

ההגדה של  
דנה ואריאל

סדר ב', טז 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](mailto:ariel@arielbenjamin.com).

Chag kasher v'sameyach!

# Table of Contents

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<b>סמני הסדר –</b>	<b>1</b>
The Seder plate.....	1
<b>הדלקת נרות –</b>	<b>2</b>
<b>ברכת ילדים –</b>	<b>2</b>
<b>הסדר –</b>	<b>3</b>
<b>קידש –</b>	<b>4</b>
<b>Որհץ –</b>	<b>6</b>
<b>Կրփս –</b>	<b>6</b>
<b>Իհץ –</b>	<b>6</b>
<b>Մնիդ –</b>	<b>7</b>
הא לחמא עניה –	8
The four questions –	8
מה נשתנה –	8
עבדים הינו –	9
We were slaves –	9
The sages discuss .....	10
The wise – חכם	11
The wicked – רשע	11
The simple – חם	11
The one who cannot ask – שאינו יודע לשאול	12
<b>ויהיא שטמדה –</b>	<b>13</b>
<b>צא ולמד –</b>	<b>14</b>
<b>מכות –</b>	<b>19</b>
Blood, fire and pillar of ash – דם, האש והימרות עשן	19
A strong hand – ביד חזקה	20
The ten plagues – עשר מכות	20
Abbreviated – דצ"ך	20
<b>מעלות טובות –</b>	<b>22</b>
<b>רבן גמליאל על הסדר –</b>	<b>25</b>
The Pesach – זרוע	25
The Matzah – מצה	26

<b>The Maror – מרור .....</b>	<b>26</b>
<b>The Orange.....</b>	<b>27</b>
<b>    The second cup – כוס שני – .....</b>	<b>30</b>
<b>    Miriam's cup – כוס מרים – .....</b>	<b>30</b>
<b>Rachtza – רחצתה .....</b>	<b>31</b>
<b>Motzei – מוציא .....</b>	<b>32</b>
<b>Matzah – מצה .....</b>	<b>32</b>
<b>Maror – מרור .....</b>	<b>32</b>
<b>Korech – כורך .....</b>	<b>33</b>
<b>    Shulchan orech – שלחן עורך .....</b>	<b>33</b>
<b>    Tzafun – צפון .....</b>	<b>33</b>
<b>Borech – ברך .....</b>	<b>34</b>
The third cup – כוס שלישי – .....	42
Elijah's cup – כוס אליהו – .....	42
Pour – שפך .....	44
<b>Hallel – הallel .....</b>	<b>44</b>
The fourth cup – כוס רביעי – .....	55
<b>Nirtzah – נרצה .....</b>	<b>56</b>
Conclusion of the Seder – חסל סדרור פסח .....	56
Counting the omer – ספירת העומר .....	57
Hymns of praise – כי לו נאה – .....	59
Glorious and mighty – אדריך הוא – .....	61
Who knows one – אחד מי יודע – .....	62
One kid – חד גדי – .....	66
Above the peak – מעל פסגת .....	67
Hatikvah – התקווה – .....	68
<b>Music .....</b>	<b>69</b>
<b>Citations .....</b>	<b>86</b>

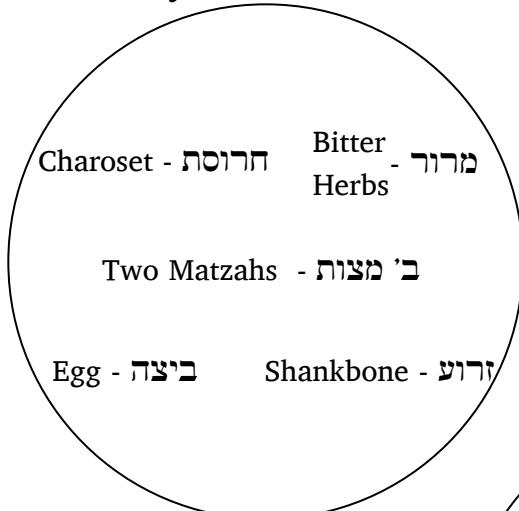
# Symbols of the Seder

# סמלים הסדר

## The Seder plate

According to

רבי אליהו גאון – לפי הנר"א



יש נהנים – י"ש נהנים



According to  
The Ari – לפי האר"י



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 ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא,  
אשר קִדְשָׁנוּ בְמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וּ) יוֹם טוֹב.

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 ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא,  
שְׁהַחֲנִינוּ וְקִיְמָנוּ וְהִגִּיאָנוּ לַזְמָן הַזֶּה.

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,*

לְבָנִים:

ישמך אלְהִים כָּאָפָרִים וּכְמַנְשָׁה.

For daughters:

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

לְבָנָות:

ישמך אלְהִים כְּשָׂרָה, רֵבֶקָה, רְחָלָה וְלֵאָה.

*Y'varechecha Adonai v'yishmarecha.*

יבָּרַכְךָ ייְהוָה וַיִּשְׁמַרְךָ.

*Ya'er Adonai panav ailecha vichuneka.*

יאָר ייְהוָה פָּנָיו אֲלֵיךָ וַיִּחְנַן.

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

יִשְׁאָה ייְהוָה פָּנָיו אֲלֵיךָ וַיִּשְׁמַם לְךָ שָׁלוֹם.

*For sons:* May God make you like Efraim and Menashah.<sup>1</sup>

*For daughters:* May God make you like Sarah, Rivka, Rachel and Leah.<sup>2</sup>

May Adonai bless you and protect you. May Adonai countenance you and be gracious to you. May Adonai favor you and grant you peace.<sup>3</sup>



# 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 <sup>st</sup> cup	קדש
<i>Urchatz</i>	Washing hands without a blessing	וירחץ
<i>Karpas</i>	Dipping greens in salt water – 1 <sup>st</sup> dipping	כרכוף
<i>Yachatz</i>	Breaking middle matzah and reserving larger part as afikoman	ייחזק
<i>Magid</i>	Retelling of the Pessach story – 2 <sup>nd</sup> cup	מגיד
<i>Rachtza</i>	Washing hands with a blessing	רחץ
<i>Motzei</i>	Blessing over the matzah	מוֹצִיאָה
<i>Matzah</i>	Eating the matzah	מַצָּה
<i>Maror</i>	Dipping the bitter herb in charoset– 2 <sup>nd</sup> dipping	מְרוֹר
<i>Korech</i>	Eating the Hillel sandwich	כּוֹרֵךְ
<i>Shulchan Orech</i>	Eating the meal	שְׁלַחַן עֹזֶרֶךְ
<i>Tzafun</i>	Eating the afikoman	צְפּוּן
<i>Borech</i>	Grace after meal – 3 <sup>rd</sup> cup	ברך
<i>Hallel</i>	Prayer service – 4 <sup>th</sup> cup	הַלְל
<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.

# קדש



## Kadesh

→ 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.*

הנני מוכן ומיוזמן לךים  
מצוות כוס ראשון של ארבע כוסות.

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

*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 עֶלְבָּן עֶלְבָּן בְּכָל יוֹם הַשְׁשִׁי.  
וַיָּכֻלּוּ הַשְׁמָמִים וְהָאָרֶץ וְכָל צְבָאָם.  
וַיָּכַל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי  
מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיֵּשֶׁבֶת בַּיּוֹם הַשְׁבִּיעִי  
מִכָּל מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּבְרֶךְ אֱלֹהִים  
אֶת יוֹם הַשְׁבִּיעִי וַיִּקְדֶּשׁ אֶת  
כֵּי בֹּו שְׁבַת מִפְּלַמְּלָאָכְתּוֹ  
אֲשֶׁר בָּרָא אֱלֹהִים לְעַשׂוֹת.)

(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.<sup>5</sup>)

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

/סברִי חַבְרִי/  
בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
בָּורָא פַּרְיֵי הַגָּפָן.

[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 urvatzon)  
b'simchah uv'sason hinchaltanu.  
Baruch Atah Adonai,  
m'kadeish (haShabbat v') Yisrael v'hazmanim.*

Music can be found on p. 69

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אשר בחר בנו מפלעם ורומנו מפללשון,  
וקדשנו במצוותינו,  
וთונךנו ייְ אֱלֹהֵינוּ באהבה  
(שבותות למנחה ו)  
מועדים לשמחה, חנים וזמן לשzon  
חג הפסחות הזה.  
זמן חരותנו (באהבה) מקרא קדש,  
זכור ליציאת מצרים.  
כى בנו בחרת ואותנו קדש מקדשים.  
(ושבת) ומועד קדש (באהבה וברצון)  
בשמחה ובשzon הנחתתנו.  
ברוך אתה ייְ  
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 ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בורא מאור ה 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 lisheshet yimai hama'aseh.  
Beyn kidushat Shabbat likidushat yom tov hivdalta,  
v'et yom hashvi'i misheshet yimai hama'aseh kidashta;  
hivdalta vikidashta et amcha yisrael bikidushatecha.  
Baruch atah Adonai, hamavdil beyn kodesh lechol.)*

(ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
המבדיל בין קדש לחול,  
בין אור לחשך, בין ישראל לעמים.  
בין ים השבוי לשפת ימי הפעשה.  
בין קדש שבת לקדשת יום טוב הבקלה.  
ואת יום השבוי משלחת ימי הפעשה קדשת:  
הבדלה וקדשת את עמך ישראל בקדשתך.  
ברוך אתה ייְ הבדיל 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.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שְׁהִכְחִיןָנוּ וּקְיִמְנָנוּ וְהַגִּיעֵנוּ לִזְמָן 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.



## Uрхатз

וְרָחֵץ

➔ 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.



## כְּרָפֵס

### Karpas

→ 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.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בּוֹרֵא פְּרִי הָאָדָם.

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



## יְחִזֵּק

### Yachatz

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

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

כִּכְתְּבָה קָרְבָּן יְהִי אֵת הַיּוֹם לְשִׁנְיוֹם עֶשֶׂר קָרְבָּנִים,  
וַיַּצְאָו מִמִּנֶּה בְּנֵי יִשְׂרָאֵל בִּיבְשָׁה.

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



## מְגִיד

### Magid

→ 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.*

הָנָנִי מַיְכָן וּמַזְמָן לְקַיִם  
אֶת הַמִּצְוָה לְסִפְרָה בִּיאָתָה מִצְרָיִם.

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

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.

הָא לְחַמָּא עֲנֵנָא דַי אַכְלֵי אַבְהָתָנָא  
בְּאָרְעָא דְמִצְרָיִם. כָּל דְכַפֵּין יִתְיַיְוִיכָל,  
כָּל דְצִרְיךָ יִתְיַיְוִיכָל.  
הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּא בְּאָרְעָא דִיְשָׁרָאָל.  
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּא בְּנֵי חֹרִין.

*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.*

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?*

מה נשְׁתַּנָּה הַלְּילָה הַזֶּה מִכָּל הַלְּילּוֹת?

What is the difference between this night and other nights?

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

1. שְׁבַכֵּל הַלְּילּוֹת אָנוּ אַוְכְּלִין חַמֵּץ וְמַצָּה,  
הַלְּילָה הַזֶּה כָּלָו 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. שְׁבַכֵּל הַלְּילּוֹת אָנוּ אַוְכְּלִין שָׁאָר יְרֻקּוֹת,  
הַלְּילָה הַזֶּה מַרְוֵר.

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. שְׁבַכֵּל הַלְּילּוֹת אֵין אָנוּ מַטְבִּילִין  
אֲפִילּוּ פָּעָם אַחֲת, הַלְּילָה הַזֶּה שְׁתֵּי פָּעָמִים.

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. שְׁבַכֵּל הַלְּילּוֹת אָנוּ אַוְכְּלִין  
בֵּין יוֹשְׁבִין וּבֵין מַסְבִּין,  
הַלְּילָה הַזֶּה כָּלָנוּ מַסְבִּין.

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'venim,*  
*kulanu z'keinim, kulanu yod'im et hatorah,*  
*mitzvah aleinu l'sapeir biyitziat mitzrayim.*  
*V'chol hamarbeh l'sapeir biyitziat mitzrayim,*  
*harei zeh m'shubach.*

עֲבָדִים הָיִינוּ לְפִרְעָה בְּמִצְרָיִם,  
 וַיּוֹצִיאֵנוּ יְהֹוָה הָיִינוּ מִשְׁם  
 בַּיָּד חִזְקָה וּבְזִרוּעַ נָטוּיה.  
 וְאֶלְיוֹ לֹא הָזִיא הַקָּדוֹשׁ בָּרוּךְ הוּא  
 אֶת אָבוֹתֵינוּ מִמְּצָרִים.  
 חֲרֵי אָנוּ וּבָנֵינוּ, וּבָנֵי בָנֵינוּ,  
 מִשְׁעֲבָדִים הָיִינוּ לְפִרְעָה בְּמִצְרָיִם.  
 וְאֶפְרַילּוּ כָּלָנוּ חִכּוּמִים, כָּלָנוּ נָבוּנוּ,  
 כָּלָנוּ זְקִנִּים, כָּלָנוּ יוֹדָעִים אֶת הַתּוֹרָה,  
 מִצְוָה עֶלְיוֹן לְסֶפֶר בִּיצְיאַת מִצְרָיִם.  
 וְכֹל הַמְּרַבָּה לְסֶפֶר בִּיצְיאַת מִצְרָיִם  
 חֲרֵי זֶה מִשְׁבָּח.

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.<sup>7</sup> 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.

*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.*



*Music can be found on p. 73*

עֲבָדִים הָיִינוּ הָיִינוּ  
 לְפִרְעָה בְּמִצְרָיִם בְּמִצְרָיִם  
 עֲבָדִים הָיִינוּ  
 לְפִרְעָה לְפִרְעָה בְּמִצְרָיִם  
 עֲבָדִים הָיִינוּ  
 לְפִרְעָה לְפִרְעָה בְּמִצְרָיִם

*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.*

מִעְשָׁה בֶּרְבִּי אֶלְיָזֶר וּרְבִּי יְהוֹשֻׁעַ  
 וּרְבִּי אֶלְעָזֶר בֶּן עֲזָרִיה וּרְבִּי עֲקִיבָּא  
 וּרְבִּי טְרָפֹן שְׁהִיו מְסִבֵּן בָּנֵי בָּרָק  
 וְהִיו מִסְפָּרִים בִּיצְיאַת מִצְרָיִם  
 כֹּל אָתוֹ הַלִּילָה  
 עד שָׁבָא תְּלִמְדִידֵיכֶם וְאָמְרוּ לָהֶם:  
 רְבּוֹתִינָה, הַגִּיעַ זָמֵן קָרִיאָה שְׁמַע שֶׁל שְׁחָרִית.

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'amar, lima'an tizkor  
et yom tzeitcha me'eretz mitzrayim  
kol y'mei chayecha y'mei chayecha – hayamim,  
kol y'mei chayecha – haleilot.  
Vachachamim om'rim: Y'mei chayecha – ha'olam hazeh,  
Kol y'mei chayecha l'havi limot hamashiach.*

אמר אלעזר בן עזריה:  
הרי אני כבן שבעים שנה,  
ולא זכיתו שהאמיר יציאת מצרים  
בלילות עד שדרשה בן זומא:  
שנאמר, למען תזכור  
את יום צאתך מארץ מצרים  
כל ימי חיך ימי חיך –  
הנומים, כל ימי חיך – הילילות.  
וחכמים אומרים: ימי חיך – העולם הזה,  
כל ימי חיך – 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."<sup>8</sup> 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 הַמָּקוֹם, ברוך הוּא.  
ברוך שָׁנַתְןָ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.  
ברוך הוּא. כִּנְגָּד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה.  
אחד חִכּוּם, ואחד רְשָׁעָה, ואחד טָם,  
ואחד שָׁאַנוּ יוֹדֵעַ לְשָׁאָוֶל.

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 posess 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.*

חִכּוּם מָה הוּא אֹמֵר?  
מָה הַעֲדּוֹת וְהַחֻקִּים וְהַמְשֻׁפְטִים  
אֲשֶׁר צִוָּה יְהָוָה אֱלֹהֵינוּ אַחֲכָם?  
וְאֵף אָפָה אָמֵר לוֹ כְּהַלְכֹות הַפֵּסָח:  
אֵין מְפַשְּׁירִין אַחֲר הַפֵּסָח אָפִיקוּמָן.

What does the wise one asks? "What mean the precepts, the laws, and the regulations that YHWH our God has commanded you?"<sup>9</sup> 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.*

רְשָׁעָה מָה הוּא אֹמֵר?  
מָה הַעֲבָדָה הַזֹּאת לְכָם? לְכָם - וְלֹא לוֹ.  
וַלְפִי שְׁחוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל קְפָר בְּעָקֵר.  
וְאֵף אָפָה הַקְהָה אֶת שְׁנַיּוֹן וְאָמֵר לוֹ:  
בַּעֲבוּר זֹה עָשָׂה יְהָוָה לִי בְּצָחִית מִמְצָרִים.  
לִי - וְלֹא לוֹ. אַיְלָוּ הַיְהָ שָׁם. לֹא הַיְהָ נָאָל.

