

הגדה של
דנָּבָּעַ רָאֵרִיאָל

סדר ב', טז ניסן, התשע

Dana and Ariel's
Haggadah

Second Seder, March 30, 2010

Dear Friends,

March 30, 2010 – 16 Nisan, 5770

Chag Sameyach (happy holiday) and thank you for joining us for the second Pessach Seder of 2010 and the first 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. 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, texts, translations, and transliterations were at times 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 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 to download from the web at <http://seder-2010.arielbenjamin.com/> should you decide to someday host your own Seder.

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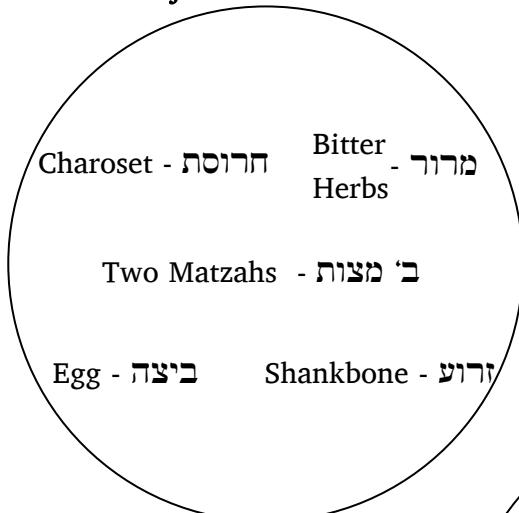
Symbols of the Seder

סמלים הסדר

The Seder plate

According to

רבי אליהו גאון – לפי הנגר"א



יש נהנים – לפי הנגר"א



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 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיו,
וצונו להדליק נר של (שבת ו') יום טוב.

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

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהִחְיָנוּ וְקִיְמָנוּ וְהִגִּיאָנוּ 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.

Blessing the Children

ברכת ילדים

For sons:

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

לכנים:

ישמך אלְהִים כְּאֶפְרַיִם וּכְמַנְשָׁה.

For daughters:

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

לכניות:

ישמך אלְהִים כְּשָׂרָה, רֵבָקָה, רְחָלָה וּלְאָהָת.

Y'varechecha Adonai v'yishmarecha.

יברכך ייְהוָה וַיִּשְׁמַרך.

Ya'er Adonai panav ailecha vichuneka.

יאר ייְהוָה פָּנָיו אֲלֵיךְ וַיִּחְנַןךְ.

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

ישא ייְהוָה פָּנָיו אֲלֵיךְ, וַיִּשְׁם לְךָ שָׁלוֹם.

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

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

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



The Order

הסדר

The Seder consists of 15 steps. These steps are:

<i>Kadesh</i>	Blessing over the wine – 1 st cup	קידוש
<i>Urchatz</i>	Washing hands without a blessing	ירחץ
<i>Karpas</i>	Dipping greens in salt water – 1 st dipping	כְּרָפָס
<i>Yachatz</i>	Breaking middle matzah and reserving larger part as afikoman	יַחַץ
<i>Magid</i>	Retelling of the Pessach story – 2 nd cup	מְגִיד
<i>Rachtza</i>	Washing hands with a blessing	רָחַצָה
<i>Motzei</i>	Blessing over the matzah	מּוֹצֵיאָה
<i>Matzah</i>	Eating the matzah	מַצָּה
<i>Maror</i>	Dipping the bitter herb in charoset– 2 nd dipping	מְרוֹר
<i>Korech</i>	Eating the Hillel sandwich	כּוֹרֵךְ
<i>Shulchan Orech</i>	Eating the meal	שְׁלַחַן עָוֵרֶךְ
<i>Tzafun</i>	Eating the afikoman	צָפָעָן
<i>Borech</i>	Grace after meal – 3 rd cup	בָּרָךְ
<i>Hallel</i>	Prayer service – 4 th cup	הַלֵּל
<i>Nirtzah</i>	Conclusion of Seder	גְּרָאָתָה

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.⁴

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

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

ויעדי שעלה עלי בקהל ביום השש.
ויכללו השמים והארץ וכל צבאות.
ויכל אליהם ביום השבעה
מלאכתו אשר עשה.
וישבთ ביום השבעה
מכל מלאכתו אשר עשה.
ויברך אליהם
את יום השבעה ויקדש אותו,
כى בו שבת מכל מלאכתו
אשר ברא אליהם לעשות.)

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

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

סבורי חכרי/
ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
בורא פרי הרים.

[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')
mo'adim l'simchah, chagim uz'manim l'sason
et-yom (haShabbat hazah v'et-yom)
chag hamatzot hazeh.
Z'man cheiruteinu, (b'ahavah) mikra kodesh,
zeicher litziat mitzrayim.
Ki vanu vacharta v'otanu kidashta mikolha'amim.
(viShabbat) umo'adei kod'shecha (b'ahavah uvratzon)
b'simchah uv'sason hinchaltanu.
Baruch Atah Adonai,
m'kadeish (haShabbat v') Yisrael v'hazmanim.*

ברוך אתה ייִשְׁעָנָנוּ מֶלֶךְ הָעוֹלָם,
אשר בחר בנו מִכָּל-עַם וּרְזָמָנוּ מִכָּל-לְשׁוֹן,
וּקְדֹשָׁנוּ בְּמִצּוֹתָיו,
וְתַּעֲתִידֵנוּ ייִשְׁעָנָנוּ בְּאֶחָבָה
(שְׁבָתוֹת לְמִנְחָה וּמִזְבֵּחָה)
מוּעָדִים לְשִׁמְחָה, חֲנִים וּזְמָנִים לְשִׁלְשָׁוֹן
אַתְּיּוֹם (השְׁבָתָה הָזֶה וְאַתְּיּוֹם)
חָג הַמְּצֻוֹת הָזֶה.
זֶמֶן חֲרוֹתֵנוּ (בְּאֶחָבָה) מִקְרָא קָדֵשׁ,
זָכָר לִיצְיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֶרֶת וְאָתַנוּ קָדְשָׁתָ מִכָּל-הָעָם.
(וּשְׁבָתָה) וּמוּעָדִי קָדֵשׁ (בְּאֶחָבָה וּבְרָצָן)
בְּשִׁמְחָה וּבְשִׁלְשָׁוֹן הַנְּתַלְתָּנָנוּ.
ברוך אתה ייִשְׁעָנָנוּ (השְׁבָתָה וּמִקְדֵּשׁ)
מִקְדֵּשׁ (השְׁבָתָה וּיְשָׂרָאֵל וּזְמָנִים).

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 ייִשְׁעָנָנוּ מֶלֶךְ הָעוֹלָם,
בורא מָאָרֵי הָאָשׁ).

(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 ייִשְׁעָנָנוּ מֶלֶךְ הָעוֹלָם,
המְבָדֵיל בֵּין קָדֵשׁ לְחֻולָּה,
בֵּין אֹור לְחַשָּׁה, בֵּין יְשָׁרָאֵל לְעָםִים,
בֵּין יוֹם הַשְׁבִּיעִי לְשִׁשָּׁת יְמֵי הַמְּעָשָׂה.
בֵּין קָדֵשׁ שְׁבָתָה לְקָדֵשׁ יוֹם טוֹב הַבְּקָלָתָה,
וְאֵת יוֹם הַשְׁבִּיעִי מִשְׁשָׁת יְמֵי הַמְּעָשָׂה קָדֵשׁ;
הַבְּקָלָתָה וּקְדֹשָׁת אֶת עַמָּךְ יְשָׁרָאֵל בְּקָרְשָׁתָה.
ברוך אתה ייִשְׁעָנָנוּ (המְבָדֵיל בֵּין קָדֵשׁ לְחֻולָּה).

(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,
שְׁהִחְיָנוּ וְקִמְנוּ וְהִגְיָנוּ לִזְמָן הַזֶּה.

Blesser 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

ורחץ

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



Karpas

כְּרָפֵס

➔ 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 פַּרְיָה הָאָדָם.

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



Yachatz

יחז

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

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

כִּי קָרָעָתָּה ייְהוָה הָיָם לְשָׁנִים עֶשֶׂר קָרָעִים,
וַיָּצַא מִמֶּנּוּ בְּנֵי יִשְׂרָאֵל בִּיבְשָׂה.

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



➔ 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.*

הָנִי מָכוֹן וְמִזְמָן לְקַיּוּם
אֵת הַמִּצְוָה לְסִפְר בִּצְאת מִצְרָיִם.

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

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

הָא לְחַמָּא עֲנֵיהָ דַי אֲכַלְוִי אֶבְחָתָנָה
בָּאָרֶץ אֶרְאָיִם. כָּל דְּכִפְנֵי יְתִי וַיַּכְלֵל,
כָּל דְּצִרְיךָ יְתִי וַיַּפְסֵחַ.
הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּא בָּאָרֶץ דִּישָׁרָאֵל.
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּא בְּנֵי חֹרִין.

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

➔ We refill our wine cups.

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

Mah nishtanah halaylah hazeh mikol haleilot?

מה נִשְׁתַּנְהָה הַלְּיָלָה הַזֶּה מִכָּל הַלְּיָלוֹת?

What is the difference between this night and other nights?

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

1. שֶׁבְכָל הַלְּיָלוֹת אָנוּ אָוְכְלִין חָמֵץ וּמַצָּה,
הַלְּיָלָה הַזֶּה כָּלּוּ מַצָּה.

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

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

2. **שָׁבְכַל הַלְילוֹת אָנוּ אָכְלִין שָׁאָר יְרֻקּוֹת,**
הַלְילָה הַזָּה מָרוֹר.

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 famim.*

3. **שָׁבְכַל הַלְילוֹת אֵין אָנוּ מְטַבִּילִין**
אֲפִילּוּ פָּעָם אַחֲת, הַלְילָה הַזָּה שְׁתִי פָעָם.

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

*Sheb'khol haleilot anu okhlim
bein yoshvin uvein m'subin,
halailah hazeh kulanu m'subin.*

4. **שָׁבְכַל הַלְילוֹת אָנוּ אָכְלִין**
בֵּין יוֹשְׁבִין וּבֵין מָסְבִין,
הַלְילָה הַזָּה כָּלָנוּ מָסְבִין.

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 לְפָרֹעַה בְּמִצְרָיִם,
וַיּוֹצִיאָנוּ יְהֹוָה הָיִינוּ מִשֶּׁם
בַּיד חִזְקָה וּבְזָרֹעַ נְטוּיה.
וְאַלּוּ לֹא הָזִיא הַקָּדוֹשׁ בָּרוּךְ הוּא
אַת אָבֹתֵינוּ מִמִּצְרָיִם.
חַרִי אָנוּ וּבְנִינוּ, וּבְנִינוּ
מִשְׁעָבָדִים הָיִינוּ לְפָרֹעַה בְּמִצְרָיִם.
וְאַפִּילּוּ כָלָנוּ חֲכָמִים, כָלָנוּ נְבוּנִים,
כָלָנוּ זְקִנִּים, כָלָנוּ יָזְדָעִים אֶת הַתּוֹרָה,
מִצְוָה עָלָנוּ לְסִפְרַ בִּצְיָאת מִצְרָיִם.
וְכֹל הַמְּרֹבֶּה לְסִפְרַ בִּצְיָאת מִצְרָיִם
חַרִי 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.⁷ Had He not liberated, blessed be His name, our ancestors from Egypt, then we, our children and our children's children would still be enslaved to the Egyptian pharaoh. And even if we were all wise, we were all discerning, we were all elder scholars, we all knew the Torah, it would remain a mitzvah for all of us to tell the story of the exodus from Egypt. And the more detail within that telling of the story of the exodus from Egypt the more commendable.

*Avadim hayinu hayinu
I'faroh b'mitzrayim b'mitzrayim.
Avadim hayinu
I'faroh I'faroh b'mitzrayim.
Avadim hayinu
I'faroh I'faroh b'mitzrayim.*



עֲבָדִים הָי֒ינוּ הָי֒ינוּ
לְפֶרַעָה בְּמִצְרָיִם בְּמִצְרָיִם
עֲבָדִים הָי֒ינוּ
לְפֶרַעָה לְפֶרַעָה בְּמִצְרָיִם
עֲבָדִים הָי֒ינוּ
לְפֶרַעָה לְפֶרַעָה בְּמִצְרָיִם

מְעַשָּׂה קָרְבֵּי אֱלֹהִים וּרְבֵּי יְהוָה
וּרְבֵּי אֱלֹהִים בֵּן עֹזֶרֶת וּרְבֵּי עַקְיבָּא
וּרְבֵּי טְרֵפָן שְׂהִיו מִסְבֵּין בְּבָנֵי בָּרָק
וְהֵיו מִסְפָּרִים בִּיצְיאַת מִצְרָיִם
כָּל אָזְטוֹ הַלִּילָה
עד שָׁבָא תְּלִמְדִידֵיכֶם וְאָמַרְוּ לָהֶם:
רַבּוֹתֵינוּ, הָגַע זָמֵן קָרִיאַת שְׁמַע שֶׁל שְׁחָרִית.

*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.*

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."

*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 עזרא:
הרי אני כבן שבעים שנה,
ולא זכיתי שמתאמיר יציאת מצרים
בלילות עד שהרשה בן זומא:
שנאמר, למן חוכם
את יומך צאתך מארץ מצרים
כל ימי חייך ימי חייך –
הימים, כל ימי חייך – הלילות.
וחכמים אומרים: ימי חייך – העולם הזה,
כל ימי חייך – להביא לימות המשיח.

Rabbi Elazar ben Azaryah said: "I am like a seventy-year-old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life."⁸ The Torah adds the word *all* to the phrase *the days of your life* to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.

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

ברוך המקום, ברוך הוא.
ברוך שננתן תורה לעמו ישראל.
ברוך הוא. כנגד ארבעה בניים דברה תורה.
אחד חכם, ואחד רשע, ואחד טם,
ואחד שאינו יודע לשאול.

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

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

חכם מה הוא אומר?
מה העדות והחקום והמשפטים
אשר צוית ייְהוָה לנו אחים?
ונאף אתה אמר לו כהלכות הפסח:
אין מפ提רים אחר הפסח אפיקומן.

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

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

רשע מה הוא אומר?
מה העבודה הזאת לכם? לכם - ולא לו.
ולפי שהוציא את עצמו מן הכלל כפר בעקר.
ונאף אתה הקחה את שנו ואמיר לו:
בעבור זה עשה ייְהוָה לי בצאתו ממצרים.
לי - ולא לו. אילו היה שם, לא היה נגאל.

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

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

תם מה הוא אומר? מה זה? ואמרת אלוי:
בחזק יד הוציאני ייְהוָה ממצרים,
מבית עבדים.

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

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

וְשָׁאַנוּ יוֹדַע לְשֹׁאָל - אַת פָּתָח לֹו, שְׁנָאָמָר:
וְתַּפְרַת לְבָנֶך בַּיּוֹם הַהוּא לְאָמָר,
בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְצָאתִי מִמִּצְרָיִם.

