיָ טוֹב וּמֵטִיב לְכָל
וְנִוְדָה לְךָ עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן.
בָּרוּךְ אַתָּה יְיָ, עַל הַגָּפֶן וְעַל פְּרִי הַגָּפֶן.

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. (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.

→ We drink the fourth cup of wine.

Nirtzah



*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.
L'shana haba'ah b'Yerushalayim.*

נרצה

Music can be found on p. 78

חָסַל סְדוּר פֶּסַח כְּהִלְכָּתוֹ,
כָּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ
כֵּין נִזְכֶּה לְעֲשׂוֹתוֹ.
זָךְ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קָהָל עַדֶּת מִי מָנָה.
בְּקָרוֹב נִהַל נְטָעֵי כֶּנֶה
פְּדוּיִם לְצִיּוֹן בְּרִינָה.
לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם.

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. Next year in Jerusalem!⁸⁴

*L'shana haba'ah b'Yerushalayim
l'shana haba'ah b'Yerushalayim
l'shana haba'ah b'Yerushalayim
l'shana haba'ah b'Yerushalayim
hab'nuyah.*



Music can be found on p. 79

לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם
לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם
לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם
לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם
הַבְּנוּיָה.

Next year in Jerusalem, rebuilt!

At second Seder we begin counting the Omer.

*Hinini muchan u'mizuman likayam
mitzvat aseh shel sfirat ha'omer.*

הִנְנִי מוֹכֵן וּמְזֻמָּן לְקָיָם
מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר.

Here I am ready to perform the mitzvah of counting the omer.⁸⁵

*Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kid'shanu b'mitzvotav v'tzivanu
al sfirat ha'omer.*

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצוותיו וצונו
על ספירת העמר.

Hayom yom echad ba'omer.

היום יום אחד בעמר.

Blessed are You, Adonai our God, Master of the universe, Who has sanctified us through His commandments and commanded us to count the Omer.

Today is the first day of the Omer.

On the first night we recite the following.

*U'vchain vay'hi halailah
az rov nisim hiflaita balailah,
b'rosh ashmoret zeh halailah,
gair tzedek nitzachto k'nechelak lo lailah,
vay'hi bacheitzi halailah.
Danta melech g'rar bachalom halailah,
hifchad'ta arami b'emesh lailah,
vayasar Yisrael l'malach vayuchal lo lailah,
vay'hi bacheitzi halailah.
Zera b'chorai fatros machatzta bacheitzi halailah,
chailam lo matzo b'kumam balailah,
tisat n'gir charshet silita b'chochvai lailah,
vay'hi bacheitzi halailah.
Ya'atz m'charaif l'nofaif ei'ui, hivashta f'garav balailah
kara bail u'matzavo b'eyshon lailah,
l'eish chamudot nig'lah raz chazot lailah,
vay'hi bacheitzi halailah.
Mishtakair bichlai kodesh neherag bo balailah,
nosha mibor a'rayot potair bi'atutai lailah,
sinah natar agagi v'chatav s'farim balailah,
vay'hi bacheitzi halailah.
Orata nitzchacha alav b'neded sh'nat lailah,
purah tidroch l'shomer mah milailah,
tzarach kashomer v'sach ata boker v'gam lailah,
vay'hi bacheitzi halailah.
Karev yom asher hu lo yom v'lo lailah,
ram hoda ki l'cha hayom af l'cha halailah,*

ובכן ויהי בחצי הלילה
אז רוב נסים הפלאת בלילה,
בראש אשמורת זה הלילה,
גר צדק נצחתו כנחלק לו לילה,
ויהי בחצי הלילה.
ינת מלך גרר בחלום הלילה,
הפחדת ארמי באמש לילה,
וישאר ישראל למלך ויוכל לו לילה,
ויהי בחצי הלילה.
זרע בכורי פתרוס מחצת בחצי הלילה,
חילם לא מצאו בקומם בלילה,
טיסת נגיד חרשת סלית בכוכבי לילה,
ויהי בחצי הלילה.
יעץ מחרף לנופף אוי, הובשת פגריי בלילה,
כרע כל ומצבו באישון לילה,
לאיש חמודות נגלה רז חזות לילה,
ויהי בחצי הלילה.
משתפר בכלי קדש נהרג בו בלילה,
נושע מבור אריות פותר בעתותי לילה,
שנאה נטר אנני וכתב ספרים בלילה,
ויהי בחצי הלילה.
עוררת נצחך עליו בנדר שנת לילה,
פורה תדרוך לשומר מה מלילה,
צרח בשומר ושח אתא בקר וגם לילה,
ויהי בחצי הלילה.
קרוב יום אשר הוא לא יום ולא לילה,
רם הודע כי לך היום אף לך הלילה.

*shomrim hafkaid l'ircha kol hayom v'chol halailah,
ta'ir k'or yom cheshkat lailah,
vay'hi bacheitzi halailah.*

שומרים הפקד לעירך כל היום וכל הלילה,
תאיר פאור יום חשכת לילה,
ויהי בחצי הלילה.

It came to pass at midnight. Of yore didst thou show most wonders at night, in the early watches of Pesach night, Abraham didst though spur to triumph at night, it came to pass at midnight. Grar's king didst though judge in a dream by night, though didst stun Laban in the dark of night, Israel fought an angel and won by night, it came to pass at midnight. Egypt's firstborn didst though smite at midnight, their strength they found not when they rose at night, Sisera didst though rout through stars of the night, it came to pass at midnight. Sennacherib's hosts didst though shame by night, Babylon's god fell in the dark of night, Daniel was shown the king's dream of the night, it came to pass at midnight. Drunken Belshazzar was killed that same night, Daniel was saved from the lions' den at night, hateful Haman wrote letters in the night, it came to pass at midnight. Thou didst triumph in the king's sleepless night, though wilt help those who ask, "What of the night?" Thou wilt respond, "Mourning comes after night," it came to pass at midnight. Hasten the bright day which is without night, most high, proclaim that thine are day and night, set guards about thy city day and night, brighten as day the darkness of the night, it came to pass at midnight.

On the second night we recite the following.

*U'v'chain va'amertem zevach pesach
ometz g'vurotecha hiflaita ba'pesach,
b'rosh kol mo'adot nisaita pesach,
gilita l'eizrachi chatzot lail pesach,
va'amartem zevach pesach.
D'latav dafakta k'chom hayom bapesach,
hees'ir notz'tzim ugot matzot bapesach,
v'el habakar ratz zaicher l'shor erech pesach,
va'amartem zevach pesach.
Zo'amu sdomim v'lohatu ba'esh bapesach,
chulatz lot mayhem umatzot afah b'kaitz pesach,
titaita atmat mof v'nof b'av'rcha bapesach,
va'amartem zevach pesach.
Ya rosh kol ohn machatzta b'lail shmur pesach,
kabir, al bein b'chor pasachta b'dam pesach,
l'vilti tait mashchit lavo biftachi bapesach,
va'amartem zevach pesach.
M'sugarah b'itotai pesach,
nishm'dah midyan bitzlil s'orai omer pesach,*

ובכן ואמרתם זבח פסח
אמין גבורותיך הפלאת בפסח.
בראש כל מועדות נשאת פסח.
גלית לאזרחי חצות ליל פסח.
ואמרתם זבח פסח.
דלתיו דפקת כחם היום בפסח.
הסעיד נוצצים עגות מצות בפסח.
ואל הבקר רץ זכר לשור ערך פסח.
ואמרתם זבח פסח.
זועמו סדומים ולוהטו באש בפסח.
חלץ לוט מהם ומצות אפה בקץ פסח.
טאטאת אדמת מן ונף בעברך בפסח.
ואמרתם זבח פסח.
יה ראש כל און מחצת בליל שמור פסח.
פביר, על בן בכור פסחת בדם פסח.
לבלתי תת משחית לבא בפתחי בפסח.
ואמרתם זבח פסח.
מסגרת סגרה בעתותי פסח.
נשמדה מדין בצליל שעורי עמר פסח.