What does the wicked one asks? "What does this service mean to you?"<sup>10</sup> 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."<sup>11</sup> 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.*

פָּם מָה הוּא אֹמֵר? מָה זֹאת? וְאָמְרָה אֱלֹהִים:  
בְּחִזּוק יָד הַוֹּצִיאָנוּ יְהָוָה מִמִּצְרָיִם.  
מִבֵּית עֲבָדִים.

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

*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.*

וְשַׁאֲנוֹ יוֹדֵעַ לְשֹׁאֹל - אַתְּ פָתָח לֹו, שְׁנָאָמֵר:  
וְתַנְדַּת לְבָנֶךָ בַּיּוֹם הַהוּא לְאָמֵר,  
בַּעֲבוּר זֶה עָשָׂה יְהִי לִי בְּצֹאתִי מִמִּצְרַיִם.

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."<sup>14</sup>

*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.*

יָכֹל מַרְאֵשׁ חֶדֶשׁ, תַּלְמֹוד לֹומֵר בַּיּוֹם הַהוּא,  
אֵי בַּיּוֹם הַהוּא יָכֹל מִבְּעוֹד יוֹם,  
תַּלְמֹוד לֹומֵר בַּעֲבוּר זֶה -  
בַּעֲבוּר זֶה לֹא אָמְרָתִי אֶלָּא  
בָּשָׁעָה שִׁישׁ מַצָּה וּמַרְורָה מִנְחָה 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 elohimacheirim.  
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 I'Yitzchak et Ya'akov v'et Eisav.  
Va'etein I'Eisav et har sei'ir lareshet oto,  
v'Ya'akov uvanav yar'du mitzrayim.*

מִתְחִלָּה עֹבֶדִי עֲבֹדָה וְרַהֲיוֹ אֲבוֹתֵינוּ,  
וְעַכְשִׁיו קָרְבָּנוּ הַמָּקוֹם לְעַבְרָתוֹ,  
שְׁנָאָמֵר: וַיֹּאמֶר יְהוָשָׁעַ אֶל כָּל הָעָם,  
כַּה אָמַר יְהִי אֱלֹהִי יִשְׂרָאֵל:  
בַּעֲבָר הַנָּהָר יָשִׁבוּ אֲבוֹתֵיכֶם מַעוֹלָם,  
תָּרָח אָבִי אָבָרָהָם וְאָבִי נָחָר,  
וַיַּעֲבֹדוּ אֱלֹהִים אֶחָרִים.  
וְאָקַח אֶת אֲבֵיכֶם אֶת אָבָרָהָם  
מַעֲבָר הַנָּהָר וְאֹלֵךְ אֶתְּנָהָר בְּכָל אֶרֶץ כְּנָעָן,  
וְאָרֶבֶת אֶת זָרָעָן וְאָתָן לוֹ אֶת יִצְחָק,  
וְאָתָן לִיִּצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו.  
וְאָתָן לְעִשּׂוֹ אֶת הַר שְׁעִיר לְרַשְׁתָּת אֹתוֹ,  
וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרַיִם.

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."<sup>15</sup>

*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'amar:  
vayomer l'Avram yadoa teida,  
ki geir yihyeh zaracha, b'eretz lo lahem,  
va'avadum v'inu otam arba meiot shanah.  
V'gam et hagoy asher ya'avodu dan anochi  
v'acharei chein yeitz'u birchush gadol.*

ברוך שומר הבטחתו לישראל, ברוך הוא.  
שהקדוש ברוך הוא חשב את הקץ,  
לעשות כמו שאמר לאברהם אבינו  
ברית בין הבתרים, שנאמר:  
ויאמר לאברהם, ידע קדע  
כי גור יהיה ורעה בארץ לא להם,  
ונעבדום וענו אתם ארבע מאות שנה.  
ונם את הגוי אשר יעבדו לנו אנחנו  
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."<sup>16</sup>

→ 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*

זהיא שגדה לאבותינו ולנו.  
שלא אחד בלבד  
עמד עליינו לבളותנו,  
אלא שככל דור ודור  
עומדים עליינו לבളותנו,  
ותקדוש ברוך הוא  
מצילנו מירם.

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.*

ארמי אבֶד אָבִי, נוֹרֵד מַצְרֵיָה,  
וַיָּגַר שָׁם בַּמְתֵי מַעַט; וַיָּהִי-שָׁם,  
לְנוּי גָּדוֹל עַצּוּם וּרְבָה.

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

וַיָּרְאֻ אָתָנִי הַמִּצְרָיִם,  
וַיַּעֲפְנוּ; וַיַּקְנִנוּ עַלְינָנוּ, עֲבָדָה קָשָׁה.

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

וְנִצְעַק, אֶל-יְהוָה אֶלְهֵינוּ אֶבְתִּינוּ;  
וַיִּשְׁמַע יְהוָה אֹת-קָלָנוּ,  
וַיַּרְא אֹת-עָנָנוּ וְאֹת-עַמְלָנוּ וְאֹת-לְחֶצְנוּ.

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

וַיּוֹצְאָנוּ יְהוָה, מִמִּצְרַיִם,  
בַּיָּד חִזְקָה וּבִזְרֻעַ נָטוּיה,  
וּבִמְרָא גָּדָל-וּבָאֶתֶּת, וּבִמְפָתִים.

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

וַיַּבְאָנוּ, אֶל-הַמָּקוֹם הַזֶּה;  
וַיִּתְּפַנֵּן אֹת-הָאָרֶץ הַזֹּאת,  
אֶרֶץ זֹבֵת חָלָב וְדָבֵשׂ.

“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.”<sup>17</sup>

*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.*

צָא וְלִמְדֵד מַה בָּקַשׁ לְבָנֵן הָאֲרָמִי  
לְעַשׂוֹת לִיעַקְבּ אָבִינוּ.  
שְׁפְרֻנָּה לֹא גָּנוֹר אֶלְאָ עַל הַזְּכָרִים  
וּלְבָנֵן בָּקַשׁ לְעַקּוֹר אֹת הַכְּפָל,  
שְׁנָאָמָר: אָרָמִי אָבֵד אָבִי, וּוּרְד מִצְרִימָה  
וּגְנַר שֵׁם בָּמְתִי מַעַט, וַיְהִי שֵׁם לְגַנְוִי גָּדוֹל,  
עַצּוּם וּרְבּ וּרְד מִצְרִימָה -  
אָנוֹס עַל פִּי הַדָּבָר.

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,*

וַיָּגַר שֵׁם - מַלְמֵד שֶׁלֹּא יָרַד יִעָּקְבּ אָבִינוּ  
לְהַשְׁתַּקְעַ בְּמִצְרַיִם אֶלְאָ לְגַנְוִר שֵׁם.  
שְׁנָאָמָר: וַיֹּאמְרוּ אֶל פְּרֻעָה, לְגַנְוִר בָּאָרֶץ בָּאַנְיִן,  
כִּי אֵין מִרְעָה לְצַאן אֲשֶׁר לְעַבְדִּיךְ.

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

כִּי כִּבְדָּךְ תְּרַעַב בָּאָרֶץ כִּנְעָן.  
וְעַתָּה יִשְׁבֵּי נָא עֲבָדִיךְ בָּאָרֶץ גּוֹשֶׁן.

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."<sup>18</sup>

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

בְּמַתִּי מַעַט - כַּמָּה שֶׁנְאָמָר:  
בְּשַׁבְּעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיָּה,  
וְעַתָּה שְׁמֵךְ יְהוָה אֱלֹהִיךְ  
כְּכֹוכְבֵי הַשָּׁמַיִם לְרֹב.

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."<sup>19</sup>

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

וַיְהִי שָׁם לְגּוֹי –  
מַלְמֵד שָׁהִיו יִשְׂרָאֵל מִצְּנִינִים 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, vativalei ha'aretz otam.*

גָּדוֹל, עָצּוֹם - כַּמָּו שֶׁנְאָמָר:  
וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיְשִׁרְצּוּ וַיָּרְבוּ  
וַיַּעֲצִמוּ בָּמָאָד מָאָד, וַתִּמְלָא הָאָרֶץ אֲתֶם.

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."<sup>20</sup>

*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.*

וּרְבָּ – כַּמָּה שֶׁנְאָמָר:  
רַבָּה כִּצְמָח הַשְׂדָה נִתְפִּיחַ,  
וַתִּרְבּוּ וַתִּגְדְּלִי וַתִּבְאִי בַּעֲדֵי עָדִים,  
שְׁדָים נִכְנָנוּ וַשְׁעַרְךָ צִפְחָה,  
וְאַתָּ עָרָם וְעָרִיחַ.  
וַיַּרְאֻ אֶתְנָיו הַמִּצְרִים וַיַּעֲנֹנוּ,  
וַיִּתְּנַפְּנֵי עַלְמֵינוּ עֲבָדָה 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."<sup>21</sup> "The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."<sup>22</sup>

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

וירעו אתנו המצריים - כמו שנאמר:  
הבה נתחכמה לו פן ורבה,  
ויהי כי תקרנה מלחה  
ונוסף גם הוא על שנאינו ונלחם בנו,  
ועליה מן הארץ.

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!"<sup>23</sup>

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

ונענו - כמה שנאמר:  
ונישימו עליו שרי מפim למן ענתו בסבלתם.  
ויבן ערי מנסנות לפרקעה.  
את פהם ואת רעמסס.

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."<sup>24</sup>

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

ויתנו עליינו עבודה קשה - כמו שנאמר:  
ויעבדו מצרים את בני ישראל בפרקעה.

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

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

ונצעק אל יי' אלהי אבותינו,  
וישמע יי' את קلينו,  
ונירא את ענינו ואת עמלנו ואת לחצנו.

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

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

ונצעק אל יי' אלהי אבותינו - כמה שנאמר:  
ויהי בימים הרבים הם  
וימת מלך מצרים.  
ונאנו בני ישראל מן העבודה וינצעק,  
ונתעל שועתם אל האלדים מן העבודה.

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."<sup>27</sup>

*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 יְהֹוָה קָלָנוּ - כַּמָּה שָׁנָאָמַר:  
וַיִּשְׁמַע אֱלֹהִים אֶת נָאָקָתָם,  
וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתָו אֶת אֲבָרָהָם,  
אֶת יַצְחָק 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."<sup>28</sup>

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

וַיַּרְא אֱלֹהִים עֲנָנוּ - זֶה פְּרִישָׁת דָּרְךָ אָרֶץ.  
כַּמָּה שָׁנָאָמַר: וַיַּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל  
וַיַּדַּע 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."<sup>29</sup>

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

וְאֵת עַמְלָנוּ - אֱלֹהִים הַבָּנִים. כַּמָּה שָׁנָאָמַר:  
כָּל הַבָּן הַיּוֹלֵד הַיָּרֵה תְּשִׁלְיכָהוּ  
וְכָל הַבָּת תְּחִיּוּן.

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."<sup>30</sup>

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

וְאֵת לְחַצְנוּ - זֶה הַדְּחָק, כַּמָּה שָׁנָאָמַר:  
וְגַם רָאֵיתִי אֶת הַלְּחֵץ אֲשֶׁר מִצְרָיִם  
לְחַצִּים אֶתָּם.

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

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

וַיַּצְאָנוּ יְהֹוָה מִמִּצְרָיִם בִּידָה חֹזֶקָה  
וּבִזְרֻעַ נֶטֶּה, וּבִמְרָא גָּדָל, וּבְאֹתָותָ וּבְמִפְתִּים.

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

*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'amar: v'avarti v'eretz mitzrayim balaylah hazeh,  
v'hikeiti kol b'chor b'eretz mitzrayim meiadam  
v'ad b'heimah,  
uv'chol elohei mitzrayim e'eseh shifatim. Ani Adonai.*

וַיַּצְאֵנוּ יְהִי מִמִּצְרָיִם - לֹא עַל יְהִי מֶלֶךְ,  
וְלֹא עַל יְהִי שָׂרֵף, וְלֹא עַל יְהִי שְׁלִיחַ,  
אֶלָּא קָדוֹשׁ בָּרוּךְ הוּא בְּכָבוֹד וּבְעַצְמוֹ,  
שֶׁנְאָמָר: וַעֲבַרְתִּי בָּאָרֶץ מִצְרָיִם בְּלִילָה תָּזָה,  
וְהִכִּיתִי כָּל בְּכָור בָּאָרֶץ מִצְרָיִם מֵאָדָם  
וְעַד בְּהַמֶּתֶת,  
וּבְכָל אֶלְהִי מִצְרָיִם אָעַשָּׂה שְׁפָטִים. אַנְיִי יְהִי.

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."<sup>33</sup>

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

וַעֲבַרְתִּי בָּאָרֶץ מִצְרָיִם בְּלִילָה תָּזָה –  
אַנְיִי וְלֹא מֶלֶךְ –  
וְהִכִּיתִי כָּל בְּכָור בָּאָרֶץ מִצְרָיִם –  
אַנְיִי וְלֹא שָׂרֵף –  
וּבְכָל אֶלְהִי מִצְרָיִם אָעַשָּׂה שְׁפָטִים –  
אַנְיִי וְלֹא הַשְׁלִיחַ.  
אַנְיִי יְהִי – אַנְיִי הוּא וְלֹא אֶחָר.

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.<sup>34</sup>

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

בַּיד חִזְקָה - זו הַדָּבָר, כַּמָּה שֶׁנְאָמָר:  
הַנֶּה יָד יְהִי הָוִיה בַּמְקָנֶךָ אֲשֶׁר בְּשִׁידָה,  
בְּטוֹסִים, בְּחִמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצָאן,  
דָּבָר כִּבְדָּמָד.

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."<sup>35</sup>

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

וּבְזָרָע נְטוּיָה - זו הַחִרְבָּה, כַּמָּה שֶׁנְאָמָר:  
וְתַרְבּוּ שְׁלֹמֶךָ בִּידְךָ, נְטוּיָה עַל יְרוּשָׁלַם.

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

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

ובמְרָא גָּדוֹל - זֶה גָּלוּי שְׁכִינָה, כִּמוֹ שָׁנָאָמָר:  
אוֹ הַנֶּסֶת אֱלֹהִים לְבָא לְקַחַת לוֹ  
נוֹי מִקְרָב גּוֹי  
בִּמְתָת בָּאָתָה וּבִמְפֹתִים,  
וּבִמְלָחָםָה וּבִידָּח חִזְקָה וּבִזְרוּעַ גַּטְיוֹת,  
וּבִמּוֹרָאִים גָּדוֹלִים,  
כָּל אָשֶׁר עָשָׂה לְכֶם יְיָ אֱלֹהֵיכֶם  
בִּמְצָרִים לְעִינֵיכֶם.

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?"<sup>37</sup>

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

ובאֲתָה - זֶה הַמְּפָתָה, כִּמוֹ שָׁנָאָמָר:  
וְאֵת הַמְּפָתָה הַזֶּה תִּקַּח בִּידֶךָ,  
אֲשֶׁר תַּעֲשֶׂה בָו אֵת דָאָתָה.

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."<sup>38</sup>

*U'vimoftim – zeh hadam, k'mo shene'emar:  
v'natati moftim bashamayim u'va'aretz.  
Dom v'eish v'timrot a'shan.*

ובמְפֹתִים - זֶה הַקְּרָם, כִּמוֹ שָׁנָאָמָר:  
וְנִתְתִּי מְוֹפְתִים בְּשָׁמָיִם וּבָאָרֶץ.  
דָם וְאֵשׁ וְתִימְרוֹת עַשְׁן.

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."<sup>39</sup>

➔ 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,  
v'eish,  
v'timrot a'shan.*

דָם,  
וְאֵשׁ,  
וְתִימְרוֹת עַשְׁן.

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.*

בַּיָּד חִזְקָה,  
וּבַזרע נְטוּיָה,  
וּבַמָּרָא גָּדוֹל,  
וּבְאֲתָות,  
וּבְמִפְתִּים.

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:*

אֵלֶּי עֶשֶׂר מִכּוֹת שְׁהִבֵּיא הַקָּדוֹשׁ בָּרוּךְ הוּא  
עַל הַמִּצְרִים בְּמִצְרָיִם, וְאֵלֶּוּ חֵן:

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

<i>Dom</i>	Blood	דָם
<i>Tzfardeyah</i>	Frogs	צְפָרְדֵעַ
<i>Kinim</i>	Vermin/Lice	כְּנִים
<i>Arov</i>	Wild Beasts	עֲרוֹב
<i>Dever</i>	Cattle Disease	דְּבָר
<i>Sh'chin</i>	Boils	שְׁחִין
<i>Barad</i>	Hail	בָּרָד
<i>Arbeh</i>	Locust	אַרְבָּה
<i>Choshech</i>	Darkness	חֹשֶׁךְ
<i>Makat Bechorot</i>	Death of the First Born	מִכְתַּבְכּוֹרֹות

→ 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 דָּיוּה נוֹתֵן בְּהָם סְמִנִּים:  
דְּצִ"ק עֲדִ"שׁ בָּאַחֲ"בָ.