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

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

יכל מרראש החדש, תלמוד לומר ביום ההוא,
אי ביום ההוא יכול מבעוד יומם,
תלמוד לומר ביום בעבור זה -
בעבור זה לא אמרתי אלא
בשעה שיש מצה ומרור מנוחים לפניה.

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 l'Yitzchak et Ya'akov v'et Eisav.
Va'etein l'Eisav et har sei'ir lareshet oto,
v'Ya'akov uvanav yar'du mitzrayim.*

מתחלה עובדי עבודה זרה היו אבותינו,
ועכשו קרבנו המקום לערתו,
שנאמר: ויאמר יהושע אל כל העם,
כה אמר יי אלקי ישראל:
בעבר הנהר ישבו אבותיכם מעולם,
תורה אבי אברהם ואבי נחורה,
ונעבר אליהם אחרים.
וأخذ את אביכם את אברהם
 מעבר הנהר נזולד אותו בכל הארץ כנען,
ונרבה את זרעו ונתן לו את יצחק,
ונתן ליצחק את יעקב ואת עשו.
ונתן לעשו את הרים שער לרשותו,
ויעקב ובניו ירדו מצרים.

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

*Baruch shomeir havtachato l'Yisrael, baruch Hu.
shehakadosh Baruch hu chishav et hakeitz,
La'asot k'mah sheamar l'avraham avinu
bivrit bein hab'tarim, shene'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 הארץ.
לעשות כמו שאמר לאברהם אבינו
בברית בין הבתרים, שנאמר:
ויאמר לאברהם, ידע תדע
כי גור יהיה ורעה הארץ לא להם,
ונעבדום וענו אתם ארבע מאות שנה.
ונום את הגוי אשר יעבדו דן אנכי
ואחרי כן יצאו ברכש נדול.

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

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

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



והיא שעמדה לאבותינו ולנו.
שלא אחד בלבד
עמד עליינו לכלותנו,
אלא שbulkן דור ודור
עומדים עליינו לכלותנו,
והקדש ברוך הוא
מצילנו מידם.

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.*

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

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

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

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

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

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

ארמי אבד אבי, וירד מצרים,
וינר שם במשי מעת; ויהי שם,
לנו גדול עזים ורב.

ונירעו ארנו המצריים,
ויענו: ויתנו עליינו, עבדה קשה.

ונצעך, אל-יהוה אל-הו אבותינו;
וישמע יהוה את-כלנו,
ונירא את-ענינו ואת-עמלנו ואת-לחצנו.

ויצאנו יהוה, ממצרים.
ביד חזקה ובזרע נטיה,
ובמרא גדל-ובאות, ובמפתחים.

ויבאנו, אל-המקום הזה;
ויתנו לנו את-הארץ הזאת,
ארץ זבת חלב ורבעש.

צוא ולמד מה בקש לבן הארמי
לעשות ליעקב אבינו.
שפרעה לא ניר אלא על תקירים
ולבן בקש לעקור את הכל.
שנאמר: ארמי אבד אבי, וירד מצרים
וינר שם במשי מעת. ויהי שם לנו גדול
עזים ורב ונירד מצרים –
אנוס על פי הדרبور.

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
I'hishtakei'a b'mitzrayim ela lagur sham,
shene'emar: vayomru el paroh, lagur baaretz banu,
ki ein mireh latzon asher la'avadecha,
ki chaveid hara'av b'eretz K'na'an.
V'atah yeish'vu na avadecha b'eretz goshen.*

וַיַּגֵּר שָׁם - מִלְמָד שֵׁלָא יָרַד יַעֲקֹב אֲבִינוּ
לְהַשְׁתַּקְעַ בְּמִצְרָיִם אֶלָּא לְגַיְרָ שָׁם.
שֶׁנְאָמָר: וַיֹּאמְרוּ אֶל פְּרָעָה, לְגַוֵּר בָּאָרֶץ בָּאָנוּ,
כִּי אַיִן מִרְעָה לְצַאן אֲשֶׁר לְעַבְדִּיךְ,
כִּי כָּבֵד הָרָעָב בָּאָרֶץ קָנָעַן.
וְעַתָּה יִשְׁבּוּ נָא עַבְדִּיךְ בָּאָרֶץ גָּשָׁן.

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

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

בַּמְתִי מַעַט - כַּמָּה שֶׁנְאָמָר:
בְּשַׁבְּעִים נֶפֶשׁ יָרַדוּ אֲבוֹתֶיךָ מִצְרַיָּה,
וְעַתָּה שְׁמָד יְיָ אֶלְחִיד
כָּכָבִי הַשְׁמִים לְרַב.

Few in number, as it is written: "With seventy souls your ancestors went down to Egypt, and now the Lord your God has made you as numerous as the stars in the sky."¹⁹

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

וַיְהִי שָׁם לְגּוֹי –
מִלְמָד שְׁהִי יִשְׂרָאֵל מַצִּינִים שָׁם.

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

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

גָּדוֹל, עִצּוּם - כַּמָּו שֶׁנְאָמָר:
וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרַׁצּוּ וַיַּרְבּוּ
וַיַּעֲצְמִי בָּמָאָד מָאָד, וַתִּמְלָא הָאָרֶץ אֹתָם.

Great, mighty, as it is written: "The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them."²⁰

Varav – k'mah shene'amar:
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.

וְרָב - כַּמָּה שָׁנָאָמָר:
רַבְּבָה **כִּצְמָח** **הַשְׁדָּה** **נִמְפִּיךְ**,
וְתַּרְבִּי **וְתַּגְּדִיל** **וְתַּבְּאֵי** **בְּעָרֵי** **עֲדִים**,
שָׁדִים **נָלְנוּ** **וְשָׁעֲרָךְ** **צְמָח**,
וְאַתְּ **עָרֵם** **וְעָרִיה**.
וַיִּרְאָנוּ **אָתָנוּ** **הַמִּצְרִים** **וַיַּעֲנִינוּ**,
וַיִּתְּנִי **עֲלֵינוּ** **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."²¹ "The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."²²

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'alah min ha'aretz.

וַיִּרְאָנוּ **אָתָנוּ** **הַמִּצְרִים** - כַּמָּו שָׁנָאָמָר:
הַבָּה **נִתְחַכְּמָה** **לֹא** **פָּנִים** **וְרַבָּה**,
וְתִּהְיָה **כִּי** **תִּקְרַאָנָה** **מִלְחָמָה**
וּנוֹסֵף **גַם** **הֵוָא** **עַל** **שָׁנָאָנוּ** **וְנִלְחָם** **בָּנוּ**,
וְעַלְהָ **מִן** **הָאָרֶץ**.

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

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

וַיַּעֲנִינוּ - כַּמָּה שָׁנָאָמָר:
וַיִּשְׂמַחוּ **עַלְיוֹן** **שָׁרֵי** **מִסִּים** **לִמְעֵן** **עַנְתּוֹ** **בְּסֶבֶלְתָּם**.
וַיַּבְּנֵן **עָרֵי** **מִסְכָּנוֹת** **לְפֶרַעָה**.
אַתְּ **פָּתָם** **וְאַתְּ** **רַעֲמִסָּס**.

And they afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as storecities for Pharaoh."²⁴

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

וַיִּתְּנִי **עֲלֵינוּ** **עֲבָדָה** **קָשָׁה** - כַּמָּו שָׁנָאָמָר:
וַיַּעֲבֹדוּ **מִצְרִים** **אָתָה** **בְּנֵי** **יִשְׂרָאֵל** **בְּפֶרַעָה**.

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

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

ונצעק אל יי אֱלֹהֵינוּ אֱבֹתֵינוּ,
וישמע יי אָת קָלֵנוּ,
ונירא אָת עֲנֵנוּ וְאָת עָמַלֵנוּ וְאָת לְחַצֵנוּ.

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

*Vanitzak el Adonai elohei avoteinu – k'mah shene'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 אֱלֹהֵינוּ - כַּמָּה שָׁנָאָמָר:
וַיַּדַּי בִּמְיֻמִּים הַרְבִּים הַהֵם
וַיִּמְתַּחַד מִצְרַיִם,
וַיָּאֹנוּ בְּנֵי יִשְׂרָאֵל מִן הַעֲבֹדָה וַיַּעֲקֹב,
וַתַּעַל שְׁעוּתָם אֶל הָאֱלֹהִים מִן הַעֲבֹדָה.

We cried to the Lord, the God of our fathers, as it is written: "It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; the slaves' cry reached God."²⁷

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

וישמע יי אָת קָלֵנוּ - כַּמָּה שָׁנָאָמָר:
וישמע אֱלֹהִים אָת נָאָקָתֶם,
ויזכור אֱלֹהִים אָת בְּרִיתְךָ אָת אֶבְרָהָם,
אָת יִצְחָק וְאָת יַעֲקֹב.

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

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

ונירא אָת עֲנֵנוּ - זו פְּרִישָׁת דָּרְךָ אָרֶץ.
כַּמָּה שָׁנָאָמָר: נירא אֱלֹהִים אָת בְּנֵי יִשְׂרָאֵל
וינדע אֱלֹהִים.

And saw our affliction, that is, the conjugal separation of husband and wife, as it is written: "God saw the children of Israel and God knew."²⁹

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

וְאָת עָמַלֵנוּ - אֶלְוֹ הַבָּנִים. כַּמָּה שָׁנָאָמָר:
כָּל הַבָּן הַיּוֹלֵד הַיָּאָרֶה תְּשִׁלְיכָהוּ
וְכָל הַבָּת תִּחְיָה.

Our toil refers to the drowning of the sons, as it is written: "Every son that is born you shall cast into the river, but you shall let every daughter live."³⁰

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

וְאֵת לְחַצְנֵנוּ - זֶה הַדָּחָק, כַּמָּה שָׁנָאָמָר:
וְגַם רָאִיתִי אֶת הַלְּחֵץ אֲשֶׁר מִצְרִים
לְחַצְנֵים אֶתֶּם.

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

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

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

*Vayotzieinu Adonai mimitzrayim – lo al ydei malach,
v'lo al y'dei saraf, v'lo al y'dei shaliach,
ela hakadosh baruch hu bichvodo uv'atzmo,
shene'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.*

וַיֹּצְאָנוּ יְיָ מִמִּצְרַיִם בִּידְחֹזְקָה
וּבִזְרֻעַ נֶטוּיה, וּבִמְرָא גָּדָל, וּבָאֲתּוֹת וּבִמְפֹתִים.

וַיֹּצְאָנוּ יְיָ מִמִּצְרַיִם - לֹא עַל יָדֵי מֶלֶךְ,
וְלֹא עַל יָדֵי שָׂרֵף, וְלֹא עַל יָדֵי שְׁלִיחָה,
אֶלָּא תְּקָדוֹשׁ בָּרוּךְ הוּא בְּכָבּוֹד וּבְעָצָמוֹ,
שָׁנָאָמָר: וַעֲבָרָתִי בָּאָרֶץ מִצְרַיִם בְּלִילָה הַזֹּה,
וְהִכִּיתִי כָּל בְּכָור בָּאָרֶץ מִצְרַיִם מִאָדָם
וְעַד בְּהַמֶּה,
וּבְכָל אֱלֹהִי מִצְרַיִם אָעַשָּׂה שְׁפָטִים. אַנְּיָה יְיָ.

The Lord brought us out of Egypt not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord."³³

*V'avarti v'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.*

וַעֲבָרָתִי בָּאָרֶץ מִצְרַיִם בְּלִילָה הַזֹּה –
אַנְּיָה וְלֹא מֶלֶךְ
וְהִכִּיתִי כָּל בְּכָור בָּאָרֶץ מִצְרַיִם –
אַנְּיָה וְלֹא שָׂרֵף
וּבְכָל אֱלֹהִי מִצְרַיִם אָעַשָּׂה שְׁפָטִים –
אַנְּיָה וְלֹא הַשְׁלִיחָה.
אַנְּיָה יְיָ – אַנְּיָה הוּא וְלֹא אָחָר.

I will pass through the land of Egypt on that night, myself and not an angel; I will smite all the firstborn in the land of Egypt, myself and not a seraph; on all the gods of Egypt I will execute judgments, myself and not a messenger; I am the Lord, I and none other.³⁴

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

בַּיָּד חִזְקָה - זֶה הַדָּבָר, כַּמָּה שָׁנָאָמָר:
הַנָּה יָד יְיָ הָיָה בַּמִּקְנָה אֲשֶׁר בְּשָׁדָה,
בְּטוֹסִים, בְּחַמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצָאן,
דָּבָר כְּבָד מַאֲדָר.

Mighty hand refers to the disease among the cattle, as it is written: "Behold the hand of the Lord strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks a very severe pestilence."³⁵

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

וּבְזָרָע נְטוּיָה - זֶה הַחֶרֶב, כַּמָּה שָׁנָאָמָר:
וַתַּרְבּוּ שְׁלֹמֶה בִּידֶךָ, נְטוּיָה עַל יְרוּשָׁלַיִם.

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

*Uv'mora gadol. Zeh giluy sh'chinah, k'mah shene'emar:
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.*

וּבְמָרָא גָּדוֹל - זֶה גָּלוּי שְׁכִינָה, כַּמָּה שָׁנָאָמָר:
אוֹ הַנִּסָּה אֱלֹהִים לְבָא לְקַחַת לְזַיִן
נוֹי מִקְרָב גּוֹי
בְּמִטְחָה בְּאֶתְתָּה וּבְמוֹפְתִּים,
וּבְמַלְחָמָה וּבַיָּד חִזְקָה וּבְזָרָע נְטוּיָה,
וּבְמָרָאים גָּדוֹלים,
כָּל אֲשֶׁר עָשָׂה לְכֶם יְיָ אֱלֹהֵיכֶם
בְּמִצְרָיִם לְעַיִּין.

Great awe alludes to the divine revelation, as it is written: "Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the Lord your God do for you in Egypt, before your eyes?"³⁷

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

וּבְאֶתְתָּה - זֶה הַמְּטָה, כַּמָּה שָׁנָאָמָר:
וְאֵת הַמְּטָה הַזֶּה תִּקַּח בִּידֶךָ,
אֲשֶׁר תַּעֲשֶׂה בּוּ אֶת הָאֶתָּה.

Miraculous signs refers to the miracles performed with the staff of Moses, as it is written: "Take this staff in your hand, that you may perform the miraculous signs with it."³⁸

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

וּבְמַפְתִּים - זֶה הַדָּם, כַּמָּה שָׁנָאָמָר:
וְנִתְתִּי מוֹפְתִּים בְּשָׁמַיִם וּבָאָרֶץ.
דָּם וְאַשׁ וְתִימְרוֹת עַשֵּׂן.

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

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

Dom,

דם,

v'eish,

נְאֵשׁ,

v'timrot a'shan.