*sorfu mishmanai pool v'lud bikad y'kod pesach,
va'amartem zevach pesach.*

*Od hayom b'nov la'amod ad ga'ah onat pesach,
pas yad katvah l'kakai'a tzul bapesach,
tzafo hatzafit aroch hashulchan bapesach,
va'amartem zevach pesach.*

*Kahal kinsah hadasa l'shalaish tzom bapesach,
Rosh mibait rasha machatzta b'eitz chamishim bapesach
shtai aileh rega tavi l'utzit bapesach,
ta'oz yad'cha v'tarum y'mincha k'lail hitkadaish chag pesach,
va'amartem zevach pesach.*

שורפו משמני פול ולוד ביקד יקוד פסח,
ואמרתם זבח פסח.

עוד היום בנב לעמוד עד נעה עונת פסח,
פס יד כתבה לקעקע צול בפסח,
צפה הצפית ערוף השלחן בפסח,
ואמרתם זבח פסח.

קהל כנסה הדסה לשלש צום בפסח,
ראש מבית רשע מחצת בעץ חמשים בפסח,
שתי אלה רנע תביא לעוצית בפסח,
תעז ירך ותרום ימינה כליל התקדש חג פסח,
ואמרתם זבח פסח.

This is the feast of pesach. Thy wondrous powers didst thou wield on pesach, supreme above all feasts didst thou make pesach, thou didst show Abraham the midnight of pesach, this is the feast of pesach. To his door didst thou come at noon on pesach, with matzot he feasted angels on pesach, to the herd he ran for the ox on pesach, this is the feast of pesach. The cursed men of Sodom were burned on pesach, Lot was saved, he baked matzot on pesach, thou didst sweep Egypt when passing on pesach, this is the feast of pesach. Lord, every firstborn thou didst smite on pesach, but thy firstborn thou didst spare on pesach, no evil entered Israel's homes on pesach, this is the feast of pesach. The city of Jericho crashed on pesach, Midian succumbed through a barley-cake on pesach, Assyria's mighty hosts were consumed on pesach, this is the feast of pesach. Sennacherib fled from the siege on pesach, a hand inscribed Babylon's doom on pesach, feasting Babylong was conquered on pesach, this is the feast of pesach.

Music can be found on p. 79

*Ki lo na'eh, ki lo ya'eh.
Adir bimlucha,
bachur kahalcha,
g'dudav yomru lo:
l'cha u'l'cha, l'cha ki l'cha,
l'cha af l'cha, l'cha Adonai hamamlachah,
Ki lo na'eh, ki lo ya'eh.
Dagul bimluchah,
hadur kahalachah,
vaticav yom'ru lo:
l'cha u'l'cha, l'cha ki l'cha,
l'cha af l'cha, l'cha Adonai hamamlachah,
Ki lo na'eh, ki lo ya'eh.
Zakai bimluchah,*

כי לו נאה, כי לו יאה.
אדיר במלוכה,
בחור כהלכה,
גדודיו יאמרו לו:
לה ולה, לה כי לה,
לה אף לה, לה יי הממלכה,
כי לו נאה, כי לו יאה.
דגול במלוכה,
הדור כהלכה,
ותיקיו יאמרו לו:
לה ולה, לה כי לה,
לה אף לה, לה יי הממלכה,
כי לו נאה, כי לו יאה.
זכאי במלוכה,

chasin kahalachah

taf'srav yom'ru lo:

I'cha u'l'cha, I'cha ki I'cha,

I'cha af I'cha, I'cha Adonai hamamlachah,

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

Yachid bimpluchah,

kabir kahalachah

limudav yom'ru lo:

I'cha u'l'cha, I'cha ki I'cha,

I'cha af I'cha, I'cha Adonai hamamlachah,

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

Moshail bimpluchah,

nora kahalachah

savivav yom'ru lo:

I'cha u'l'cha, I'cha ki I'cha,

I'cha af I'cha, I'cha Adonai hamamlachah,

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

Anav bimpluchah,

podeh kahalachah,

tzadikav yom'ru lo:

I'cha u'l'cha, I'cha ki I'cha,

I'cha af I'cha, I'cha Adonai hamamlachah,

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

Kadosh bimpluchah,

rachum kahalachah

shinanav yom'ru lo:

I'cha u'l'cha, I'cha ki I'cha,

I'cha af I'cha, I'cha Adonai hamamlachah,

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

Takif bimpluchah,

tomaich kahalachah

t'mimav yom'ru lo:

I'cha u'l'cha, I'cha ki I'cha,

I'cha af I'cha, I'cha Adonai hamamlachah,

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

חֲסִין כְּהִלָּכָה

טַפְסְרָיו יֹאמְרוּ לוֹ:

לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ,

לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּלִיכָה,

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

יָחִיד בְּמִלּוּכָה,

כְּבִיר כְּהִלָּכָה

לְמוֹדָיו יֹאמְרוּ לוֹ:

לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ,

לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּלִיכָה,

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

מוֹשֵׁל בְּמִלּוּכָה,

נוֹרָא כְּהִלָּכָה

סְבִיבָיו יֹאמְרוּ לוֹ:

לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ,

לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּלִיכָה,

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

עֲנִיו בְּמִלּוּכָה,

פּוֹדֶה כְּהִלָּכָה,

צַדִּיקָיו יֹאמְרוּ לוֹ:

לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ,

לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּלִיכָה,

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

קָדוֹשׁ בְּמִלּוּכָה,

רַחוּם כְּהִלָּכָה

שִׁנְאָנָיו יֹאמְרוּ לוֹ:

לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ,

לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּלִיכָה,

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

תְּקִיף בְּמִלּוּכָה,

תּוֹמֵךְ כְּהִלָּכָה

תְּמִימָיו יֹאמְרוּ לוֹ:

לֵךְ וּלֵךְ, לֵךְ כִּי לֵךְ,

לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּלִיכָה,

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

Hymns of praise are His due. Glorious in kingship, truly supreme, His legions sing to Him, "Thine only thine, O lord, is glory and the majesty." Hymns of praise are His due. Foremost in kingship, truly resplendent, His faithful sing to Him, "Thine only thine, O lord, is glory and the

majesty.” Hymns of praise are His due. Guiltless in kingship, truly powerful, His princes sing to Him, “Thine only thine, O lord, is glory and the majesty.” Hymns of praise are His due. One alone in kingship, truly mighty, His disciples sing to Him, “Thine only thine, O lord, is glory and the majesty.” Hymns of praise are His due. Exalted in kingship, truly referred, His near ones sing to Him, “Thine only thine, O lord, is glory and the majesty.” Hymns of praise are His due. Gentle in kingship, truly liberating, His upright sing to Him, “Thine only thine, O lord, is glory and the majesty.” Hymns of praise are His due. Holy in kingship, truly merciful, is angels sing to Him, “Thine only thine, O lord, is glory and the majesty.” Hymns of praise are His due. Potent in kingship, truly sustaining, His perfect sing to Him, “Thine only thine, O lord, is glory and the majesty.” Hymns of praise are His due.

Music can be found on p. 80

Adir hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Bachur hu, gadol hu,

dagul hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Hadur hu, vatic hu,

zakai hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Chasid hu, tahor hu,

yachid hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Kabir hu, lamud hu,

melech hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Nora hu, sagiv hu,

izuz hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Podeh hu, tzadik hu,

kadosh hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

אָדיר הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בָּחוּר הוּא, גָּדוֹל הוּא,

דָּגוּל הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הָדוּר הוּא, נָתִיק הוּא,

זָכַאי הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

חָסִיד הוּא, טָהוֹר הוּא,

יָחִיד הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

כָּבִיר הוּא, לָמוּד הוּא,

מֶלֶךְ הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹרָא הוּא, סָגִיב הוּא,

עִזּוּז הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

פּוֹדֶה הוּא, צַדִּיק הוּא,

קָדוֹשׁ הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Rachum hu, shadai hu,

Takif hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

רחום הוא, שדי הוא,

תקיף הוא יבנה ביתו בקרוב.

במהרה, במהרה, בימינו בקרוב.

אל בנה, אל בנה, בנה ביתך בקרוב.

Glorious and mighty He is; may He build His temple very soon. O God, build thy temple speedily. Chosen, great and foremost He is; May He build his temple very soon. O God, build thy temple speedily. Splended, guiltless and pure He is; May He build his temple very soon. O God, build thy temple speedily. Kindly, faultless, unique He is; May He build his temple very soon. O God, build thy temple speedily. Potent, wise, supreme King He is; May He build his temple very soon. O God, build thy temple speedily. Revered and exalted He is; May He build his temple very soon. O God, build thy temple speedily. Redeeming, just, holy He is; May He build his temple very soon. O God, build thy temple speedily. Merciful, Almighty He is; May He build his temple very soon. O God, build thy temple speedily.

Music can be found on p. 81

Echad mi yode'a? Echad ani yode'a:

echad Eloheinu shebashamayim u'va'aretz.

אחד מי יודע? אחד אני יודע:

אחד אלהינו שבשמים ובארץ.

Shnayim mi yode'a? Shnayim ani yode'a:

shnai luchot habrit,

echad Eloheinu shebashamayim u'va'aretz.

שנים מי יודע? שנים אני יודע:

שני לחות הברית.

אחד אלהינו שבשמים ובארץ.

Shloshah mi yode'a? Shloshah ani yode'a:

shloshah avot, shnai luchot habrit,

echad Eloheinu shebashamayim u'va'aretz.

שלושה מי יודע? שלושה אני יודע:

שלושה אבות, שני לחות הברית.

אחד אלהינו שבשמים ובארץ

Arba mi yode'a? Arba ani yode'a:

arba imahot, shloshah avot, shnai luchot habrit,

echad Eloheinu shebashamayim u'va'aretz.

ארבע מי יודע? ארבע אני יודע:

ארבע אמהות, שלושה אבות, שני לחות הברית.

אחד אלהינו שבשמים ובארץ

Chamishah mi yode'a? Chamishah ani yode'a:

chamishah chumshei Torah, arba imahot,

shloshah avot, shnai luchot habrit,

echad Eloheinu shebashamayim u'va'aretz.

חמשה מי יודע? חמשה אני יודע:

חמשה חומשי תורה, ארבע אמהות.

שלושה אבות, שני לחות הברית.

אחד אלהינו שבשמים ובארץ

Shishah mi yode'a? Shishah ani yode'a:

shishah sidrei mishnah, chamishah chumshei Torah,

arba imahot, shloshah avot, shnai luchot habrit,

ששה מי יודע? ששה אני יודע:

ששה סדרי משנה, חמשה חומשי תורה.

ארבע אמהות, שלושה אבות, שני לחות הברית.

echad Eloheinu shebashamayim u'va'aretz.

אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

Shiv'ah mi yode'a? Shiv'ah ani yode'a:

*shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshei Torah, arba imahot,
shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

Shmonah mi yode'a? Shmonah ani yode'a:

*shmonah yimei milah, shiv'ah yimei shabbata,
shishah sidrei mishnah, chamishah chumshei Torah,
arba imahot, shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

שְ�מוֹנָה מִי יוֹדֵעַ? שְ�מוֹנָה אֲנִי יוֹדֵעַ:
שְ�מוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

Tishah mi yode'a? Tishah ani yode'a:

*tishah yarchai laidah, shmonah yimei milah,
shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshei Torah, arba imahot,
shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ:
תִּשְׁעָה יָרְחֵי לָדָה, שְ�מוֹנָה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

Asarah mi yode'a? Asarah ani yode'a:

*asarah dibraiya, tishah yarchai laidah,
shmonah yimei milah, shiv'ah yimei shabbata,
shishah sidrei mishnah, chamishah chumshei Torah,
arba imahot, shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ:
עֲשָׂרָה דִּבְרָיָא, תִּשְׁעָה יָרְחֵי לָדָה,
שְ�מוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

Echad asar mi yode'a? Echad asar ani yode'a:

*echad asar kochvaya, asarah dibraiya,
tishah yarchai laidah, shmonah yimei milah,
shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshei Torah, arba imahot,
shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

אֶחָד עֶשְׂרִי מִי יוֹדֵעַ? אֶחָד עֶשְׂרִי אֲנִי יוֹדֵעַ:
אֶחָד עֶשְׂרִי כּוֹכְבָּיָא, עֲשָׂרָה דִּבְרָיָא,
תִּשְׁעָה יָרְחֵי לָדָה, שְ�מוֹנָה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

Shnaim asar mi yode'a? Shnaim asar ani yode'a:

*shnaim asar shivtaiya, echad asar kochvaya,
asarah dibraiya, tishah yarchai laidah,*

שְׁנַיִם עֶשְׂרִי מִי יוֹדֵעַ? שְׁנַיִם עֶשְׂרִי אֲנִי יוֹדֵעַ:
שְׁנַיִם עֶשְׂרִי שִׁבְטָיָא, אֶחָד עֶשְׂרִי כּוֹכְבָּיָא,
עֲשָׂרָה דִּבְרָיָא, תִּשְׁעָה יָרְחֵי לָדָה,

*shmonah yimei milah, shiv'ah yimei shabbata,
shishah sidrei mishnah, chamishah chumshei Torah,
arba imahot, shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

*Shloshah asar mi yode'a? Shloshah asar ani yode'a:
shloshah asar midaiya, shnaim asar shivtaiya,
echad asar kochvaya, asarah dibraiya,
tishah yarchai laidah, shmonah yimei milah,
shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshei Torah, arba imahot,
shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

Who knows one? I know one:
one is our God in heaven and earth.

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

Who knows three? I know three:
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows four? I know four:
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows five? I know five:
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת,
שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עָשָׂר מִדָּיָא, שְׁנַיִם עָשָׂר שִׁבְטָיָא,
אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דִּבְרֵיָא,
תִּשָּׁה יָרַחַי לַיְדָה, שְׁמוֹנֶה יָמֵי מִילָה,
שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows six? I know six:
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows seven? I know seven:
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows eight? I know eight:
eight are the days to brith milah;
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;

two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows nine? I know nine:
nine are the months to childbirth;
eight are the days to birth milah;
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows ten? I know ten:
ten are the divine commandments;
nine are the months to childbirth;
eight are the days to birth milah;
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows eleven? I know eleven:
eleven are the stars in Joseph's dream;
ten are the divine commandments;
nine are the months to childbirth;
eight are the days to birth milah;
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;

four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows twelve? I know twelve:
twelve are the tribes of Israel;
eleven are the stars in Joseph's dream;
ten are the divine commandments;
nine are the months to childbirth;
eight are the days to birth milah;
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Who knows thirteen? I know thirteen:
thirteen are the divine qualities;
twelve are the tribes of Israel;
eleven are the stars in Joseph's dream;
ten are the divine commandments;
nine are the months to childbirth;
eight are the days to birth milah;
seven are the days of the week;
six are the books of the mishnah;
five are the books of the Torah;
four are the mothers of Israel;
three are the fathers of Israel;
two are the tablets of the covenant;
one is our God in heaven and earth.

Chad gadya, chad gadya.
D'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata shunra v'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata chalba v'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata chutra v'hika l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata nura v'saraf l'chutra,
d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata maya v'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata tora v'shatah l'maya,
d'chava l'nura, d'saraf l'chutra,
d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata hashocheit v'shachat l'tora,
d'shata l'maya, d'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata malach hamavet v'shachat l'shocheit,
d'shachat l'tora, d'shata l'maya,

חַד גָּדְיָא, חַד גָּדְיָא.
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא כִּלְבָּא וְנִשְׁחַד לְשׁוֹנְרָא,
 דְּאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא חוּטְרָא וְהִיקָה לְכִלְבָּא,
 דְּנִשְׁחַד לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא נוּרָא וְשָׂרַף לְחוּטְרָא,
 דְּהִיקָה לְכִלְבָּא, דְּנִשְׁחַד לְשׁוֹנְרָא,
 דְּאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא מַיָּא וְכָבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא, דְּהִיקָה לְכִלְבָּא,
 דְּנִשְׁחַד לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא תוֹרָא וְשָׂתָה לְמַיָּא,
 דְּכָבָה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא,
 דְּהִיקָה לְכִלְבָּא, דְּנִשְׁחַד לְשׁוֹנְרָא,
 דְּאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא הַשׁוֹחֵט וְשָׁחַט לְתוֹרָא,
 דְּשָׂתָה לְמַיָּא, דְּכָבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא, דְּהִיקָה לְכִלְבָּא,
 דְּנִשְׁחַד לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא,
 דְּזַבִּין אָבָא בִּתְרֵי זֻזֵי,
 חַד גָּדְיָא, חַד גָּדְיָא.
 וְאַתָּא מַלְאָךְ הַמָּוֶת וְשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא, דְּשָׂתָה לְמַיָּא.