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 paroh:  
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:  
מןין אתה אומר שלקו המצריים  
במצרים עשר מכות  
ועל הים לך חמישים מכות?  
במצרים מה הוא אומר?  
ניאמר החרטומים אל פרעה:  
אצבע אל הים הוא, ועל הים מה הוא אומר?  
ניראישראל את היד הנדרה  
אשר עשה בו במצרים,  
וניראו העם את זו.  
ニアמוני ביז ובמשה עבדו.  
כמה לך באצבע? עשר מכות.  
אמור מעתה: במצרים לך עשר מכות  
ועל הים לך חמישים 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."<sup>40</sup> 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."<sup>41</sup> 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'emar: yishlach bom charon apo,  
evrah vaza'am v'tzarah, mishlachat malachei ra'im.  
Evrah - echat, vaza'am - shtayim, v'tzarah - shalosh,  
mishlachat malachei ra'im - arba'a.  
Emor ma'atah: b'mitzrayim laku arba'im makot  
v'al hayam laku matayim makot.*

רבי אליעזר אומר: מןין שקל מכה  
ומכה שהביא הקדוש ברוך הוא  
על המצריים במצרים היתה של ארבע מכות?  
שנאמר: ישלח בם חרון אפו,  
עברה וועם וצורה, משלחת מלאכי רעים.  
עברה - אחת, וועם - שתיים, וצורה - שלש,  
משלחת מלאכי רעים - ארבע.  
אמור מעתה: במצרים לך ארבעים מכות  
ועל הים לך 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."<sup>42</sup> 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: מניון שקל מכה  
ומכה שהביא הקדוש ברוך הוא  
על המצריים במצרים היתה של חמש מכות?  
שנאמר: ישלח בם חרון אפו.  
עbara וועם וצורה, משלחת מלאכי רעים.  
חרון אפו - אחת, עbara - שתיים,  
וועם - שלישי, צורה - ארבע.  
משלחת מלאכי רעים - חמש.  
אמור מעטה: במצרים לקו חמישים מכות  
ועל הים לקו חמישים 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."<sup>43</sup> 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 tovot lamakom aleinu.

בכה מעלות טובות למקום עליינו.

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 mamonam, dayenu.  
Ilu natan lanu mamonam,  
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 מצריים.  
ולא עשה בהם שפטים, דיינו.  
אלו עשה בהם שפטים,  
ולא עשה באליהיהם, דיינו.  
אלו עשה באליהיהם,  
ולא הרג את בכורייהם, דיינו.  
אלו הרג את בכורייהם,  
ולא נתן לנו את ממנם, דיינו.  
אלו נתן לנו את ממנם,  
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.

אֲלֹהִים שָׁקָעַ צְרָנוּ בַּתּוֹכוּ,  
 וְלֹא סְפָקָ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה, דִּיןָנוּ.  
 אֲלֹהִים שָׁקָעַ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה,  
 וְלֹא הָאֲכִילָנוּ אֶת הַפְּנִים, דִּיןָנוּ.  
 אֲלֹהִים שָׁקָעַ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה,  
 וְלֹא נָתָן לְנוּ אֶת הַשְּׁבָתָה, דִּיןָנוּ.  
 אֲלֹהִים שָׁקָעַ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה,  
 וְלֹא קָרְבָּנוּ לִפְנֵי הַר סִינֵּי, דִּיןָנוּ.  
 אֲלֹהִים שָׁקָעַ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה,  
 וְלֹא נָתָן לְנוּ אֶת הַתּוֹרָה, דִּיןָנוּ.  
 אֲלֹהִים שָׁקָעַ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה,  
 וְלֹא הַכְּנִיסָנוּ לְאָרֶץ יִשְׂרָאֵל, דִּיןָנוּ.  
 אֲלֹהִים שָׁקָעַ צְרָנוּ בַּמְּדָכָר אַרְבָּעִים שָׁנָה,  
 וְלֹא בָּנָה לְנוּ אֶת בֵּית הַבְּחִירָה, דִּיןָנוּ.

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

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

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

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



*Music can be found on p. 74*

אָלֹו אָלֹו הַזִּיאָנוּ,  
 הַזִּיאָנוּ מִמְצָרִים,  
 הַזִּיאָנוּ מִמְצָרִים, דִּינָנוּ.

אָלֹו אָלֹו נָתָן לְנוּ,  
 נָתָן לְנוּ אֶת הַשְּׁבָתָה,  
 נָתָן לְנוּ אֶת הַשְּׁבָתָה, דִּינָנוּ.

אָלֹו אָלֹו נָתָן לְנוּ,  
 נָתָן לְנוּ אֶת הַתּוֹרָה,  
 נָתָן לְנוּ אֶת הַתּוֹרָה, דִּינָנוּ.

עַל אַחַת, כִּמָּה וּכִמָּה,  
 טוֹבָה כְּפִילָה וּמִכְפָּלָה לְמִקְומֵן עַלְיָנוּ:  
 שֶׁהַזִּיאָנוּ מִמְצָרִים, וַעֲשָׂה בָּהֶם שְׁפָטִים,  
 וַעֲשָׂה בָּאֱלֹהִים, וַהֲרָגָ אֶת בְּכֹרֵיהֶם,  
 וַנָּתָן לְנוּ אֶת מִמְונָם, וַקְרָעָ לְנוּ אֶת הַיּוֹם,  
 וַהֲעִבֵּרְנוּ בְּתוֹכוֹ בְּחַרְבָּה,  
 וַשְׁקָעָ צָרְנוּ בְּתוֹכוֹ,  
 וַסְפָּקָ צָרְנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה,  
 וַהֲאִלְלָנוּ אֶת הַפָּנוּן, וַנָּתָן לְנוּ אֶת הַשְּׁבָתָה,  
 וַקְרָבָנוּ לִפְנֵי הַר סִינֵּי,  
 וַנָּתָן לְנוּ אֶת הַתּוֹרָה, וַהֲכִינָנוּ לְאָרֶץ יִשְׂרָאֵל,  
 וַבָּנָה לְנוּ אֶת בֵּית הַבְּחִירָה  
 לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

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'eretz Yisrael,  
 u'vanah lanu et bait habchirah  
 lichaper al kol avonoteinu.

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.*

רַבָּן גַּמְלַיִל הָיָה אָמֵר:  
כָּל שֶׁלְאָמַר שֶׁלְשָׁה דְּבָרִים אֲלֹו בְּפֶסַח,  
לֹא יֵצֵא יְדֵי חֹבֶתּוֹ, וְאֲלֹו הַןּוּ:  
פֶּסַח,  
מַצָּה,  
וּמְרוֹרָה.

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 שֶׁהָיָה אֲבוֹתֵינוּ אֲוֹכְלִים  
בָּזְמָן שְׁבִיתַת הַמִּקְדָּשׁ הָיָה קִיּוֹם.  
עַל שָׁוֹם מָה?  
עַל שָׁוֹם שְׁפֶסַח הַקָּדוֹשׁ בָּרוּךְ הוּא  
עַל בָּתָי אֲבוֹתֵינוּ בָּמָצָרִים.  
שְׁנָאָמַר:  
וְאִמְרָתָם זָבֵחַ פֶּסַח הוּא לִי,  
אֲשֶׁר פֶּסַח עַל בָּתָי בְּנֵי יִשְׂרָאֵל בָּמָצָרִים  
בְּנָגְפּוֹ אֶת מָצָרִים, וְאֵת בָּתָיָנוּ הַצִּיל?  
וַיִּקְדַּשׁ הָעָם וַיִּשְׁתַּחַווּ.

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.’”<sup>44</sup>

➔ 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.*

מַצָּה זוֹ שָׁאנוּ אָכְלִים.  
עַל שָׁום מָה?  
עַל שָׁום שֶׁלֹּא הַסְּפִיק בְּאֶצְקָם שֶׁל אֲבוֹתֵינוּ  
לְהַחְמִיז עַד שְׁנִילָה עַלְיָהֶם  
מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים.  
הַקָּדוֹש בָּרוּךְ הוּא, וְנָאָלָם.  
שְׁנִיאָמָר:  
וַיֹּאֶפוּ אֶת הַבָּצָק אֲשֶׁר  
הַוְצִיאוּ מִמִּצְרָיִם עַנְתָּ מַצּוֹת  
כִּי לֹא חֶמֶץ.  
כִּי גָּרְשׂוּ מִמִּצְרָיִם  
וְלֹא יָכְלוּ לְהַתְּמִהְמִהָה.  
וְגַם צִדְהָ לֹא עָשָׂו לָהֶם.

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."<sup>45</sup>

➔ 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 chayei avoteinu b'mitzrayim,  
shene'emar:  
vayamararu et chayeihem baavodah kashah,  
b'chomer uvilveinim  
uv'chol avodah basadeh  
et kol avodatam asher avdu vahem b'farech.*

מַרְור זוֹ שָׁאנוּ אָכְלִים.  
עַל שָׁום מָה?  
עַל שָׁום שְׁמַרְרוּ הַמִּצְרָיִם  
אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרָיִם.  
שְׁנִיאָמָר:  
וַיִּמְרֹר אֶת חַיֵּיהם בַּעֲבָדָה קָשָׁה,  
בְּחָמֵר וּבְלַבְנִים  
וּבְכָל עֲבָדָה בְּשָׂדָה  
אֶת כָּל עֲבָדָתֶם אֲשֶׁר עָבְדוּ בָּהֶם בְּפֶרַךְ.

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."<sup>46</sup>

## 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'emer: v'higadta l'veincha 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'emer: v'otanu hotzi misham,  
l'maan havi otanu,  
latet lanu et ha'aretz asher nishba la'avoteinu.*

בְּכָל דָּוָר וְדָוָר חִיב אָדָם לְרֹאָת אֶת עַצְמוֹ  
כְּאֶלְוֹ הוּא יֵצֵא מִמִּצְרָיִם.  
שָׁנָאָמָר: וְהִנֵּה תַּלְבִּנְךָ בַּיּוֹם הַהוּא לְאָמָר,  
בַּעֲבוּר זֶה עֲשָׂה יְהִי לִי בְּצָאתִי מִמִּצְרָיִם.  
לֹא אָתָּה אָבּוֹתֵינוּ בַּלְבָד נָאֵל הַקָּדוֹשׁ בָּרוּךְ הוּא,  
אַלְאָ אָפָּה אָוֹתֵנוּ נָאֵל עַמּוּדֵם.  
שָׁנָאָמָר: וְאָוֹתֵנוּ הַזָּרִיא מִשְׁם,  
לְמַעַן הַבִּיא אָתָּנוּ,  
לְתַתְּלֵנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאָבּוֹתֵנוּ.

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.'"<sup>47</sup> 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."<sup>48</sup>

➔ 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.*

לְפִיכָּךְ אָנֹחָנוּ חִיבִּים לְהַזְדּוֹת,  
לְהַלְלָה, לְשִׁבְתָּה, לְפָאָר,  
לְרוּמָם, לְהַדָּר,  
לְבָרָה, לְעַלְהָ וּלְקָלָס לְמַיְ שְׁעָשָׂה  
לְאָבּוֹתֵינוּ וְלָנוּ אֶת כָּל הַגְּסִים הָאָלוּ:  
הַזָּרִיא אָמַר מְעֻבְדּוֹת לְחִירּוֹת מִנְוָן לְשִׁמְחָה,  
וּמְאָכֵל לַיּוֹם טֹב,  
וּמְאָפֵלָה לְאֹזֶר גָּדוֹל,  
וּמְשֻׁבּוֹד לְגָאָלה.  
וּנְאָמָר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלִיָּה.

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.*

הַלְלוִיָּה הַלְלוִי עָבָדִי יְיָ.  
הַלְלוּ אֹת שֵׁם יְיָ.  
יְהִי שֵׁם יְיָ מָבֵךְ מְעַמֵּה וְעַד עַזְלָם.  
מִמִּזְרָח שֶׁמֶשׁ עַד מִבּוֹאֹ מַחְלָל שֵׁם יְיָ.  
רָם עַל כָּל גּוֹיִם יְיָ.  
עַל הַשָּׁמַיִם כְּבָדָה.  
מַי כִּי אֱלֹהֵינוּ הַמְגִבֵּה לְשָׁבָת.  
הַמְשִׁפְלֵי לְרֹאֹת בָּשָׁמִים וּבָאָרֶץ?  
מִקְוֵי מַעֲפָר דָּל,  
מִאֲשָׁפַת יְרִים אַבְיוֹן.  
לְהַשְּׁיבֵי עַם נְדִיבִים,  
עַם נְדִיבִי עַמּוֹ.  
מוֹשִׁיבֵי עֲקָרַת הַבַּיִת.  
אָם הַבָּנִים שְׁמָחָה. הַלְלוִיָּה.

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.<sup>49</sup>

*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*

הַלְלוִיָּה, הַלְלוִיָּה,  
עָבָדִי עָבָדִי יְיָ,  
הַלְלוִיָּה, הַלְלוִיָּה,  
עָבָדִי עָבָדִי עָבָדִי יְיָ,  
הַלְלוִיָּה, הַלְלוִיָּה,  
עָבָדִי עָבָדִי יְיָ,  
הַלְלוִיָּה, הַלְלוִיָּה,  
עָבָדִי יְיָ,  
הַלְלוִיָּה, הַלְלוִיָּה, הַלְלוִיָּה,  
עָבָדִי עָבָדִי יְיָ,  
הַלְלוִיָּה, הַלְלוִיָּה, הַלְלוִיָּה,  
עָבָדִי עָבָדִי יְיָ.

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

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

*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,*



➔ 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.*

Here I am ready to perform the mitzvah of the second of the four cups of wine.<sup>51</sup>

בְּצָאת יִשְׂרָאֵל מִמִּצְרָיִם.  
 בֵּית יַעֲקֹב מִעם לֵעֵז.  
 הַיְתָה יְהוָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְּשִׁלּוֹתָיו.  
 הֵם רָאָה וַיָּסַבֵּר, הַיְרָדוֹן יַפְּבַּב לְאַחֲרָה.  
 הַקָּרִים רָקְדוּ כְּאַיִלִים, גַּבּוּתָה - כְּבָנֵי צָאן.  
 מַה לְּךָ הֵם כִּי תְּנוּס, הַיְרָדוֹן - תַּפְּבַּב לְאַחֲרָה,  
 הַקָּרִים - תַּרְקְדוּ כְּאַיִלִים, גַּבּוּתָה - כְּבָנֵי צָאן.  
 מִלְּפָנֵי אֲדֹן חַוְּלִי אָרֶץ, מִלְּפָנֵי אֱלֹהָה יַעֲקֹב.  
 הַהֲפָכִי הַצּוֹר אֲגָם מִים,  
 חַלְמִישׁ - לְמַעַינֵּנוּ מִים.

*Music can be found on p. 76*

בְּצָאת יִשְׂרָאֵל מִמִּצְרָיִם,  
 בֵּית יַעֲקֹב מִעם לֵעֵז,  
 בְּצָאת יִשְׂרָאֵל מִמִּצְרָיִם,  
 בֵּית יַעֲקֹב מִעם לֵעֵז,  
 הַיְתָה הַיְתָה יְהוָה לְקַדְשׁוֹ,  
 הַיְתָה יְהוָה לְקַדְשׁוֹ,  
 יִשְׂרָאֵל מִמְּשִׁלּוֹתָיו,  
 יִשְׂרָאֵל מִמְּשִׁלּוֹתָיו,  
 בְּצָאת יִשְׂרָאֵל מִמִּצְרָיִם,  
 בֵּית יַעֲקֹב מִעם לֵעֵז,  
 בְּצָאת יִשְׂרָאֵל מִמִּצְרָיִם,  
 בֵּית יַעֲקֹב מִעם לֵעֵז,

הַנְּגִינִי מַזְכִּין וַיְמַזְכִּין לְקִיּוּם  
 מְצֻנּוֹת כּוֹס שְׁנִי שֶׁל אַרְבַּע כּוֹסּוֹת.