וְתִימָרוֹת עַשְׁןָ.

→ 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.

בַּיד חִזְקָה,
 וּבִזְרֻעַ נְטוּיהָ,
 וּבִמְרָא גָּדָל,
 וּבְאֲתֹתָה,
 וּבְמִפְתָּחִים.

→ 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:*

אֵלּוּ עֶשֶׂר מִכּוֹת שְׁהִבֵּיא הַקָּדוֹשׁ בָּרוּךְ הוּא
 עַל הַמִּצְרִים בְּמִצְרָיִם, וְאֵלּוּ הֵן:

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

<i>Dom</i>	Blood	דם
<i>Tzfardeyah</i>	Frogs	צְפָרְדֵּעַ
<i>Kinim</i>	Vermin/Lice	כָּנִים
<i>Arov</i>	Wild Beasts	עֲרוֹב
<i>Dever</i>	Cattle Disease	דָּבָר
<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	מֵתָה בְּכָרּוֹת

→ 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

רבי יהודה היה נותן ביהם סימנים:
 דצ"ק עד"ש באח"ב.

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 יוסף הגלילי אומר:
 מניין אתה אומר שלקו המצריים
 במצריםים עשר מכות
 ועל הים לקי חמישים מכות?
 במצריםים מה הוא אומר?
 ויאמרו החרטומים אל פרעה:
 אצבע אליהם הוא, ועל הים מה הוא אומר?
 וירא יسرائيل את היד הגדלה
 אשר עשה בו במצריםים,
 ויראו העם את זו.
 ויאמינו בפי ובמיטה עבדו.
 כמה לך באצבע? עשר מכות.
 אמרור מעתה: במצריםים לך עשר מכות
 ועל הים לקי 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."⁴⁰ However, at the Sea, the Torah relates that "Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in His servant Moses."⁴¹ It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabi Eliezer omar: minayin shekol makah
u'makah shehaivi hakadosh baruch hu
al hamitzrim b'mitzrayim hayta shel arba'a makot?
Shene'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: מניין שקל מכה
 ומכה שהביא הקדוש ברוך הוא
 על המצריים במצרים היתה של ארבע מכות?
 שנאמר: ישלח בם חרון אף.
 עברה וועם וצורה, משלחת מלacky רעים.
 עברה - אחת, וועם - שתיים, וצורה - שלש.
 משלחת מלacky רעים - ארבע.
 אמרור מעתה: במצריםים לך ארבעים מכות
 ועל הים לקי מאהים מכות.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers."⁴² Since each plague was comprised of wrath, fury, trouble and a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

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

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

Kama ma'a lot 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.

Ilu shikah tzareinu b'ticho,
 v'lo sifek tzarchainu bamidbar arba'im shana, dayneu.
 Ilu sifek tzarchainu bamidbar arba'im shana,
 v'lo he'echilanu et haman, dayenu.
 Ilu he'echilanu et haman,
 v'lo natan lanu et hashabbat, dayenu.
 Ilu natan lanu et hashabbat,
 v'lo karvanu lifnei har Sinai, dayenu.
 Ilu karvanu lifnei har Sinai,
 v'lo natan lanu et hatorah, dayenu.
 Ilu natan lanu et hatorah,
 v'lo hichnisanu l'eretz Yisrael, dayenu.
 Ilu hicnisanu l'eretz Yisrael,
 v'lo vana lanu et bait habchirah, dayenu.

אלו שָׁקָע צְרָנו בְּתוּכוֹ,
 וְלֹא סְפָק צְרָנו בְּמִדְבָּר אַרְבָּעִים שָׁנָה, דִּינָה.
 אלו סְפָק צְרָנו בְּמִדְבָּר אַרְבָּעִים שָׁנָה,
 וְלֹא הָאֲכִילָנו אֶת הַפָּנִים, דִּינָה.
 אלו הָאֲכִילָנו אֶת הַפָּנִים,
 וְלֹא נָתָן לָנוּ אֶת הַשְּׁבָתָה, דִּינָה.
 אלו נָתָן לָנוּ אֶת הַשְּׁבָתָה,
 וְלֹא קָרְבָּנו לִפְנֵי הַר סִינַי, דִּינָה.
 אלו קָרְבָּנו לִפְנֵי הַר סִינַי,
 וְלֹא נָתָן לָנוּ אֶת הַתּוֹרָה, דִּינָה.
 אלו נָתָן לָנוּ אֶת הַתּוֹרָה,
 וְלֹא הָכַנָּשָׂנו לְאָרֶץ יִשְׂרָאֵל, דִּינָה.
 אלו הָכַנָּשָׂנו לְאָרֶץ יִשְׂרָאֵל
 וְלֹא בָּנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דִּינָה.

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.

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.

אלו אלו הוציאנו,
 הוציאנו ממצרים,
 הוציאנו ממצרים, דייננו.

אלו אלו נתן לנו,
 נתנו לנו את השבת,
 נתנו לנו את השבת, דייננו.

אלו אלו נתן לנו,
 נתנו לנו את התורה,
 נתנו לנו את התורה, דייננו.

על אחת, בפה ובפה,
 טוביה כפילה ומכפלת למקום עליינו:
 שהוציאנו ממצרים, ועשה ביהם שפטים,
 ועשה באלהיהם, והרג את בכורייהם,
 ונתן לנו את ממנונם. וקרע לנו את הים,
 והעבירנו בתוכו בחרבתה,
 ושקע צרנו בתוכו,
 וספק צרנו במדבר ארבעים שנה,
 והאכילנו את המן. ונתן לנו את השבת,
 וקרבנו לפניו הר סיני,
 ונתן לנו את התורה. והכינו לנו לארץ ישראל,
 ובנה לנו את בית הבחירה
 לכפר על כל עונתינו.

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 גַּמְ�ַיִּיל הָיָה אָמֵר:
כָּל שֶׁלְאָמַר שֶׁלְשָׁה דָּבָרִים אֲלֹו בְּפֶסַח,
לֹא יֵצֵא יָדֵי חֹבֶתּוֹ, וְאַלְוִי הַן:
פֶּסַח,
מַצָּה,
וּמָרוֹר.

Rabban Gamliel would teach that all those who had not spoken these three words on Passover had not fulfilled their obligation to tell the story, and these three words 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 אֲבֹתֵינוּ אָוְכְּלִים
בָּזְמָן שְׁבִיטַת הַמִּקְדָּשׁ הָיָה קִים,
עַל שָׁוֹם מָה?
עַל שָׁוֹם שְׁפֵסַח הַקָּדוֹשׁ בָּרוּךְ הוּא
עַל בָּתִי אֲבֹתֵינוּ בָּמָצָרִים,
שְׁנָאָמָר:
וְאָמְרָתֶם זָבַח פֶּסַח הַוָּא לִי,
אֲשֶׁר פֶּסַח עַל בָּתִי בְּנֵי יִשְׂרָאֵל בָּמָצָרִים
בָּנָגַבּוּ אֶת מָצָרִים, וְאֶת בָּתֵּינוּ הַצִּיל?
וַיִּקְדַּשׁ הָעַם 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.’”⁴⁴

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

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

מַצָּה זוֹ שָׁאנוּ אָכְלִים.
עַל שָׁוֹם מָה?
עַל שָׁוֹם שֶׁלֹּא הַסְּפִיק בְּאֶצְקָם שֶׁל אֲבוֹתֵינוּ
לְהַחְמִיז עַד שְׁנִינָה עַלְלֵיכֶם
מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים.
הַקָּדוֹש בָּרוּךְ הוּא, וְנָאָלָם.
שְׁנִיאָמָר:
וַיֹּאמֶר אֶת הַבָּצָק אֲשֶׁר
הוֹצִיאוּ מִמִּצְרַיִם עֲנָת מַצּוֹת,
כִּי לֹא חֶמֶץ.
כִּי גָּרְשָׂו מִמִּצְרַיִם
וְלֹא יָכְלוּ לְהַתְּמִידָה
וְגַם צִדְהָ לֹא עָשָׂו לָהֶם.

Matzah what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: "And they baked the dough which they brought forth out of Egypt into matzah cakes of unleavened bread which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves."⁴⁵

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

*Maror zeh sheanu och'lim,
al shum mah?
Al shum shemeir'ru hamitzrim
et chayeい 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 שָׁוֹם מָה?
עַל שָׁוֹם שְׁמַרְרוּ הַמִּצְרַיִם
אֶת חַיִּים אֲבוֹתֵינוּ בְּמִצְרַיִם.
שְׁנִיאָמָר:
וַיִּמְרֹר אֶת חַיִּים בַּעֲבָדָה קָשָׁה,
בְּחָמָר וּבְלַבְנִים
וּבְכָל עֲבָרָה בְּשָׂדָה
אֶת כָּל עֲבָדָתֶם אֲשֶׁר עָבְדוּ בָּהֶם בְּפֶרַךְ.

Why do we eat Maror? For the reason that the Egyptians embittered the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment."⁴⁶

The Orange

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

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

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

בְּכָל דָּוָר וְדָוָר חַיְבָּד אָדָּם לְרֹאָת אֶת עַצְמָוָה
כְּאֵלָיו הוּא יֵצֵא מִמִּצְרָיִם.
שֶׁנְאָמָר: וְהִנֵּדָת לְבִנְךָ בַּיּוֹם הַהוּא לְאָמָר,
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצָאתִי מִמִּצְרָיִם.
לֹא אָתָּה אָבּוֹתֵינוּ בַּלְּבָד נֶאֱלָתְקָדוֹשׁ בְּרוּךְ הוּא,
אֶלָּא אֶת אָוֹתֵינוּ נֶאֱלָתְעַמְּהָם.
שֶׁנְאָמָר: וְאֹתֵנוּ הַזִּכְיָה מִשְׁם,
לְמַעַן הַבִּיא אָתָּנוּ,
לְתַתְתֵּנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתָּנוּ.

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

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

*L'fichach anachnu chayavim l'hodot,
l'hallel, l'shabeiach, l'faeir,
l'romeim, l'hadeir,
l'vereich, 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 אָנָּחָנוּ חַיְבָּים לְהַדּוֹת,
לְהַלֵּל, לְשִׁבְתָּה, לְבָאָר,
לְרוּמָם, לְהַדָּר,
לְבָרָה, לְעַלְהָ וּלְקָלָס לְמַיְ שַׁעַשָּׁה
לְאָבּוֹתֵינוּ וְלָנוּ אֶת כָּל הַנְּסִים הָאָלִי:
הַזִּכְיָה מִעֲבָרוֹת לְחִירּוֹת מִינּוּ לְשִׁמְחָה,
וּמְאָכָל לַיּוֹם טֹב,
וּמְאָפָלָה לְאֹור גָּדוֹל,
וּמְשֻׁבָּד לְגָלָה.
וּנְאָמָר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְּלָיוִיה.

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.
Yhi 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 hamagbibi 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 הַלְלוּ עֲבָדֵי יְיָ.
הַלְלוּ אֶת שֵׁם יְיָ.
יְהִי שֵׁם יְיָ מִבְרָךְ מִעֵדָה וְעַד עֲזָלָם.
מִמְזֹרֶחֶת שֶׁמֶשׁ עַד מִבְאוֹרֶת שְׁמֵן יְיָ.
רַם עַל כָּל גּוֹיִם יְיָ,
עַל הַשָּׁמַיִם כְּבּוֹדוֹ.
מוֹכִי אֱלֹהֵינוּ הַמְנוּבִּיהָ לְשָׁבַת,
הַמְשִׁפְּלִילִי לְרֹאֹת בְּשָׁמַיִם וּבָאָרֶץ?
מִקְיָמִי מִעַפְרֵת דָּל,
מִאֲשָׁפַת יְרִים אֲבִוֹן,
לְהֹשִׁיבִי עַם נְדִיבִים,
עַם נְדִיבִי עַמּוֹ.
מוֹשִׁיבִי 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.⁴⁹

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

בְּצָאת יִשְׂרָאֵל מִמִּצְרָיִם,
בֵּית יְהָוָה מִעֵם לֵעֵז,
הִיְתָה יְהוּדָה לְקָדְשָׁו, יִשְׂרָאֵל מִמְשָׁלוֹתָיו.
הַיּוֹם רָאָה וַיַּנְסֵט, הַיּוֹם יִטְבֵּל לְאַחֲרָה.
הַהְרָרִים רְקָדוּ כְּאַיִלִים, גְּבֻעוֹת - כְּבָנֵי צָאן.
מַה לְךָ הַיּוֹם כִּי חָנוֹס, הַיּוֹם - תָּפֵב לְאַחֲרָה.
הַהְרָרִים - תְּרָקָדוּ כְּאַיִלִים, גְּבֻעוֹת - כְּבָנֵי צָאן.
מִלְּפָנֵי אֲדֹון חֹלֵי אָרֶץ, מִלְּפָנֵי אֱלֹהָה יְעָקָב.
הַהְפָכִי הַצּוֹר אֶגֶם מִים,
חַלְמִישׁ - לְמַעֲינָנוּ מִים.

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

→ 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 arba kosot.*

הנני מוכן ומזמין לךים
מצוות כוס שני של ארבע כוסות.

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

*Baruch atah Adonai, Eloheinu Melech ha'olam,
asher g'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 ייִשְׁעָנָנוּ מֶלֶךְ הָעוֹלָם,
אשר נָאָלָנוּ וְנָאָלָת אָבוֹתֵינוּ מִמִּצְרָיִם,
וְהַנִּיעָנוּ לְלִילָה הַזֶּה לְאַכְלָב בּוֹ מַצָּה וּמָרוֹר.
כִּי ייִשְׁעָנָנוּ וְיִשְׁעָנָנוּ אָבוֹתֵינוּ
יַגְעִיןָנוּ לְמַעֲשָׂרִים וּלְרָגְלִים אֶחָרִים הַבָּאִים
לְקָרְאָתָנוּ לְשָׁלוֹם,
שְׁמָחִים בְּבִנְיָן עִירָךְ וְשָׁשִׁים בְּעַכְבָּרָתָךְ.
וְנָאָכַל שֶׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים
אשר נִגְעַץ דָמָם עַל קִיר מִזְבֵּחַ לְרַצּוֹן,
וְנוֹדַה לְךָ שִׁיר חֶדֶש עַל נָאָלָתָנוּ
וְעַל פְּרוֹת נְפָשָׁנוּ.
ברוך אתה ייִשְׁעָנָנוּ מֶלֶךְ יִשְׂרָאֵל.

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 ייִשְׁעָנָנוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפָן.

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

רחצתה

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

הנני מוכן וקמען לך
מצוות אכילת מצה.

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

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

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
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

מוציא

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

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
המושיא לְחֵם מִן הָאָרֶץ.

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



Matzah

מצה

*Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kidshanu 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

מרור

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

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

הנני מוכן ומזמין לקיים
מצוות אכילת מרור.