d'chava l'nura, d'saraf l'chutra,
d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata Hakodesh Baruch Hu
v'shachat l'malach hamavet,
d'shachat l'shocheit, d'shachat l'tora,
d'shata l'maya, d'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

דְּכָבָה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא,
 דְּהִיכָה לְכַלְבָּא, דְּנִשְׁחַד לְשֻׁנְרָא,
 דְּאַחְלָה לְגַדְיָא,
 דְּזַבִּין אָבָא בִּיתְרֵי זֻזֵי,
 חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה תְּקַדּוּשׁ בְּרוּךְ הוּא
 וְשָׁחַט לְמַלְאךְ הַמָּוֶת,
 דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא,
 דְּשָׁתָה לְמָיָא, דְּכָבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא, דְּהִיכָה לְכַלְבָּא,
 דְּנִשְׁחַד לְשֻׁנְרָא, דְּאַחְלָה לְגַדְיָא,
 דְּזַבִּין אָבָא בִּיתְרֵי זֻזֵי,
 חַד גַּדְיָא, חַד גַּדְיָא.

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

Mai'al pisgat har hatzofim, shalom lach Yerushalayim;
mai'al pisgat har hatzofim,
eshtachaveh lach apayim.
Mai'ah dorot chalamti alaiyich,
lizkot lirot b'or panayich.
Yerushalayim, Yerushalayim, ha'iri panayich livneich;

מַעַל פִּסְגַּת הַר הַצּוֹפִים, שְׁלוֹם לְךָ יְרוּשָׁלָּיִם;
 מַעַל פִּסְגַּת הַר הַצּוֹפִים,
 אֶשְׁתַּחֲוֶה לְךָ אַפָּיִם.
 מֵאָה דּוֹרוֹת חָלַמְתִּי עֲלֶיךָ,
 לְזִכּוֹת לְרְאוֹת בְּאוֹר פָּנֶיךָ.
 יְרוּשָׁלָּיִם, יְרוּשָׁלָּיִם, הָאִירִי פָנֶיךָ לְבִנֶּיךָ;

Music can be found on p. 84

Yerushalayim, Yerushalayim, macharvotayich evneich.

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, מַחֲרֻבֹתַיִךְ אֶבְנֶיךָ.

*Mai'al pishgat har hatzofim, shalom lach Yerushalayim;
alfai golim miktzot kol taivel,
nosim ailayich ainayim.*

מֵעַל פִּשְׁגַּת הַר הַצּוֹפִים, שְׁלוֹם לְךָ יְרוּשָׁלַיִם;
אֲלֵפֵי גוֹלִים מִקְצוֹת כָּל תַּיִב, נוֹשִׂאִים אֵלֶיךָ עֵינָיִם.

*Yerushalayim, Yerushalayim, ani lo ezuz m'po;
Yerushalayim, Yerushalayim, yavo hamashiach, yavo.*

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, אֲנִי לֹא אֶזְזוּ מִפֹּה;
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, יָבֹא הַמָּשִׁיחַ, יָבֹא.

Above the peak of Mount Scopus, peace to you, Jerusalem; above the peak of Mount Scopus, I will bow down to the ground to you. For a hundred generations I dreamt of you, to cry, to see the light of your face. Jerusalem, Jerusalem light up your face to your son, Jerusalem, Jerusalem from you ruins I will build you.

Above the peak of Mount Scopus peace to you, Jerusalem; thousands of exiles from all parts of the world, lift their eyes to you thousands of blessings, be blessed, as a king sanctifies a royal city. Jerusalem, Jerusalem I won't move from here, Jerusalem, Jerusalem the Messiah will come, will come.

The National Anthem of Israel

→ We rise and face east as we recite.

*Kol oad baleivav p'nimah
nefesh y'chudi homiyah,
u'l'fa'atei mizrach kadimah
ayin l'tzion tzofia –*

Music can be found on p. 84
כָּל עוֹד בַּלְבָּב פְּנִימָה
נֶפֶשׁ יְחֻדֵי הוֹמְיָה,
וּלְפָאֵתִי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה –

*oad lo avdah tikvateinu,
hatikvah bat shnot alpayim,
l'yot am chofshi b'artzeinu,
b'erezt zion v'Yerushalayim.*

עוֹד לֹא אֶבְדָּה תִּקְוַתֵּנוּ,
הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים,
לְהוֹיֹת עִם חֲפָשִׁי בְּאַרְצֵנוּ,
בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם.

As long as deep in the heart, the soul of a Jew yearns, And forward to the East To Zion, an eye looks, our hope will not be lost, the hope of two thousand years, to be a free nation in our land, the land of Zion and Jerusalem.

HaSeder

found on p. 3

Ka - desh ur - chatz kar - pas__ ya - chatz ma - gid rach - tza mo-tzei ma - tzah

5
ma - ror__ ko - rech shul - chan__ o - rech tza - fun__ bo - rech ha-llel nir - tzah

Kiddush

found on p. 4

Taken from Philip Goodman's
The Passover Anthology

Ba - ruch A - tah A - do - nai, E - lo - hei - nu Me-lech ha' - o -

5
lam,____ bo-rei p'-ri__ ha - ga - fen. Ba - ruch A-tah A - do - nai, E - lo -

10
hei - nu Melech ha' - o - lam,____ a-sheer ba-char ba-nu mi-kol - am,____ v' - ro - m' -

14
ma - nu mi - kol la - shon,____ v' - kid' - sha - nu b' - mitz - vo - tav,____ va -

17
ti - ten la - nu A-do-nai E-lo-hei-nu b' - a - ha-vah mo-a - dim l' - sim - chah,____ cha -

20
gim u - z'ma-nim l' - sa - son____ et yom chag ha-ma - tzot__ ha - zeh.____

22
Z'man chei - ru - tei - nu, mi-kra ko - desh, zei - cher li - tzi - at mi - tzra - yim. Ki

24 va-nu va-char - ta v' - o - ta-nu ki-dash-ta mi - kol ha' - a - mim. U'mo'a -
 27 dei kod'she-cha b' - sim - chah u' - v' - sa - son hin-chal - ta - nu. Ba - ruch A-tah A-do-
 31 nai, m' - ka - deish Yi - sra - el v' - ha-zma-nim.

found on p. 8

Ha Lachma

Ha lach - ma ha lach - ma an - ya di ach - a - lu di achalu av-ha-ta-na
 5 b' - a - ra b' - a - ra d' - mi - tzra - yim
 7 b' - a - ra b' - a - ra d' - mi - tzra - yim
 9 kol dich-fin yei - tei v' - yei-chol, kol ditz-rich yei - tei v' - yif-sach.
 13 Ha - sha - ta ha - - - cha,
 15 l' - sha-nah ha - ba - ah b' - a - ra d' - Yis - ra - el.

19

Ha - sha - ta av - - - dei,

21

l' - sha-nah ha - ba - ah b' - nei b' - nei cho - rin.