*Baruch atah Adonai, Eloheinu Melech ha'olam,  
 asher g'alnu v'ga'al et avoteinu mimitzrayim,  
 v'higianu lalaylah hazeh le'echol bo matzah umaror.  
 Kein Adonai Eloheinu v'Elohei avoteinu  
 yagi'einu l'mo'adim v'lirgalimacheirim haba'im  
 likrateinu l'shalom,  
 s'meichim b'vinyan irecha v'sasim ba'avodatecha.  
 V'nochal 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 ייְהוָה מלך העולם,  
 אשר נאלונו ונאלאת אבותינו ממצרים,  
 והניענו ללילה הזה לאכל בו מצה ומרור.  
 בון ייְהוָה ייְהוָה אבותינו  
 וניענו למועדים ולרגלים אחרים הבאים  
 ל夸תנו לשולם.  
 שמחים בبنין עירך וששים בעבודתך.  
 ונאכל שם מן הזבחים וממן הפסחים  
 אשר נזעך דם על קיר מזבחך לרצון  
 נורחה לך שיר חדש על נאלהני  
 ועל פירות נפשנו.  
 ברוך אתה ייְהוָה יישראל.

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 ייְהוָה 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.*

הנני מוכן ומזמין לךים  
מצות אכילת מצה.

Here I am ready to perform the mitzvah of eating matzah.<sup>52</sup>

➔ 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.*

ברוך אתה ייְהוָה מלך העולם,  
אשר קדשנו במצוותיו וצונו  
על נטילת ידיים.

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



## Motzei

## מוֹצֵיאָה

→ 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 ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמּוֹצֵיאָה לְחֵם מִן הָאָרֶץ.

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



## Matzah

## מַצָּה

*Baruch Atah Adonai Eloheinu Melech ha'olam,  
asher kidshnu bimitzvotav vitzivanu al achilat matzah.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אשר קדשנו במצוותיו 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

## מַרּוֹר

→ 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 ומזמין לך  
מצוות אכילת מרור.

Here I am ready to perform the mitzvah of eating maror.<sup>53</sup>

*Baruch Atah Adonai Eloheinu Melech ha'olam,  
asher kidshnu bimitzvotav vitzivanu al achilat maror.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אשר קדשנו במצוותיו 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.



## Korech

כורך

→ 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 I'mikdash k'Hillel.*

*Kein asah Hillel*

*bizman shebeit hamikdash hayah kayam.*

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

*L'kayeim mah sheneemar.*

*"Al matzot u'mororim yochlulu."*

זכור למקדש בהלל.

כון עשה הילל

בזמן שבית המקדש היה קיים:

היה כורך מצה ומרור ואוכל ביחד,

לקיים מה שנאמר:

על מצות ומרורים יאכלו.

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."<sup>54</sup>



## Shulchan Orech

שולחן עירך

→ We eat the pesach meal.



## Tzafun

צפונ

→ 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.*

הנני מוכן ומצוון לקיים

מצות אכילת אפיקומן

זכור לקרבן פסח על השובע.

Here I am ready to perform the mitzvah of eating the afikoman in memory of the pesach sacrifice even if I am already full.<sup>55</sup>



## 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,"*

הנני מוכן ומזמין לךים  
מצוות עשה כמו שכתוב בתורה:  
"וְאֶכְלָתָה וְשָׁבָעָת וְבָרָכָת."

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."<sup>56</sup>

*Shir Hama'ilot:*

*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'veiteinu, Ka'afikim banegev.  
Hazorim b'dima b'rina yik'tzoru.  
Haloch yeileich uvacho nosei meshech hazara,  
bo yavo v'rina, nosei alumotav.*

שיר המקולות:  
בשוב יי' את שיבת ציון הדינו כחלמים.  
או ימלא שחוק פינו ולשונו רנה.  
או יאמרו בוגרים: הגדיל יי' לעשות עם אלה.  
הגדיל יי' לעשות עמנו, הדינו שמהים.  
שובה יי' את שביתנו פאפיקים בוגב.  
הזרעים ברכעה, ברנה יקצרו.  
הלוּך יילך ובלחה נשא מshed הערע.  
בא יבא ברנה נשא אל מטהו.

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.<sup>57</sup>

*Chaveirai n'vareich.*

Leader:

חברי נברך.

Friends, let us give thanks.

*Yhi sheim Adonai m'vorach mei-atah v'ad olam.*

Blessed is the name of God now and forever.<sup>58</sup>

Participants:

יהי שם יי' מברך מעלה ועד עולם.

*Leader:*

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

יְהִי שֵׁם יְהָוָה מְבָרֵךְ מִעֵתָה וְעַד עוֹלָם.  
בְּרִשְׁוֹת מְרָנוּ וּרְבָנוּ וְחֶבְרֵינוּ,  
נִבְרֵךְ אֱלֹהֵינוּ שַׁאכְלֵנוּ מִשְׁלָוּ.

Blessed is the name of God now and forever.<sup>59</sup> 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.*

בָּרוּךְ אֱלֹהֵינוּ שַׁאכְלֵנוּ מִשְׁלָוּ וּבְטַבּוֹבּוּ חַיָּינוּ.

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

*Leader:*

*Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu.*

בָּרוּךְ אֱלֹהֵינוּ שַׁאכְלֵנוּ מִשְׁלָוּ וּבְטַבּוֹבּוּ חַיָּינוּ.

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

*Together:*

*Baruch hu u-varuch sh'mo.*

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

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.*

בָּרוּךְ אֱתָה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַזֶּן אֶת הָעוֹלָם כָּלּוּ בְּטַבּוֹבּוּ  
בְּחֵן בְּחֵסֶד וּבְרָחֶםִים  
הַוָּא נוֹתֵן לְחַם לְכָל בְּשָׂר כִּי לְעוֹלָם חֶסֶדֶן.  
וּבְטַבּוֹבּוּ הַגָּדוֹל תָּמִיד לֹא חֶסֶר לְנִי,  
וְאֶל יְחִסֶּר לְנִי מִזּוֹן לְעוֹלָם וְעַד.  
בְּעֹבוּר שְׁמוֹ הַגָּדוֹל,  
כִּי הַוָּא אֶל זֶן וּמִפְרָגֶס לְכָל וּמִטִּיב לְכָל,  
וּמִכְיָן מִזּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.  
בָּרוּךְ אֱתָה יְהָוָה אֶת הַפָּלָל.

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'chamat 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.*

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:*

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."<sup>60</sup> Blessed is God for the land and its produce.

*Racheim na Adonai Eloheinu al Yisrael amecha  
 v'al Yrushalayim 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.*

נודה לך ייְ אֱלֹהֵינוּ  
 על שְׁחַנְתָּךְ לְאָבוֹתֵינוּ  
 אָרֶץ חֶמְדָה טֹבָה וִרְחָבָה  
 וְעַל שְׁהַזָּאתָנוּ ייְ אֱלֹהֵינוּ מֵאָרֶץ מִצְרָיִם,  
 וּפְרִתְנִי מִבֵּית עֲבָדִים,  
 וְעַל בְּרִיתְךָ שְׁחַתְמָתָ בְּבָשָׂרָנוּ,  
 וְעַל תּוֹרַתְךָ שְׁלַמְדָתָנוּ,  
 וְעַל חֶקְיָךְ שְׁהַזְּדָעָתָנוּ,  
 וְעַל חַיִים חַן וִחְסָד שְׁחַנְנָתָנוּ,  
 וְעַל אֲכִילָת מִזּוֹן  
 שְׁאַתָּה זֶן וּמְפִרְגִּס אַוְתָנוּ תָמִיד,  
 בְּכָל יוֹם וּבְכָל עַת וּבְכָל שָׁעה:

וְעַל הַפְּלָל ייְ אֱלֹהֵינוּ אֲנַחֲנוּ מַזְדִּים לְךָ  
 וּמִבְּרִכִים אָוֹתָךְ.  
 יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חֵי תָמִיד לְעֹזֶלֶם וְעַד:  
 כְּפָתּוּב, וְאֲכָלָת וְשְׁבָעָת וּבְרִכָת  
 אַתָּה ייְ אֱלֹהֵיךְ  
 עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִתְןָ לְךָ.  
 בְּרוּךְ אָפָה ייְ עַל הָאָרֶץ וְעַל הַמִּזְוֹן:

רְחֵם נָא ייְ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ  
 וְעַל יְרוּשָׁלָם עִירְךָ וְעַל צִיּוֹן מִשְׁכָּן כְּבָזָדָךְ  
 וְעַל מַלְכָוֹת בֵּית דָוִד מִשְׁיחָךְ  
 וְעַל הַבֵּית הַגָּדוֹל וְהַקָּדוֹשׁ  
 שְׁנִקְרָא שְׁמָךְ עַלְיוֹן: אֱלֹהֵינוּ אָבִינוּ,

*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.*

רְעֵנוּ זָנוּנוּ פָּרְגֵּנוּ וְכָלְכָלֵנוּ וְהַרְוִיחֵנוּ.  
 וְהַרְוִיחֵלְנוּ יְיָ אֱלֹהֵינוּ  
 מִתְהָרָה מִכָּל אֲרוֹתֵינוּ.  
 וּנָא אֶל תְּצִרְיכֵנוּ יְיָ אֱלֹהֵינוּ,  
 לֹא לִידֵי מִתְהָנָה בָּשָׂר וְדָם  
 וְלֹא לִידֵי הַלְּאָתָם.  
 כִּי אָם לִידֵךְ הַפְּלָאָה הַפְּתִיחָה  
 הַקָּדוֹשָׁה וְהַרְחָבָה,  
 שֶׁלָּא גִּבּוֹשׁ וְלֹא גִּכְלָם לְעוֹלָם וְעַד.

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'mitzvat 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.)*

(רְצָאָה וְהַחְלִילֵנָנוּ יְהוָה אֱלֹהֵינוּ  
 בְּמִצְוֹתְךָ, וּבְמִצְוֹתֵי יוֹם הַשְׁבִּיעִי  
 הַשְׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה,  
 כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ  
 לְשָׁבֵת בָּו וְלִנְחֵחַ בָּו  
 בָּאַהֲבָה כְּמִצְוֹת רְצֹנָךְ,  
 וּבְרְצֹנָךְ הַנִּיחָה לְנִיחָה אֱלֹהֵינוּ,  
 שֶׁלָּא תְהָא אָצָרָה וְיִנְגַּן  
 וְאַנְחָה בַּיּוֹם מִנּוֹתָתָנוּ,  
 וְהַרְאָנוּ יְהוָה אֱלֹהֵינוּ  
 בְּנִיחָמָת צִיּוֹן עִירָךְ,  
 וּבְבָנָנוּ יְרוּשָׁלָם עִיר קָדְשָׁךְ,  
 כִּי אַתָּה הוּא בָּעֵל הַיּוֹעֲזָה וּבָעֵל הַנְּחָמֹת.)

(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 Mashiah ben David avdecha,  
 v'zikhron 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.*

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.*

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'mleinu la'ad,*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 יְעֵלָה וְיַבָּא וְיִגְיַע וְיִרְאָה וְיִרְאָה וְיִשְׁמַע  
 וְיִפְקַר וְיִזְכַּר זְכָרְנוּ וְפְקַדְנוּ,  
 וְזָכְרוּן אֲבוֹתֵינוּ,  
 זָכְרוּן מֶשֶׁיחַ בֶּן דָּוִד עֲבָדָה,  
 וְזָכְרוּן יְרוּשָׁלָם עִיר קָדְשָׁה,  
 וְזָכְרוּן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְפָלִיטָה לְטוּבָה לְחַן וּלְחַסְד וּלְרַחֲמִים,  
 לְחַיִם וְלְשָׁלוֹם בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה  
 זָכְרָנוּ יְיָ אֱלֹהֵינוּ  
 בּוֹ לְטוּבָה וּפְקַדְנוּ בּוֹ לְבָרְכָה  
 וְהַשְׁעָנוּ בּוֹ לְחַיִם.  
 וּבְכָרְבָּר יִשְׁעָה וּרְחַמִּים  
 חֹסֵן וְחַנְנוּ וּרְחַם עַלְנוּ וְהַשְׁעָנוּ,  
 כִּי אַלְיךָ עִגְּנוּ,  
 כִּי אַל מֶלֶךְ חַנוּן וּרְחַם אָתָה.

וּבְנָה יְרוּשָׁלָם עִיר הַקָּדֵשׁ בַּמְּהֻרָה בִּימֵינוּ.  
 בָּרוּךְ אַתָּה יְיָ בּוֹנָה בְּרַחֲמֵינוּ יְרוּשָׁלָם.  
 אָמֵן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הָאֵל אָבִינוּ מֶלֶכָנוּ אֲדִירָנוּ  
 בּוֹרָאנוּ נָאָלָנוּ יוֹצְרָנוּ קָדוֹשָׁנוּ  
 קָדוֹשׁ יְעַקְבָּר רֹועָנוּ רֹועָה יִשְׂרָאֵל  
 הַמֶּלֶךְ הַטוֹּב וְהַטָּבִיב  
 לְכָל שָׁבָכָל יוֹם וְיוֹם הַוָּא הַטָּבִיב,  
 הַוָּא מְטִיב, הַוָּא יִטְבֵּל  
 הַוָּא גָּמְלָנוּ הַוָּא גָּמְלָנוּ לְעֵד,

*I'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  
וּלְרִוִיחַת הָאֱלֹהָה וְהַאֱלֹהָה,  
בָּרְכָה וַיְשׁוּעָה נְחַמָּה פָּרְגָּסָה וּכְלִכָּלָה  
וּרְחַמִּים וְחַיִם וּשְׁלוֹם וְכָל טוֹב,  
וּמְכָל טוֹב לְעוֹלָם עַל יְחִשְׁרָנוּ.

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't'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 tovot y'shu'ot v'nechamot.*

הָרְחָמָן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וְעַד.  
הָרְחָמָן הוּא יִתְבָּרַךְ בְּשָׁמִים וּבָאָרֶץ.  
הָרְחָמָן הוּא יִשְׁתַּבְּחַה לְדֹור דּוֹרִים,  
וַיַּתְפְּאֵר בָּנוּ לְעֵד וּלְנַצְחָה נְצָחִים,  
וַיַּתְהַדֵּר בָּנוּ לְעֵד וּלְעוֹלָמִי עַוְלָמִים.  
הָרְחָמָן הוּא יִפְרָגֵסֵנוּ בְּכָבּוֹד.  
הָרְחָמָן הוּא יִשְׁבּוֹר עָלֵינוּ מִעַל צִוְּרָנוּ,  
וּהֵוּא יוֹלִיכֵנוּ קָוְמִינּוֹת לְאַרְצֵנוּ.  
הָרְחָמָן הוּא יִשְׁלַח לֵנוּ  
בָּרְכָה מְרַבָּה בְּבֵית הָזֶה,  
וּעַל שְׁלֹחֵנוּ זֶה שָׁאכְלֵנוּ עַלְיוֹן.  
הָרְחָמָן הוּא יִשְׁלַח לֵנוּ  
אֹתְאָלִילָה תְּנַבְּיא זִכּוֹר לְטוֹב,  
וַיְבָשֵׂר לֵנוּ בְּשֹׁורֹת טוֹבּוֹת יְשֻׁעָות וּנְחַמּוֹת.

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'Yaakov bakol mikol kol,  
kein y'vareich otanu kulanu yachad  
bivracha sh'leima, v'nomar, Amein.*

הַרְחָמָן הוּא יָבֹרֶךְ אֶת כָּל הַמִּסְבֵּין כֹּאן,  
אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,  
כְּמוֹ שְׁנַחַטְבָּרְכִּי אֲבוֹתֵינוּ  
אֶבְרָהָם וַיַּחַק וַיַּעֲקֹב בְּכָל מִכְלָל כָּל  
כָּן יָבֹרֶךְ אָוֹתָנוּ כָּלָנוּ יְחִידָה  
בָּבָרְכָה שְׁלִמָּה, וְנִאְמָר, אָמָן.

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'beit Adonai,  
utz'daka mei'Elohei yisheinu,  
v'nimtzta chein v'seichel tov b'einei Elohim v'adam.*

בָּמָרוֹם יָלַמְדוּ עַלְيָהּם וּעַלְיָנוּ זִכּוֹת  
שְׁהָהָא לְמִשְׁמֶרֶת שְׁלוֹם.  
וּנְשָׁא בָּרְכָה מֵאַת יָיִן,  
וַיַּצְדַּקָּה מַאֲלָהָיו יִשְׁעָנָנוּ.  
וּנְמַצֵּא חָן וּשְׁכָל טֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

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 kolacheinu  
B'nei Yisrael han'tunim betzarah,  
v'yotzi'eim mei'afeilah l'orah.*

הַרְחָמָן הוּא יָבֹרֶךְ אֶת כָּל אֶחָנוּ  
בְּנֵי יִשְׂרָאֵל הַנּוֹתָנִים בְּצָרָה,  
וּיוֹצִיאָם מִאֲפָלָה 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.*

הַרְחָמָן הוּא יָבֹרֶךְ אֶת מִדְנַת יִשְׂרָאֵל,  
רָאשֵׁית צְמִיחָת גָּלְתָּה.