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

*Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kidshanu bimitzvotav vitzivanu al achilat maror.* בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדְשָׁנוּ בְמִצְוֹתֶיךָ וַצְוָנוּ עַל אֲכִילַת מָרוֹר.

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

庫爾奇

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

Zeicher l'mikdash k'Hillel.

זכור למקדש בהלל.

Kein asah Hillel

כון עשה הילל

bizman shebeit hamikdash hayah kayam.

בזמן שבית המקדש היה קיים:

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

היה כורץ מצה ומרור ואוכל ביחד,

L'kayeim mah sheneemar.

לקיים מה שנאמר:

"Al matzot u'mororim yochluhu."

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.”⁵⁴



Shulchan Orech

膳

→ We eat the pesach meal.

צפון

Tzafun



→ 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 ומזמין לקיים
מצוות אכילת אפיקומן
זכור לקרבן פסח על השובע.

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



Borech

ברך

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

*Hinini muchan u'mizuman likayam
mitzvat achilat afikoman
zacher likorban pesach al hasova.*

הנני מוכן ומזמין לקיים
מצוות עשה כמו שכתוב בתורה:
"וְאָכַלְתָּ וְשָׁבַעַת וּבָרְכַת".

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

Shir Hama'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 המעילות:
בשוב יי' אֶת שִׁבְתֵּ צִיּוֹן הַיּוֹנוֹ כְּחַלְמִים.
או יִפְלַא שְׁחוֹק פִּנְיָנוֹ וְלִשְׁוֹנֵנוֹ רַנָּה.
או יאמרו בנוים: הַגְּדִיל יי' לְעֹשֹׂת עִם אֶלְהָ.
הַגְּדִיל יי' לְעֹשֹׂת עַמְנָנוֹ. הַיּוֹנוֹ שְׁמָחִים.
שִׁבְתֵּה יי' אֶת שְׁבִתֵּנוֹ פְּאַפִּיקִים בְּנֵבָ.
הַזְּרֻעִים בְּדָמָעָה, בְּרָנָה יַקְצָרָן.
הַלּוֹד יַלְךָ וּבָכָה נְשָׂא מְשָׁךְ הַזְּרָעָ.
בָּא יָבָא בְּרָנָה נְשָׂא אַלְמָחִיו.

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

Leader:

Chaveirai n'vareich.

חברי נברך.

Friends, let us give thanks.

Participants:

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

יהי שם יי מברך מעלה ועד עולם.

Blessed is the name of God now and forever.⁵⁸

Leader:

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

יהי שם יי מברך מעלה ועד עולם.

Birshut maranan v'rabanan v'chaveirai,

ברשות מרכנו ורבנו וחברנו.

n'vareich Eloheinu she'achalnu mishelo.

נברך אל הינו שאכלנו משלו.

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

Participants:

Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu.

ברוך אל הינו שאכלנו משלו ובתובו חיינו.

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

Leader:

Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu.

ברוך אל הינו שאכלנו משלו ובתובו חיינו.

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

Together:

Baruch hu u-varuch sh'mo.

ברוך הוא וברוך שמו.

Blessed is God and blessed is God's name.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הָזֶן אֶת הָעוֹלָם כָּלּוּ בְּטוּבוֹ
 בְּחֵן בְּחֶסֶד וּבְרָחָםִים
 הוּא נוֹתֵן לְחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד.
 וּבְטוּבוֹ הַגָּדוֹל תִּמְיֹיד לֹא חִסְר לְנֶגֶג,
 וְאֶל יִחְסַר לְנוּ מָזֹן לְעוֹלָם וְעַד.
 בְּעַכְרֹור שְׁמוֹ הַגָּדוֹל,
 כִּי הוּא אֶל זֶן וּמִפְרָגָס לְכָל יְמֵתֵב לְכָל,
 וּמִכְיָן מָזֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בָּרוּךְ אַתָּה יְיָ הָזֶן אֶת הַכָּל.

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'chamatma biv'sareinu,
 v'al torat'cha she'limad'tanu,
 v'al chukecha she'hodatantu,
 v'al chayim, chein va'chesed she'chonantantu,
 v'al achilat mazon
 she'ata zan um'farneis otanu tamid,
 b'chol yom uv'chol eit uv'chol sha'ah.*

נוֹדֵה לְךָ יְיָ אֱלֹהֵינוּ
 עַל שְׁהַנְּתַלְתָּךְ לְאֶבֶוּתֵינוּ
 אֶרְזֵץ חַמְדָה טֹבָה וַרְחָבָה
 וּעַל שְׁהַזְּאַתָּנוּ יְיָ אֱלֹהֵינוּ מִאֶרְץ מִצְרָיִם,
 וּפְרִידָתֵנוּ מִבֵּית עֲבָדִים,
 וּעַל בְּרִיחָה שְׁחַרְתָּה בְּבָשָׂרֵנוּ,
 וּעַל תּוֹרַתְךָ שְׁלַמְדָנָנוּ,
 וּעַל חֲקִידָה שְׁהַזְּדַעַתָּנוּ,
 וּעַל חַיִם חַן וְחֶסֶד שְׁחַזְנָתָנוּ,
 וּעַל אֲכִילָתְךָ מָזֹן
 שָׁאַתָּה זֶן וּמִפְרָגָס אַוְתָנוּ תִּמְיֹיד,
 בְּכָל יוֹם וּבְכָל עַת וּבְכָל שָׁעה:

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

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

וְעַל הַכָּל יְיָ אֱלֹהֵינוּ אֱנֹחַנּוּ מְוִדִּים לְךָ
וּמְבָרְכִים אֹתְךָ.
וַיַּתְּבִּרְכֵּךְ שְׁמֶךְ בְּפִי כָּל חֵי תְּמִיד לְעוֹלָם וְעַד:
כְּכֹתֶב, וְאַכְלָת וְשְׁבָעָת וְבָרְכָת
אַתָּה יְיָ אֱלֹהֵיךְ
עַל הָאָרֶץ הַטוֹּבָה אֲשֶׁר נָתָן לְךָ.
בָּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל הַמִּזְוֹן:

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

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

רָחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ
וְעַל יְרוּשָׁלָם עִירָךְ וְעַל צִיּוֹן מִשְׁכָּן כְּבָדָךְ
וְעַל מִלְכֹות בֵּית דָוד מִשְׁיחָךְ
וְעַל הַבַּיּוֹת הַגָּדוֹל וְהַקָּדוֹשׁ
שְׁנִקְרָא שְׁמֶךְ עַלְיוֹ אֱלֹהֵינוּ אָבִינוּ,
רְעֵנִינוּ זָנָנוּ פְּרָנָסָנוּ וּכְלָכָלָנוּ וְהַרְוִיחָנוּ
וְתְּרִוחָ לְנוּ יְיָ אֱלֹהֵינוּ
מִתְּרִחָה מִכָּל צְרוֹתָינוּ.
וְנָא אֶל תְּצִרְיכָנוּ יְיָ אֱלֹהֵינוּ,
לֹא לִידֵי מִתְּנָתָנָה בָּשָׂר וָדָם
וְלֹא לִידֵי הַלְּאָתָם,
כִּי אָם לִירְךָ הַפְּלָאָה הַפְּטוּחָה
הַקָּדוֹשָׁה וְהַרְחָבָה,
שֶׁלֹּא 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'hachalitzenu Adonai Eloheinu
b'mitzvotcha, uv'mitvat yom hash'vi'i
haShabbat hagadol v'hakadosh hazeh,
ki yom zeh gadol v'kadosh hu l'fanecha,
lishbat bo v'lanuach bo
b'ahavah k'miztvat r'tzonecha,
ub'rzoncha 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.)

(ר'צה וחתלי'צני יהוה אל'הינו
במצוחה, ובמצותה יום השביעי
השבת הגדול וקדושה זוּת.
כי יום זה גָּדוֹל וקדוש הוא לפניך.
לשבת בו ולנינה בו
באהבה במצות רצונך.
וברצונך חניך לנו יהוה אל'הינו,
שלא תהא צרה ויגונ
ונאנחה ביום מנוחתנו,
ותראננו יהוה אל'הינו
בנחתת ציון עירך,
ובכrown ירושלים עיר קדשך,
כי אתה הוא בעל היישעות ובבעל הנחות.)

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

Eloheinu v'Eilohei avoteinu,
yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma
v'yipakeid, v'yizacheir zichroneinu ufikdoneinu,
v'zichron avoteinu,
v'zichron Mashiach ben David avdecha,
v'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.

אל'הינו ואל'הרי אבותינו,
יעלה ויבא ויגיע ויראה וירצחה וירשמע
ויפקד ויזכר זכרוננו ופקדוננו,
זיכרנו אבותינו,
זיכרנו מישיח בן דוד עבדך,
זיכרנו ירושלים עיר קדשך,
ולפלי'טה לטו'חה לחן ולחסד ולרחמים.
לחיים ולשלום ביום תע'נתותה זוּת
זכרנו יי' אל'הינו
בו לטו'חה ופקדנו בו לברכה
והושענו בו לחיים.
ובברך ישועה ורחמים
חוס וחגנו ורחם עליינו והושענו,
כי אליך עיננו,
כי אל מלך חנון ורחום אתה.

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 Yrushalayim ir hakodesh bimheira v'yameinu.
Baruch atah Adonai, boneh v'rachamav Yrushalayim.
Amein.*

וּבְנָה יְרוּשָׁלָם עִיר הַקָּדָשׁ בַּמְּהֻרָה בַּיּוֹמָנוֹ.
בָּרוּךְ אַתָּה יְהוָה בּוֹנֶה בְּרָחָמָיו יְרוּשָׁלָם.
אָמֵן.

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

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל אָבִינוּ מֶלֶךְנוּ אָדִירָנוּ
בָּרוּךְ אָנוּ נָאָלָנוּ יוֹצְרָנוּ קָדוֹשָׁנוּ
קָדוֹשׁ יְשָׁקֵב רֹעֵינוּ רֹועָה יִשְׂרָאֵל
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב
לְכָל שָׁבָכָל יוֹם וַיּוֹם הַיָּהּ הַטּוֹב,
הַוָּא מְטִיב, הַוָּא יִטְבֵּן.
הַוָּא נָמַלְנוּ הַוָּא נָמַלְנוּ הַוָּא נָמַלְנוּ לְעֵד,
לְחֵן וְלִחְסֵד וְלִרְחָמִים
וְלִרְנָה הַצָּלָה וְהַצָּלָה,
בָּרָכָה וַיְשַׁעַת נְחָמָה פְּרָנָסָה וּכְלָכְלָה
וְרָחָמִים וְחִים וְשָׁלוֹם וְכָל טּוֹב,
וּמְכָל טּוֹב לְעוֹלָם עַל יְחִסְרָנוּ.

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

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

הַרְחָמָן הוּא יִמְלֹךְ עֲלֵינוּ לְעוֹלָם וְעַד.
 הַרְחָמָן הוּא יִתְבָּרַךְ בְּשָׁמִים וּבָאָרֶץ.
 הַרְחָמָן הוּא יִשְׂתַּבֵּחַ לְדוֹרִים,
 וַיִּתְפְּאֵר בָּנוּ לְעֵד וּלְנִצְחָה נִצְחָה.
 וַיִּתְהַדֵּר בָּנוּ לְעֵד וּלְעוֹלָמִים עַזְלָמִים.
 הַרְחָמָן הוּא יִפְרִגְסָנוּ בְּכָבּוֹד.
 הַרְחָמָן הוּא יִשְׁבּוּר עֲלֵינוּ מַעַל צְיוֹאָרָנוּ
 וְהָוָא יוֹלִיכָנוּ קָוָמִים לְאַרְצָנוּ.
 הַרְחָמָן הוּא יִשְׁלַׁח לְנוּ
 בְּרָכָה מְרַבָּה בְּבֵית הַזָּה,
 וְעַל שְׁלֹחָן זה שָׁאכָלָנוּ עָלָיו.
 הַרְחָמָן הוּא יִשְׁלַׁח לְנוּ
 אֶת אֱלֹהֵי הַנֶּבֶיה זָכָר לְטוֹב,
 וַיִּבְשֶׁר לְנוּ בְּשָׂרוֹת טֹבוֹת יְשֻׁועָה וְגָחָמוֹת.

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

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

הַרְחָמָן הוּא יִבְרַךְ אֶת כָּל הַמְּסֻבִּין כֹּאן,
 אָוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,
 כִּמו שְׁנִתְבָּרְכִּי אֲבוֹתֵינוּ
 אֶבְרָהָם יִצְחָק וַיַּעֲקֹב בְּכָל מְכֻלָּל,
 כֹּן יִבְרַךְ אָוֹתָנוּ כָּלָנוּ וְחַדְרָה
 בְּבָרָכָה שְׁלָמָה. וְנִאֵמֶר, אָמֶן.

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'nimtza chein v'seichel tov b'einei Elohim v'adam.*

בְּמָרוֹם יָלַמְדוּ עָלֵיכֶם וְעַלְינוּ זִכּוֹת
שְׁתַהְאָ לְמִשְׁמֶרֶת שְׁלוֹם.

וְנַשְּׂא בָּרָכָה מֵאַת יָיִן,

וְצִדְקָה מֵאַלְמָנָה יִשְׁעָנוּ,

וּגְמַצָּא 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.*

הָרְחַמֵּן הוּא יָבֹרֶךְ אֶת כָּל אַחֲנוּ
בְּנֵי יִשְׂרָאֵל הַנּוֹתָנִים בְּצִדְקָה,
וַיּוֹצִיאָם מִאָפְלָה 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.*

הָרְחַמֵּן הוּא יָבֹרֶךְ אֶת מִדְנַת יִשְׂרָאֵל,
רִאשִׁית צְמִיחָת גָּלוּתָנוּ.

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.*

הָרְחַמֵּן הוּא יָבֹרֶךְ אֶת מִדְנַת הַזֹּאת
אֶת חֵילִי אֲכָבָה לְיִשְׂרָאֵל, וַיָּגַן עֲלֵיכֶם.

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

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

הָרְחַמֵּן הוּא יָבֹרֶךְ אֶת מִדְנַת הַזֹּאת
וְאֶת חֵילִיתָה, וַיָּגַן עֲלֵיכֶם.

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

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

הָרְחַמֵּן הוּא יָשַׁכֵּן שְׁלוֹם
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'chayeい ha'olamim.*)

(הַרְחָמָן הוּא נָחִילָנוּ יוֹם שְׁכָלָו שְׁבָת וּמִנּוֹתָה וְלִחְיִי הַעוֹלָם.)

(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 נָחִילָנוּ יוֹם שְׁכָלָו טֹב.

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

Harachaman hu y'zakeinu limot Hamashiach ul'chayeい ha'olam haba.