Ma Nishtanah

found on p. 8

Mah nish - ta - nah ha - lay - lah ha - zeh mi - kol ha - lei -

4

lot mi - kol ha - lei - lot? She - b' - chol ha - lei - lot

8

a - nu och' - lin cha - meitz u - ma - tzah, cha - meitz u - ma -

12

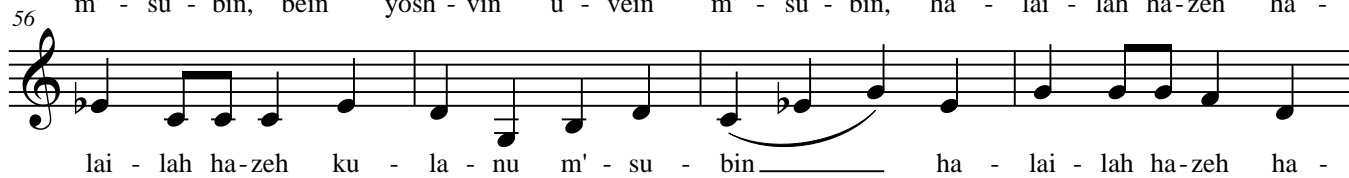
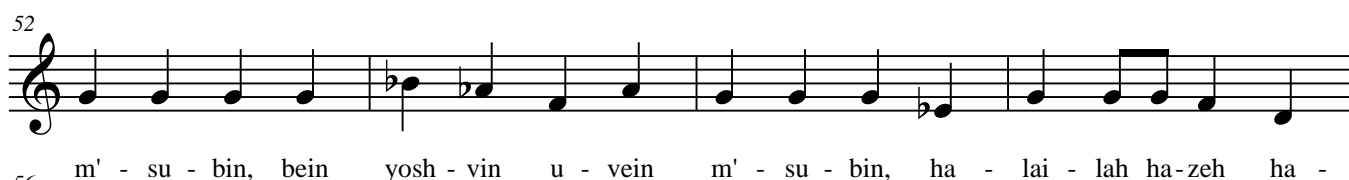
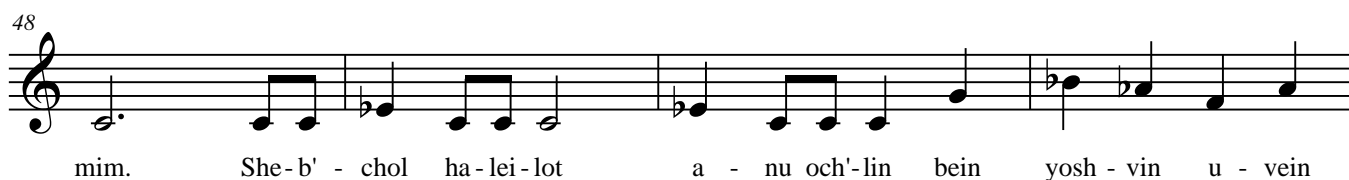
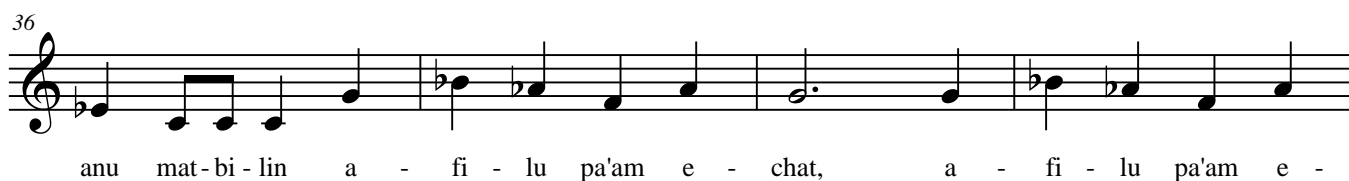
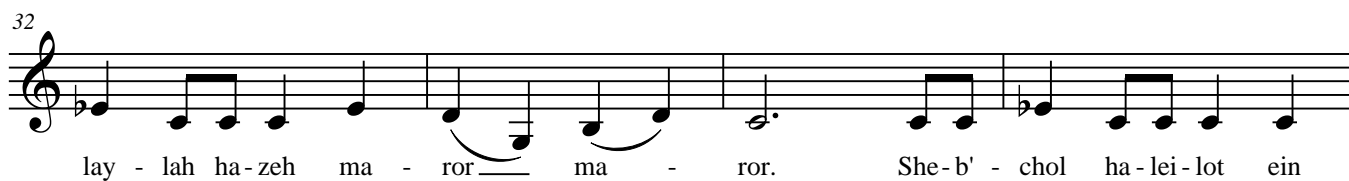
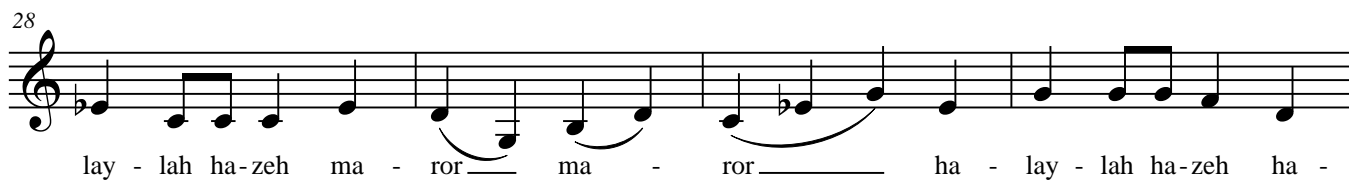
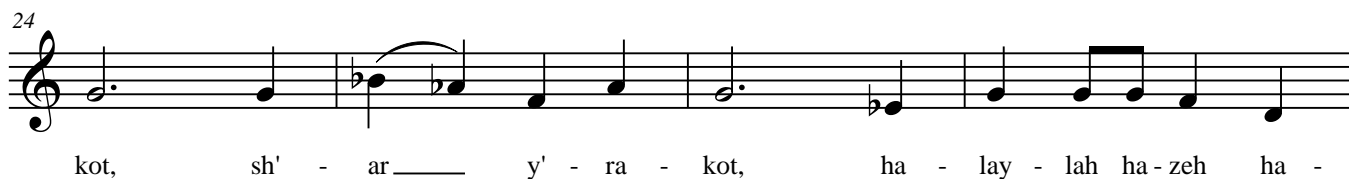
tzah, ha - lay - lah ha - zeh ha - lay - lah ha - zeh ku - lo ma -

16

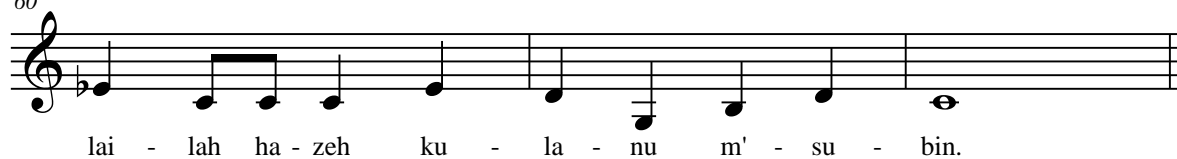
tzah ha - lay - lah ha - zeh ha - lay - lah ha - zeh ku - lo ma -

20

tzah. She - b' - chol ha - lei - lot a - nu och' - lin sh' - ar y' - ra -

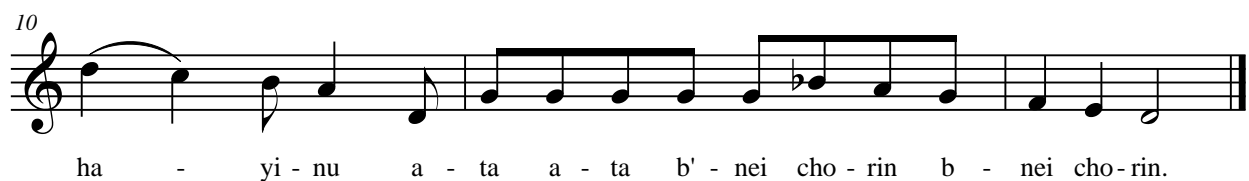
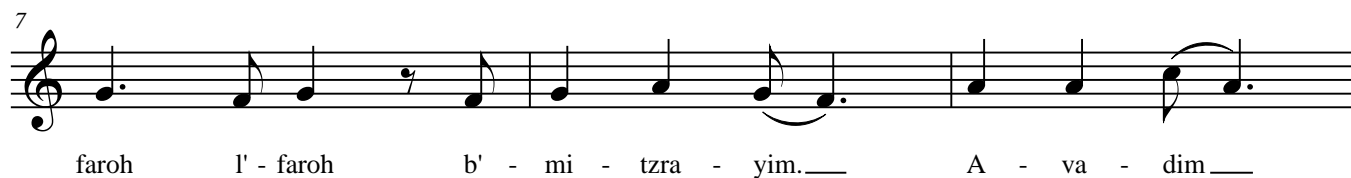
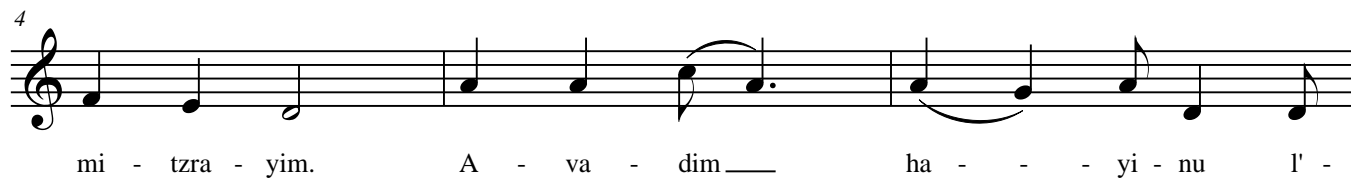


60



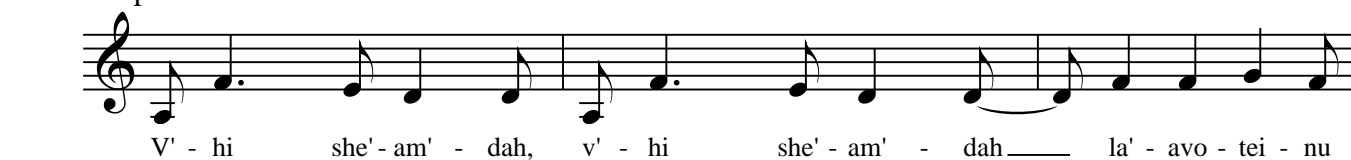
Avadim Hayinu

found on p. 9




V'Hi Sheam'dah

found on p. 13




11




She-lo e-chad bil - vad a - mad a-lei-nu l'-cha-lo-tei-nu. E - la she-b'-chol dor vador

14




om-dim a-lei-nu l'-chal-o-tei-nu, e - la she-b'-chol dor vador om-dim a-lei-nu l'-chal-o-tei-nu,

17



v' - ha - ka-dosh Ba-ruch hu, ma - tzi - lei - nu mi-ya - dam. v' - ha - ka-dosh Ba-ruch hu,

20



ma - tzi - lei - nu mi-ya - dam. _____

Dayenu

found on p. 14



I - lu i - lu ho - tzi' - a - nu, ho - tzi' - a - nu mi - mi - tzra - yim,
 I - lu i - lu na - tan la - nu, na - tan la - nu et ha - shab - bat,
 Ka - desh ur - chatz kar - pas ya - chatz ma - gid rach - tza mo - tzei ma - tzah

3



ho - tzi' - a - nu mi - mi - tzra - yim, da - ye - nu.
 na - tan la - nu et ha - shab - bat, da - ye - nu.
 ma - ror ko - rech shul - chan o - rech tza - fun bo

5




Da - da - ye - nu _____ da - da - ye - nu _____

7




da - da - ye - nu da - ye - nu da - ye - nu da - ye - nu

9



da - da - ye - nu

11



da - da - ye - nu

found on p. 28

Halleluyah



Hal - le - lu - yah

4



A - do - nai, hal - le - lu - yah

7



iv - du av - dei av - dei A - do - nai, hal - le - lu - yah

10



iv - du av - dei A - do - nai, hal - le - lu - yah

13



hal - le - lu - yah hal - le - lu - yah

16



av - dei A - do - nai, hal - le - lu - yah

19



hal - le - lu - yah iv - du av - dei A - do - nai.

found on p. 29

B'tzeit



B'tzeit Yisra - el _____ mi - mi - tzra - yim, _____ beit Ya'a-kov _____ mei' - am lo' - eiz,

5
b'-tzeit Yisra - el _____ mi - mi - tzra - yim, _____ beit Ya'a-kov _____ mei' - am lo' - eiz,

9
hay-tah hay-tah _____ yi - hu-dah li-kod-sho, _____ Yi - sra-el _____ mam-shi - lo - tav

13
hay - tah _____ yi-hu - dah _____ li-kod-sho, _____ Yi - sra - el mam - shi - lo - tav.

17
B'-tzeit Yisra - el _____ mi - mi - tzra - yim, _____ beit Ya' - a - kov _____ mei' - am lo' - eiz,

21
b'-tzeit Yisra - el _____ mi - mi - tzra - yim, _____ beit Ya' - a - kov _____ mei' - am lo' - eiz.

found on p. 43

Eliyahu



E - li - ya - hu Ha - na - vee, E - li - ya - hu Ha-tish -

5
bee, E - li - ya - hu, E - li - ya - hu, E - li -

8
ya - hu Ha - gi - la - dee, bim Hei - ra B' - ya - mei -

11
nu ya - vo ei - lei - nu im ma -

14
shi - ach ben Da - vid, im ma - shi - ach ben Da -

17
vid. E - li - ya - hu Ha - na - vee, E - li -

20
ya - hu Ha - tish - bee, E - li - ya - hu, E - li -

23
ya - hu, E - li - ya - hu Ha - gi - la - dee.

Ani Ma'min

found on p. 43

Melody: I. Weisberg, M. Parnes

A - ni ma' - a - min _____ be' - e -

5
mu - nah sh' - le - - - - mah _____ b' -

9
vi' - - - at ha - ma - shi' - - - - ach,

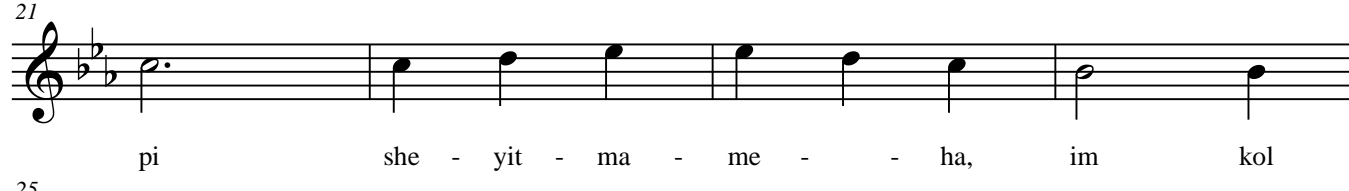
13
1.
a - - - ni ma' - - - a - min _____

17 2.



ma' - a - min _____ v' - af al

21



pi she - yit - ma - me - - ha, im kol

25



zeh a - cha - keh lo _____ a - cha - keh

29



lo b' - chol yom she - ya - vo b' - chol yom

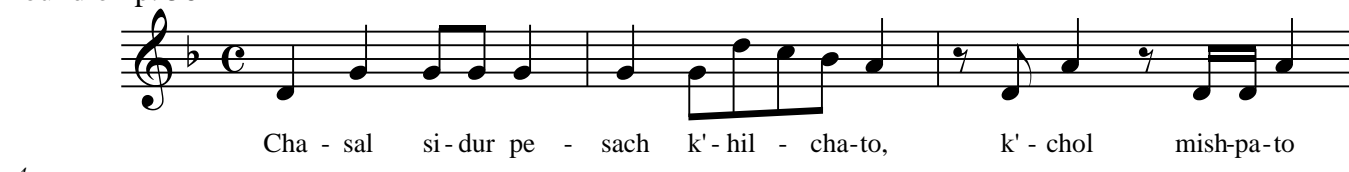
33



she - - - ya - vo. _____


Chasal Siddur Pessach

found on p. 56




Cha - sal si-dur pe - sach k' - hil - cha-to, k' - chol mish-pa-to

4



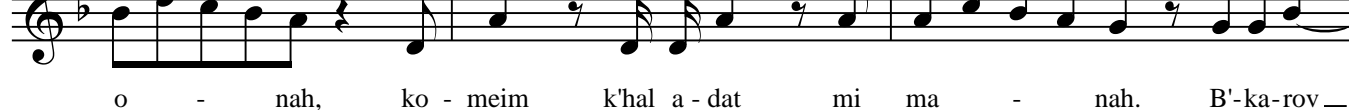
v' - chu - ka - to. Ka'a-sheer za - chi - nu l' - sa - deir o - to

7



kein niz - keh la' - a - so - to. Zach sho-chein m' -

10



o - nah, ko - meim k'hal a - dat mi ma - nah. B'-ka-rov _

13

— na - heil ni - tei — cha - nah, p' - du - yim l' - tzi - on b' - ri -

16

nah. L' - sha - na ha - ba'ah b' - Ye - ru - sha - la - yim.

L'Shana Haba'ah

found on p. 56

L' - sha - na ha - ba'ah b' - Ye - ru - sha - la - yim l' -

3

sha-na ha-ba'ah b'-Ye - ru-sha - la-yim l'-sha - na ha-ba'ah b'-Ye-ru - sha-la - yim l' - sha -

7

- na Yeru - sha - la - yim ha - b'nu-yah.

Ki Lo Na'eh

found on p. 59

Ki lo — na'eh, ki lo — ya'-eh. ki lo — na' - eh, a - dir bim-lu - cha, — a-dir bim-lu-cha,

5

ba-chur ka - ha - l - cha, g' - du - dav yom - ru lo: — l' - cha u' - l' - cha, l' -

8

cha — ki l' - cha, l' - cha — af l' - cha, l' - cha A-do-nai ha-mam-la - chah.

Adir Hu

found on p. 61

A - dir hu, a - dir hu yi - vei bai - to b' -

4 ka - rov. Bim - hei - rah, _____ bim - hei - rah, b' -

7 ya - mai - nu b' - ka - - - rov. El b' - nai,

10 El b' - nai, b' - nai bait - cha b' - ka - - - rov.

13 Ba - chur hu, ga - dol hu, da - gul hu

16 yi - vei bai - to b' - ka - - - rov. Bim - hei - rah, _____

19 bim - hei - rah, b' - ya - mai - nu b' - ka - - - - rov.

22 El b' - nai, El b' - nai, b' - nai bait - cha b' -

25 ka - - - - rov.

Echad Mi Yode'a no. 1

found on p. 62

E - chad mi yo - de' - a? E - chad a - ni yo - de' - a:
 5 e - chad E-lo-hei-nu E - lo-hei-nu E - lo-hei - nu she - ba - sha - ma - yim u'-va'-a -
 9 retz _____ she - ba - sha - ma - yim u' - va' - a - retz.

Echad Mi Yode'a no. 2

found on p. 62

E - chad _____ mi yo - de' - a? _____ E - chad a -
 4 ni yo - de' - a: e - chad E-lo - hei - nu E - lo - hei - nu E-lo - hei - nu E -
 7 lo - hei - nu E-lo - hei - nu E - lo - hei - nu she - ba - sha - ma - yim
 10 u' - va' - a - retz _____ she - ba - sha - ma - yim u'-va'-a - retz.

Echad Mi Yode'a Harmony

found on p. 62

The musical score is written in G minor (three flats) and consists of two staves. The lyrics are in Hebrew. Measure numbers 4, 7, and 10 are indicated at the start of their respective systems.

Staff 1:

Measure 1: E - chad mi yo - de' - - - a? E-chad a - ni yo -

Measure 2: E - chad mi yo - de' - a? E - chad a -

Staff 2:

Measure 3: de' - a: e - chad E-lo - hei - nu E - lo - hei - nu E - lo - hei -

Measure 4: ni yo - de' - a: e - chad E-lo - hei - nu E - lo - hei - nu E - lo - hei -

Staff 3:

Measure 5: nu she - ba - sha - ma - yim u' - va' - a - retz she - ba - sha -

Measure 6: nu she - ba - sha - ma - yim u' - va' - a - retz she - ba - sha -

Staff 4:

Measure 7: ma - yim u' - va' - a - retz.

Measure 8: ma - yim u' - va' - a - retz.

Chad Gadya

found on p. 66

Chad gad - ya, _____ chad gad - ya. D' -

3
za - bin a - ba bi - trei__ zu - zei, chad gad - ya, _____

5
chad gad - ya. V' - a - ta shun - ra v' - ach - lah l' - gad - ya, d' -

7
za - bin a - ba bi - trei__ zu - zei, chad gad - ya, _____

9
chad gad - ya. V' - a - ta chal - ba v' - na-shach l' - shun - rah, d' -

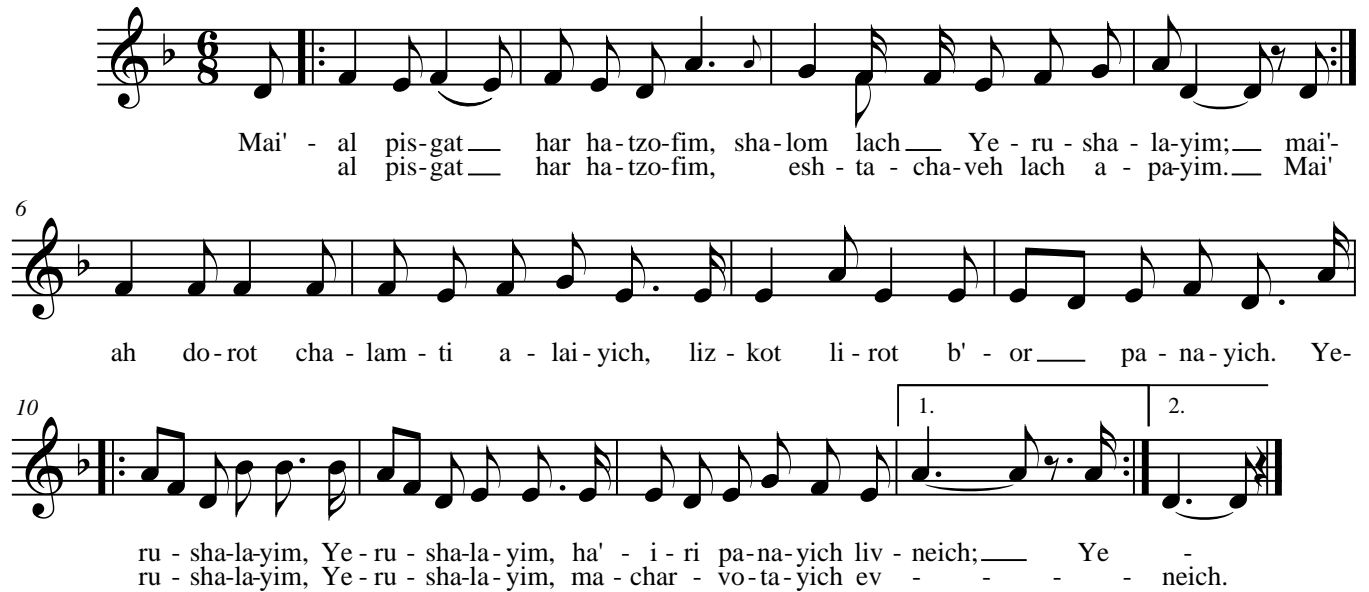
11
ach - lah l' - gad - ya, d' - za - bin a - ba bi - trei__ zu - zei,

13
chad gad - ya, _____ chad gad - ya.

Mai'al Pisgat

found on p. 67

Text: N. H. Imber
Melody: Moshe Reffert



Mai' - al pis-gat — har ha-tzo-fim, sha-lom lach — Ye - ru - sha - la-yim; — mai'-
al pis-gat — har ha-tzo-fim, esh - ta - cha-veh lach a - pa-yim. — Mai'

6

ah do-rot cha - lam - ti a - lai-yich, liz - kot li - rot b' - or — pa - na-yich. Ye-

10

1. 2.

ru - sha-la-yim, Ye - ru - sha-la-yim, ha' - i - ri pa-na-yich liv - neich; — Ye -
ru - sha-la-yim, Ye - ru - sha-la-yim, ma - char - vo-ta-yich ev - - - - - neich.

Hatikvah

found on p. 68



Kol — od ba - ley - vav pni - ma, Ne - fesh Y' - hu - di

4

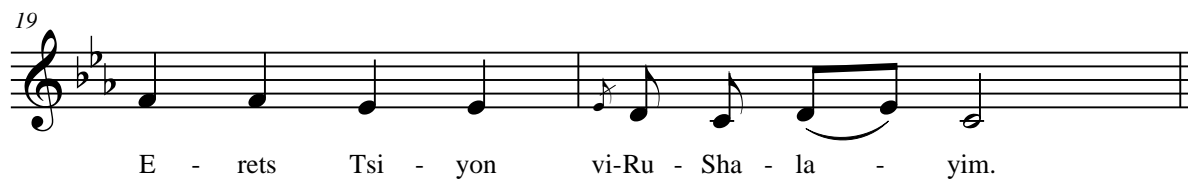
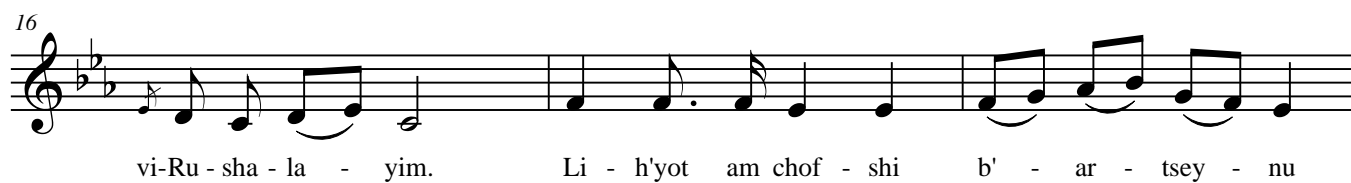
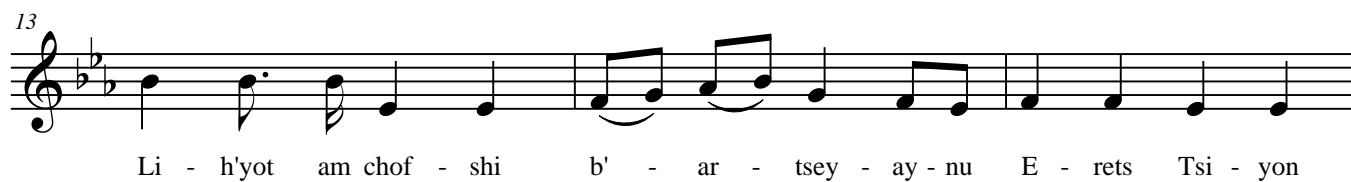
ho - mi - ya, Ul' - fa - a - tey — miz - rach ka - di - ma,

7

A - yim l' - Tsi - yon tso - fi - ya. Od lo av - da

10

tik - va - tey - nu, Ha - tik - vah bat shnot al - pa - yim,



Citations

- ¹ Genesis, 48:20 – בראשית מח:כ
- ² Ruth, 4:11 – מנילת רות ד:יא
- ³ Numbers, 6:24-26 – במדבר ו:כד-כו
- ⁴ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁵ Genesis, 1:31-2:3 – בראשית א:לא-ב:ג
- ⁶ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁷ Deutoronony, 6:21 – דברים ו:כא
- ⁸ Deutoronony, 16:3 – דברים טז:ג
- ⁹ Deutoronony, 6:20 – דברים ו:כ
- ¹⁰ Exodus, 12:26 – שמות יב:כו
- ¹¹ Exodus, 13:8 – שמות יג:ח
- ¹² Exodus, 13:14 – שמות יג:יד
- ¹³ Exodus, 13:14 – שמות יג:יד
- ¹⁴ Exodus, 13:8 – שמות יג:ח
- ¹⁵ Joshua, 24:2-4 – יהושע כד:ב-ד
- ¹⁶ Genesis, 15:13-14 – בראשית טו:יג-יד
- ¹⁷ Deutoronony, 26:5-9 – דברים כו:ה-ט
- ¹⁸ Genesis, 47:4 – בראשית מז:ד
- ¹⁹ Deutoronony, 10:22 – דברים י:כב
- ²⁰ Exodus, 1:7 – שמות א:ז
- ²¹ Ezekiel, 16:7 – יחזקאל טז:ז
- ²² Deutoronony, 26:6 – דברים כו:ז
- ²³ Exodus, 1:10 – שמות א:י
- ²⁴ Exodus, 1:11 – שמות א:יא
- ²⁵ Exodus, 1:13 – שמות א:יג
- ²⁶ Deutoronony, 26:7 – דברים כו:ז
- ²⁷ Exodus, 2:23 – שמות ב:כג
- ²⁸ Exodus, 2:24 – שמות ב:כד
- ²⁹ Exodus, 2:25 – שמות ב:כה, see also Genesis, 4:1 – בראשית ד:א
- ³⁰ Exodus, 1:22 – שמות א:כב
- ³¹ Exodus, 3:9 – שמות ג:ט
- ³² Deutoronony, 26:8 – דברים כו:ח
- ³³ Exodus, 12:12 – שמות יב:יב
- ³⁴ Exodus, 12:12 – שמות יב:יב, additional words added by the Rambam and the Rasag
- ³⁵ Exodus, 9:3 – שמות ט:ג
- ³⁶ I Chronicles, 21:16 – דברי הימים א כא:טז
- ³⁷ Deutoronony, 4:34 – דברים ד:לד
- ³⁸ Exodus, 4:17 – שמות ד:יז
- ³⁹ Joel, 3:3 – יואל ג:ג
- ⁴⁰ Exodus, 8:15 – שמות ח:טו
- ⁴¹ Exodus, 14:31 – שמות יד:לא
- ⁴² Psalms, 78:49 – תהילים עח:מט
- ⁴³ Psalms, 78:49 – תהילים עח:מט
- ⁴⁴ Exodus, 12:26-27 – שמות יב:כו-כז
- ⁴⁵ Exodus, 12:39 – שמות יב:לט
- ⁴⁶ Exodus, 1:14 – שמות א:יד
- ⁴⁷ Exodus, 13:18 – שמות יג:יח
- ⁴⁸ Deutoronony, 6:23 – דברים ו:כג
- ⁴⁹ Psalms, 113 – תהילים קיג
- ⁵⁰ Psalms, 114 – תהילים קיד
- ⁵¹ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁵² Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁵³ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁵⁴ Numbers, 9:11 – במדבר ט:יא
- ⁵⁵ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁵⁶ Deutoronony, 8:10 – דברים ח:י
- ⁵⁷ Psalms, 126 – תהילים קכו
- ⁵⁸ Psalms, 113:2 – תהילים קיג:ב
- ⁵⁹ Psalms, 113:2 – תהילים קיג:ב
- ⁶⁰ Deutoronony, 8:10 – דברים ח:י
- ⁶¹ Psalms, 118:1 – תהילים קיח:א
- ⁶² Psalms, 145:16 – תהילים קמה:טז
- ⁶³ Jeremiah, 17:7 – ירמיהו יז:ז
- ⁶⁴ Psalms, 37:25 – תהילים לז:כה
- ⁶⁵ Psalms, 29:11 – תהילים כז:יא
- ⁶⁶ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁶⁷ Malachi, 3:23-24 – מלאכי ג:כג-כד
- ⁶⁸ Psalms, 79:6-7 – תהילים עט:ו-ז
- ⁶⁹ Psalms, 69:25 – תהילים סט:כה
- ⁷⁰ Lamentations, 3:66 – איכה ג:סו
- ⁷¹ Psalms, 115:1-11 – תהילים כטו:א-יא
- ⁷² Psalms, 115:12-18 – תהילים קטו:יב-יח
- ⁷³ Psalms, 116:1-11 – תהילים קטז:א-יא
- ⁷⁴ Psalms, 116:12-19 – תהילים קטז:יב-יט
- ⁷⁵ Psalms, 117 – תהילים קיז
- ⁷⁶ Psalms, 118:1-4 – תהילים קיח:א-ד
- ⁷⁷ Psalms, 118:5-29 – תהילים קיח:ה-כט
- ⁷⁸ Psalms, 118 – תהילים קיח
- ⁷⁹ Psalms, 136 – תהילים קלו
- ⁸⁰ Psalms, 35:10 – תהילים לה:י
- ⁸¹ Psalms, 103:1 – תהילים קג:א
- ⁸² Psalms, 33:1 – תהילים לג:א
- ⁸³ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א
- ⁸⁴ Psalms, 76:3, Numbers, 23:10, Psalms, 80:16, Isaiah, 35:10 – תהילים עו:ג, במדבר כג:י, תהילים פ:טז, ישעיהו לה:י
- ⁸⁵ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א