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.*

הַרְחָמָן הוּא יָבֹרֶךְ  
אֶת חַיָּלי אַבָּא חָנָה לְיִשְׂרָאֵל, וּגְנֻן עַלְיָהּם.

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 alehem.

הַרְחָמָן הוּא יִבְרַךְ אֶת מְדִנַת הַזֹּאת  
וְאֶת חִילִיתָה, וְגַם עַלְיָהָם.

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

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

הַרְחָמָן הוּא יִשְׁכַּן שָׁלוֹם  
בֵּין בָּנֵי יַעֲקֹב וּבָנֵי יִשְׁמָעָאֵל.

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 parenthesis.*

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

(הַרְחָמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלּו שְׁבָת  
וּמִנְוחָה וְלִחְיָה הַעוֹלָמִים.)

(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.*

הַרְחָמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלּו טוֹב.

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

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

הַרְחָמָן הוּא יִזְכְּנוּ לִימוֹת הַמָּשִׁיחָה  
וְלִחְנֵי הַעוֹלָם 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.*

מְגַדּוֹל יִשְׁעוֹת מֶלֶכְוֹ  
וְעֶשֶׂה חֶסֶד לְמַשִּׁיחָה  
לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם.  
עֶשֶׂה שָׁלוֹם בְּמִרְׁזָבָיו,  
הָוּא יִעֲשֶׂה שָׁלוֹם  
עַלְינוּ 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 descendants 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're et Adonai k'doshav, ki ein machsor lirei'av.*  
*K'firim rashu v'ra'eivu,*  
*v'dorshei Adonai lo yach'sru chol tov.*  
*Hodu l'Adonai ki tov ki l'olam chasdo.*  
*Potei'ach et yadecha, u'masbia l'chol chai ratzon.*  
*Baruch hagever asher yivtach b'Adonai,*  
*V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti,*  
*v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem.*  
*Adonai oz l'amo yitein,*  
*Adonai y'vareich et amo vashalom.*

יְרָא אֶת יְהָוָה קָדוֹשָׁו, כִּי אֵין מִחְסָר לִירָאִוָּה.  
 כְּפִירִים רְשָׁוָה וְרַעֲבָנוּ.  
 וְדָרְשֵׁי יְהָוָה לֹא יִחְסַרְוּ כָּל טוֹב.  
 הָדוֹדִי לְיְהָוָה כִּי לְעוֹלָם חָסְדוֹ.  
 פּוֹתַח אֶת יְדֵךְ, וּמִשְׁבֵּעַ לְכָל חֵי רְצָוָן.  
 בָּרוּךְ תָּגַבֵּר אֲשֶׁר יִבְטַח בֵּינוֹ,  
 וְהָיָה יְהָוָה מִבְּטָחוֹ. נָעֵר הַיּוֹתִי נִמְזַנְתִּי,  
 וְלֹא רְאִיתִי צְדִיק גַּעֲזָב, וּזְרַעַו מִבְקָשׁ לְחַם.  
 יְהָוָה עָז לְעַמּוֹ יִתְּנַזֵּן,  
 יְהָוָה יִבְרַךְ 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."<sup>61</sup> "God opens God's hand and satisfies every living thing with favor."<sup>62</sup> "Blessed is the one who trusts in Adonai, for Adonai will be their protection."<sup>63</sup> "I have been young, and I have been old, but I have not seen a righteous person abandoned, nor that person's seed destitute."<sup>64</sup> "May Adonai give strength to our people, may Adonai bless our people with peace."<sup>65</sup>

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

הָנָנִי מַזְכֵּן וּמַזְמֵּן לְקִים  
 מִצְוָת כּוֹס שְׁלִישִׁי שֶׁל אַרְבָּע כּוֹסּוֹת.

Here I am ready to perform the mitzvah of the third of the four cups of wine.<sup>66</sup>

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

בָּרוּךְ אֱתָה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 בָּרוּךְ פָּרִי הַגָּפָן.

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 tovot y'shu'ot v'nechamot*  
*ka'amur: hinai anochi shlai'ach lachem*

הַרְחָמָן הוּא יִשְׁלַח לְנוּ  
 אֶת אֱלֹהֵינוּ הַנְּבִיא זָכָר לְטוֹב,  
 וַיְבַשֵּׂר לְנוּ בְּשָׂוּרוֹת טוֹבּוֹת יִשְׁעוֹת וְנִיחְמֹות  
 כְּאֹמַר: הַפָּה אָנֹכִי שְׁלַח לְכֶם

*et Eliya Hanavi*

*lifnei bo yom Adonai hagadol v'hanora,*

*v'haishiv lev avot al banim v'lev banim al avotam.*

את אליה הַנְּבִיא  
לְפָנֵי בּוֹא יוֹם יְהִי הַגָּדוֹל וְהַנּוֹרָא.  
וְהַשִּׁבֵּ לֵב אֲבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אֲבוֹתָם.

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..."<sup>67</sup>

*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 הַנְּבִיא,  
אליהו הַתְּשִׁבֵּי,  
אליהו, אליהו,  
אליהו הַגָּדוֹל,  
בְּמִהְרָה בִּימָנוֹ  
יבא אלינו  
עם מֶשִׁיחַ בֶּן דָוֹד,  
עם מֶשִׁיחַ בֶּן דָוֹד.

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'lelah  
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  
באמוננה שלמה  
ביביאת המשיח,  
ו אף על פי שישתמה מה  
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.*

שְׁפַךְ חִמְתָּךְ אֶל הַגּוֹיִם אֲשֶׁר לֹא יְדַעַּךְ  
וְעַל מַמְלָכֹת אֲשֶׁר בְּשָׁמְךָ לֹא קָרָא.  
כִּי אָכַל אֶת יַעֲקֹב וְאֶת נָוָהו הַשָּׁמֶן.  
שְׁפַךְ עַלְيָהֶם זָעַם וְחִרְבוֹן אָפָךְ יִשְׁגַּן.  
תְּרַדֵּף בָּאָפָּה וְתְשִׁמְידָם מִתְחַת שְׁמֵי יְהָוָה.

“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.”<sup>68</sup> “Pour out your wrath on them; may your blazing anger overtake them.”<sup>69</sup> “Pursue them in wrath and destroy them from under the heavens of the Lord!”<sup>70</sup>

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

שְׁפַךְ אֲהַבְתָּךְ עַל הַגּוֹיִם אֲשֶׁר יְדַעַּךְ  
וְעַל מַמְלָכֹת אֲשֶׁר בְּשָׁמְךָ קֹרְאִים  
בְּגִלְל חִסְדָּם שָׁהֵם עוֹשִׂים עִם יַעֲקֹב  
וּמְגַנִּים עַל עַמָּךְ יִשְׂרָאֵל מִפְנֵי אֶקְלֵי הָמִם.  
יוֹצִאוּ לְרֹאֹת בְּסִכְתְּ בְּחִירִיךְ וְלִשְׁמוֹחָת גּוֹיִיךְ.

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



הַלְל

→ 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.  
Atzabeihem 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 לְנוּ יְהָוָה, לֹא לְנוּ, כִּי לְשָׁמְךָ תֹּן כְּבוֹד,  
עַל חִסְדְּךָ, עַל אַמְתָּךְ. לִפְנֵי יִאָמְרוּ הַגּוֹיִם:  
אַיִּה נָאָלָה הָמִם? וְאַלְהָנוּ בְּשָׁמִים,  
כָּל אֲשֶׁר חִפְצֵן עֲשָׂה.  
עַצְבֵּהֶם כְּסֶף וּזְהָבֶב מְעָשָׂה יְדֵי אָדָם.  
פֶּה לְהָם וְלֹא יְדַבֵּרּוּ, עַינֵּים לְהָם וְלֹא יְרַאּוּ.  
אָזְנוֹם לְהָם וְלֹא יְשַׁמְּעוּ, אָף לְהָם וְלֹא יְרִיחּוּ.  
יְדֵהֶם וְלֹא יְמִישּׁוּ, רַגְלֵהֶם וְלֹא יַהֲלֹכוּ.

*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.*

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.<sup>71</sup>

*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'uyah.*

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!<sup>72</sup>

*Ahavti ki yishma Adonai, et koli tachanunay.  
Ki hitah oz'no li, uv'yamai ekra.  
Afafuni chevlei mavet, um'tzarei 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,*

לא יְהִי בְּגָרוֹנָם. כִּמְזָהָם וְהִי עֲשָׂהָם.  
כָּל אֲשֶׁר בְּطַח בָּהָם. יִשְׂרָאֵל בְּטַח בִּיהוּת,  
עֹזָרָם וּמְגַנָּם הוּא. בֵּית אַהֲרֹן בְּטַח בִּיהוּת,  
עֹזָרָם וּמְגַנָּם הוּא. יְרָאֵי יְהָוָה בְּטַח בִּיהוּת,  
עֹזָרָם וּמְגַנָּם הוּא.

יְיָ זָכָרָנוּ יְבָרֶךְ. יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל.  
יְבָרֶךְ אֶת בֵּית אַהֲרֹן. יְבָרֶךְ יְרָאֵי יְיָ.  
הַקָּטָנִים עִם הַגָּדוֹלִים. יְסַפֵּר יְיָ עֲלֵיכֶם,  
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בָּרוּכִים אַתֶּם לִי,  
וְהָאָרֶץ נִתְןָ לְבָנֵי אָדָם.  
לֹא הַמְתִים יְהִלְלִיָּה  
וְלֹא כָּל יְרָקִי דּוֹמָה.  
וְאֶنְחָנוּ נִבְרָךְ יְיָ מַעֲפָה וְעַד עוֹלָם.  
הַלְּלִיָּה.

אַהֲבָתִי כִּי יְשַׁמֵּעַ יְיָ אֶת קֹלִי, פְּחַנְנָיו.  
כִּי הַפְּתָח אָזְנוֹ לִי וּבִמְיוֹ אַקְרָא.  
אַפְּבָוְנוּ חַבְלִי מְוֹת וּמְצָרִי שָׁאֹל מְצָאָנוּ,  
אָרָה וּגְנוֹן אָמֵצָא. וּבְשָׁמָן יְיָ אַקְרָא:  
אָנָּא יְיָ מְלָטָה נְפָשִׁי! חַנּוֹן יְיָ וּצְדִיק,  
וְאַלְהָנִי מַרְחָם. שְׁמַר 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'chofzi, kol ha'adam kozeiv.*

דָלְתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נֶפֶשִׁי לִמְנוּחִיכִי,  
כִי יִנְמַל עַלְיכִי. כִי חַלְצָתִ נֶפֶשִׁי מִמְּוֹתָה,  
אֲתָעִינִי מִן דָמְעָה. אֲתָרְנוּלִי מִדְחָה.  
אֲתָה הַלְךָ לִפְנֵי יְהוָה בָאָרֶץָת הַחַיִם.  
הַאֲמִנָתִי כִי אָרֶבֶר, אֲנִי עֲנִיתִי מַאֲרָד.  
אֲנִי אָמַרְתִּי בְתַחְפּוֹזִי: כָל הָאָדָם פָזָב.

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.'<sup>73</sup>

*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.*

מָה אָשֵׁב לִי כָל תָּנוּמָלוּחִי עַלִי.  
כָּס יְשֻׁועָת אָשָׁא וּבָשָׁם יִי אָקְרָא.  
נְדָרִי לִי אָשָׁלָם נְגָדָה נָא לְכָל עַמּוֹ.  
יָקָר בְּעִינִי יִי תִּפְוֹתָה לְחַסִּידָיו.  
אָנָא יִי כִי אָנִי עַבְדָךְ,  
אָנִי עַבְדָךְ בֶּן אַמְתָה, פָתַחְתָּ לְמוֹסְרִי.  
לְךָ אָזְבָח זְבָח תֹּודָה וּבָשָׁם יִי אָקְרָא.  
נְדָרִי לִי אָשָׁלָם נְגָדָה נָא לְכָל עַמּוֹ.  
בְחַצְרוֹת בֵּית יִי,  
בְתוּכִי יְרוּשָׁלָם. הַלְלוּתָה.

How can I repay the Lord for all his kind acts toward me? I will raise the cup of salvoes, 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!<sup>74</sup>

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

הַלְלוּ אֶת יִי כָל גּוֹיִם, שְׁבַחוּהוּ כָל הָאָמִים.  
כִי גָבָר עַלְינוּ חָסְדוֹ,  
וְאֶמֶת יִי לְעוֹלָם. הַלְלוּתָה.

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!<sup>75</sup>

*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 לַיְיּוֹ כִּי טוֹב כִּי לְעוֹלָם חֶסֶדְוּ.  
יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדְוּ.  
יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֶסֶדְוּ.  
יֹאמְרוּ נָא יִרְאֵי יְיּוֹ כִּי לְעוֹלָם חֶסֶדְוּ.

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.<sup>76</sup>

*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'vavuni, b'sheim Adonai ki amilam.  
Sabuni gam s'vavuni, 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'aholei tzadikim,  
y'min Adonai osah chayil. Y'min Adonai romeimah,  
y'min Adonai osah chayil. Lo amut ki echyeh,  
va'asapeir ma'asei yah. Yasor yis'rani yah,  
v'lamavet lo n'tanani. Pitchu li shaarei tzedek,  
avo vam odeh yah. Zeh hasha'ar l'Adonai  
tzadikim yavo'u vo.*

מִן הַמִּצְרָא קָרָא תִּיְהָ, עֲנָנִי בַּמְּרֹחֶב יְהָ.  
יְיּוֹ לִי, לֹא אִירְאָ - מַה יַּעֲשֶׂה לִי אָדָם?  
יְיּוֹ לִי בְּעֹזָרִי וְאַנְיִ אַרְאָה בְּשָׁנָאִי.  
טוֹב לְחִסּוֹת בּוּנִי מַבְטָח בְּאָדָם.  
טוֹב לְחִסּוֹת בּוּנִי מַבְטָח בְּגִדְבִּים.  
כָּל גּוֹיִם סְבָבּוּנִי, בְּשָׁם יְיּוֹ כִּי אָמִילִם.  
סְבָבּוּנִי גּוֹיִם סְבָבּוּנִי, בְּשָׁם יְיּוֹ כִּי אָמִילִם.  
סְבָבּוּנִי כְּדָבָרִים, דַּעַכְוּ כְּאֶשׁ קֹצִים,  
בְּשָׁם יְיּוֹ כִּי אָמִילִם. דָּחָה דְּחִיתַנִּי לְנַפְלָה,  
וַיְיִזְרְנִי. עַזְיָ וּזְמַרְתָּ נִיְהָ לִי לִישְׁעָה.  
קוֹל רָנָה וַיְשִׁיעָה בְּאַהֲלֵי צְדִיקִים:  
יָמִין יְיּוֹ עָשָׂה חִיל, יָמִין יְיּוֹ רָוּמָה,  
יָמִין יְיּוֹ עָשָׂה חִיל. לֹא אָמִות כִּי אָחִיד,  
וְאָסְפָר מַעֲשֵׂי יְהָ. יָסֶר יִסְרָנִי יְהָ,  
וְלִמְוֹת לֹא נַתְנִי. פָּתָחָה לִי שַׁעֲרֵי צְדָקָה,  
אָבָא בָּם, אָזְדָה יְהָ. זֶה הַשְׁעָר לִי  
צְדִיקִים יָבָאוּ בָּנוּ.

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.<sup>77</sup>

*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.*

אָזְךָ כִּי עֲנִיתִי וְתָהִי לִי לִישְׁעָה.

אָזְךָ כִּי עֲנִיתִי וְתָהִי לִי לִישְׁעָה.

אַבְנָן מַאֲסָן הַבּוֹנִים הַיְתָה לְרָאשׁ פֶּנה.

אַבְנָן מַאֲסָן הַבּוֹנִים הַיְתָה לְרָאשׁ פֶּנה.

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

*Mei'ait Adonai hay'tah zot, hi niflat b'eineinu.*

*Mei'ait 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 הַיְתָה זוֹת הִיא נִפְלָאת בְּעִינֵינוּ.

מֵאֵת יְהוָה הַיְתָה זוֹת הִיא נִפְלָאת בְּעִינֵינוּ.

זֶה הַיּוֹם עָשָׂה יְהוָה נִגְיָלָה וּנְשָׂמְחָה בָּו.

זֶה הַיּוֹם עָשָׂה יְהוָה נִגְיָלָה וּנְשָׂמְחָה בָּו.

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*

אָנָּא יְהוָה הַוְשִׁיעָה נָא.

אָנָּא יְהוָה הַוְשִׁיעָה נָא.

אָנָּא יְהוָה הַצְלִיחָה נָא.

אָנָּא יְהוָה הַצְלִיחָה נָא.

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.*

*Eli atah v'odeka, elohai arom'meka.*

*Eli 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 יְהוָה בְּרָכָנוּכְם מִבֵּית יְהוָה.

בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרָכָנוּכְם מִבֵּית יְהוָה.

אֶל יְהוָה נִיאָר לְנוּ אָסְרוּ חַנּוּ בְּעֶבֶתִים

עַד קְרָנוֹת הַמּוֹבֵת.

אֶל יְהוָה נִיאָר לְנוּ אָסְרוּ חַנּוּ בְּעֶבֶתִים

עַד קְרָנוֹת הַמּוֹבֵת.

אֶלְיָה אֱלֹהָה וְאָזְךָ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ.

אֶלְיָה אֱלֹהָה וְאָזְךָ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ.

הַוְדוּ לְיְהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

הַוְדוּ לְיְהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

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.<sup>78</sup>

*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'yakdishi v'yamlchu 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.*

יהֶלְלוּךְ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךְ,  
וְחִסְדֵּיךְ צַדִּיקִים עֹשִׂי רְצָוָה,  
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדֵו וַיְבָרֵכְךָ  
וַיֵּשֶׁבָּךְ וַיִּפְאַרְךָ, וַיַּרְמִמְךָ וַיַּעֲרִיכָּךְ, מַלְכָנוּ.  
וַיִּקְדִּשְׂךָ וַיִּמְלִיכְךָ אֶת שָׁמָךְ, מַלְכָךְ.  
כִּי לְךָ טֹב לְהֹדוֹת וְלִשְׁמַךְ נָאָה לְזֹמֶר,  
כִּי מַעֲזָלָם וְעַד עַולָם אַתָּה אֵל.  
בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָחוֹת.

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*

הֹדוּ לְיְיָ כִּי טֹב  
כִּי לְעוֹלָם חָסְדוֹ.  
הֹדוּ לְאֱלֹהֵי הָאֱלֹהִים  
כִּי לְעוֹלָם חָסְדוֹ.  
הֹדוּ לְאֶרְצֵי הָאֶרְצִים  
כִּי לְעוֹלָם חָסְדוֹ.  
לֹעֲשָׂה נְפָלָאות גְּדָלוֹת לְבָדוֹ  
כִּי לְעוֹלָם חָסְדוֹ.  
לֹעֲשָׂה הַשְׁמִים בַּתְּבִונָה  
כִּי לְעוֹלָם חָסְדוֹ.  
לֹרֶקֶעֶת הָאָרֶץ עַל הַמִּים  
כִּי לְעוֹלָם חָסְדוֹ.  
לֹעֲשָׂה אֹרֶם גְּדָלוֹם  
כִּי לְעוֹלָם חָסְדוֹ.  
אֶת הַשְׁמֵשׁ לְמִמְשָׁלָת בַּיּוֹם  
כִּי לְעוֹלָם חָסְדוֹ.  
אֶת הַיְּרָחָ וּכְכָבִים לְמִמְשָׁלָת בְּלִילָה  
כִּי לְעוֹלָם חָסְדוֹ.  
לִמְכָה מִזְרִים בְּבָכּוּרֵיכֶם

ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Vayotzai Yisrael mitocham	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכֶם
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
B'yad chazakah u'vizro'a n'tuyah	בַּיָּד חִזְקָה וּבַזְרֹעַ נְטוּיָה
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
L'gozer yam suf lig'zirim	לְגֹזֶר יָם סֻף לְגָזְרִים
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
V'he'evir Yisrael b'ticho	וְהַעֲבֵיר יִשְׂרָאֵל בְּתוֹכוֹ
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
V'ni'er paroah v'chailo b'yam suf	וְנִעֵר פְּרֻעָה וְחִילּוּ בַּיּוֹם סֻף
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
L'molich amo bamidbar	לְמַולִּיךְ עַמּוֹ בַּמִּדְבָּר
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
L'makeh m'lachim g'dolim	לְמַכְה מֶלֶכִים גָּדוֹלִים
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Vayaharog m'lachim adirim	וַיַּהַרְגוּ מֶלֶכִים אֲדִירִים
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
L'sichon melech ha'emori	לְסִיחָן מֶלֶךְ הָאָמָרִי
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
U'l'og melech habashan	וַיַּלְעַג מֶלֶךְ הַבָּשָׁן
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Vanatan artzam l'nachalah	וַיִּתְּנוּ אָרְצָם לְנַחֲלָה
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Nachalah l'Yisrael avdu	נַחֲלָה לִיּוֹשָׁרָאֵל עֲבָדֵינוּ
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Sheb'shiflainu zachar lanu	שְׁבַשְׁפָלְנוּ זָכָר לָנוּ
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Vayif'rikainu mitzrainu	וַיַּפְרַקְנוּ מַצְרָנָנוּ
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Notein lechem l'chol basar	נָתָן לְחֵם לְכָל בָּשָׂר
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.
Hodu l'El hashamim	הָדוּ לְאֵל הַשָּׁמִים
ki l'olam chasdo.	כִּי לְעוֹלָם חֶסֶדֶךְ.

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.<sup>79</sup>

*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,  
Eloahah kol bri'ot, Adon kol toldot,  
ha'm'hulal b'rov hatishbachot,  
ham'naheg olamo b'chesed u'v'rivotav b'rachamim.  
V'Adonai lo yanum v'lo yiyyshan - 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 תָּבֹרֶךְ אֶת שְׁמֶךְ.  
יְהָוָה אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֶרֶת  
וְתַרְוּגָם זִכְּרָה, מַלְכֵנוּ, תָּמִיד.  
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֱלֹהִים  
וּמִבְּלִעְדֵּךְ אֵין לְנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעֵם  
פּוֹדֵה וּמַצִּיל וּמִפְרְנֵס  
וּמַרְחֵם בְּכָל עַת אַצְּרָה וּצְיוּקָה.  
אֵין לְנוּ מֶלֶךְ אֶלְאָתָה.  
אֱלֹהֵינוּ הָרָאשׁוֹנִים וְהָאַחֲרָנוֹנִים,  
אֱלֹהָה כָּל בְּרִוּת, אֲדֹן כָּל תּוֹלְדוֹת,  
הַמְּהֻלָּל בָּרְבָּהָר הַתְּשִׁבְחוֹת,  
הַמְּנַגֵּג עַוְלָמוֹ בְּחִסְדֵּךְ וּבְרִיטְתֵּךְ בְּרַחְמֵיכָם.  
וְנִיְּלָא יָנוּם וְלֹא יִשְׁן - הַמְּעוֹרֵר יִשְׁנִים  
וְהַמְּקִיזֵּן גְּרָדִים,  
וְהַמְּשִׁיחֵךְ אַלְמִים וְהַמְּתִיר אֲסּוּרִים  
וְהַסּוֹמֵךְ נַפְלִים וְהַזּוֹקֵף כְּפֹופִים.  
לֹךְ לְבָדֵךְ אַנְחָנוּ מַזְדִּים.

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor

sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

*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'imau,  
mimitzrayim g'altanu, Adonai Eloheinu,  
u'mibet avadim p'ditanu,  
b'rav 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 yiyyra'oocha,  
v'chol kerev u'chlayot y'zamru lishmecha,  
kadavar shekatuv, kol atzmotai toemarna:  
Adonai, mi chamocha matzil ani maichazak mimenu  
v'ani v'evyon migozlo.  
Mi yidmeh lach u'mi yishveh lach  
u'mi ya'aroch lach ha'El hagadol, hagibor v'hanora,  
El elyon, konai shamayim v'aretz.*

אלוי פינו מלא שירה כנים,  
ולשוננו רנה בהמון גליון,  
ושפטותינו שבח כמרחבי רקיץ,  
ועינינו מאירות כשם וכירה,  
וירדינו פרישות כנשרי שםים.  
ורגלינו קלות כאילות -  
אין אנחנו מספיקים להודות לך,  
וי אל-הינו ואלהי אבותינו, ולברך,  
את שמק על אחת, מאלה,  
אלפי אלףים ורבי רבעות פעים.  
הטובות שעשית עם אבותינו ועמננו.  
ממצרים גאלתנו, וי אל-הינו,  
ומבירות עבדים פרידתנו,  
ברעב גתנו ובשבע קלפלתנו,  
מחרב הצלתנו ומדבר מלטתנו,  
וממלחים רעים ונאמנים דליך.  
עד הנה עזינו רחמייך ולא עזינו חסידיך,  
ואל תטשנו, וי אל-הינו, לניצח.  
על כן אברים שפלגה בנו  
וروح ונשמה שנחפה באבינו  
ולשון אשר שמה בפינו - הן הם יודו  
ויברכו וישבחו ויבארו וירוממו ויעריצו  
וינקדישו וימליכו את שמק מלכנו.  
כוי כל פה לך יודה, וכל לשון לך תשבע,  
וככל ברך לך תברע,  
וככל קומה לפניה תשתחה,  
וככל לבבות ייראה,  
וככל קרב וכליות יזמרו לשמק,  
פדרבר שכותב, כל עצמותי תאמרנה:  
וי, מי כМОך מצייל עני מחזק מעמו  
ועני ואבון מגולן.  
מי ידקמה לך ומי ישוה לך  
ומי יערך 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:  
I'David, barchi nafshi et Adonai  
v'chol kravai et shem kadsho.*

נהלך ונשבחך ונפארך  
ונברך את שם קדשו, קאמור:  
לדוד, ברקי נפשי את יי  
וכל קרבוי את שם קדשו.

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."<sup>80</sup> 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."<sup>81</sup>

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

האל בתקומות עזך, הגדול בכבוד שמו,  
הניבור לנצח ונהנורא בונוראותך.  
המלך היושב על כסא רם ונשא.  
שוכן עד מרים וקדוש שמו. וכתוב:  
רננו צדיקים ביהות, לישרים נאווה תהלה.

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!"<sup>82</sup>

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

בְּפִי יְשָׁרִים תִּתְהַלֵּל,  
וּבְדִבְרֵי צָדִיקִים תִּתְהַבֵּרֶךְ,  
וּבְלְשׁוֹן חֲסִידִים תִּתְרוּם,  
וּבְקָרְבֵּן קְדוֹשִׁים תִּתְקַדֵּשׁ.

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

וּבְמִקְהָלוֹת רַבְבּוֹת עַמָּךְ  
בֵּית יִשְׂרָאֵל בְּרִפָּה וִתְפָאָר שְׁמָךְ,  
מַלְכֵנוּ, בְּכָל דָּוָר וְדָוָר,  
שָׁבֵן חֹבֶת כָּל הַיּוֹצְרִים לְפָנֵיךְ,  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
לְהַדּוֹת לְהַלֵּל לְשִׁבְתָּה,  
לְפָאָר לְרוּם לְתָהָר לְבָרָה,  
לְעַלְהָה וּלְקָלָס עַל כָּל דְּבָרִי שִׁירֹות  
וּתְשִׁבְחוֹת דָּוָר בָּן יְשִׁי עַבְדָּה, מְשִׁיחָה.

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,  
Habocher b'shirei zimrah,  
Melech el chay ha'olamim.*

יִשְׁתַּבְחֵה שְׁמָךְ לְעַד מַלְכֵנוּ,  
הָאָל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ  
בְּשָׁמִים וּבְאָרֶץ,  
כִּי לְךָ נָאָתָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיר וּשְׁבָחָה, הַלֵּל וּזְמָרָה, עַז וּמִמְשָׁלָה,  
נִצָּח, גָּדְלָה וּגְבוּרָה, תִּהְלָה וִתְפָאָרָת,  
קָדְשָׁה וּמִלְכָוֹת,  
בְּרָכוֹת וּהָוָדוֹת מְעַתָּה וְעַד עַלְמָם.  
בָּרוּךְ אַתָּה יְיָ, אֶל מֶלֶךְ גָּדוֹל בְּתִשְׁבָחוֹת,  
אֶל הַהוֹדָאות, אֶרְדוֹן הַנְּפָלָאות,  
הַבּוֹחֵר בְּשִׁירָה זְמָרָה,  
מֶלֶךְ אֶל חֵי הָעוֹלָמִים.

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.*

הנני מוכן ומזמין לךים  
מצוות כוס רביעי של ארבע כוסות.

Here I am ready to perform the mitzvah of the fourth of the four cups of wine.<sup>83</sup>

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

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בָּוּרָא פַּרְיִ הַגָּפָן.

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 hagafen,  
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'venei 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'hachalitzteinu b'yom haShabbat hazeh)  
v'samcheinu b'yom chag hamatzot hazeh,  
ki Atah Adonai tov u'maitiv lakol  
v'nodeh l'cha al ha'aretz v'al p'ri hagafen.  
Baruch Atah Adonai, al hagefen v'al p'ri hagafen.*

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
על הַגָּפָן וְעַל פַּרְיִ הַגָּפָן,  
על תְּנוּבַת הַשְׁדָּה  
וְעַל אֶרֶץ חַמְדָה טוֹבָה  
וּרְחַבָּה שְׁרָצִית וְהַנְּחַלָּת לְאַבּוֹתֵינוּ  
לְאָכֵל מִפְרִיה  
וּלְשַׁבַּע מַטּוּבָה רְחִם נָא ייְ אֱלֹהֵינוּ  
עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלָם עִיר  
וְעַל צִיּוֹן מִשְׁפָּן כְּבָדָךְ וְעַל מִזְבֵּחַ  
וְעַל הַיּוֹקֵלָךְ יְבִנָה יְרוּשָׁלָם עִיר הַקָּדָש  
בְּמִהְרָה בִּימֵינוּ וְהַעֲלָנוּ לְתוֹךְ וּשְׁמַחְנוּ  
בְּבּוּנִיה וּנְאָכֵל מִפְרִיה וּנְשַׁבַּע  
מַטּוּבָה וּנְבָרָךְ עַל יְהִי בְּקָדְשָׁה וּבְטָהָרָה  
(וּרְצָה וְהַתְּלִין בְּיּוֹם הַשְׁבָּת הַזֶּה)  
וּשְׁמַחְנוּ בַיּוֹם חֶג הַמְצּוֹת הַזֶּה,  
כִּי אַתָּה ייְ טוֹב וּמַטִּיב לְכָל  
וְנוֹדָה לְךָ עַל הָאָרֶץ וְעַל פַּרְיִ הַגָּפָן.  
ברוך אתה ייְ, על הַגָּפָן וְעַל פַּרְיִ הַגָּפָן.

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*  
**חֶסֶל סְדֻר פֶּסַח כְּהַלְכָתָו,  
כָּכָל מְשֻׁפְטוֹ וְחַקְתָּו.  
כַּאֲשֶׁר זָכַינוּ לְסֵדֶר אָתוֹ  
כִּן נִזְבָּח לְעַשְׂתָּו.  
זֶה שׁוֹכֵן מְעֻזָּנוֹת.  
קוֹמָם קְהַל עֲדָת מֵמָנוֹת.  
בְּקָרֹב נָהָל נְטַעַי כְּנָהָרָת.  
פְּדִיעִים לְצִיּוֹן בְּרִנָּה.  
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!<sup>84</sup>

*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  
הַבְּנוּת.**

Next year in Jerusalem, rebuilt!

*At second Seder we begin counting the Omer.*

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

**הָנָנוּ מַזְכִּין וּמַזְמִין לְקִיּוֹם  
מִצְוֹת עֲשָׂה שֶׁל סְפִירַת הַעֲמָר.**

Here I am ready to perform the mitzvah of counting the omer.<sup>85</sup>

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

ברוך אתה ייְהוָה מלך העולם,  
אשר קדשנו במצוותיו וצונו  
על ספירת העמָר.

*Hayom yom echad ba'omer.*

היום יום אחד בעמָר.

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 fgarav 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 בחציו הלילה  
או רוב נסائم הפלאות בלילה,  
בראש אשמורת זה הלילה,  
גר צדק נצחתו ננחلك לו לילה,  
ויהי בחציו הלילה.  
  
דנת מלך גדר בחלום הלילה,  
הכחלה ארכמי באמש לילה,  
וישר ישראל למלאך וויכל לו לילה,  
ויהי בחציו הלילה.  
  
זרע בכורי פתרוס מהצת בחציו הלילה,  
חילם לא מזאו בקומו בלילה,  
טישת גניד חרשת סלילת בכוכבי לילה,  
ויהי בחציו הלילה.  
  
יעץ מחרף לנוף אווי, הובשת פגירו בלילה,  
ברע בל ומצבו באישון לילה,  
לאיש חמדות גנלה רז חזות לילה,  
ויהי בחציו הלילה.  
  
משתבר בכל קדר נחרג בו בלילה,  
נושע מבור ארויות פוחר בעתותי לילה,  
שנאה נטר אני וכחוב ספרים בלילה,  
ויהי בחציו הלילה.  
  
עוררת נצח עליון בנדך שנת לילה,  
פורה תדרוך לשומר מה מלילה,  
ארח כשומר ושה אתה בקר ונם לילה,  
ויהי בחציו הלילה.  
  