הַרְחָמָן הוּא יוֹצֵנוּ לִימוֹת הַמָּשִׁיחַ וְלִחְיִי 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 I'David ul'zar'o ad olam. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

מַגְדָּול יְשׁוּעָה מַלְכֵנוּ וְעָשָׂה חִסְדָּה לְמַשִּׁיחָה לְדִידָּו וְלִזְרָעָו עַד עוֹלָם. עָשָׂה שָׁלוֹם בְּמִרְזָמָיו, הוּא יְעָשָׂה שָׁלוֹם עַלְנוּ 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'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'veakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

וַיַּרְאֶוּ אֶת יְהִי קָדְשֵׁיו, כִּי אֵין מִחְסָור לִירְאֹיו. כְּפִירִים רְשָׂו וְרַעֲבָה, וְרַשִּׁי יְהִי לֹא יִחְסַרֵּו כָּל טֹב. הַדּוֹדָו לְיְהִי כִּי טֹב כִּי לְעוֹלָם חִסְדָּו. פָּתַח אֶת יְדָה, וְמִשְׁבִּיעַ לְכָל חֵי רְצָוָן. בָּרוּךְ הַגָּבָר אֲשֶׁר וּבְטָח בְּיַהְיָה יְהִי מִבְטָחָו. נָעַר הַיִּתְיָה נִמְזָקָנָה, וְלֹא רָאֵיתָ צְדִיק גָּנָזֶב, וְזַרְעָו מִבְקָשׁ לְחָם. יְהִי עַז לְעַמּוּ וְתָנוּ, יְהִי בָּרָךְ אֶת עַמּוּ בְּשָׁלוֹם.

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

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

הָנִי מָכוֹן וַיְמַזְמֵן לְקִים
מִצְוָת כֹּס שְׁלִישִׁי שֶׁל אַרְבַּע כּוֹסּוֹת.

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

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

בָּרוּךְ אֱלֹהֶה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּוּרָא פְּרִי 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
et Eliya Hanavi
lifnei bo yom Adonai hagadol v'hanora,
v'haishiv lev avot al banim v'lev banim al avotam.*

הָרָחַמֵּן הוּא יִשְׁלַח לְנוּ
אֶת אֱלֹהֵינוּ הַנְּבִיא זִכְּרוֹ לְטוֹב,
וַיִּבְשֶׁר לְנוּ בְשָׂרוֹת טוֹבֹת יְשֻׁעוֹת וְנִיחְמֹות
כֹּאָמָר: הַנְּהָא אָנֹכִי שְׁלַח לְכֶם
אֶת אֱלֹהֵינוּ הַנְּבִיא
לִפְנֵי בּוֹא יוֹם יְיָ הַנְּדֹול וְהַנְּזֹרָא,
וְהַשִּׁיב לְבֵב אֲבוֹת עַל בָּנִים וְלַב 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..."⁶⁷

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



אליהו הנביה,
אליהו התרשבי,
אליהו, אליהו,
אליהו הגלעדוי,
במהרה בימני
יבא אלינו
עם מישיח בן דוד,
עם מישיח בן דוד.

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

*Ani ma'min
b'emunah sh'laimah
b've'ait hamashi'ach,
v'af al pi sheyitnameha,
im kol zeh achakeh lo
b'chol yom sheyavo.*



אני מאמין
באמונה שלמה
ביביאת המשיח,
ו אף על פי שיתמהמה,
עם כל זה אמתה 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.*

שִׁפְךְ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יְדַעַּךְ
וְעַל מַמְלָכוֹת אֲשֶׁר בְּשָׁמְךָ לֹא קָרָא.
כִּי אָכַל אֶת יַעֲקֹב וְאֶת נָוֹהוּ הַשְׁמָנוֹ.
שִׁפְךְ עַלְيָהֶם זָעַם וְחַרְוֹן אָפָךְ יִשְׁיָּוּם.
תִּרְדֹּף בְּאָפָּה וְתִשְׁמִידָם 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.”⁶⁸ “Pour out your wrath on them; may your blazing anger overtake them.”⁶⁹ “Pursue them in wrath and destroy them from under the heavens of the Lord!”⁷⁰

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

שְׁפַד אַהֲבָתֶךָ עַל הַגּוֹיִם אֲשֶׁר יְדַעַּךְ
וְעַל מַמְלָכֹת אֲשֶׁר בְּשֵׁמֶךָ קֹרְאִים
בְּגַלְל חֶסְדִּים שֶׁהָם עֹשִׂים עִם יִשְׂרָאֵל
וּמְגַנִּים עַל עַמָּךְ יִשְׂרָאֵל מִפְנֵי אֶזְכֵּלָהֶם.
זָנַפְוּ לְרֹאֹת בְּסֶפֶת בְּחִירִיךְ וְלִשְׁמוֹחַת גִּנִּיךְ.

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

לֹא לְנוּ יְיָ, לֹא לְנוּ, כִּי לְשֵׁמֶךָ תָּן כְּבוֹד.
עַל חֶסְדֶּךָ, עַל אַמְתָּהֶךָ. לִפְהָה יֹאמְרוּ הַגּוֹיִם:
אַיִּה נָא אֱלֹהִים? וְאַל-הָנִינָה בְּשָׁמִים,
כָּל אֲשֶׁר חָפֵץ עָשָׂה.

עַצְבֵּיהֶם כָּסֶף וּזְהָבֶב מְעָשָׂה יָדֵי אָדָם.
פֶּה לְהָם וְלֹא יְדַבֵּרוּ, עַינִים לְהָם וְלֹא יְרַאּוּ.
אֹזְנִים לְהָם וְלֹא יִשְׁמְעוּ, אָף לְהָם וְלֹא יְרִיחּוּ.
יָדֵיהֶם וְלֹא יִמְשִׁין, רְגִלֵּיהֶם וְלֹא יַהְלִיכּוּ,
לֹא יִהְנוּ בְּגִרְנּוֹן. בְּמָוְהָם יְהִיוּ עֲשָׂהָם.
כָּל אֲשֶׁר בְּטָח בָּהֶם. יִשְׂרָאֵל בְּטָח בִּיהוּתָה,
עֹזָרָם וּמְגַנָּם הוּא. בֵּית אַהֲרֹן בְּטָח בִּיהוּתָה,
עֹזָרָם וּמְגַנָּם הוּא. יְרָאֵי יְהוָה בְּטָח בִּיהוּתָה,
עֹזָרָם וּמְגַנָּם הוּא.

Not for our sake, O Lord, not for our sake, but for your name's sake give glory, because of your kindness and your truth. Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is their help and shield. You who revere the Lord, trust in the Lord! He is their help and shield.⁷¹

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

וַיָּזְכְּרֶנּוּ יְבָרֶךְ. יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל.
יְבָרֶךְ אֶת בֵּית אַהֲרֹן, יְבָרֶךְ יְרָאֵי יְהָוָה.
הַקְּטָנִים עִם הַגְּדוֹלִים. יְסָפֵר יְהָוָה עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בָּרוּכִים אַתֶּם לִי,
עֲשָׂה שְׁמִים וְאֶרְצִים. הַשְׁמִים שְׁמִים לִי
וְהָאָרֶץ נָתָן לְבָנֵי אָדָם.
לֹא הַמְתִים יְהִלְלִיָּה
וְלֹא כָּל יְרִידִי דָוָמָה.
וְאַנְחָנוּ נְבָרֶךְ יְהָוָה מַעַתָּה וְעַד עוֹלָם.
הַלְלִיָּה.

The Lord who has remembered us will bless; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who revere the Lord, the small with the great. May the Lord increase you, you and your children. You are blessed by the Lord, who made the heaven and earth. The heaven is the Lord's heaven, but he has given the earth to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord from this time forth and forever. Halleluyah!⁷²

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

אָהָבָתִי כִּי יְשִׁמְעֵנִי אֶת קֹולִי, פְּחַנְנִי.
כִּי הַפְּתָחָה אָזְנוֹ לִי וּבִמְיַוְּךָ אָקְרָא.
אָפְפִוְנִי חַבְלִי מְוֹת וּמְצָרִי שָׁאָוָל מְצָאָנִי,
צָרָה וּגְנוּן אָמֵצָא. וּבִשְׁמֵנִי אָקְרָא:
אָנָּא יְיָ מְלָטָה נְפָשִׁי! חָנוּן יְיָ וּצְדִיק,
וְאַלְדִּינוּן מְרַחָם. שָׁמֵר פְּתָחָים יְיָ,
דְּלָתִי וְלִי יְהֹשִׁיעַ. שׁוּבֵי נְפָשִׁי לְמַנְחִיכִי,
כִּי יְיָ גָּמֵל עַלְיכִי. כִּי חַלְצָתִךְ נְפָשִׁי מְפֻנָּת,
אָתְּ עִנִּי מִן דְּמָעָה. אָתְּ רְגָלִי מְדָחָי.
אָתְּ הַלְּךָ לִפְנֵי יְיָ בָּאָרֶצָות הַחַיִים.
הָאָמֵנָתִי כִּי אָדָבָר, אָנָּי עֲנוּתִי מְאָר.
אָנָּי אָמְרָתִי בְּחַפּוּ: כָּל הָאָדָם כָּזֶב.

I love that the Lord hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The cords of death encircled me; the pains of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the Lord: 'O Lord, save my life!' Gracious is the Lord, and righteous and our God is merciful. The Lord protects the simple; I was brought low and he saved me. Return to your rest, O my soul, for the Lord has been kind to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I kept faith even when I cry out: 'I am greatly afflicted.' I kept faith even when I said in haste: 'All men are deceitful.'⁷³

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

מַה אֲשִׁיב לִי כֵּל תְּגִמּוֹלֹה יְהוָה עַלִּי.
 כָּס יְשׁוּעָה אֲשֶׁר וּבָשָׂם יְיָ אֱקָרָא.
 נְדָרִי לִי אֲשַׁלֵּם נְגַדָּה נָא לְכָל עַמּוֹ.
 יִקָּר בְּעִינֵי יְיָ הַמִּזְבֵּחַ לְחַסִּידָיו.
 אָנָּא יְיָ כִּי אָנָּי עֲבָדָךְ,
 אָנָּי עֲבָדָךְ בָּן אַמְתָּחָה, פָּתָחָת לְמוֹסִרִּי.
 לְךָ אָזֶבֶח זְבַח תֹּרֶה וּבָשָׂם יְיָ אֱקָרָא.
 נְדָרִי לִי אֲשַׁלֵּם נְגַדָּה נָא לְכָל עַמּוֹ.
 בְּחִצְרוֹת בֵּית יְיָ,
 בְּתוּכֵיכְיִ רִוְשָׁלִים. הַלְלוִיָּה.

How can I repay the Lord for all his kind acts toward me? I will raise the cup of salvations, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people. Precious in the sight of the Lord is the death of his pious followers. O Lord, I am truly your servant; I am your servant, the son of your handmaid; You has loosened my bonds. To you I sacrifice a thanksgiving offering, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, In the courts of the Lord's house, in the midst of Jerusalem. Halleluyah!⁷⁴

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

הַלְלוּ אֶת יְיָ כֵּל גּוֹיִם. שְׁבַחוּהוּ כֵּל הָאָמִים.
 כִּי גָבָר עַלְלֵינוּ חֶסֶדּוֹ,
 וְאֶמֶת יְיָ לְעוֹלָם. הַלְלוִיָּה.

Give thanks to the Lord, all you nations; praise him, all you peoples! For his kindness overwhelms us, and the truth of the Lord is forever, Halleluyah!⁷⁵

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

הָדוֹדִי לִי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ.
 יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדּוֹ.
 יֹאמֶר נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֶסֶדּוֹ.
 יֹאמֶר נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חֶסֶדּוֹ.

Give thanks to the Lord, for he is good; His kindness endures forever. Let Israel say: his kindness endures forever. Let the house of Aaron say: his kindness endures forever. Let those who revere the Lord say: his kindness endures forever.⁷⁶

*Min hameitzar karati yah, anani vamerchav yah.
 Adonai li lo ira, mah yaaseh li adam?
 Adonai li b'oz'ray, va'ani ereh b'son'ay.
 Tov lachasot b'Adonai, mib'toach ba'adam.
 Tov lachasot b'Adonai, mib'toach bindivim.
 Kol goyim s'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 הַמִּצְרָיִם קָרָאתִי יְהָה, עֲנָנִי בַּמְּרַחְבָּה יְהָה.
 יְהָה לִי, לֹא אִירָא - מַה יִעְשֶׂה לִי אָדָם?
 יְהָה לִי בְּעֹזֶרֶי וְאַנְגָּלָה בְּשָׁנָאִי.
 טוֹב לְחִסּוֹת בּוּנִי מַבְטָח בָּאָדָם.
 טוֹב לְחִסּוֹת בּוּנִי מַבְטָח בְּנָדִיבִים.
 כָּל גּוֹיִם סְבָבִינוּ, בְּשָׁם יְהָה כִּי אָמִילָם.
 סְבָבִינוּ גּוֹיִם סְבָבִינוּ, בְּשָׁם יְהָה כִּי אָמִילָם.
 סְבָבִינוּ כְּדָבָרִים, דַּעַכְוּ כְּאֶשׁ קָזִים,
 בְּשָׁם יְהָה כִּי אָמִילָם. דָּחָה דְּחִיתָנִי לְנַפְלָה,
 וַיַּעֲרַנִּי. עָזִי וּזְמָרָת יְהָה וְנִיהִי לִי לִישְׁעָה.
 קָול רְבָה וַיְשַׁעַת בְּאַחֲלִי צְדִיקִים:
 יָמִין יְהָה עָשָׂה חִיל, יָמִין יְהָה רְוִמָּה,
 יָמִין יְהָה עָשָׂה חִיל. לֹא אָמֹות כִּי אָחִית,
 וְאָסְפֶר מַעֲשֵׂי יְהָה. יִסְרָר יִסְרָנִי יְהָה,
 וְלִמְוֹת לֹא נַתָּנִי. פָּתָחוּ לִי שַׁעֲרֵי צְדָקָה,
 אָבָא בָּם, אָזְדָה יְהָה. זֶה הַשּׁעַר לִי
 צְדִיקִים יָבָאֵי 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.⁷⁷

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

אָזְדָה כִּי עֲנִיתָנִי וְתָהִי לִי לִישְׁעָה.
 אָזְדָה כִּי עֲנִיתָנִי וְתָהִי לִי לִישְׁעָה.
 אָבָן מְאָסָפֶה הַבּוֹנִים הִקְתָּה לְרָאשׁ פֶּנה.
 אָבָן מְאָסָפֶה הַבּוֹנִים הִקְתָּה 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'et Adonai hay'tah zot, hi niflat b'eineinu.
Mei'et 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 הַיּוֹת זֹאת הִיא נַפְלָאת בְּעִינֵינוּ.
מֵאֵת יְהוָה הַיּוֹת זֹאת הִיא נַפְלָאת בְּעִינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְהוָה נְגִילָה וְגִשְׁמָחָה בָּוּ.
זֶה הַיּוֹם עָשָׂה יְהוָה נְגִילָה וְגִשְׁמָחָה בָּוּ.

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 הַשִּׁיעָה נָא.
אָנָּא יְהוָה הַשִּׁיעָה 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.
Eili atah v'odeka, elohai arom'meka.
Eili atah v'odeka, elohai arom'meka.
Hodu l'Adonai ki tov, ki l'olam chasdo.
Hodu l'Adonai ki tov, ki l'olam chasdo.

בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרָכָנוּכְם מִבֵּית יְהוָה.
בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרָכָנוּכְם מִבֵּית יְהוָה.
אֶל יְהוָה וַיָּאֶרְךְ לְנוּ. אָסְרוּ חָנָן בְּעֶבֶתִים
עַד קְרָנוֹת הַמּוֹבֵת.
אֶל יְהוָה וַיָּאֶרְךְ לְנוּ. אָסְרוּ חָנָן בְּעֶבֶתִים
עַד קְרָנוֹת הַמּוֹבֵת.
אֶלְיָהוּ אֲפָה וְאַוְדָה, אֶלְעָזָר - אֲרוּמָמָה.
אֶלְיָהוּ אֲפָה וְאַוְדָה, אֶלְעָזָר - אֲרוּמָמָה.
הַדָּוִי לְיִהּוּ כִּי טוֹב, כִּי לְעוֹלָם חָסְדוֹ.
הַדָּוִי לְיִהּוּ כִּי טוֹב, כִּי לְעוֹלָם חָסְדוֹ.

Blessed be he who comes in the name of the Lord; We bless you from the house of the Lord.
The Lord is God who has shown us light; Bind the sacrifice with cords, up to the altarhorns. You
are my God, and I thank you; You are my God, and I exalt you. Give thanks to the Lord, for he is
good; His kindness endures forever.⁷⁸

*Yehallelucha Adonai Eloheinu kol ma'asecha,
 v'chasidecha tzadikim osai ritzonecha,
 v'chol amcha bait Yisrael b'rina yodu viyvarchu,
 viyshabchu v'yiparu, viyrom'mu v'ya'aritzu,
 v'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.*

יהלְלוּךְ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךְ,
 וְחִסְדֵּיךְ אֲדִיקִים עֹשֵׂי רַצְוֹנֶה,
 וְכָל עַמְךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדֵי וַיְבָרֵכְךָ
 וַיְשַׁבְּךָ וַיְפַאֲרֹךְ, וַיְרַמֵּם וַיְעַרְצָךְ,
 וַיִּקְדִּישֵּׁ וַיִּמְלִיכֵּ אֶת שָׁמֶךְ, מֶלֶכֶת
 כִּי לְךָ טוֹב לְהִזְדֹּות וְלִשְׁמֹךְ נָאָה לִזְמָר,
 כִּי מַעֲלָם וְעַד עַלְמָם אַתָּה אֶל.
 בְּרִיךְ אַתָּה יְיָ, מֶלֶךְ מֶהָלֵל בַּתְשִׁבָּחוֹת.

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
 ki l'olam chasdo.
 Vayotzai Yisrael mitocham
 ki l'olam chasdo.
 B'yad chazakah u'vizro'a n'tuyah
 ki l'olam chasdo.*

הָדוֹדְךָ לְךָ כִּי טוֹב
 כִּי לְעוֹלָם חָסְדוֹ.
 הָדוֹדְךָ לְאֱלֹהֵי הָאֱלֹהִים
 כִּי לְעוֹלָם חָסְדוֹ.
 הָדוֹדְךָ לְאַדְנִי הָאַדְנִים
 כִּי לְעוֹלָם חָסְדוֹ.
 לְעֵשָׂה נְפָלָאות גְּדֹלוֹת לְבָדוֹ
 כִּי לְעוֹלָם חָסְדוֹ.
 לְעֵשָׂה הַשְׁמִים בְּתִבְונָה
 כִּי לְעוֹלָם חָסְדוֹ.
 לְרוּקָע הָאָרֶץ עַל הַמִּים
 כִּי לְעוֹלָם חָסְדוֹ.
 לְעֵשָׂה אָוָרִים גְּדֹלִים
 כִּי לְעוֹלָם חָסְדוֹ.
 אֶת הַשְׁמָשׁ לְמִמְשָׁלָת בַּיּוֹם
 כִּי לְעוֹלָם חָסְדוֹ.
 אֶת הַנִּירָח וּכְכָבִים לְמִמְשָׁלָת בְּלִילָה
 כִּי לְעוֹלָם חָסְדוֹ.
 לְמִכָּה מִצְרִים בְּבָכְרִים
 כִּי לְעוֹלָם חָסְדוֹ.
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹךְם
 כִּי לְעוֹלָם חָסְדוֹ.
 בַּיָּד חִזְקָה וּבַזְרֹעַ נְטוּיָה
 כִּי לְעוֹלָם חָסְדוֹ.

<i>L'gozer Yam suf lig'zirim</i>	לְגֹזֶר יָם סֻוף לְגֹזֶרים
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>V'he'evir Yisrael b'tocho</i>	וְהַעֲבֵיר יִשְׂרָאֵל בְּתוֹכוֹ
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>V'ni'er paroah v'chailo b'yam suf</i>	וְנִירֵר פְּרֻעָה וְחִילוֹ בִּים סֻוף
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>L'molich amo bamidbar</i>	לְמַולִיךְ עָמוֹ בַּמִּדְבָּר
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>L'makeh m'lachim g'dolim</i>	לְמַכְה מֶלֶכִים גָּדוֹלִים
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Vayaharog m'lachim adirim</i>	וַיַּהַרְגוּ מֶלֶכִים אֲדִירִים
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>L'sichon melech ha'emori</i>	לְסִיחָן מֶלֶךְ הָאָמָרִי
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>U'l'og melech habashan</i>	וְלָעָגָן מֶלֶךְ הַבָּשָׁן
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Vanatan artzam l'nachalah</i>	וְנָתַן אָרֶצָם לְנַחֲלָה
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Nachalah l'Yisrael avdu</i>	נַחֲלָה לִיּוֹשֵׁרָאֵל עֲבָדָיו
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Sheb'shiflainu zachar lanu</i>	שְׁבַשְׁפֵלָנוּ זָכָר לְנוּ
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Vayif'rikainu mitzrainu</i>	וַיִּפְרַקְנוּ מַצְרָינוּ
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Notein lechem l'chol basar</i>	נוֹתֵן לְחֵם לְכָל בָּשָׂר
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.
<i>Hodu l'El hashamim</i>	הָודֵה לְאֱלֹהִים הַשְׁמִים
<i>ki l'olam chasdo.</i>	כִּי לְעוֹלָם חֶסֶדּוֹ.

Give thanks to the Lord, for he is good, His kindness endures forever; Give thanks to the God above gods, His kindness endures forever; Give thanks to the Lord of lords, His kindness endures forever; To him who alone does great wonders, His kindness endures forever; To him who made the heavens with understanding, His kindness endures forever; To him who stretched the earth over the waters, His kindness endures forever; To him who made the great lights, His kindness endures forever; The sun to reign by day, His kindness endures forever; The moon and the stars to reign by night, His kindness endures forever; To him who smote Egypt in their firstborn, His kindness endures forever; And took Israel out from among them, His kindness endures forever; With strong hand and outstretched arm, His kindness endures forever; To him who parted the Red Sea, His kindness endures forever; And caused Israel to pass through it, His

kindness endures forever; And threw Pharaoh and his host in the Red Sea, His kindness endures forever; To him who led His people through the wilderness, His kindness endures forever; To him who smote great kings, His kindness endures forever; And slew mighty kings, His kindness endures forever; Sihon, king of the Amorites, His kindness endures forever; And Og, king of Bashan, His kindness endures forever; And gave their land as an inheritance, His kindness endures forever; An inheritance to Israel his servant, His kindness endures forever; Who remembered us in our low state, His kindness endures forever; And released us from our foes, His kindness endures forever; Who gives food to all creatures, His kindness endures forever; Give thanks to God of all heaven, His kindness endures forever.⁷⁹

*Nishmat kol chai t'vareich et shimcha,
Adonai Eloheinu, v'ru'ach kol basar t'fa'er
u'tromem zicharcha, malkeinu, tamid.
Min ha'olam v'ad ha'olam atah El,
u'mibaladecha ein lanu melech go'al u'moshia,
podeh u'matzil u'm'farnes
u'm'rachaem b'chol ait tzarah v'tzukah.
Ein lanu melech ela atah.
Elohei harishonim v'ha'achronim,
Eloahah kol bri'ot, Adon kol toldot,
ha'm'hulal b'rov hatishbachot,
ham'naheg olamo b'chesed u'v'riyotav b'rachamim.
V'Adonai lo yanum v'lo 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 תָּבִרְךָ אֶת שְׁמֶךָ,
יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר הַפָּאָר
וְתַרְוּם זָכָרָה, מֶלֶכֶנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אָתָּה אֶל,
וּמִבְּלַעֲדֵיךְ אֵין לְנוּ מֶלֶךְ גָּאֵל וּמוֹשִׁיעַ,
פּוֹדֵה וּמַאֲילֵ וּמִפְרִינֵּס
וּמְרַתֵּם בְּכָל עַת צָרָה וִצְיקָה.
אֵין לְנוּ מֶלֶךְ אֶלְאָתָּה.
אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרׁוֹנִים,
אֱלֹהָה כָּל בְּרִוּתָה, אֲדֹון כָּל תּוֹלְדֹות,
הַמְהַלֵּל בָּרְבָּה תְּשִׁבְחוֹת.
הַמְנַגֵּן עַלְמֹו בְּחִסְדָּךְ וּבְרִיוֹתְךָ בְּרַחְמִים.
נוּי לֹא יָנוּם וְלֹא יִשְׁן - הַמּוֹעֵרֶר יִשְׁנִים
וְהַמְּקִיזֵּן גְּרָדִים,
וְהַפְּשִׁיחֵן אַלְמִים וְהַמְּפִיר אֲסּוּרִים
וְהַסּוֹמֵךְ נַפְלִים וְהַזּוֹקֵף כְּפּוּפִים.
לֹךְ לְבָדֵךְ אַנְתָּנוּ 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'imana,
 mimitzrayim g'altanu, Adonai Eloheinu,
 u'mibet avadim p'ditanu,
 b'ra'av zantanu u'v'sava kilkaltanu,
 maicherev hitzaltanu u'midever milat'tanu,
 u'maichalim ra'im v'ne'emanim dilitanu.
 Ad heina azarunu rachamecha v'lo azavunu chasadecha,
 v'al titsheinu, Adonai Eloheinu, lanetzach.
 Al kein aivarim shepilagta banu
 v'ru'ach u'nishamah shenafachta b'apeinu
 v'lashon asher samta b'finu - hein haim yodu
 viyvarchu viyshabchu viyfa'aru viyrom'mu v'ya'aritzu
 v'yak'dishu v'yamlichu et shimcha malkeinu.
 Ki chol peh lach yodeh, v'chol lashon lach tishava,
 v'chol berech lach tichra,
 v'chol komah l'fanecha tishtachaveh,
 v'chol l'vavot 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.
 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.*

אלו פינו מלא שירה כים,
 וילשוננו רנה בהמון גליון,
 ושבתוינו שבח במרחבי רקיץ,
 ועינינו מAIRות כשמש וכירת,
 וירדינו פרושים כנשרי שמים,
 ורגלינו קלות כאילות -
 אין אנחנו מספיקים להודות לך,
 כי אלהינו ואלהי אבותינו, ולברך,
 את שמה על אחת. מאלה,
 אלפי אלפים ורבי רבעות בעמם.
 הטובות שעשית עם אבותינו ועמננו.
 מפארים גאלתנו, כי אלהינו,
 ובמיהת עבדים פרידתנו,
 ברעב זנתנו ובשבע קלכלתנו,
 מחרב הצלתנו ומדבר מלטתנו,
 ומחלים רעים ונאמנים דליותנו.
 עד הנה עזרנו רחמים ולא עזבנו חסידיך,
 ואל תטשנו, כי אלהינו, לנצח.
 על פון אברים שבלגטה בנו
 ורוח ונשמה שנפחת באבינו
 ולשון אשר שמה בפינו - הן הם יודו
 ויברכו וישבחו ויפארו וירוממו ויעריצו
 ויקדשו וימליךו את שמה מלכנו.
 כי כל פה לך יודה, וכל לשון לך השבע,
 וכל ברך לך תכרע,
 וכל קומה לפניו תשתחוו,
 וכל לבבות ייראך,
 וכל קרב וכליות יזמרו לשמה,
 כדבר שכתוב, כל עצמות האמRNA:
 כי, מי כמוך מאייל עני מחזק ממן
 וענוי ואבון מגולן.
 מי ידמיה לך ומי ישווה לך
 ומי יערכ לך האל הגודל, הנבוד והנורא,
 אל עליון, קנה שמים וארץ.
 נהילך ונשבחך ונפארך
 ונברך את שם קדשך, כאמור:
 לדוד, ברכי נפשי את כי
 וכל קרבאי 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."⁸⁰ Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."⁸¹

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

הָאָל בְּתַעֲצָמוֹת עָזָה, הַגָּדוֹל בְּכָבוֹד שָׁמָה,
הַגָּבוֹר לְגִזְחָה וְהַגְּנוֹרָא בְּנוּרָאָתִיךְ.
הַפְּלָךְ הַיֹּשֵׁב עַל כְּסָא רַם וּגְנַשָּׁא.
שָׁוֹכֵן עַד מַרְוּם וּקְדוֹשׁ שָׁמוֹ. וּכְתוּב:
רַבְנָנוּ צְדִיקִים בִּיהוּתָה, לִיְשְׁרִים נָאָה תְּהִלָּתָה.

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

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

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
וּבְדָבָרִי צָדִיקִים תִּתְבֹּרֶךְ,
וּבְלֶשׁוֹן חֲסִידִים תִּתְהַרְּגוּם,
וּבְקָרְבֵּן קָדוֹשִׁים תִּתְהַקְּדֹשֶׁת.

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

ובמקהלוֹת רַבְבּוֹת עַמָּךְ
בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֵךְ,
מַלְכֵנוּ, בְּכָל דָּוָר וְדָוָר,
שְׁפֵן חֹבֶת כָּל הַצּוֹרִים לְפָנֵיךְ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהַזְדּוֹת לְהַלֵּל לְשִׁבְתָּה,
לְפִאֵר לְרוֹמָם לְהַדֵּר לְכָרֵךְ,
לְעַלְהָ וּלְקָלָס עַל כָּל דְּבָרֵי שִׁירֹת
וְתִשְׁבְּחוֹת דָּוָר בָּן יְשִׁי עַבְדָּךְ, מְשִׁיחָךְ.

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'verah, 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.*

ישתבח שמה לעד מלכנו,
האל המליך הגדול והקדוש
בשמים ובארץ,
כי לך נאה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שיר ושבח, הallel וזמרה, עוז וממשלה,
נצח, גָּדוֹלָה וְגָבוֹרָה, תְּהִלָּה וְתִפְאָרָת,
קָדְשָׁה וּמְלָכוֹת,
ברכוֹת וּהְזֹדוֹאָת מִעֵתָה וְעַד עַלְמָם.
ברוך אָתָּה יי, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָחוֹת,
אֵל הַהוֹדָאות, אֲדוֹן הַנִּפְלָאות,
הַבּוֹתֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חֵי הַעוֹלָמִים.

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 ל��ום
מצוות כוס רביעי של ארבע כוסות.

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

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

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פָּרִי 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 parentheses.

*Baruch Atah Adonai Eloheinu Melech ha'olam,
al hagefen v'al p'ri hagafen,
al t'nuvat hasadeh
v'al aretz chemedah 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'hachalitzeinu b'yom haShabbat hazeh)
v'samcheinu b'yom chag hamatzot hazeh,
ki Atah Adonai tov u'maitiv lakol
v'nodeh l'cha al ha'aretz v'al p'ri hagafen.
Baruch Atah Adonai, al hagefen v'al p'ri hagafen.*

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
על הַגָּפָן וְעַל פָּרִי הַגָּפָן,
על תְּנוּבַת הַשְּׁדָרָה
וְעַל אֶרֶץ חֶמְדָה טוֹבָה
וִרְחַבָּה שְׁרָצִית וְהַנְּחָלָת לְאָבוֹתֵינוּ
לְאָכֵל מִפְרִיה
וּלְשָׁבֵע מַטוֹּבָה רְחֵם נָא ייְ אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלָם עִירָךְ
וְעַל צִיּוֹן מִשְׁכָן כְּבָדָךְ וְעַל מִזְבֵּחָךְ
וְעַל הַיּוֹכֵלָה וּבְנָה וְרוּשָׁלָם עִיר הַקָּדָש
בְּמִהְרָה בִּימֵינוּ וְהַעֲלָנוּ לְתֹוכָה וּשְׁמַחֲנוּ
בְּבָנִינָה וּנְאָכֵל מִפְרִיה וּנְשַׁבֵּע
מַטוֹּבָה וּגְבָרָקָה עַלְיכָה בְּקָדְשָׁה וּבְתָהָרָה
(וּרְצָה וְהַחְלִילָנוּ בַּיּוֹם הַשְּׁבָת הַזֶּה),
וּשְׁמַחֲנוּ בַּיּוֹם חִג הַמְּצֹוֹת הַזֶּה,
כִּי אַתָּה ייְ טוֹב וּמְטִיב לְכָל
גּוֹדָה לְךָ עַל הָאָרֶץ וְעַל פָּרִי הַגָּפָן.
ברוך אתה ייְ עַל הַגָּפָן וְעַל פָּרִי 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

נרצה

*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.*

חסל סדר פסח כהילכתו,
כל משפטו וחקתו.
כאשר זכינו לסדר אותו
בן נזקה לעשותו.
זה שוכן ממעונה,
קומם קהיל עדת מי מנה.
בקרוב נחל נתעי כנה
פדיים לאיזון ברנה.
לשנה הבאה בירושלים.

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion. Next year in Jerusalem!⁸⁴

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



לשנה הבאה בירושלים
לשנה הבאה בירושלים
לשנה הבאה בירושלים
לשנה הבאה בירושלים
הבוניה.

Next year in Jerusalem, rebuilt!

*At second seder we begin counting the Omer.
Hinini muchan u'mizuman likayam
mitzvat aseh shel sfirat ha'omer.*

הנני מוכן ומזמין לקיים
מצונות עשה של ספירת העומר.

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

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

ברוך אתה יי' אל'הינו מלך העולם,
אשר קדשנו במצוותיו וצונו
על ספירת העומר.

Hayom yom echad ba'omer.

היום יום אחד בעומר.

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.

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

וְבָכָן וַיְהִי בַּחֲצִי הַלְּילָה
אוֹ רֹב נְסִים הַפְּלָאָתָ בְּלִילָה,
בְּרָאָשׁ אַשְׁמָוֹתָ זֶה הַלְּילָה,
גָּרֶצֶק נַצְחָתוֹ כְּנַחַלָּק לוֹ לִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.
דְּנַתְּ מַלְךָ גָּרֶר בְּחַלּוֹם הַלְּילָה,
הַפְּתַחְתָּ אֲרָמִי בָּאַמְשָׁ לִילָה,
נוֹשֵׁר יִשְׂרָאֵל לְפָלָאָה וַיַּכְלֵל לוֹ לִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.
זָרָע בְּכָרְבִּי פְּתַרְוָס מַחְצָתָ בַּחֲצִי הַלְּילָה,
חִילָם לֹא מַצָּאוּ בְּקוּמָם בְּלִילָה,
טִיסָת נְגִיד חַרְשָׁת סְלִיתָ בְּכָרְבִּי לִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.
יְעַזְמַחְרָף לְנוֹפֵף אָוֹוי, הַוּבְשָׁתָ פְּנָרוּ בְּלִילָה,
כְּרָע בֶּל וַיְמַצְבּוּ בְּאַיְשָׁן לִילָה,
לְאִישׁ חַמְוֹרוֹת גְּנַלָּה רֹז חַזּוֹת לִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.
מְשַׁתְּכָר בְּכָלִי קְדָשָׁ נְהָרָג בּוֹ בְּלִילָה,
נוֹשֵׁעַ מְבּוֹר אֲרִיוֹת פּוֹתָר בְּעַתּוֹתִי לִילָה,
שְׁנָאָה נְטָר אֲגִי וּכְתָבָ סְפָרִים בְּלִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.
עֹרְרָת נַצְחָ עַלְיוֹ בְּנִירָד שְׁנָת לִילָה,
פּוֹרָה תְּדַרְוֹק לְשֹׁמֶר מִה מַלִּילָה,
אַרְחָ כְּשֹׁמֶר וְשָׁח אַתָּא בְּקָר וְגַם לִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.
קָרְבָ יּוֹם אָשָׁר הוּא לֹא יוֹם וְלֹא לִילָה,
רַם הַזְדָע בַּי לְהַזְדָע נְהָרָם אֲפָלָה הַלְּילָה,
שְׁוֹמְרִים הַפְּקָד לְעִירָד כָּל הַיּוֹם וְכָל הַלְּילָה,
תְּאֵיר כָּאֹור יוֹם חַשְׁבָת לִילָה,
וַיְהִי בַּחֲצִי הַלְּילָה.

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'vechain va'amartem zevach pesach
ometz g'vurotecha 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,
I'vilti tait mashchit lavo biftachi bapesach,
va'amartem zevach pesach.

M'sugarah b'itotai pesach,
nishm'dah midyan bitzlil s'orai omer pesach,
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,*

יבכן ואמרתם זבח פסח
אמץ גבורותיך הפלאתה בפסח,
בראש כל מועדות נשאת פסח,
גלית לאזרחי חצות ליל פסח,
ואמרתם זבח פסח.

דליךיו רפקת כחם היום בפסח,
הסעד נוצצים עוגות מצות בפסח,
ויאל הבקר רץ זכר לשור ערד פסח,
ואמרתם זבח פסח.

זעמו סדומים ולוחתו באש בפסח,
חולץ לוט מיהם ומצות אפה בקץ פסח,
טאטאת אדמה מף ונף בערד בפסח,
ואמרתם זבח פסח.

יה' ראש כל אוון ממחatta בלילה שמור פסח,
כ癖יר, על בן בכור פסח בדם פסח,
לבלהתי תה משחית לבא בפתחי בפסח,
ואמרתם זבח פסח.

מסגרת סגירה בעתוויי פסח,
גשנדה מדין בצליל שעורי עמר פסח,
שורפו משמעני פול ולוד ביך יקוד פסח,
ואמרתם זבח פסח.

עד היום בnb לעמוד עד געה עוגת פסח,
פס יד כתבה ל��ען צoil בפסח,

*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.

אַפָּה הַצְפִּית עֲרוֹך הַשְׁלָחָן בְּפֶסַח,
וְאִמְרָתָם זָבֵח פֶסַח.

קְהַל כְּנָסָה הַרְסָה לְשָׁלַש צוֹם בְּפֶסַח,

רָאש מִבֵּית רְשָׁע מְחַצָּת בְּעֵץ חַמְשִׁים בְּפֶסַח,
שְׁתַי אֱלֹהָ רָגֵע תְּבִיא לְעֹזֶית בְּפֶסַח,

פָּעו יָדֶך וְתָרִים יְמִינְך כְּלִיל הַתְּקִדְש חָנְפֶסַח,
וְאִמְרָתָם זָבֵח פֶסַח.

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

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

Adir bimlucha,

bachur kahalcha,

g'dudav yomru lo:

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

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

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

Dagul bimluchah,

hadur kahalachah,

vatikav yom'ru lo:

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

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

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

Zakai bimluchah,

chasin kahalachah

tafsrov yom'ru lo:

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

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

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

כִּי לֹא נָאָה, כִּי לֹא יָאָה.

אֲדִיר בְּמַלּוֹכָה,

בָּחוֹר כְּהַלְכָה,

גְּדוּקִיו יָמְרוּ לוֹ:

לֹך וְלֹך, לֹך כִּי לֹך,

לֹך אֲפָר לֹך, לֹך יְיָ הַמֶּמְלָכָה,

כִּי לֹא נָאָה, כִּי לֹא יָאָה.

דָנוֹל בְּמַלּוֹכָה,

הַדְוִיר כְּהַלְכָה,

וְתוּקִיו יָמְרוּ לוֹ:

לֹך וְלֹך, לֹך כִּי לֹך,

לֹך אֲפָר לֹך, לֹך יְיָ הַמֶּמְלָכָה,

כִּי לֹא נָאָה, כִּי לֹא יָאָה.

זְכָאי בְּמַלּוֹכָה,

חִסְיָן כְּהַלְכָה,

טְפִסְרִיו יָמְרוּ לוֹ:

לֹך וְלֹך, לֹך כִּי לֹך,

לֹך אֲפָר לֹך, לֹך יְיָ הַמֶּמְלָכָה,

כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Yachid bimluchah,

kabir kahalachah

l'mudav yom'ru lo:

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

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

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

Moshail bimluchah,

nora kahalachah

savivav yom'ru lo:

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

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

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

Anav bimluchah,

podeh kahalachah,

tzadikav yom'ru lo:

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

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

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

Kadosh bimluchah,

rachum kahalachah

shinanav yom'ru lo:

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

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

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

Takif bimluchah,

tomaich kahalachah

t'mimav yom'ru lo:

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

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

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

אחד במלוכה,

כבוד כהלה

למייריו יאמרו לו:

לה וילך, לך כי לך,

לה אך לך, לך כי המלך,

כי לו נאה, כי לו יאה.

מושל במלוכה,

נורא כהלה

סביכיו יאמרו לו:

לה וילך, לך כי לך,

לה אך לך, לך כי המלך,

כי לו נאה, כי לו יאה.

ענוי במלוכה,

פודח כהלה,

צדיקיו יאמרו לו:

לה וילך, לך כי לך,

לה אך לך, לך כי המלך,

כי לו נאה, כי לו יאה.

קדוש במלוכה,

רוחם כהלה

שנאנו יאמרו לו:

לה וילך, לך כי לך,

לה אך לך, לך כי המלך,

כי לו נאה, כי לו יאה.

תקיף במלוכה,

תומך כהלה

תמיימיו יאמרו לו:

לה וילך, לך כי לך,

לה אך לך, לך כי המלך,

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 referred, His near ones sing to Him, "Thine only thine, O lord, is glory and the majesty." Hymns of praise are His due. Gentle in

kingship, truly liberating, His upright sing to Him, "Thine only thine, O lord, is glory and the majesty." Hymns of praise are His due. Holy in kingship, truly merciful, is angels sing to Him, "Thine only thine, O lord, is glory and the majesty." Hymns of praise are His due. Potent in kingship, truly sustaining, His perfect sing to Him, "Thine only thine, O lord, is glory and the majesty." Hymns of praise are His due.

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.

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.

אדיר הוּא יבְנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

בְּחוֹר הָוּא, גָּדוֹל הָוּא,

דָּנוֹל הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

חָדוֹר הָוּא, נְתִיק הָוּא,

זְכָאי הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

חָסִיד הָוּא, טָהֹר הָוּא,

יְחִידָה הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

כְּפָרָה הָוּא, לְמוֹד הָוּא,

מְלָךְ הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

נוֹרָא הָוּא, סְנִיב הָוּא,

עֹזֹז הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

פּוֹדֵה הָוּא, צָדִיק הָוּא,

קָדוֹשׁ הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

רְחוּם הָוּא, שְׁדֵי הָוּא,

פְּקוּדָה הָוּא יְבָנָה בַּיְתָו בְּקָרוֹב.

בְּמַהְרָה, בְּמַהְרָה, בִּימְנוּ בְּקָרוֹב.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בַּיְתָךְ בְּקָרוֹב.

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.*

אחד מי יודע? אחד אני יודע:
אחד אל-הינו שבשמי ויבארץ.

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

שנים מי יודע? שנים אני יודע:
שני לוחות הברית,
אחד אל-הינו שבשמי ויבארץ.

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

שלשה מי יודע? שלשה אני יודע:
שלשה אבות, שני לוחות הברית,
אחד אל-הינו שבשמי ויבארץ

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

ארבע מי יודע? ארבע אני יודע:
ארבע אמות, שלשה אבות, שני לוחות הברית,
אחד אל-הינו שבשמי ויבארץ

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

חמשה מי יודע? חמישה אני יודע:
חמשה חומשי תורה, ארבע אמות,
שלשה אבות, שני לוחות הברית,
אחד אל-הינו שבשמי ויבארץ

*Shishah mi yode'a? Shishah ani yode'a:
shishah sidrei mishnah, chamishah chumshei Torah,
arba imahot, shlosah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.*

ששה מי יודע? ששה אני יודע:
ששה סדרי משנה, חמישה חומשי תורה,
ארבע אמות, שלשה אבות, שני לוחות הברית,
אחד אל-הינו שבשמי ויבארץ

*Shiv'ah mi yode'a? Shiv'ah ani yode'a:
shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshei Torah, arba imahot,
shlosah avot, shnai luchot habrit,*

שבעה מי יודע? שבעה אני יודע:
שבעה ימי שבתא, ששה סדרי משנה,
חמשה חומשי תורה, ארבע אמות,
שלשה אבות, שני לוחות הברית,

echad Eloheinu shebashamayim u'va'aretz.

*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.*

*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.*

*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.*

*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.*

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

אַחֲרָאָלְהָיָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

שְׁמוֹנָה מַיּוֹדָעַ? שְׁמוֹנָה אֲנֵי יוֹדָעַ:
שְׁמוֹנָה יְמֵי מִילָּה, שְׁבַעַה יְמֵי שְׁבַתָּא,
שְׁשָׁה סְדָרִי מִשְׁנָה, חֲמֵשָׁה חֻמְשֵׁי תּוֹרָה,
אַרְבָּע אַמְּהוֹת, שְׁלִשָּׁה אֲבוֹת, שְׁנִי לְחֹזֶת הַבְּרִית,
אַחֲרָאָלְהָיָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

תְּשִׁعָה מַיּוֹדָעַ? תְּשִׁعָה אֲנֵי יוֹדָעַ:
תְּשִׁعָה יְרַחִי לְדָה, שְׁמוֹנָה יְמֵי מִילָּה,
שְׁבַעַה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדָרִי מִשְׁנָה,
חֲמֵשָׁה חֻמְשֵׁי תּוֹרָה, אַרְבָּע אַמְּהוֹת,
שְׁלִשָּׁה אֲבוֹת, שְׁנִי לְחֹזֶת הַבְּרִית,
אַחֲרָאָלְהָיָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

עֲשָׂרָה מַיּוֹדָעַ? עֲשָׂרָה אֲנֵי יוֹדָעַ:
עֲשָׂרָה דְּבָרִיאָה, תְּשִׁעָה יְרַחִי לְדָה,
שְׁמוֹנָה יְמֵי מִילָּה, שְׁבַעַה יְמֵי שְׁבַתָּא,
שְׁשָׁה סְדָרִי מִשְׁנָה, חֲמֵשָׁה חֻמְשֵׁי תּוֹרָה,
אַרְבָּע אַמְּהוֹת, שְׁלִשָּׁה אֲבוֹת, שְׁנִי לְחֹזֶת הַבְּרִית,
אַחֲרָאָלְהָיָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

אַחֲרָעָשָׁר מַיּוֹדָעַ? אַחֲרָעָשָׁר אֲנֵי יוֹדָעַ:
אַחֲרָעָשָׁר כּוֹכְבִּיאָה, עֲשָׂרָה דְּבָרִיאָה,
תְּשִׁעָה יְרַחִי לְדָה, שְׁמוֹנָה יְמֵי מִילָּה,
שְׁבַעַה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדָרִי מִשְׁנָה,
חֲמֵשָׁה חֻמְשֵׁי תּוֹרָה, אַרְבָּע אַמְּהוֹת,
שְׁלִשָּׁה אֲבוֹת, שְׁנִי לְחֹזֶת הַבְּרִית,
אַחֲרָאָלְהָיָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

שְׁנִים עֲשָׁר מַיּוֹדָעַ? שְׁנִים עֲשָׁר אֲנֵי יוֹדָעַ:
שְׁנִים עֲשָׁר שְׁבַטִּיאָה, אַחֲרָעָשָׁר כּוֹכְבִּיאָה,
עֲשָׂרָה דְּבָרִיאָה, תְּשִׁעָה יְרַחִי לְדָה,
שְׁמוֹנָה יְמֵי מִילָּה, שְׁבַעַה יְמֵי שְׁבַתָּא,
שְׁשָׁה סְדָרִי מִשְׁנָה, חֲמֵשָׁה חֻמְשֵׁי תּוֹרָה,
אַרְבָּע אַמְּהוֹת, שְׁלִשָּׁה אֲבוֹת, שְׁנִי לְחֹזֶת הַבְּרִית,
אַחֲרָאָלְהָיָנוּ שְׁבָשָׁמִים וּבָאָרֶץ

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

שָׁלֶשׁ עָשֶׂר מֵי יוֹדָע? שָׁלֶשׁ עָשֶׂר אָנָי יוֹדָע:
שָׁלֶשׁ עָשֶׂר מִדְּיָא, שְׁנַיִם עָשֶׂר שְׁבָטִיא,
אַחֲרָה עָשֶׂר כּוֹכְבִּיא, עָשֶׂרֶת דְּבָרִיא,
תִשְׁעָה יְרֵחִיא לְדָה, שְׁמוֹנָה יְמִי מִילָה,
שְׁבָעָה יְמִי שְׁבָתָא, שְׁשָׁה סְדָרִי מִשְׁנָה,
חֲמִשָה חֻמְשִׁי תּוֹרָה, אַרְבָּע אַמְּהוֹת,
שָׁלֶשׁ אָבוֹת, שְׁנַיִם לְחֹות הַבְּרִיאָת,
אַחֲרָה אֶלְהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

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. 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 divine 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,

חָד גָּדִיא, חָד גָּדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא שְׁוִינְרָא וְאַכְלָה לְגָדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא כְּלָבָא וְנִשְׁךְ לְשְׁוִינְרָא,
דְּאַכְלָה לְגָדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא חַוְטָרָא וְהַכָּה לְכְלָבָא,
דְּנִשְׁךְ לְשְׁוִינְרָא, דְּאַכְלָה לְגָדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא נִירָא וְשִׁרְףָּה לְחוּטָרָא,
דְּהַכָּה לְכְלָבָא, דְּנִשְׁךְ לְשְׁוִינְרָא,
דְּאַכְלָה לְגָדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא מִיאָ וְכָבָה לְנִירָא,
דְּשִׁרְףָּה לְחוּטָרָא, דְּהַכָּה לְכְלָבָא,
דְּנִשְׁךְ לְשְׁוִינְרָא, דְּאַכְלָה לְגָדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא תּוֹרָא וְשִׁתָּה לְמִיאָ,
דְּכָבָה לְנִירָא, דְּשִׁרְףָּה לְחוּטָרָא,
דְּהַכָּה לְכְלָבָא, דְּנִשְׁךְ לְשְׁוִינְרָא,
דְּאַכְלָה לְגָדִיא.
דָּזְבִּין אֲבָא בָּתְרִי זָוִי,
חָד גָּדִיא, חָד גָּדִיא.
וְאַחֲרָא הַשּׁוֹחֵט וְשִׁתָּה לְתוֹרָא,
דְּשִׁתָּה לְמִיאָ, דְּכָבָה לְנִירָא,

*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,
 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.*

דָּשֶׁרֶף לְחוֹטֶרֶא, דָּהָכָה לְכַלְבָּא,
 דָּנְשָׁךְ לְשִׁגְנָרָא, דָּאַכְלָה לְנִדְיאָ,
 דִּזְבִּין אֲבָא בָּתְרִי זַוִּיָּוִי,
 חָדְגִּיאָ, חָדְגִּיאָ,
 וְאֵתָא מְלָאֵךְ הַמְּמוֹת וְשַׁחַט לְשַׁחַט,
 דְּשַׁחַט לְתֹוֹרָא, דְּשַׁתָּה לְמִיאָ,
 דְּכָבָה לְנִוָּרָא, דָּשֶׁרֶף לְחוֹטֶרֶא,
 דָּהָכָה לְכַלְבָּא, דָּנְשָׁךְ לְשִׁגְנָרָא,
 דָּאַכְלָה לְנִדְיאָ,
 דִּזְבִּין אֲבָא בָּתְרִי זַוִּיָּוִי,
 חָדְגִּיאָ, חָדְגִּיאָ,
 וְאֵתָא הַקָּדוֹשׁ בָּרוּךְ הוּא
 וְשַׁחַט לְמְלָאֵךְ הַמְּמוֹת,
 דְּשַׁחַט לְשַׁחַט, דְּשַׁחַט לְתֹוֹרָא,
 דְּשַׁתָּה לְמִיאָ, דְּכָבָה לְנִוָּרָא,
 דָּשֶׁרֶף לְחוֹטֶרֶא, דָּהָכָה לְכַלְבָּא,
 דָּנְשָׁךְ לְשִׁגְנָרָא, דָּאַכְלָה לְנִדְיאָ,
 דִּזְבִּין אֲבָא בָּתְרִי זַוִּיָּוִי,
 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;
mai'al pisgat har hatzofim,
eshtachaveh lach apayim.*

*Mai'ah dorot chalamti alaiyich,
lizkot lirot b'or panayich.*

*Yerushalayim, Yerushalayim, ha'iri panayich livneich;
Yerushalayim, Yerushalayim, macharvotayich evneich.*

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

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

מעל פסגת הר הצלופים, שלום לך ירושלים;
מעל פסגת הר הצלופים,

אשחתונה לך אפיקים.

מאה דורות חלמתי עלייך,
לזחות לראות באור פניך.

ירושלים, ירושלים, האירי פניך לבנה;
ירושלים, ירושלים, מחרבותיך לבנה.

מעל פסגת הר הצלופים, שלום לך ירושלים;
אלפי גולים מקצתות כל תבל,

נושאים אליך עיניהם.

ירושלים, ירושלים, אנו לא אזו מפה;
ירושלים, ירושלים, יבא המשיח, יבא.

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,
I'yot am chofshi b'artzeinu,
b'eretz tzion v'Yerushalayim.*

כל עוד בלבב פנימה
נפש יהודית הומיה,
ולפאתני מזורה קדימה
עין לציון צופיה -

עוד לא אבדה תקנותינו,
התקונה בת שנות אלפים,
לחיות עם חפשי בארץנו,
בארץ ציון וירושלים.

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.

Citatations

¹ Genesis, 48:20 – בראשית מה:כ –

² Ruth, 4:11 – מנילת רות ד:יא –

³ Numbers, 6:24-26 – במדבר ו:כד-כו –

⁴ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁵ Genesis, 1:31-2:3 – בראשית אל-א-ב:ג –

⁶ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁷ Deuteronomy, 6:21 – דברים ו:כא –

⁸ Deuteronomy, 16:3 – דברים טז:ג –

⁹ Deuteronomy, 6:20 – דברים ו:כ –

¹⁰ Exodus, 12:26 – שמות יב:כו –

¹¹ Exodus, 13:8 – שמות יג:ח –

¹² Exodus, 13:14 – שמות יג:יד –

¹³ Exodus, 13:14 – שמות יג:יד –

¹⁴ Exodus, 13:8 – שמות יג:ח –

¹⁵ Joshua, 24:2-4 – יהושע כד:ב-ד –

¹⁶ Genesis, 15:13-14 – בראשית טו:יג-יד –

¹⁷ Deuteronomy, 26:5-9 – דברים כו:ה-ט –

¹⁸ Genesis, 47:4 – בראשית מז:ד –

¹⁹ Deuteronomy, 10:22 – דברים י:כב –

²⁰ Exodus, 1:7 – שמות א:ז –

²¹ Ezekiel, 16:7 – יחזקאל טז:ז –

²² Deuteronomy, 26:6 – דברים כו:ז –

²³ Exodus, 1:10 – שמות א:יא –

²⁴ Exodus, 1:11 – שמות א:יא –

²⁵ Exodus, 1:13 – שמות א:יג –

²⁶ Deuteronomy, 26:7 – דברים כו:ז –

²⁷ Exodus, 2:23 – שמות ב:כג –

²⁸ Exodus, 2:24 – שמות ב:כד –

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

³⁰ Exodus, 1:22 – שמות א:כב –

³¹ Exodus, 3:9 – שמות ג:ט –

³² Deuteronomy, 26:8 – דברים כו:ח –

³³ Exodus, 12:12 – שמות יב:יב –

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

³⁵ Exodus, 9:3 – שמות ט:ג –

³⁶ I Chronicles, 21:16 – דברי הימים א כא:טו –

³⁷ Deuteronomy, 4:34 – דברים ד:לד –

³⁸ Exodus, 4:17 – שמות ד:יז –

³⁹ Joel, 3:3 – יואל ג:ג –

⁴⁰ Exodus, 8:15 – שמות ח:טו –

⁴¹ Exodus, 14:31 – שמות יד:לא –

⁴² Psalms, 78:49 – תהילים עח:מט –

⁴³ Psalms, 78:49 – תהילים עח:מט –

⁴⁴ Exodus, 12:26-27 – שמות יב:כו-כו –

⁴⁵ Exodus, 12:39 – שמות יב:לט –

⁴⁶ Exodus, 1:14 – שמות א:יד –

⁴⁷ Exodus, 13:18 – שמות יג:יח –

⁴⁸ Deuteronomy, 6:23 – דברים ו:כו –

⁴⁹ Psalms, 113 – תהילים קיג –

⁵⁰ Psalms, 114 – תהילים קיד –

⁵¹ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁵² Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁵³ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁵⁴ Numbers, 9:11 – במדבר ט:יא –

⁵⁵ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁵⁶ Deuteronomy, 8:10 – דברים ח:י –

⁵⁷ Psalm, 126 – תהילים קכו –

⁵⁸ Psalm, 113:2 – תהילים קיג:ב –

⁵⁹ Psalm, 113:2 – תהילים קיג:ב –

⁶⁰ Deuteronomy, 8:10 – דברים ח:י –

⁶¹ Psalm, 118:1 – תהילים קיח:א –

⁶² Psalm, 145:16 – תהילים קמה:טו –

⁶³ Jeremiah, 17:7 – ירמיהו ז:ז –

⁶⁴ Psalm, 37:25 – תהילים לז:כה –

⁶⁵ Psalm, 29:11 – תהילים כו:יא –

⁶⁶ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁶⁷ Malachi, 3:23-24 – מלאכי ג:כג-כד –

⁶⁸ Psalm, 79:6-7 – תהילים עט:ו-ז –

⁶⁹ Psalm 69:25 – תהילים סט:כה –

⁷⁰ Lamentations, 3:66 – איכה ג:ס –

⁷¹ Psalm, 115:1-11 – תהילים כטו:א-יא –

⁷² Psalm, 115:12-18 – תהילים קטו:יב-יח –

⁷³ Psalm, 116:1-11 – תהילים קטו:א-יא –

⁷⁴ Psalm, 116:12-19 – תהילים קטו:יב-זיט –

⁷⁵ Psalm, 117 – תהילים קיז –

⁷⁶ Psalm, 118:1-4 – תהילים קיח:א-ד –

⁷⁷ Psalm, 118:5-29 – תהילים קיח:ה-כט –

⁷⁸ Psalm, 118 – תהילים קיח –

⁷⁹ Psalm, 136 – תהילים קלו –

⁸⁰ Psalm, 35:10 – תהילים לה:י –

⁸¹ Psalm, 103:1 – תהילים קג:א –

⁸² Psalm, 33:1 – תהילים לג:א –

⁸³ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –

⁸⁴ Psalm, 76:3, Numbers, 23:10, Psalm, 80:16, Isaiah, 35:10 – תהילים עו:ג, במדבר כג:ו, תהילים פ:טו, ישעיהו לה:ז –

⁸⁵ Maimonides, Chametz, 7:1 – רמב"ם, חמץ ז:א –