קרב יום אשר הוא לא יום ולא לילה,  
רם הודיע 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,  
פָּאֵיר כָּאָר יוֹם חִשְׁבָּת לִילָה,  
וַיְהִי בַּחֲצֵי הַלִּילָה.

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'amartem zevach pesach  
ometz g'vurotechha hiflaita ba'pesach,  
b'rosh kol mo'adot nisaita pesach,  
gilita l'ezrachi 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,*

יבכן ואמרתם זבח פסח  
אמץ גבורותך הפלאתה בפסח,  
בראש כל מזערות נשאת פסח,  
גלית לאזרחי חצות ליל פסח,  
ואמרתם זבח פסח.  
  
דליך דפקת כחם היום בפסח,  
הסעד נוצצים עגנות מצות בפסח,  
ואל הבקר רץ זכר לשור ערד פסח,  
ואמרתם זבח פסח.  
  
זועמו סדומים ולוחתו באש בפסח,  
חולץ לוט מלהם ומצות אפה בקץ פסח,  
טאטאת אדרמת מף ונף בערד בפסח,  
ואמרתם זבח פסח.  
  
יה ראש כל אוון ממחץ בלילה שמור פסח,  
כביר, על בין בכור פסחota ברם פסח,  
לבלי תחת משחיתות לבא בפתחי בפסח,  
ואמרתם זבח פסח.  
  
מסגרת סגירה בעתותי פסח,  
נשمرة 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.*

שׂוֹרֵפּוּ מִשְׁמָנֵי פּוֹל וְלֹוד בִּיקָּד וְקֹוד פֶּסַח,  
וְאִמְרָתָם זָבֵחַ פֶּסַח.

עָזֶר הַיּוֹם בְּנֵב לְעַמּוֹד עַד גַּעַת עֲוֹנִת פֶּסַח,  
פָּס יְדֵךְ בְּתַבָּה לְקַעַקָּעַ צוֹל בְּפֶסַח,  
צָפָה הַצְּפִית עָרֹז הַשְּׁלִיחָן בְּפֶסַח,  
וְאִמְרָתָם זָבֵחַ פֶּסַח.

קָהָל בְּנֵסָה הַדְּרָסָה לְשַׁלֵּשׁ צוֹם בְּפֶסַח,  
רָאשׁ מִבֵּית רְשָׁעָמָת בְּעֵץ חֲמִשִּׁים בְּפֶסַח,  
שְׁפֵי אֱלֹהִים רְגֹעַתְּבָיא לְעֹזָתְּבָיא בְּפֶסַח,  
שְׁעַוְזָדָךְ וְתָרִים יְמִינָךְ כָּלִיל הַתְּקִדְשָׁה חָנָפֶסַח,  
וְאִמְרָתָם זָבֵחַ פֶּסַח.

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 Babylon 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:*

*I'cha u'I'cha, I'cha ki I'cha,  
I'cha af I'cha, I'cha Adonai hamamlachah,  
Ki lo na'eh, ki lo ya'eh.*

*Dagul bimluchah,  
hadur kahalachah,  
vatikav yom'ru lo:*

*I'cha u'I'cha, I'cha ki I'cha,  
I'cha af I'cha, I'cha Adonai hamamlachah,  
Ki lo na'eh, ki lo ya'eh.*

*Zakai bimluchah,*

כִּי לוּ נָאָה, כִּי לוּ יָאָה.

אֲדִיר בְּמִלּוֹכָה,

בָּחוּר בְּהַלְכָה,

גְּדוּרִיוֹ יָמְרוּ לוֹ:

לְךָ וַיְלֹךְ, לְךָ כִּי לְךָ,

לְךָ אָפָר לְךָ, לְךָ יְיָ הַמֶּמְלָכָה,

כִּי לוּ נָאָה, כִּי לוּ יָאָה.

הַגּוֹל בְּמִלּוֹכָה,

הַדּוֹר בְּהַלְכָה,

וַתִּקְיֹוּ יָמְרוּ לוֹ:

לְךָ וַיְלֹךְ, לְךָ כִּי לְךָ,

לְךָ אָפָר לְךָ, לְךָ יְיָ הַמֶּמְלָכָה,

כִּי לוּ נָאָה, כִּי לוּ יָאָה.

זָכָאי בְּמִלּוֹכָה.

**חסין כהֲלָכָה**  
**טְפֵסְרִיוּ יְאָמָרְיוּ לוֹ:**  
 לך וילך, לך כי לך,  
 לך אף לך, לך יי הַמֶּמְלָכָה,  
 כי לו נאה, כי לו יאה.  
**יחיד במלוכה,**  
**פָּבִיר כהֲלָכָה**  
**למְזִקְיוּ יְאָמָרְיוּ לוֹ:**  
 לך וילך, לך כי לך,  
 לך אף לך, לך יי הַמֶּמְלָכָה,  
 כי לו נאה, כי לו יאה.  
**מושל במלוכה,**  
**נוֹרָא כהֲלָכָה**  
**סְבִיבִיוּ יְאָמָרְיוּ לוֹ:**  
 לך וילך, לך כי לך,  
 לך אף לך, לך יי הַמֶּמְלָכָה,  
 כי לו נאה, כי לו יאה.  
**עֲנָנוּ במלוכה,**  
**פָּזָה כהֲלָכָה**  
**צדיקיו יְאָמָרְיוּ לוֹ:**  
 לך וילך, לך כי לך,  
 לך אף לך, לך יי הַמֶּמְלָכָה,  
 כי לו נאה, כי לו יאה.  
**קדוש במלוכה,**  
**רְחוּם כהֲלָכָה**  
**שְׁנָאנוּ יְאָמָרְיוּ לוֹ:**  
 לך וילך, לך כי לך,  
 לך אף לך, לך יי הַמֶּמְלָכָה,  
 כי לו נאה, כי לו יאה.  
**פיקוף במלוכה,**  
**תוֹמֶךְ כהֲלָכָה**  
**תְּמִימִיוּ יְאָמָרְיוּ לוֹ:**  
 לך וילך, לך כי לך,  
 לך אף לך, לך יי הַמֶּמְלָכָה,  
 כי לו נאה, כי לו יאה.

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 refered, 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.

*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, vatik 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.*

*Music can be found on p. 80*

**אדיר הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.**

**בְּחוֹר הוּא, גָּדוֹל הוּא,**

**דָּגָל הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.**

**חָדוֹר הוּא, נְזִיק הוּא,**

**זָכָאי הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.**

**חָסִיד הוּא, טָהוֹר הוּא,**

**יְחִידָה הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.**

**פְּבִיר הוּא, לְמֹוד הוּא,**

**מֶלֶךְ הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.**

**נוֹרָא הוּא, סְגִיב הוּא,**

**עָזֹזָה הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.**

**פּוֹדֵה הוּא, צְדִיקָה הוּא,**

**קָדוֹשָׁה הוּא יבְנָה בַּיְתּוֹ בְּקָרוֹב.**

**בְּמִהְרָה, בְּמִהְרָה, בִּימִינֵי בְּקָרוֹב.**

**אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ 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.*

רְחֹם הוּא, שָׁדַי הוּא,  
פְּקוּד הוּא וּבְנָה בַּיּוֹת בָּקָרָוב.  
בִּמְהִירָה, בִּמְהִירָה, בַּיָּמָיִן בָּקָרָוב.  
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בַּיּוֹת בָּקָרָוב.

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.

*Echad mi yode'a? Echad ani yode'a:  
echad Eloheinu shebashamayim u'va'aretz.*

*Shnayim mi yode'a? Shnayim ani yode'a:  
shnai luchot habrit,  
echad Eloheinu shebashamayim u'va'aretz.*

*Shlosheh mi yode'a? Shlosheh ani yode'a:  
shlosheh avot, shnai luchot habrit,  
echad Eloheinu shebashamayim u'va'aretz.*

*Arba mi yode'a? Arba ani yode'a:  
arba imahot, shlosheh avot, shnai luchot habrit,  
echad Eloheinu shebashamayim u'va'aretz.*

*Chamishah mi yode'a? Chamishah ani yode'a:  
chamishah chumshei Torah, arba imahot,  
shlosheh avot, shnai luchot habrit,  
echad Eloheinu shebashamayim u'va'aretz.*

*Shishah mi yode'a? Shishah ani yode'a:  
shishah sidrei mishnah, chamishah chumshei Torah,  
arba imahot, shlosheh avot, shnai luchot habrit,*

*Music can be found on p. 81*  
אחד מי יודע? אחד אני יודע:  
אחד אלהינו شبשימים ובארץ.

שנים מי יודע? שנים אני יודע:  
שני לוחות הברית,  
אחד אלהינו شبשימים ובארץ.

שלשה מי יודע? שלשה אני יודע:  
שלשה אבות, שני לוחות הברית,  
אחד אלהינו شبשימים ובארץ.

ארבע מי יודע? ארבע אני יודע:  
ארבע אמות, שלשה אבות, שני לוחות הברית,  
אחד אלהינו شبשימים ובארץ

חמשה מי יודע? חמישה אני יודע:  
חמשה חומשי תורה, ארבע אמות,  
שלשה אבות, שני לוחות הברית,  
אחד אלהינו شبשימים ובארץ

ששה מי יודע? ששה אני יודע:  
ששה סדרי משנה, חמישה חומשי תורה,  
ארבע אמות, שלשה אבות, שני לוחות הברית.

*echad Eloheinu shebashamayim u'va'aretz.*

אחר אלֵינוּ שְׁבָשְׁמִים 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.*

שבעה מי יודע? שבעה אני יודע:  
שבעה ימי שבעתא, ששה סדרי משנה,  
חמשה חמשי תורה, ארבע אמהות,  
שלשה אבות, שני לחות הברית,  
אחר אלֵינוּ שְׁבָשְׁמִים 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.*

שמונה מי יודע? שמונה אני יודע:  
שמונה ימי מילה, שבעה ימי שבעתא,  
ששה סדרי משנה, חמישה חמשי תורה,  
ארבע אמהות, שלשה אבות, שני לחות הברית,  
אחר אלֵינוּ שְׁבָשְׁמִים 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.*

תשעה מי יודע? תשעה אני יודע:  
תשעה ירחי לדת, שמונה ימי מילה,  
שבעה ימי שבעתא, ששה סדרי משנה,  
חמשה חמשי תורה, ארבע אמהות,  
שלשה אבות, שני לחות הברית,  
אחר אלֵינוּ שְׁבָשְׁמִים 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.*

עשרה מי יודע? עשרה אני יודע:  
עשרה דבריא, תשעה ירחי לדת,  
שמונה ימי מילה, שבעה ימי שבעתא,  
ששה סדרי משנה, חמישה חמשי תורה,  
ארבע אמהות, שלשה אבות, שני לחות הברית,  
אחר אלֵינוּ שְׁבָשְׁמִים 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.*

אחד עשר מי יודע? אחד עשר אני יודע:  
אחד עשר כוכביה, עשרה דבריא,  
תשעה ירחי לדת, שמונה ימי מילה,  
שבעה ימי שבעתא, ששה סדרי משנה,  
חמשה חמשי תורה, ארבע אמהות,  
שלשה אבות, שני לחות הברית,  
אחר אלֵינוּ שְׁבָשְׁמִים וּבָאָרֶץ

*Shnaim asar mi yode'a? Shnaim asar ani yode'a:  
shnaim asar shivtaiya, echad asar kochvaya,  
asarah dibraiya, tishah yarchai laidah,*

שנים עשר מי יודע? שנים עשר אני יודע:  
שנים עשר שבעתא, אחד עשר כוכביה,  
עשרה דבריא, תשעה ירחי לדת,

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

שְׁמֻנוֹתָה יָמִי מִילָּה, שְׁבָעָה יָמִי שְׁבָתָא,  
שְׁשָׁה סְדָרִי מְשָׁנָה, חֲמִשָּׁה חֻמְשִׁי תּוֹרָה,  
אַרְבָּע אִמְהוֹת, שֶׁלּוּשָׁה אֶבֶות, שְׁנַי לְחֹות הַבְּרִית,  
אַחֲרָאָלְהָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

*Shlosah asar mi yode'a? Shlosah asar ani yode'a:  
shlosah 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,  
shlosah 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.

שֶׁלּוּשָׁה עָשָׂר מַי יָדַע? שֶׁלּוּשָׁה עָשָׂר אַנְיַי יָדַע:  
שֶׁלּוּשָׁה עָשָׂר מִדְיָא, שְׁנַיּוּם עָשָׂר שְׁבָטִיא,  
אַחֲרָאָלְהָנוּ כּוֹכְבִּיא, עָשָׂרָה דְּבָרִיא,  
תִּשְׁעָה יְרֵחָה לְדָה, שְׁמֻנוֹתָה יָמִי מִילָּה,  
שְׁבָעָה יָמִי שְׁבָתָא, שְׁשָׁה סְדָרִי מְשָׁנָה,  
חֲמִשָּׁה חֻמְשִׁי תּוֹרָה, אַרְבָּע אִמְהוֹת,  
שֶׁלּוּשָׁה אֶבֶות, שְׁנַי לְחֹות הַבְּרִית,  
אַחֲרָאָלְהָנוּ שְׁבָשָׁמִים 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 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 ten? I know ten:  
ten are the devine commandments;  
nine are the months to childbirth;  
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 eleven? I know eleven:  
eleven are the stars in Joseph's dream;  
ten are the devine commandments;  
nine are the months to childbirth;  
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 twelve? I know twelve:  
twelve are the tribes of Israel;  
eleven are the stars in Joseph's dream;  
ten are the devine commandments;  
nine are the months to childbirth;  
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 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 devine commandments;  
nine are the months to childbirth;  
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.

*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,*

חָד גָּדְיָא, חָד גָּדְיָא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה שִׁינְרָא וְאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה כְּלָבָא וְנַשְׁךָ לְשִׁינְרָא.

דָּאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה חִוְטָרָא וְהַקָּה לְכָלְבָא.

דָּנַשְׁךָ לְשִׁינְרָא, דָּאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה נִירָא וְשָׁרָף לְחִוְטָרָא.

דָּהַקָּה לְכָלְבָא, דָּנַשְׁךָ לְשִׁינְרָא,

דָּאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה מִיאָ וְכָבָה לְנִירָא.

דָּשָׁרָף לְחִוְטָרָא, דָּהַקָּה לְכָלְבָא.

דָּנַשְׁךָ לְשִׁינְרָא, דָּאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה תּוֹרָא וְשָׁתָּה לְמִיאָ.

דָּכָבָה לְנִירָא, דָּשָׁרָף לְחִוְטָרָא.

דָּהַקָּה לְכָלְבָא, דָּנַשְׁךָ לְשִׁינְרָא,

דָּאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה הַשׁוֹחֵט וְשַׁחַט לְתּוֹרָא.

דָּשָׁתָה לְמִיאָ, דָּכָבָה לְנִירָא.

דָּשָׁרָף לְחִוְטָרָא, דָּהַקָּה לְכָלְבָא.

דָּנַשְׁךָ לְשִׁינְרָא, דָּאַכְלָה לְגָדִיא.

דָּזְבִּין אֲבָא בָּתְרִי זָוִי.

חָד גָּדְיָא, חָד גָּדְיָא.

וְאַתָּה מַלְאָךְ הַמְּמוּת וְשַׁחַט לְשׁוֹחֵט.

דָּשָׁחַט לְתּוֹרָא, דָּשָׁתָה לְמִיאָ.

*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.*

דָכְבָה לְנוּרָא, דְשֶרֶף לְחוֹטְרָא  
 דְהַכָּה לְכַלְבָא, דְנַשְׁךָ לְשִׁוְנָרָא  
 דְאַכְלָה לְנְדִיאָ,  
 דְזִבְיָן אַבָּא בָתְרִי זְוִיָּן,  
 חָדְגִּיאָ, חָדְגִּיאָ.  
 וְאֵתָא הַקָּדוֹשׁ בָּרוּךְ הוּא  
 וְשַׁחַט לְמַלְאָד הַמּוֹתָה,  
 דְשַׁחַט לְשׁוֹחָט, דְשַׁחַט לְתֹוֹרָא,  
 דְשַׁתָּה לְמִיאָ, דָכְבָה לְנוּרָא,  
 דְשֶרֶף לְחוֹטְרָא, דְהַכָּה לְכַלְבָא,  
 דְנַשְׁךָ לְשִׁוְנָרָא, דְאַכְלָה לְנְדִיאָ,  
 דְזִבְיָן אַבָּא בָתְרִי זְוִיָּן,  
 חָדְגִּיאָ, חָדְגִּיאָ.

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;      מַעַל פְּסִינָת הַר הַצּוֹפִים, שָׁלוֹם לְךָ יְרוּשָׁלָיִם:  
 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 פְּסִינָת הַר הַצּוֹפִים,  
 אֲשַׁתְּחֹווֹ לְךָ אֲפִים.  
 מֵאָה דּוֹרוֹת חַלְמָתִי עַלְיךָ,  
 לִזְכָּות לְרֹאֹת בָּאָרֶרֶת.  
 יְרוּשָׁלָיִם, יְרוּשָׁלָיִם, הָאִירִי פָנִיךָ לְבָנֶךָ

*Yerushalayim, Yerushalayim, machar votayich evneich.*

יְרוּשָׁלָם, יְרוּשָׁלָם, מַחֲרָבוֹתֶיךָ אָבָנֶךָ.

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

מַעַל פְּסִינַת הָר הַצּוֹפִים, שְׁלֹום לְךָ יְרוּשָׁלָם;  
אַלְפִּי נּוֹלִים מִקְצֹתֶךָ כָּל תְּבֵל,  
נוֹשְׁאִים אַלְיָד עַנְיָנִים.

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

יְרוּשָׁלָם, יְרוּשָׁלָם, אָנִי לֹא אָזֹוּ מִפָּה;  
יְרוּשָׁלָם, יְרוּשָׁלָם, יָבָא הַמָּשִׁיחַ, יָבָא.

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'lfa'atei mizrach kadimah  
ayin l'tzion tzofia -*

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

*Music can be found on p. 84*  
כָּל עוֹד בְּלִבְבָּךְ פְּנִימָה  
נֶפֶשׁ יְהוּדִי הַמִּיהָ,  
וְלֹפְאַתִּי מִזְרָחּ קָדִימָה  
עַיִן לְצִיּוֹן צָוִפִּיהָ -

עַד לֹא אָבֹדָה תְּקִוָּתָנוּ,  
הַתְּקִוָּה בְּתַשְׁוּתָן אַלְפִּים,  
לְהִיוֹת עִם חָפְשִׁי בָּאָרֶצָנוּ,  
בָּאָרֶץ צִיּוֹן וַיְרוּשָׁלָם.

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  
 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 - lam,\_\_\_\_ bo-rei p' - ri\_\_ ha - ga - fen. Ba - ruch A-tah A - do - nai, E - lo - hei - nu Melech ha' - o - lam,\_\_\_\_ a-sher ba-char ba-nu mi-kol - am,\_\_\_\_ v' - ro - m' - ma - nu mi - kol la - shon,\_\_\_\_ v' - kid' - sha - nu b' - mitz - vo - tav,\_\_\_\_ va - ti - ten la - nu A-do-nai E - lo - hei - nu b' - a - ha-vah mo - a - dim l' - sim - chah,\_\_\_\_ cha - gim u - z'ma-nim l' - sa - son\_\_\_\_ et yom chag ha - ma - tzot\_\_\_\_ ha - zeh.\_\_\_\_ 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

1 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 I' - 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

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

8 lot mi - kol \_\_\_\_ ha - lei - lot? She - b' - chol ha - lei - lot

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

16 tzah, ha - lay - lah ha - zeh ha - lay - lah ha - zeh ku - lo \_\_\_\_ ma -

20 tzah \_\_\_\_ ha - lay - lah ha - zeh ha - lay - lah ha - zeh ku - lo \_\_\_\_ ma -

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

24

kot, sh' - ar \_\_\_\_ y' - ra - kot, ha - lay - lah ha - zeh ha -

28

lay - lah ha - zeh ma - ror \_\_\_\_ ma - ror \_\_\_\_ ha - lay - lah ha - zeh ha -

32

lay - lah ha - zeh ma - ror \_\_\_\_ ma - ror. She - b' - chol ha - lei - lot ein

36

anu mat - bi - lin a - fi - lu pa'am e - chat, a - fi - lu pa'am e -

40

chat, ha - lay - lah ha - zeh ha - lay - lah ha - zeh sh' - tei \_\_\_\_ f - a -

44

mim \_\_\_\_ ha - lay - lah ha - zeh ha - lay - lah ha - zeh sh' - tei \_\_\_\_ f - a -

48

mim. She - b' - chol ha - lei - lot a - nu och' - lin bein yosh - vin u - vein

52

m' - su - bin, bein yosh - vin u - vein m' - su - bin, ha - lai - lah ha - zeh ha -

56

lai - lah ha - zeh ku - la - nu m' - su - bin \_\_\_\_ ha - lai - lah ha - zeh ha -

60

lai - lah ha - zeh ku - la - nu m' - su - bin.

found on p. 9

## Avadim Hayinu

A - va - dim ha - yi - nu      mi - tzra - yim.      A - va - dim      ha - - - yi - nu      faroh      l' - faroh      b' - mi - tzra - yim.      A - va - dim

ha - - - yi - nu      a - ta      a - ta      b' - nei      cho - rin      b - nei      cho - rin.

found on p. 13

## V'Hi Sheam'dah

V' - hi      she' - am' - dah',      v' - hi      she' - am' - dah'      la' - avo - tei - nu

v' - la - nu.      V' - hi      she' - am' - dah',      v' - hi      she' - am' - dah',      la' - avo - tei - nu

v' - la - nu.      She - lo      e - chad bil - vad      a - mad      a - lei - nu      l' - cha - lo - tei - nu.

11

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

14

om-dim a-lei - nu l'-chal - o - tei - nu, e - la she-b'-chol dor va-dor 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 \_\_\_\_\_ da - da - ye - nu \_\_\_\_\_

11

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

found on p. 28

## Halleluyah

Hal - le - lu - yah hal - le - lu - yah iv - du av - dei

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

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

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

hal - le - lu - yah hal - le - lu - yah hal - le - lu - yah iv - du -

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

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

found on p. 29

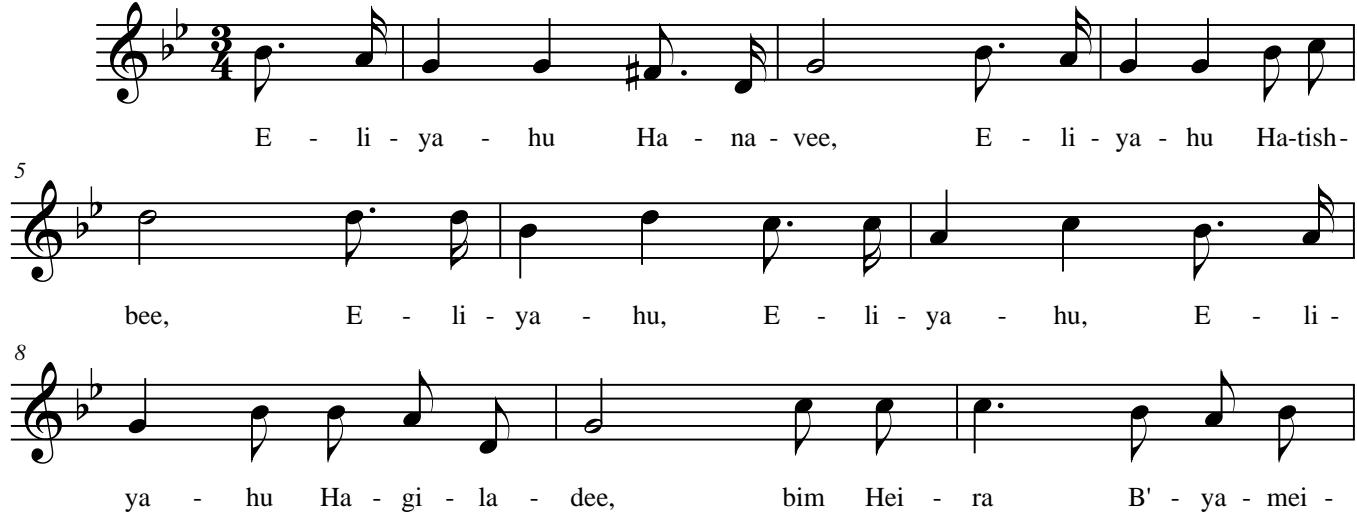
## B'tzeit



1 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.

## Eliyahu

found on p. 43



1 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, 1.

13

a - - - ni ma' - - - a - min .

17 2.

21

25

29

33

## Chasal Siddur Pessach

found on p. 56

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'-sha-na      ha-ba'ah      b'-Ye-ru - sha-la - yim      l' - sha - 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,  
 ba-chur ka - ha - l - cha,      g' - du - dav yom - ru      lo:\_\_\_\_\_      l' - cha u' - l' - cha,      l' -  
 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 musical score for 'Adir Hu' in G clef, common time. The lyrics are in Hebrew and English, with some words in English starting with 'b' (bim, bai, bimai, b'na, etc.). The score consists of eight staves of music, with lyrics provided for each staff. The lyrics are as follows:

1. A - dir hu, a - dir hu yi - vei bai - to b' -  
2. ka - rov. Bim - hei - rah, bim - hei - rah, b' -  
3. ya - mai - nu b' - ka - - - rov. El b' - nai,  
4. El b' - nai, b' - nai bait - cha b' - ka - - - rov.  
5. Ba - chur hu, ga - dol hu, da - gul hu  
6. yi - vei bai - to b' - ka - - - rov. Bim - hei - rah, \_\_\_\_\_  
7. bim - hei - rah, b' - ya - mai - nu b' - ka - - - rov.  
8. El b' - nai, El b' - nai, b' - nai bait - cha b' -  
9. ka - - - - - rov.

# Echad Mi Yode'a no. 1

found on p. 62

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

found on p. 62

# Echad Mi Yode'a no. 2

1  
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

1

E - chad mi yo - de' a? E-chad a - ni yo -

E - chad a -

4

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

4

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

7

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

7

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

10

ma - yim u' - va' - a - retz.

10

ma - yim u' - va' - a - retz.

# Chad Gadya

found on p. 66

Chad gad - ya, za - bin a - ba bi - trei\_\_ zu - zei, chad gad - ya, D' -

za - bin a - ba bi - trei\_\_ zu - zei, chad gad - ya, V' - a - ta shun - ra v' - ach - lah l' - gad - ya, d' -

za - bin a - ba bi - trei\_\_ zu - zei, chad gad - ya, V' - a - ta chal - ba v' - na-shach l' - shun - rah, d' -

ach - lah l' - gad - ya, d' - za - bin a - ba bi - trei\_\_ zu - zei, chad gad - ya.

# Mai'al Pisgat

Text: N. H. Imber

found on p. 67

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 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 pn — 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,

13

Li - h'yot am chof - shi b' - ar - tsey - ay - nu E - rets Tsi - yon

16

vi-Ru - sha - la - yim. Li - h'yot am chof - shi b' - ar - tsey - nu

19

E - rets Tsi - yon vi-Ru - Sha - la - yim.

## Cititations

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<sup>1</sup> Genesis, 48:20 – בראשית מה:כ –

<sup>2</sup> Ruth, 4:11 – מנילת רות ד:יא –

<sup>3</sup> Numbers, 6:24-26 – במדבר ו:כד-כו –

<sup>4</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>5</sup> Genesis, 1:31-2:3 – בראשית אל-א-ב:ג –

<sup>6</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>7</sup> Deuteronomy, 6:21 – דברים ו:כא –

<sup>8</sup> Deuteronomy, 16:3 – דברים טז:ג –

<sup>9</sup> Deuteronomy, 6:20 – דברים ו:כ –

<sup>10</sup> Exodus, 12:26 – שמות יב:כו –

<sup>11</sup> Exodus, 13:8 – שמות יג:ח –

<sup>12</sup> Exodus, 13:14 – שמות יג:יד –

<sup>13</sup> Exodus, 13:14 – שמות יג:יד –

<sup>14</sup> Exodus, 13:8 – שמות יג:ח –

<sup>15</sup> Joshua, 24:2-4 – יהושע כד:ב-ד –

<sup>16</sup> Genesis, 15:13-14 – בראשית טו:יג-יד –

<sup>17</sup> Deuteronomy, 26:5-9 – דברים כו:ה-ט –

<sup>18</sup> Genesis, 47:4 – בראשית מו:ד –

<sup>19</sup> Deuteronomy, 10:22 – דברים י:כב –

<sup>20</sup> Exodus, 1:7 – שמות א:ז –

<sup>21</sup> Ezekiel, 16:7 – יחזקאל טז:ז –

<sup>22</sup> Deuteronomy, 26:6 – דברים כו:ז –

<sup>23</sup> Exodus, 1:10 – שמות א:י –

<sup>24</sup> Exodus, 1:11 – שמות א:יא –

<sup>25</sup> Exodus, 1:13 – שמות א:יג –

<sup>26</sup> Deuteronomy, 26:7 – דברים כו:ז –

<sup>27</sup> Exodus, 2:23 – שמות ב:כג –

<sup>28</sup> Exodus, 2:24 – שמות ב:כד –

<sup>29</sup> Exodus, 2:25 – שמות ב:כה –, see also Genesis, 4:1 – בראשית ד:א –

<sup>30</sup> Exodus, 1:22 – שמות א:כב –

<sup>31</sup> Exodus, 3:9 – שמות ג:ט –

<sup>32</sup> Deuteronomy, 26:8 – דברים כו:ח –

<sup>33</sup> Exodus, 12:12 – שמות יב:יב –

<sup>34</sup> Exodus, 12:12 – שמות יב:יב –, additional words added by the Rambam and the Rasag

<sup>35</sup> Exodus, 9:3 – שמות ט:ג –

<sup>36</sup> I Chronicles, 21:16 – דברי הימים א כא:טו –

<sup>37</sup> Deuteronomy, 4:34 – דברים ד:לד –

<sup>38</sup> Exodus, 4:17 – שמות ד:יז –

<sup>39</sup> Joel, 3:3 – יואל ג:ג –

<sup>40</sup> Exodus, 8:15 – שמות ח:טו –

<sup>41</sup> Exodus, 14:31 – שמות יד:לא –

<sup>42</sup> Psalms, 78:49 – תהילים עח:מט –

<sup>43</sup> Psalms, 78:49 – תהילים עח:מט –

<sup>44</sup> Exodus, 12:26-27 – שמות יב:כו-כו –

<sup>45</sup> Exodus, 12:39 – שמות יב:לט –

<sup>46</sup> Exodus, 1:14 – שמות א:יד –

<sup>47</sup> Exodus, 13:18 – שמות יג:יח –

<sup>48</sup> Deuteronomy, 6:23 – דברים ו:כו –

<sup>49</sup> Psalms, 113 – תהילים קיג –

<sup>50</sup> Psalms, 114 – תהילים קיד –

<sup>51</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>52</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>53</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>54</sup> Numbers, 9:11 – במדבר ט:יא –

<sup>55</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>56</sup> Deuteronomy, 8:10 – דברים ח:י –

<sup>57</sup> Psalms, 126 – תהילים קכו –

<sup>58</sup> Psalms, 113:2 – תהילים קיג:ב –

<sup>59</sup> Psalms, 113:2 – תהילים קיג:ב –

<sup>60</sup> Deuteronomy, 8:10 – דברים ח:י –

<sup>61</sup> Psalms, 118:1 – תהילים קיח:א –

<sup>62</sup> Psalms, 145:16 – תהילים קמה:טו –

<sup>63</sup> Jeremiah, 17:7 – ירמיהו יז:ז –

<sup>64</sup> Psalms, 37:25 – תהילים לו:כה –

<sup>65</sup> Psalms, 29:11 – תהילים כו:יא –

<sup>66</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>67</sup> Malachi, 3:23-24 – מלאכי ג:כג-כד –

<sup>68</sup> Psalms, 79:6-7 – תהילים עט:ו-ז –

<sup>69</sup> Psalms, 69:25 – תהילים סט:כה –

<sup>70</sup> Lamentations, 3:66 – איכה ג:ס –

<sup>71</sup> Psalms, 115:1-11 – תהילים כטו:א-יא –

<sup>72</sup> Psalms, 115:12-18 – תהילים קטו:יב-יח –

<sup>73</sup> Psalms, 116:1-11 – תהילים קטו:א-יא –

<sup>74</sup> Psalms, 116:12-19 – תהילים קטו:יב-דיט –

<sup>75</sup> Psalms, 117 – תהילים קיז –

<sup>76</sup> Psalms, 118:1-4 – תהילים קיח:א-ד –

<sup>77</sup> Psalms, 118:5-29 – תהילים קיח:ה-כט –

<sup>78</sup> Psalms, 118 – תהילים קיח –

<sup>79</sup> Psalms, 136 – תהילים קלו –

<sup>80</sup> Psalms, 35:10 – תהילים לה:י –

<sup>81</sup> Psalms, 103:1 – תהילים קג:א –

<sup>82</sup> Psalms, 33:1 – תהילים לג:א –

<sup>83</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

<sup>84</sup> Psalms, 76:3, Numbers, 23:10, Psalms, 80:16, Isaiah, 35:10 – תהילים עו:ג, במדבר כג:י, תהילים פ:טו, – ישעיהו לה:י –

<sup>85</sup> Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –