

הגדה של דענע ואריאל

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

סמני הסדר

The Seder plate

According to

לפי הגר"א – Rabbi Elijah Gaon



Alternative – יש נהגים



According to

לפי האר"י – The Ari



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

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

Candle lighting



הדלקת נרות

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

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

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

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

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

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

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

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

Blessing the Children

ברכת ילדים

For sons:

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

לבנים:
ישמך אלהים כאפרים וכמנשה.

For daughters:

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

לבנות:
ישמך אלהים כסרה, רבקה, רחל ולאה.

Y'varechecha Adonai v'yishmarecha.

Ya'er Adonai panav ailecha vichuneka.

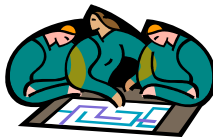
Yisa Adonai panav ailecha, v'yasaim l'cha shalom.

יברכך יי וישמרך.
יאר יי פניו אליך ויחנך.
ישא יי פניו אליך, וישם לך שלום.

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

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

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



The Order

הסדר

The Seder consists of 15 steps. These steps are:

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

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

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



Kadesh

קדש

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

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

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיּוֹם
מִצְוַת כּוֹס רִשׁוֹן שֶׁל אַרְבַּע כּוֹסוֹת.

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

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

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

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיַּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מִכָּל מְלָאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

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

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

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

[With your permission, friends.]

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

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם, וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַתֵּתֵן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה
(שַׁבָּתוֹת לַמְנוּחָה ו)
מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן
אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)
חַג הַמַּצּוֹת הַזֶּה.
זֶמֶן חֵירוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זֵכֶר לִיציאת מצרים.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים.
(וְשַׁבָּת) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן)
בְּשִׂמְחָה וּבְשִׁשּׁוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יי,
מְקַדֵּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְמָנִים.

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.)*

(בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאֹרֵי הָאֵשׁ.)

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

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

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

(בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֹל,
בֵּין אוֹר לַחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים.
בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְּשַׁת שַׁבָּת לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלְתָּ.
וְאֶת יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ;
הַבְּדִלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשֶׁךָ.
בָּרוּךְ אַתָּה יי, הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֹל.)

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיּמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

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

→ We drink the first cup of wine.

Urchatz



ורחץ

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

Karpas



כרפס

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הָאֲדָמָה.

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

Yachatz



יחץ

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

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

כַּךְ קָרַע יי אֶת הַיָּם לִשְׁנַיִם עָשָׂר קָרָעִים.
וַיֵּצְאוּ מִמֶּנּוּ בְנֵי יִשְׂרָאֵל בַּיַּבָּשָׁה.

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

Magid



מגיד

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

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

הנני מוכן ומזומן לקיים
את המצוה לספר ביציאת מצרים.

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.*

הא לחמא עניא די אכלו אבהתנא
בארעא דמצרים. כל דכפין ייתי וייכל,
כל דצריך ייתי ויפסח.
השתא חכא, לשנה הבאה בארעא דישראל.
השתא עבדי, לשנה הבאה בני חורין.

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 נשתנה הלילה הזה מכל הלילות?

What is the difference between this night and other nights?

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

1. שבכל הלילות אנו אוכלין חמץ ומצה,
הלילה הזה כולו מצה.

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. שְׁבֹכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת.
הַלֵּילָה הַזֶּה מָרּוֹר.

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. שְׁבֹכֵל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין
אֲפִילוּ פֶּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.

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

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

4. שְׁבֹכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין.

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

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

עֲבָדִים הָייְנוּ לַפַּרְעֹה בְּמִצְרַיִם.
וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה.
וְאֵלֹנוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם.
הֲרִי אָנוּ וּבְנֵינוּ, וּבְנֵי בְנֵינוּ,
מְשֻׁעָבָדִים הָייְנוּ לַפַּרְעֹה בְּמִצְרַיִם.
וְאֲפִילוּ כָּלָנוּ חֲכָמִים, כָּלָנוּ גְבוּרִים,
כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים אֶת הַתּוֹרָה,
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם
הֲרִי זֶה מְשֻׁבָּח.

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

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



עבדים היינו היינו
 לפרעה במצרים במצרים
 עבדים היינו
 לפרעה לפרעה במצרים
 עבדים היינו
 לפרעה לפרעה במצרים

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.

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

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

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

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

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

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל,
בָּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם,
וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לְשׂאֹל.

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.*

חָכָם מָה הוּא אוֹמֵר?
מָה הָעִדּוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים
אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם?
וְאִם אַתָּה אָמַר לּוֹ כְּהִלְכוֹת הַפֶּסַח:
אֵין מַפְטִירִין אַחֲרֵי הַפֶּסַח אֶפִּיקוֹמָן.

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.*

רָשָׁע מָה הוּא אוֹמֵר?
מָה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ.
וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל כָּפַר בְּעֶקְרָו.
וְאִם אַתָּה הִקְהֵה אֶת שִׁנְיוֹ וְאָמַר לוֹ:
בְּעִבּוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.
לִי - וְלֹא לוֹ. אִילוּ הָיָה שָׁם, לֹא הָיָה נִגָּל.

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.*

טָם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו:
בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם,
מִבֵּית עֲבָדִים.

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: וְשֵׁאִינוּ יוֹדְעֵי לִשְׁאוֹל - אֶת פֶּתַח לוֹ, שֶׁנֶּאֱמַר:
V'higadita l'vincha, bayom hahu leimor, וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
Ba'avur zeh asah Adonai li, b'tzeiti mimitzrayim. בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.

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

Yachol meirosh chodesh, talmud lomar bayom hahu. יָכוֹל מֵרֵאשׁ חֹדֶשׁ, תִּלְמוֹד לוֹמַר בַּיּוֹם הַהוּא.
Iy bayom hahu, yachol mib'od yom, אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם,
talmud lomar ba'avur zeh – תִּלְמוֹד לוֹמַר בַּעֲבוּר זֶה –
Ba'avur zeh lo amarti, ela בַּעֲבוּר זֶה לֹא אָמַרְתִּי אֶלָּא
b'sha'ah sheyeish matzah umaror munachim l'fanecha. בְּשָׂעָה שְׁיֵישׁ מַצָּה וּמָרֹר מְנַחִים לְפָנֶיךָ.

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

Mit'chilah ov'dei avodah zarah hayu avoteinu. מִתְחִלָּה עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ,
V'achshav keir'vanu hamakom la'avodato, וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעֲבֹדָתוֹ,
Shene'emar: Vayomer Y'hoshua el kol ha'am, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם,
koh amar Adonai Elohei Yisrael: כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל:
b'eiver hanahar yashvu avoteichem mei'olam, בַּעֲבֹר הַנָּהָר יֵשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם,
Terach avi Avraham va'avi Nachor, תֵּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר,
vaya'avdu elohim acheirim. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים.
Va'ekach et avichem et Avraham וְאָקַח אֶת אָבִיכֶם אֶת אַבְרָהָם
mei'eiver hanahar va'oleich oto b'chol eretz K'na'an. מֵעֲבֹר הַנָּהָר וַאֲזָלָה אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן,
va'arbeh et zaro va'eten lo et Yitzchak, וַאֲרָבָה אֶת זָרְעוֹ וָאֵתַן לוֹ אֶת יִצְחָק,
va'etein l'Yitzchak et Ya'akov v'et Eisav. וָאֵתַן לְיִצְחָק אֶת יַעֲקֹב וָאֵת עֵשָׂו.
Va'etein l'Eisav et har sei'ir lareshet oto, וָאֵתַן לְעֵשָׂו אֶת הָר שֵׁעִיר לָרֶשֶׁת אוֹתוֹ,
v'Ya'akov uvanav yar'du mitzrayim. וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

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

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

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

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

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

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



והיא שעמדה לאבותינו ולנו.
שלא אחד בלבד
עמד עלינו לבלותנו.
אלא שבכל דור ודור
עומדים עלינו לבלותנו.
והקדוש 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.*

אַרְמִי אֶבֶד אָבִי, וַיֵּרֶד מִצְרַיִם,
וַיֵּגֶר שָׁם בְּמִתֵּי מֵעַט; וַיְהִי-שָׁם,
לְגוֹי גָּדוֹל עָצוּם וָרֵב.

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

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

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

וַנִּצְעַק, אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ;
וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ,
וַיֵּרָא אֶת-עֲנֵינוּ וְאֶת-עַמְלָנוּ וְאֶת-לַחֲצֵנוּ.

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

וַיּוֹצֵאֵנוּ יְהוָה, מִמִּצְרַיִם,
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה,
וּבִמֶּרְא גָדֹל--וּבִאֲתוֹת, וּבִמִּפְתִּים.

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

וַיְבִאֵנוּ, אֶל-הַמָּקוֹם הַזֶּה;
וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ הַזֹּאת,
אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ.

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

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

צֵא וּלְמַד מַה בִּקֵּשׁ לָבָן הָאֲרָמִי
לַעֲשׂוֹת לַיַּעֲקֹב אָבִינוּ.
שֶׁפָּרַעַה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים
וּלָבָן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל.
שֶׁנֶּאֱמַר: אֲרָמִי אֶבֶד אָבִי, וַיֵּרֶד מִצְרַיִם
וַיֵּגֶר שָׁם בְּמִתֵּי מֵעַט, וַיְהִי שָׁם לְגוֹי גָּדוֹל,
עָצוּם וָרֵב וַיֵּרֶד מִצְרַיִם –
אָנוּס עַל פִּי הַדְּבָר.

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

*Vayagor sham – milameid shelo yarad Ya'akov avinu
l'hishtakei'a b'mitzrayim ela lagur sham,
shene'emar: vayomru el parah, lagur baaretz banu,
ki ein mireh latzon asher la'avadecha,
ki chaveid hara'av b'erezt K'na'an.
V'atah yeish'vu na avadecha b'erezt goshen.*

וַיָּגֵר שָׁם - מִלֵּמֶד שֶׁלֹּא יֵרֵד יַעֲקֹב אֲבִינוּ
לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלָּא לָגוּר שָׁם,
שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֶל פַּרְעֹה, לָגוּר בְּאֶרֶץ בָּאֲנֹנוּ,
כִּי אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ,
כִּי כָבֵד הָרַעֲב בְּאֶרֶץ כְּנָעַן.
וְעַתָּה יֵשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

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

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

בִּמְתֵּי מֵעֵט - כְּמָה שֶׁנֶּאֱמַר:
בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה,
וְעַתָּה שָׂמַךְ יְיָ אֱלֹהֶיךָ
כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

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

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

וַיְהִי שָׁם לְגוֹי –
מִלֵּמֶד שֶׁהָיוּ יִשְׂרָאֵל מִצְּיָנִים שָׁם.

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

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

גָּדוֹל, עֲצוּם - כְּמוֹ שֶׁנֶּאֱמַר:
וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
וַיַּעֲצְמוּ בְּמֹאד מְאֹד, וַתִּמָּלֵא הָאֶרֶץ אֹתָם.

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

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

וְרַב - כְּמַה שֶׁנֶּאֱמַר:
 רִבְבָה כְּצֶמַח הַשָּׂדֶה נִתְּתִיךְ,
 וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֵאִי בַעֲרֵי עֲדָיִים,
 שָׂדִים נָכְנוּ וּשְׂעָרְךָ צִמָּה,
 וְאֶת עֵרֶם וְעֶרְיָה.
 וַיָּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנֻנוּ,
 וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

And numerous, as it is written: "I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked."²¹ "The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us."²²

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

וַיָּרְעוּ אֹתָנוּ הַמִּצְרִים - כְּמוֹ שֶׁנֶּאֱמַר:
 הָבָה נִתְּחַכְמָה לוֹ פֶּן יִרְבֶּה,
 וְהָיָה כִּי תִקְרֵאנָה מִלְחָמָה
 וְנוֹסֵף גַּם הוּא עַל שֹׂנְאֵינוּ וְנִלְחַם בָּנוּ,
 וְעָלָה מִן הָאָרֶץ.

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

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

וַיַּעֲנֻנוּ - כְּמַה שֶׁנֶּאֱמַר:
 וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלוֹתָם.
 וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרֹעַ.
 אֶת פִּתּוֹם וְאֶת רַעַמְסֵס.

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

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

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

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

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

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קִלְנוּ,
וַיֵּרָא אֶת עֲנִינוּ וְאֶת עַמְלָנוּ וְאֶת לַחַצְנוּ.

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

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

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ - כַּמָּה שָׁנָאֵמַר:
וַיְהִי בַיָּמִים הָרַבִּים הָהֵם
וַיָּמָת מֶלֶךְ מִצְרַיִם,
וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבוּדָה וַיִּזְעֻקוּ,
וַתַּעַל שְׁוַעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֻדָּה.

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

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

וַיִּשְׁמַע יְיָ אֶת קִלְנוּ - כַּמָּה שָׁנָאֵמַר:
וַיִּשְׁמַע אֱלֹהִים אֶת נֹאכָתָם,
וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אֲבְרָהָם,
אֶת יִצְחָק וְאֶת יַעֲקֹב.

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

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

וַיֵּרָא אֶת עֲנִינוּ - זֶה פְּרִישוּת דֶּרֶךְ אֶרֶץ,
כַּמָּה שָׁנָאֵמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל
וַיַּדַּע אֱלֹהִים.

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

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

וְאֶת עַמְלָנוּ - אֵלֵּי הַבָּנִים. כַּמָּה שָׁנָאֵמַר:
כָּל הַבֵּן הַיְּלֹד הַיֹּאֲרָה תִּשְׁלִיכֻהוּ
וְכָל הַבַּת תִּחְיֶינָה.

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

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

ואת לחצנו - זה הדחק, כמה שנאמר:
וגם ראיתי את הלחץ אשר מצרים
לחצים אתם.

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

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

ויוצאנו יי ממצרים ביד חזקה
ובזרע נטויה, ובמרא גדל, ובאותות ובמופתים.

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

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

ויוצאנו יי ממצרים - לא על ידי מלאך,
ולא על ידי שרף, ולא על ידי שליח,
אלא הקדוש ברוך הוא בכבודו ובעצמו,
שנאמר: ועברתי בארץ מצרים בלילה הזה,
והפיתי כל בכור בארץ מצרים מאדם
ועד בהמה,
ובכל אלהי מצרים אעשה שפטים. אני יי.

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

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

ועברתי בארץ מצרים בלילה הזה –
אני ולא מלאך
והפיתי כל בכור בארץ מצרים –
אני ולא שרף
ובכל אלהי מצרים אעשה שפטים –
אני ולא השליח.
אני יי – אני הוא ולא אחר.

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

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

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

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

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

וּבִזְרוֹעַ נְטוּיָה - זוֹ הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר:
וַיַּחֲרֹבוּ שְׁלֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

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

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

וּבְמִרְא גָדוֹל - זֶה גִּלּוּי שְׁכִינָה, כְּמֹ שֶׁנֶּאֱמַר:
אוֹ הַנִּסָּה אֱלֹהִים לָבֹא לְקַחַת לוֹ
גּוֹי מִקֵּרֶב גּוֹי
בְּמַסֹּת בְּאוֹתוֹת וּבְמוֹפְתִים,
וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה,
וּבְמוֹרָאִים גְּדוֹלִים,
כָּל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם
בְּמִצְרַיִם לְעֵינֶיךָ.

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

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

וּבְאוֹתוֹת - זֶה הַמַּטֶּה, כְּמֹ שֶׁנֶּאֱמַר:
וְאֵת הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדְךָ,
אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאוֹתוֹת.

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

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

וּבְמוֹפְתִים - זֶה הַדָּם, כְּמֹ שֶׁנֶּאֱמַר:
וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.
דָּם נֶאֱשׁ וְתִמְרוֹת עֵשֶׂן.

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.

<i>Dom,</i>	דָּם,
<i>v'eish,</i>	וְאֵשׁ,
<i>v'timrot a'shan.</i>	וְתִמְרוֹת עֵשֶׂן.

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

<i>B'yad chazakah,</i>	בְּיַד חֲזָקָה,
<i>u'v'zroah nituyah,</i>	וּבְזְרֹעַ נְטוּיָה,
<i>u'v'morah gadol,</i>	וּבְמִרְאָה גָדוֹל,
<i>u'v'otot,</i>	וּבְאוֹתוֹת,
<i>u'v'moftim.</i>	וּבְמִפְתִּיּוֹם.

➔ 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.

<i>Eilu eser makot sheheivi hakadosh baruch hu</i>	אֵלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
<i>al hamitzrim b'mitzrayim, v'eilu hein:</i>	עַל הַמִּצְרִיִּם בְּמִצְרַיִם, וְאֵלֵּי הֵן:

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

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

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

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

רבי יהודה היתה נותן בהם סמנים:
דצ"ך 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 יוסי הגלילי אומר:
מנין אתה אומר שלקו המצרים
במצרים עשר מכות
ועל הים לקו חמשים מכות?
במצרים מה הוא אומר?
ויאמרו החרטמים אל פרעה:
אצבע אלהים הוא, ועל הים מה הוא אומר?
וירא ישראל את היד הגדלה
אשר עשה יי במצרים,
וייראו העם את יי.
ויאמינו ביי ובמשה עבדו.
כמה לקו באצבע? עשר מכות.
אמור מעתה: במצרים לקו עשר מכות
ועל הים לקו חמשים מכות.

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of God."⁴⁰ However, at the Sea, the Torah relates that "Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in His servant Moses."⁴¹ It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

*Rabi Eliezer omar: minayin shekol makah
u'makah shehaivi hakadosh baruch hu
al hamitzrim b'mitzrayim hayta shel arba'a makot?
Shene'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: מנין שכול מכה
ומכה שהביא הקדוש ברוך הוא
על המצרים במצרים היתה של ארבע מכות?
שנאמר: ישלח בם חרון אפו,
עברה וזעם וצרה, משלחת מלאכי רעים.
עברה - אחת, וזעם - שנים, וצרה - שלש.
משלחת מלאכי רעים - ארבע.
אמור מעתה: במצרים לקו ארבעים מכות
ועל הים לקו מאתיים מכות.

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

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

רבי עקיבא אומר: מניין שכל מכה
ומכה שהביא הקדוש ברוך הוא
על המצרים במצרים היתה של חמש מכות?
שנאמר: ישלח בם חרון אפו,
עברה וזעם וצרה, משלחת מלאכי רעים.
חרון אפו - אחת, עברה - שתיים,
זעם - שלש, וצרה - ארבע,
משלחת מלאכי רעים - חמש.
אמור מעתה: במצרים לקו חמשים מכות
ועל הים לקו חמשים ומאתים מכות.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers."⁴³ Since each plague was comprised of fierce anger, wrath, fury, trouble and a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Kama ma'a lot tovot lamakom aleinu.

כמה מעלות טובות למקום עלינו.

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

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

Ilu shikah tzareinu b'tocho,	אלו שקע צָרָנוּ בְּתוֹכוֹ,
v'lo sifek tzarchainu bamidbar arba'im shana, dayneu.	וְלֹא סִפֵּק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיֵּינוּ.
Ilu sifek tzarchainu bamidbar arba'im shana,	אלו סִפֵּק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
v'lo he'echilanu et haman, dayenu.	וְלֹא הֶאֱכִילָנוּ אֶת הָמָן, דַּיֵּינוּ.
Ilu he'echilanu et haman,	אלו הֶאֱכִילָנוּ אֶת הָמָן,
v'lo natan lanu et hashabbat, dayenu.	וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיֵּינוּ.
Ilu natan lanu et hashabbat,	אלו נָתַן לָנוּ אֶת הַשַּׁבָּת,
v'lo karvanu lifnei har Sinai, dayenu.	וְלֹא קָרַבְנוּ לִפְנֵי הַר סִינַי, דַּיֵּינוּ.
Ilu karvanu lifnei har Sinai,	אלו קָרַבְנוּ לִפְנֵי הַר סִינַי,
v'lo natan lanu et hatorah, dayenu.	וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּינוּ.
Ilu natan lanu et hatorah,	אלו נָתַן לָנוּ אֶת הַתּוֹרָה,
v'lo hichnisanu l'eretz Yisrael, dayenu.	וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּינוּ.
Ilu hicnisanu l'eretz Yisrael,	אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
v'lo vana lanu et bait habchirah, dayenu.	וְלֹא בָנָה לָנוּ אֶת בַּיִת הַבְּחִירָה, דַּיֵּינוּ.

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.

אלו אלו הוציאנו,
 הוציאנו ממצרים,
 הוציאנו ממצרים, דיינו.

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



אלו אלו נתן לנו,
 נתן לנו את השבת,
 נתן לנו את השבת, דיינו.

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

אלו אלו נתן לנו,
 נתן לנו את התורה,
 נתן לנו את התורה, דיינו.

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

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

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

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

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

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

The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach (offering) because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.”⁴⁴

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

Matzah zeh sheanu och'lim,

al shum mah?

Al shum shelo hispik b'tzeikam shel avoteinu

l'hachamitz ad sheniglah aleihem

melech malchei ham'lachim,

hakadosh baruch hu, ug'alam,

shene'emar:

vayofu et habatzeik asher

hotziu mimitzrayim ugot matzot,

ki lo chameitz,

ki gor'shu mimitzrayim

v'lo yachlu l'hitmahmeiha,

v'gam tzeidah lo asu lahem.

מצה זה שאנו אוכלים,

על שום מה?

על שום שלא הספיק בצקם של אבותינו

להחמיץ עד שנגלה עליהם

מלך מלכי המלכים,

הקדוש ברוך הוא, וגאלם,

שנאמר:

ויאפו את הבצק אשר

הוציאו ממצרים ענת מצות.

כי לא חמץ.

כי גרשו ממצרים

ולא יכלו להתמהמה,

וגם צדה לא עשו להם.

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 avoteinu b'mitzrayim,

shene'emar:

vayamaru et chayeihem baavodah kashah,

b'chomer uvilveinim

uv'chol avodah basadeh

et kol avodatam asher avdu vahem b'farech.

מרור זה שאנו אוכלים,

על שום מה?

על שום שמררו המצרים

את חיי אבותינו במצרים,

שנאמר:

וימררו את חיהם בעבדה קשה,

בחמר ובלבנים

ובכל עבדה בשדה

את כל עבדתם אשר עבדו בהם בפרך.

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'emar: v'higadta l'vincha bayom hahu leimor,
ba'avur zeh asah Adonai li b'tzeiti mimitzrayim.
Lo et avoteinu bilvad ga'al hakadosh baruch hu,
ela af otanu ga'al imahem,
shene'emar: v'otanu hotzi misham,
l'ma'an havi otanu,
latet lanu et ha'aretz asher nishba la'avoteinu.*

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם,
שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.
לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא,
אֲלָא אֶת אֲנֵינוּ גָאֵל עָמָהֶם,
שֶׁנֶּאֱמַר: וְאֹתָנוּ הוֹצִיא מִשָּׁם,
לְמַעַן הָבִיא אֹתָנוּ,
לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

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

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

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

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת,
לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר,
לְבָרֵךְ, לְעֹלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה
לְאֲבוֹתֵינוּ וּלְנוּ אֶת כָּל הַנִּסִּים הָאֵלֵּינוּ:
הוֹצִיאָנוּ מֵעֲבָדוּת לְחֵירוּת מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֶבֶל לְיוֹם טוֹב,
וּמֵאֶפֶלָה לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְגָאֻלָּה.
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

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

Halleluyah hal'lu avdei Adonai,

hal'lu et sheim Adonai.

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

Mimizrach shemesh ad m'vo'o m'hulal sheim Adonai.

Ram al kol goyim Adonai,

al hashamayim k'vodo.

Mi k'Adonai Eloheinu hamagbihi lashavet,

hamashpili lirot bashamayim uva'aretz?

M'kimi mei'afar dal,

mei'ashpot yarim evyon,

l'hoshivi im nidivim,

im nidivei amo.

Moshivi akeret habayit,

eim habanim s'meichah. Halleluyah.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ.

הַלְלוּ אֶת שֵׁם יְיָ.

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאֵו מְהֻלָּל שֵׁם יְיָ.

רָם עַל כָּל גּוֹיִם יְיָ.

עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי כִי אֱלֹהֵינוּ הַמַּגְבִּיחַ לַשָּׁבֶת.

הַמַּשְׁפִּילִי לָרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ?

מִקִּמִּי מֵעַפָּר דָּל.

מֵאֲשַׁפֹּת יָרִים אֶבְיוֹן.

לְהוֹשִׁיבִי עִם נְדִיבִים.

עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבִי עֶקְרֶת הַבַּיִת.

אִם הַבָּנִים שְׂמִיחָה. הַלְלוּיָהּ.

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

B'tzeit Yisrael mimitzrayim,

beit Ya'akov mei'am lo'eiz,

haytah yihudah likodsho, Yisrael mamshilotav.

Hayam ra'ah vayanos, hayardein yisov l'achor.

Heharim rakedu che'eilim, giva'ot – kivnei tzon.

Mah l'cha hayam ki tanus, hayardein – tisov l'achor,

heharim tirkedu che'eilim, givaot – kivnei tzon.

Milifnei adon chuli aretz, milifnei eloha Ya'akov.

Hahofchi hatzur agam mayim,

chalamish – lemayno mayim.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם.

בֵּית יַעֲקֹב מֵעַם לֹא־עִיז.

הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשְׁלוֹתָיו.

הָיָם רָאָה וַיָּנֹס, הִנְרִידָן יֹסֵב לְאַחֹר.

הַהָרִים רָקְדּוּ כְּאֵילִים, גִּבְעוֹת – כִּבְנֵי צֹאן.

מַה לְךָ הָיָם כִּי תִנּוֹס, הִנְרִידָן – תִּסָּב לְאַחֹר.

הַהָרִים – תִּרְקְדּוּ כְּאֵילִים, גִּבְעוֹת – כִּבְנֵי צֹאן.

מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

הַהֹפֵכִי הַצּוּר אֶגֶם מַיִם.

חֲלָמִישׁ – לְמַעַיְנו מַיִם.

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

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

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

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיָּם
מִצְוַת כּוֹס שֵׁנִי שֶׁל אַרְבַּע כּוֹסוֹת.

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,
וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה לֵאכֹל בּוֹ מַצָּה וּמָרֹר.
כֵּן יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים
לְקִרְאָתָנוּ לְשָׁלוֹם.
שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשֹׂשִׁים בְּעִבּוּדְךָ.
וְנֹאכֵל שָׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים
אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ לְרִצּוֹן,
וְנוֹדֶה לְךָ שִׁיר חָדָשׁ עַל גְּאֻלָּתָנוּ
וְעַל פְּדוּת נַפְשֵׁנוּ.
בָּרוּךְ אַתָּה יְיָ גָּאֵל 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.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

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

➔ We drink the second cup of wine.



The Midrash of Miriam's Well

➔ We refill our water glasses.

A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert; sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus.

➔ We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

Brachat Kos Miriam (written by Susan Schnur)

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



Rachtza

רחצה

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

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיָּם
מִצְוַת אֲכִילַת מַצָּה.

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

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

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

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

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



Motzei

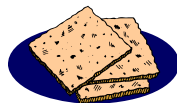
מוציא

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

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

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

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



Matzah

מצה

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

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

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



Maror

מרור

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

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

הנני מוכן ומזמן לקיים
מצות אכילת מרור.

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

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על אכילת מרור. *Baruch Atah Adonai Eloheinu Melech ha'olam,
asher kidshanu bimitzvotav vitzivanu al achilat maror.*

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

כורכ

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

Zeicher l'mikdash k'Hillel.

Kein asah Hillel

bizman shebeit hamikdash hayah kayam.

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

L'kayim mah sheneemar.

"Al matzot u'mororim yochluhu."

זכר למקדש כהלל.

כן עשה הלל

בזמן שבית המקדש היה קיים:

היה כורכ מצה ומרור ואוכל ביחד,

לקיים מה שנאמר:

על מצות ומררים יאכלהו.

This way of eating matzah, maror and haroset reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the Pascal lamb, matzah and maror, fulfilling the Torah injunction: "with matzot and maror they shall eat the Pascal lamb."⁵⁴



Shulchan Orech

שלחן עורכ

→ We eat the pessach meal.

Tzafun



צפון

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

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

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיָּם
מִצְוַת אֲכִילַת אַפִּיקוֹמָן
זֶכֶר לְקֹרְבַן פֶּסַח עַל הַשּׁוֹבֵעַ.

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



Borech

ברך

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

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

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִיָּם
מִצְוַת עֲשֵׂה כְמוֹ שְׂכָתוֹב בַּתּוֹרָה:
“וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ.”

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

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

שִׁיר הַמַּעֲלוֹת:
בְּשׁוּב יי אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
אֲזַי יִמָּלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה.
אֲזַי יֵאמְרוּ בְּגוֹיִם: הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהֵינוּ.
הִגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים.
שׁוּבָה יי אֶת שְׁבִיתֵנוּ כְּאַפִּיקִים בְּנֶגֶב.
הִזְרָעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ.
הַלֹּךְ יִלְךְ וּבֹכֶה נִשָּׂא מִשָּׁךְ הַזֶּרַע,
בֹּא יָבֹא בְרִנָּה נִשָּׂא אֶלְמוֹתָיו.

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.

חֲבֵירַי נְבָרְךָ.

Friends, let us give thanks.

Participants:

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

יְהִי שֵׁם יי מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

Blessed is the name of God now and forever.⁵⁸

Leader:

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

יְהִי שֵׁם יי מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

Birshut maranan v'rabanan v'chaveirai,

n'vareich Eloheinu she'achalnu mishelo.

בְּרִשּׁוֹת מְרִנָּן וּרְבָנָן וְחֲבֵירַי,

נְבָרְךָ אֱלֹהֵינוּ שֶׁאֲכָלְנוּ מִשְׁלֹךְ.

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.

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכָלְנוּ מִשְׁלֹךְ וּבְטוֹבוֹ חַיֵּינוּ.

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

Leader:

Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu.

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכָלְנוּ מִשְׁלֹךְ וּבְטוֹבוֹ חַיֵּינוּ.

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

Together:

Baruch hu u-varuch sh'mo.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Blessed is God and blessed is God's name.

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

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

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

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

נודה לך יי אלהינו
על שהנחת לאבותינו
ארץ חמדה טובה ורחבה
ועל שהוצאתנו יי אלהינו מארץ מצרים,
ופדיתנו מבית עבדים,
ועל בריתך שחתמת בבשרנו,
ועל תורתך שלמדנו,
ועל חקיך שהודעתנו,
ועל חיים חן וחסד שחוננתנו,
ועל אכילת מזון
שאתה זן ומפרנס אותנו תמיד,
בכל יום ובכל עת ובכל שעה:

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:*

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

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.*

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

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 perenthesis.

*(R'tzei v'hachalitzeinu Adonai Eloheinu
b'mitzvotcha, uv'mitvat yom hash'vi'i
haShabbat hagadol v'hakadosh hazeh,
ki yom zeh gadol v'kadosh hu l'fanecha,
lishbat bo v'lanuach bo
b'ahavah k'miztvat r'tzonecha,
ub'rtzoncha hane'ach lanu Adonai Eloheinu,
shelo t'hei tzara v'yacon
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.)*

(רצה והחליצנו יהוה אלהינו
במצותך, ובמצות יום השביעי
השבת הגדול והקדוש הזה,
כי יום זה גדול וקדוש הוא לפניך,
לשבת בו ולנוח בו
באהבה כמצות רצונך,
וברצונך הניח לנו יהוה אלהינו,
שלא תהא צרה ויגון
ואנחה ביום מנוחתנו,
והראנו יהוה אלהינו
בנחמת ציון עירך,
ובבנין ירושלים עיר קדשך,
כי אתה הוא בעל הישועות ובעל הנחמות.)

(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.*

אלהינו ואלהי אבותינו,
יעלה ויבא ויגיע ויראה וירצה וישמע
ויפקד ויזכר וזכרוננו ופקדוננו,
וזכרון אבותינו,
וזכרון משיח בן דוד עבדך,
וזכרון ירושלים עיר קדשך,
וזכרון כל עמך בית ישראל לפניך,
לפליטה לטובה לחן ולחסד ולרחמים,
לחיים ולשלום ביום חג המצות הזה
זכרנו יי אלהינו
בו לטובה ופקדנו בו לברכה
והושיענו בו לחיים.
ובדבר ישועה ורחמים
חוס וחסנו ורחם עלינו והושיענו,
כי אליך עינינו,
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 Y'rushalayim ir hakodesh bimheira v'yameinu.
Baruch atah Adonai, boneh v'rachamav Y'rushalayim.
Amein.*

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

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

*Baruch atah Adonai, Eloheinu melech ha'olam,
ha'Eil Avinu Malkeinu Adireinu
Bor'einu Go'aleinu Yotz'reinu K'dosheinu
k'dosh Ya'akov ro'einu ro'ei Yisrael
Hamelech hatov v'hameitiv
lakol sheb'chol yom vayom hu heitiv,
hu meitiv, hu yeitiv lanu.
Hu g'malanu hu gomleinu hu yig'm'leinu la'ad,
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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל אֲבִינוּ מֶלְכֵנוּ אֲדִירֵנוּ
בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצֵרֵנוּ קְדוֹשֵׁנוּ
קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵי יִשְׂרָאֵל
הַמֶּלֶךְ הַטּוֹב וְהַמֵּיטִיב
לְכָל שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטֵּיב,
הוּא מְטִיב, הוּא יֵיטִיב לָנוּ.
הוּא גּוֹמְלָנוּ הוּא גּוֹמְלֵנוּ הוּא יִגְמַלְנוּ לְעַד,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים
וּלְרוּחַ הַצֵּלָה וְהַצִּלָּה,
בְּרָכָה וִישׁוּעָה נְחָמָה פְּרִנָּסָה וְכִלְכָּלָה
וּרְחֻמִּים וַחַיִּים וְשָׁלוֹם וְכָל טוֹב,
וּמִכָּל טוֹב לְעוֹלָם עַל יַחֲסָרֵנוּ.

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 tovat y'shu'ot v'nechamot.

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

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

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.

הַרְחֵמֵן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 הַרְחֵמֵן הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.
 הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים,
 וַיִּתְפָּאֵר בָּנוּ לָעַד וּלְנִצְחָה נִצְחִים,
 וַיִּתְהַדָּר בָּנוּ לָעַד וּלְעוֹלָמֵי עוֹלָמִים.
 הַרְחֵמֵן הוּא יַפְרִינֵנוּ בְּכָבוֹד.
 הַרְחֵמֵן הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צָוָרֵנוּ.
 וְהוּא יוֹלִיכֵנוּ כּוֹמְמִיּוֹת לְאַרְצֵנוּ.
 הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ
 בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,
 וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו.
 הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ
 אֶת אֱלִיָּהוּ הַנָּבִיא זָכוֹר לְטוֹב,
 וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּין כָּאֵן,
 אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,
 כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ
 אַבְרָהָם יִצְחָק וַיַּעֲקֹב בְּכָל מִכָּל כָּל,
 כֵּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד
 בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר, אָמֵן.

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

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת
שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם.
וְנִסָּא בְּרַכָּה מֵעֵיַת אֲדֹנָי,
וְצִדְקָה מֵאֱלֹהֵי יִשְׁרָאֵל,
וְנִמְצָא חֵן וְשִׁכָּל טוֹב 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 kol acheinu
B'nei Yisrael han'tunim betzarah,
v'yotzi'eim mei'afeilah l'orah.*

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת כָּל אֲחֵינוּ
בְּנֵי יִשְׂרָאֵל הַנְּתוּנִים בַּצָּרָה,
וְיוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה.

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

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

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גּוֹאֲלֵינוּ.

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

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

הַרְחֵמֵן הוּא יְבָרֵךְ
אֶת חֵיָלֵי צְבָא הַגָּנָה לְיִשְׂרָאֵל, וְיִגֵּן עֲלֵיהֶם.

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

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

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מְדִינַת הַזֹּאת,
וְאֶת חֵיָלֶיהָ, וְיִגֵּן עֲלֵיהֶם.

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

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

הַרְחֵמֵן הוּא יִשְׁכִּין שָׁלוֹם
בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמָעֵאל.

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

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

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

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

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

Harachaman hu yanchileinu yom shekulo tov.

הַרְחֵמֵן הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

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

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

הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיְמוֹת הַמָּשִׁיחַ
וּלְחַיֵּי הָעוֹלָם הַבָּא.

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

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

מִגְדוֹל יְשׁוּעוֹת מַלְכוֹ
וְעֹשֶׂה חֶסֶד לְמֹשִׁיחוֹ
לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם.
עֹשֶׂה שְׁלוֹם בְּמִרְמֹו,
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְ�רָאֵל וְאָמְרוּ, אָמֵן.

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

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

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעִבוּ,
וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כֹל טוֹב.
הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד.
פּוֹתֵחַ אֶת יָדְךָ, וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.
בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי,
וְהָיָה יְיָ מִבְטָחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי,
וְלֹא רָאִיתִי צָדִיק נִעְזֵב, וְזֶרְעוֹ מִבְקֵשׁ לֶחֶם.
יְיָ עֲזֹר לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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

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

הִנְנִי מוֹכֵן וּמִזְמֵן לְקַיָּם
מִצְוַת כּוֹס שְׁלִישִׁי שֶׁל אַרְבַּע כּוֹסוֹת.

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

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

→ We drink the third cup of wine.

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

*Harachaman hu yishlach lanu
et Eliyahu Hanavi zachur latov,
vivaser lanu b'sorot tovo v'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.*

הַרְחָמָן הוּא יִשְׁלַח לָנוּ
אֶת אֱלִיָּהוּ הַנָּבִיא זָכוֹר לְטוֹב,
וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת וְשׁוּעוֹת וְנִחְמוֹת
כְּאֻמּוֹר: הִנֵּה אֲנִכִּי שֹׁלֵחַ לָכֶם
אֶת אֱלִיָּה הַנָּבִיא
לִפְנֵי בּוֹא יוֹם יְיָ הַגָּדוֹל וְהַנּוֹרָא,
וְהָשִׁיב לֵב אֲבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אֲבוֹתָם.

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

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



אֱלִיָּהוּ הַנָּבִיא,
אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ, אֱלִיָּהוּ,
אֱלִיָּהוּ הַגִּלְעָדִי,
בְּמַהֲרָה בְּיָמֵנו
יָבֹא אֵלֵינוּ
עִם מָשִׁיחַ בֶּן דָּוִד,
עִם מָשִׁיחַ בֶּן דָּוִד.

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'vi'ait hamashi'ach,
v'af al pi sheyitmameha,
im kol zeh achakeh lo
b'chol yom sheyavo.*



אֲנִי מַאֲמִין
בְּאֱמוּנָה שְׁלָמָה
בְּבִיאַת הַמָּשִׁיחַ,
וְאִפְּעַל פִּי שִׁיתְמַמֶּהָ,
עִם כָּל זֶה אַחַכֶּה לוֹ
בְּכָל יוֹם שֶׁיָּבוֹא.

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

→ We stand as we recite the following two passages.

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

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ
וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ.
כִּי אָכַל אֶת יַעֲקֹב וְאֶת נְוֵהוּ הִשְׁמִי.
שִׁפְךָ עֲלֵיהֶם זַעַמְךָ וְחֲרוֹן אַפְּךָ יִשְׁיגֵם.
תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יי.

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

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

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

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

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



Hallel

הלל

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

*Lo lanu, Adonai, lo lanu, ki l'shimcha tein kavod,
al chasd'cha al amitecha. Lamah yomru hagoyim,
ayeih na Eloheihem. V'Eiloheinu vashamayim,
kol asher chafeitz asah.
Atzabehem kesef v'zahav, maaseih y'dei adam.
Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru.
Oz'nayim lahem v'lo yishmau, af lahem v'lo y'richun.
Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu,
lo yehgu bigronam. K'mohem yihyu oseihem,
kol asher boteiach bahem. Yisrael b'tach b'Adonai,
ezram umaginan hu. Beit Aharon bitchu v'Adonai,
ezram umaginan hu. Yirei Adonai bitchu v'Adonai,
ezram umaginan hu.*

לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
עַל חֲסִדְךָ, עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם:
אֵיךְ נָא אֱלֹהֵיהֶם? וְאֱלֹהֵינוּ בַּשָּׁמַיִם,
כָּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחִיחוּ.
יָדֵיהֶם וְלֹא יִמְיִשוּ, רַגְלֵיהֶם וְלֹא יִהְיוּ.
לֹא יִהְיוּ בְּגִרּוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם,
כָּל אֲשֶׁר בִּטַּח בָּהֶם. יִשְׂרָאֵל בְּטַח בִּיהוָה,
עֲזָרָם וּמִגְנָם הוּא. בֵּית אַהֲרֹן בְּטַחוּ בִיהוָה,
עֲזָרָם וּמִגְנָם הוּא. יִרְאֵי יְהוָה בְּטַחוּ בִיהוָה,
עֲזָרָם וּמִגְנָם הוּא.

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

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

יְיָ זָכְרָנוּ יְבָרֵךְ. יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל.
יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ.
הַקְטָנִים עִם הַגְּדֹלִים. יוֹסֵף יְיָ עֲלֵיכֶם.
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיהוָה.
עוֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיהוָה.
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא תִמְעִיטִם יְהַלְלוּיָהּ
וְלֹא כָל יֹרְדֵי דוּמָה.
וְאִנַּחְנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם.
הַלְלוּיָהּ.

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

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

אֲהַבְתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי. תַּחֲנוּנַי.
כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֲבִלֵי מוֹת וּמַצְרֵי שְׂאוֹל מִצְאוּנִי.
צָרָה וַיִּגְזֹן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא:
אָנָּה יְיָ מִלִּטָּה נַפְשִׁי! חֲנוּן יְיָ וְצַדִּיק.
וַיִּלְהִינוּ מִרְחָם. שׁוֹמֵר פְּתָאִים יְיָ.
דָּלֹתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי.
כִּי יְיָ גָּמַל עָלַיִכִּי. כִּי חִלַּצְתָּ נַפְשִׁי מִמוּת.
אֶת עֵינַי מִן דִּמְעָה. אֶת רַגְלִי מִדַּחִי.
אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר. אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחָפוּז: כָּל הָאָדָם כּוֹזֵב.

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.*

מִה אָשִׁיב לַיהוָה כָּל תַּגְמוּלוֹהִי עָלַי.
 כּוֹס יִשׁוּעוֹת אֵשָׂא וּבָשָׂם יְיָ אֶקְרָא.
 נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
 יָקָר בְּעֵינֵי יְיָ הַמִּוֹתָה לַחֲסִידָיו.
 אָנָּה יְיָ כִּי אֲנִי עַבְדְּךָ,
 אֲנִי עַבְדְּךָ בֶּן אֲמָתְךָ, פִּתַּחְתָּ לְמוֹסְרִי.
 לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבָשָׂם יְיָ אֶקְרָא.
 נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
 בַּחֲצֳרוֹת בֵּית יְיָ,
 בַּתּוֹכֵכִי יְרוּשָׁלַיִם. הִלְלוּיָהּ.

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.*

הִלְלוּ אֶת יְיָ כָּל גּוֹיִם, שַׁבְּחוּהוּ כָּל הָאֲמִיּוֹת.
 כִּי גָבַר עָלֵינוּ חֲסֵדּוֹ,
 וְאֱמֶת יְיָ לְעוֹלָם. הִלְלוּיָהּ.

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.*

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסֵדּוֹ.
 יֹאמַר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסֵדּוֹ.
 יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֲסֵדּוֹ.
 יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חֲסֵדּוֹ.

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

Min hameitzar karati yah, anani vamerchav yah.
Adonai li lo ira, mah yaaseh li adam?
Adonai li b'oz'ray, va'ani ereh b'son'ay.
Tov lachasot b'Adonai, mib'toach ba'adam.
Tov lachasot b'Adonai, mib'toach bindivim.
Kol goyim s'avuni, b'sheim Adonai ki amilam.
Sabuni gam s'avuni, b'sheim Adonai ki amilam.
Sabuni chidvorim doachu k'eish kotzim,
b'sheim Adonai ki amilam. Dachoh d'chitani linpol,
v'Adonai azarani. Ozi v'zimrat yah, vay'hi li lishuah.
Kol rinah vishuah b'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 הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמַרְחֵב יְהוָה.
 יְיָ לִי, לֹא אִירָא - מַה יַּעֲשֶׂה לִּי אָדָם?
 יְיָ לִי בְעֲזָרִי וְאֲנִי אֶרְאֶה בְשֹׁנָאִי.
 טוֹב לַחֲסוֹת בְּיְיָ מִבְּטָח בָּאָדָם.
 טוֹב לַחֲסוֹת בְּיְיָ מִבְּטָח בַּנְּדִיבִים.
 כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
 סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
 סְבוּנִי כְדַבְרֵיהֶם, דַּעְכוּ כְּאֵשׁ קֹצִים.
 בְּשֵׁם יְיָ כִּי אֲמִילָם. דָּחָה דְחִיתָנִי לְנָפֶל,
 וַיְיָ עֲזָרָנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים:
 יְמִין יְיָ עָשָׂה חֵיל, יְמִין יְיָ רֹמְמָה.
 יְמִין יְיָ עָשָׂה חֵיל. לֹא אָמוּת כִּי אֶחְיֶה.
 וְאֶסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה,
 וְלִמּוֹת לֹא נִתְּנָנִי. פָּתְחוּ לִי שַׁעֲרֵי צֶדֶק,
 אָבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי
 צַדִּיקִים יָבֹאוּ בוֹ.

From the straits I called upon the Lord; the Lord answered me by placing me in a great expanse. The Lord is with me; I have no fear of what man can do to me. The Lord is with me among my helpers; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. All nations have encompassed me; but in the name of the Lord, I routed them. They swarmed around me; but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me that I might fall, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is heard in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand is raised in triumph; the Lord's right hand does valiantly!" I shall not die, but live to relate the deeds of the Lord. The Lord has surely punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gate of the Lord; the righteous may enter through it.⁷⁷

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

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
 אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
 אֲבֹן מַאֲסֵי הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
 אֲבֹן מַאֲסֵי הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

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

Mei'eit Adonai hay'tah zot, hi niflat b'eineinu.
Mei'eit Adonai hay'tah zot, hi niflat b'eineinu.
Zeh hayom asah Adonai, nagilah v'nism'chah vo.
Zeh hayom asah Adonai, nagilah v'nism'chah vo.

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

This the Lord's doing; It is marvelous in our eyes. This is the day which the Lord has made;
We will be glad and rejoice on it.

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

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

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

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

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

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

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

יְהַלְלֶנּוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ,
וְחַסִּידֶיךָ צַדִּיקִים עוֹשֵׂי רִצּוֹנְךָ,
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ,
וַיִּשָּׁבְחוּ וַיִּפְאֲרוּ, וַיְרֹמְמוּ וַיַּעֲרִיצוּ,
וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ, מַלְכֵנוּ.
כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּחַ נַפְּךָ לְזַמֵּר,
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהַלֵּל בַּתִּשְׁבָּחוֹת.

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

*Hodu l'Adonai ki tov
ki l'olam chasdo.
Hodu lalohei ha'Elohim
ki l'olam chasdo.
Hodu l'Adonai ha'adonim
ki l'olam chasdo.
L'oseh nila'ot g'dolot l'vado
ki l'olam chasdo.
L'oseh hashamayim bit'vunah
ki l'olam chasdo.
L'roka ha'aretz al hamayim
ki l'olam chasdo.
L'oseh orim g'dolim
ki l'olam chasdo.
Et hashemesh l'memshelet bayom
ki l'olam chasdo.
Et hayareich v'kochavim l'memsh'lot balaylah
ki l'olam chasdo.
L'makeh mitzrayim bivchoraihem
ki l'olam chasdo.
Vayotzai Yisrael mitocham
ki l'olam chasdo.
B'yad chazakah u'vizro'a n'tuyah
ki l'olam chasdo.*

הוֹדוּ לַיְיָ כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים
כִּי לְעוֹלָם חַסְדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדּוֹ
כִּי לְעוֹלָם חַסְדּוֹ.
לַעֲשֵׂה הַשָּׁמַיִם בַּתְּבוּנָה
כִּי לְעוֹלָם חַסְדּוֹ.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם
כִּי לְעוֹלָם חַסְדּוֹ.
לַעֲשֵׂה אוֹרִים גְּדֻלִּים
כִּי לְעוֹלָם חַסְדּוֹ.
אֶת הַשֶּׁמֶשׁ לְמִמְשָׁלֶת בַּיּוֹם
כִּי לְעוֹלָם חַסְדּוֹ.
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמִמְשָׁלוֹת בַּלַּיְלָה
כִּי לְעוֹלָם חַסְדּוֹ.
לְמַכֵּה מִצְרַיִם בַּבְּכוֹרֵיהֶם
כִּי לְעוֹלָם חַסְדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
כִּי לְעוֹלָם חַסְדּוֹ.
בְּיַד חֲזָקָה וּבְזֵרוֹעַ נְטוּיָה
כִּי לְעוֹלָם חַסְדּוֹ.

L'gozer yam suf lig'zarim
ki l'olam chasdo.
V'he'evir Yisrael b'toch
ki l'olam chasdo.
V'ni'er paroah v'chailo b'yam suf
ki l'olam chasdo.
L'molich amo bamidbar
ki l'olam chasdo.
L'makeh m'lachim g'dolim
ki l'olam chasdo.
Vayaharog m'lachim adirim
ki l'olam chasdo.
L'sichon melech ha'emori
ki l'olam chasdo.
U'l'og melech habashan
ki l'olam chasdo.
Vanatan artzam l'nachalah
ki l'olam chasdo.
Nachalah l'Yisrael avdu
ki l'olam chasdo.
Sheb'shiflainu zachar lanu
ki l'olam chasdo.
Vayifrikainu mitzrainu
ki l'olam chasdo.
Notein lechem l'chol basar
ki l'olam chasdo.
Hodu l'El hashamim
ki l'olam chasdo.

לְגֹזֵר יָם סוּף לִגְזָרִים
 כִּי לְעוֹלָם חֲסִדּוֹ.
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ.
 וְנִיעַר פָּרֹעַ וְחִילוֹ בַּיָּם סוּף
 כִּי לְעוֹלָם חֲסִדּוֹ.
 לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר
 כִּי לְעוֹלָם חֲסִדּוֹ.
 לְמַכֵּה מְלָכִים גְּדֹלִים
 כִּי לְעוֹלָם חֲסִדּוֹ.
 וַיַּהַרֵּג מְלָכִים אֲדִירִים
 כִּי לְעוֹלָם חֲסִדּוֹ.
 לְסִיחֹן מֶלֶךְ הָעַמּוֹרִי
 כִּי לְעוֹלָם חֲסִדּוֹ.
 וּלְעֹג מֶלֶךְ הַבַּשָּׁן
 כִּי לְעוֹלָם חֲסִדּוֹ.
 וְנָתַן אֶרֶץ לְנַחֲלָה
 כִּי לְעוֹלָם חֲסִדּוֹ.
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ.
 שֶׁבַשְׁפַּלְנוּ זָכַר לָנוּ
 כִּי לְעוֹלָם חֲסִדּוֹ.
 וַיַּפְרִקֵנוּ מִצְרַיִם
 כִּי לְעוֹלָם חֲסִדּוֹ.
 נָתַן לֶחֶם לְכָל בָּשָׂר
 כִּי לְעוֹלָם חֲסִדּוֹ.
 הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם
 כִּי לְעוֹלָם חֲסִדּוֹ.

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

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

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

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

אלו פינו מלא שירה כיום,
ולשוננו רנה כהמון גליו,
ושפתותינו שבח כמרחבי רקיע,
ועינינו מאירות כשמש וכירח,
וידינו פרושות כנשרי שמים,
ורגלינו קלות כאילות –
אין אנחנו מספיקים להודות לך,
יי אלהינו ואלהי אבותינו, ולברך,
את שמך על אחת, מאלת,
אלפי אלפים ורבי רבבות פעמים,
הטובות שעשית עם אבותינו ועמנו,
ממצרים גאלתנו, יי אלהינו,
ומבית עבדים פדיתנו,
ברעב זנתנו ובשבע כלכלתנו,
מחרב הצלתנו ומדבר מלטתנו,
ומחלים רעים ונאמנים דליתנו.
עד הנה עזרנו רחמיה ולא עזבונו חסדיה,
ואל תטשנו, יי אלהינו, לגצח.
על כן אברים שפלגת בנו
ורוח ונשמה שנפחת באפינו
ולשון אשר שמת בפינו - הן הם יודו
ויברכו וישבחו ויפארו וירוממו ויעריצו
ויקדישו וימליכו את שמך מלכנו.
כי כל פה לך יודה, וכל לשון לך תשבע,
וכל ברך לך תכרע,
וכל קומה לפניך תשתחוה,
וכל לבבות ייראוך,
וכל קרב וכליות יזמרו לשמך,
כדבר שכתוב, כל עצמתי תאמרנה:
יי, מי כמוך מציל עני מחזק מקמו
ועני ואביון מגזלו.
מי ידמה לך ומי ישוה לך
ומי יעריך לך האל הגדול, הגבור והנורא,
אל עליון, קנה שמים וארץ.
נהללך ונשבחך ונפאריך
ונברך את שם קדשך, כאמור:
לדוד, ברכי נפשי את יי
וכל קרבי 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'noratecha,
hamelech hayoshev al kisei ram v'nisa.
Shochain ad marom v'kadosh sh'mo. V'katuv:
ran'n'u tzadikim b'Adonai, laiyyasharim nava t'hilah.*

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכִבְדּוֹ שְׁמֶךָ,
הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.
שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב:
רַנְנִי צַדִּיקִים בַּיהוָה, לַיִּשָּׁרִים נָא וְהַלֵּלָהּ.

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 יִשְׁרִים תִּתְהַלָּל,
וּבִדְבָרֵי צַדִּיקִים תִּתְבָּרַךְ,
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם,
וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed; By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

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

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

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

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

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

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever. Blessed are you Adonai, most exalted God and King, God of wonders, who is pleased with hymns, You, God and King, the life of the Universe.

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

הִנֵּנִי מוֹכֵן וּמִזְמֵן לְקוֹם
מִצְוַת כּוֹס רְבִיעִי שֶׁל אַרְבַּע כּוֹסוֹת.

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

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

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

*Baruch Atah Adonai Eloheinu Melech ha'olam,
al hagefen v'al p'ri hagefen,
al t'nuvat hasadeh
v'al aretz chemdah tovah
u'r'chavah sheratzita v'hinchalta la'avoteinu
le'echol mipiryah
v'lisboa mituvah racheim na Adonai Eloheinu
al Yisrael amecha v'al Yerushalayim irecha
v'al tzion mishkan k'vodecha v'al mizbecha
v'al haichalecha u'vnei 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 hagefen.
Baruch Atah Adonai, al hagefen v'al p'ri hagefen.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן,
עַל תְּנוּבַת הַשָּׂדֶה
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה
וּרְחֻבָּהּ שְׂרָצִית וְהִנְחַלְתָּ לְאַבוֹתֵינוּ
לֶאֱכֹל מִפְּרִיָּהּ
וּלְשֹׁבַע מִטּוֹבָה רַחֵם נָא יְיָ אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ
וְעַל הַיְכָלְךָ וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמִהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחָנוּ
בְּבִנְיָנָהּ וּנְאֻכַל מִפְּרִיָּהּ וְנִשְׂבַּע
מִטּוֹבָהּ וְנִבְרַכְךָ עָלֶיָּהּ בְּקִדּוּשָׁהּ וּבְטַהֲרָהּ
(וּרְצֵה וְהַחֲלִיצֵנוּ בַּיּוֹם הַשַּׁבָּת הַזֶּה)
וְשִׁמְחָנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה,
כִּי אַתָּה יְיָ טוֹב וּמַטִּיב לְכָל
וְנוֹדֶה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן.
בָּרוּךְ אַתָּה יְיָ עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן.

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

→ We drink the fourth cup of wine.

Nirtzah



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 סדור פסח כהלכתו.
ככל משפּטו וחקתו.
כאשר זכינו לסדר אותו
בן נזכה לעשותו.
זך שוכן מעונה.
קומים קהל עדת מי מנה.
בקרב נהל נטעי כנה.
פדוים לציון 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
הבנויה.

Next year in Jerusalem, rebuilt!

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

הנני מוכן ומזמן לקיים
מצוות עשה של ספירת העמר.

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

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

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

Hayom yom echad ba'omer.

היום יום אחד בעמר.

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

Today is the first day of the Omer.

On the first night we recite the following.

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

ובכן ויהי בחצי הלילה
אז רוב נסים הפלאת בלילה.
בראש אשמורת זה הלילה.
גר צדק נצחתו בנחלק לו לילה.
ויהי בחצי הלילה.
דנת מלך גרר בחלום הלילה.
הפחדת ארמי באמש לילה.
וישר ישראל למלאך ויוכל לו לילה.
ויהי בחצי הלילה.
זרע בכורי פתרוס מחצת בחצי הלילה.
חילם לא מצאו בקומם בלילה.
טיסת נגיד חרשת סלית בכוכבי לילה.
ויהי בחצי הלילה.
יעץ מחרף לנופף אווי. הובשת פגריו בלילה.
פרע כל ומצבו באישון לילה.
לאיש חמודות נגלה רז חזות לילה.
ויהי בחצי הלילה.
משתפר בכלי קדש נהרג בו בלילה.
נושע מבור אריות פותר בעתותי לילה.
שנאה נטר אנני וכתב ספרים בלילה.
ויהי בחצי הלילה.
עוררת נצחך עליו בנדר שנת לילה.
פורת תדרוך לשומר מה מלילה.
צרח כשומר ושח אתא בקר וגם לילה.
ויהי בחצי הלילה.
קרוב יום אשר הוא לא יום ולא לילה.
רם הודע כי לך היום אף לך הלילה.
שומרים הפקר לעירך כל היום וכל הלילה.
תאיר כאור יום חשפת לילה.
ויהי בחצי הלילה.

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

On the second night we recite the following.

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

וּבְכֵן נֵאמְרָתָם זִבְחַ פֶּסַח
אֲמַץ גְּבוּרוֹתֶיךָ הִפְלֵאתָ בַּפֶּסַח.
בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׂאתָ פֶּסַח.
גִּלִּיתָ לְאַזְרַחֵי חֲצוֹת לַיִל פֶּסַח.
נֵאמְרָתָם זִבְחַ פֶּסַח.
יְדִלְתִּיו יְדִפְקֶתָ כָּחֶם הַיּוֹם בַּפֶּסַח.
הַסַּעִיד נוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח.
וְאַל הַבָּקָר רֵץ זָכָר לְשׁוֹר עֵרֶךְ פֶּסַח.
נֵאמְרָתָם זִבְחַ פֶּסַח.
זֹעֲמוּ סְדוּמִים וְלוֹהֲטוּ בָאֵשׁ בַּפֶּסַח.
חָלַץ לוֹט מֵהֶם וּמִצּוֹת אָפָה בִקֵּץ פֶּסַח.
טֹאטְטָת אֲדָמַת מֶלֶךְ וְנָף בְּעֶבְרֶךָ בַּפֶּסַח.
נֵאמְרָתָם זִבְחַ פֶּסַח.
יְהִי רֹאשׁ כָּל אוֹן מַחֲצֶת בַּלַּיִל שְׁמוֹר פֶּסַח.
כַּבִּיר, עַל בֵּן בְּכוֹר פִּסְחָתָ בְּדָם פֶּסַח.
לְבִלְתִּי תֵת מִשְׁחִית לָבָא בִּפְתָחֵי בַּפֶּסַח.
נֵאמְרָתָם זִבְחַ פֶּסַח.
מִסְגָּרַת סִנְיָה בַּעֲתוֹתֵי פֶסַח.
נִשְׁמְדָה מִדֵּין בְּצִלְלֵי שְׁעוֹרֵי עֹמֶר פֶּסַח.
שׁוֹרְפוּ מִשְׁמְנֵי פוֹל וְלוֹד בִּיקָד יְקוֹד פֶּסַח.
נֵאמְרָתָם זִבְחַ פֶּסַח.
עוֹד הַיּוֹם בְּנֹב לְעֹמֹד עַד נֶעֱמָה עֹנֶת פֶּסַח.
פֶּסֶד יָד כְּתֻבָּה לְקַעֲקַע צוֹל בַּפֶּסַח.

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.

צִפָּה הַצִּפִּית עָרוֹךְ הַשְּׁלֶחַן בַּפֶּסַח.

וְאָמַרְתֶּם זֶבַח פֶּסַח.

קָהָל כִּנְסָה הִדָּסָה לְשָׁלֹשׁ צוֹם בַּפֶּסַח.

רֹאשׁ מִבֵּית רָשָׁע מִחֲצֵת בַּעֵץ חֲמִשִּׁים בַּפֶּסַח.

שְׁתֵּי אֵלֶּה רִגַע תָּבִיא לְעוֹצִית בַּפֶּסַח.

תָּעַז יָדְךָ וְתָרוּם יְמִינְךָ כְּלַיִל הִתְקַדַּשׁ חַג פֶּסַח.

וְאָמַרְתֶּם זֶבַח פֶּסַח.

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

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

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

Dagul bimluchah,

hadur kahalachah,

vatikav yom'ru lo:

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

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

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

Zakai bimluchah,

chasin kahalachah

taf'srav yom'ru lo:

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

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

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

כִּי לֹא נָאֵה, כִּי לֹא יֵאָה.

אֲדִיר בְּמִלּוּכָה,

בָּחוּר כְּהִלְכָּה,

וְגִדּוּדָיו יֹאמְרוּ לוֹ:

לָךְ וּלְךָ, לָךְ כִּי לָךְ,

לָךְ אַף לָךְ, לָךְ יְיָ תַמְמִלְכָּה,

כִּי לֹא נָאֵה, כִּי לֹא יֵאָה.

הַגּוֹל בְּמִלּוּכָה,

הַדּוּר כְּהִלְכָּה,

וְתִיקּוּ יֹאמְרוּ לוֹ:

לָךְ וּלְךָ, לָךְ כִּי לָךְ,

לָךְ אַף לָךְ, לָךְ יְיָ תַמְמִלְכָּה,

כִּי לֹא נָאֵה, כִּי לֹא יֵאָה.

זָכַאי בְּמִלּוּכָה,

חָסִין כְּהִלְכָּה

טַפְסְרָיו יֹאמְרוּ לוֹ:

לָךְ וּלְךָ, לָךְ כִּי לָךְ,

לָךְ אַף לָךְ, לָךְ יְיָ תַמְמִלְכָּה,

כִּי לֹא נָאֵה, כִּי לֹא יֵאָה.

<i>Yachid bimpluchah,</i>	יָחִיד בְּמְלוּכָה,
<i>kabir kahalachah</i>	כָּבִיר כְּהִלָּכָה
<i>limudav yom'ru lo:</i>	לְמוֹדָיו יֹאמְרוּ לוֹ:
<i>I'cha u'l'cha, I'cha ki I'cha,</i>	יְהוָה וְיְהוָה, יְהוָה כִּי יְהוָה,
<i>I'cha af I'cha, I'cha Adonai hamamlachah,</i>	יְהוָה אַף יְהוָה, יְהוָה ייִ הַמְּמֹלָכָה,
<i>Ki lo na'eh, ki lo ya'eh.</i>	כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.
<i>Moshail bimpluchah,</i>	מוֹשֵׁל בְּמְלוּכָה,
<i>nora kahalachah</i>	נוֹרָא כְּהִלָּכָה
<i>savivav yom'ru lo:</i>	סָבִיבָיו יֹאמְרוּ לוֹ:
<i>I'cha u'l'cha, I'cha ki I'cha,</i>	יְהוָה וְיְהוָה, יְהוָה כִּי יְהוָה,
<i>I'cha af I'cha, I'cha Adonai hamamlachah,</i>	יְהוָה אַף יְהוָה, יְהוָה ייִ הַמְּמֹלָכָה,
<i>Ki lo na'eh, ki lo ya'eh.</i>	כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.
<i>Anav bimpluchah,</i>	עָנִי בְּמְלוּכָה,
<i>podeh kahalachah,</i>	פּוֹדֶה כְּהִלָּכָה,
<i>tzadikav yom'ru lo:</i>	צַדִּיקָיו יֹאמְרוּ לוֹ:
<i>I'cha u'l'cha, I'cha ki I'cha,</i>	יְהוָה וְיְהוָה, יְהוָה כִּי יְהוָה,
<i>I'cha af I'cha, I'cha Adonai hamamlachah,</i>	יְהוָה אַף יְהוָה, יְהוָה ייִ הַמְּמֹלָכָה,
<i>Ki lo na'eh, ki lo ya'eh.</i>	כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.
<i>Kadosh bimpluchah,</i>	קָדוֹשׁ בְּמְלוּכָה,
<i>rachum kahalachah</i>	רַחוּם כְּהִלָּכָה
<i>shinanav yom'ru lo:</i>	שִׁנְאָנָיו יֹאמְרוּ לוֹ:
<i>I'cha u'l'cha, I'cha ki I'cha,</i>	יְהוָה וְיְהוָה, יְהוָה כִּי יְהוָה,
<i>I'cha af I'cha, I'cha Adonai hamamlachah,</i>	יְהוָה אַף יְהוָה, יְהוָה ייִ הַמְּמֹלָכָה,
<i>Ki lo na'eh, ki lo ya'eh.</i>	כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.
<i>Takif bimpluchah,</i>	תִּקְיָה בְּמְלוּכָה,
<i>tomaich kahalachah</i>	תּוֹמֵךְ כְּהִלָּכָה
<i>t'mimav yom'ru lo:</i>	תְּמִימָיו יֹאמְרוּ לוֹ:
<i>I'cha u'l'cha, I'cha ki I'cha,</i>	יְהוָה וְיְהוָה, יְהוָה כִּי יְהוָה,
<i>I'cha af I'cha, I'cha Adonai hamamlachah,</i>	יְהוָה אַף יְהוָה, יְהוָה ייִ הַמְּמֹלָכָה,
<i>Ki lo na'eh, ki lo ya'eh.</i>	כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.

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, vatic hu,

zakai hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

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

Chasid hu, tahor hu,

yachid hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

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

Kabir hu, lamud hu,

melech hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

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

Nora hu, sagiv hu,

izuz hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

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

Podeh hu, tzadik hu,

kadosh hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

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

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.

אָדיר הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בָּחוּר הוּא, גָּדוֹל הוּא,

דָּגוּל הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הָדוּר הוּא, נָתִיק הוּא,

זָכַאי הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

חָסִיד הוּא, טָהוֹר הוּא,

יָחִיד הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

כָּבִיר הוּא, לָמוּד הוּא,

מֶלֶךְ הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נֹרָא הוּא, סָגִיב הוּא,

עִזּוּז הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

פֹּדֵה הוּא, צַדִּיק הוּא,

קָדוֹשׁ הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

רַחוּם הוּא, שְׁדֵי הוּא,

תַּקִּיף הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ 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.

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ:
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

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

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:
שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Shloshah mi yode'a? Shloshah ani yode'a:
shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:
אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ:
שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:
שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.

echad Eloheinu shebashamayim u'va'aretz.

אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

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

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

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

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

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ:
עֲשָׂרָה דְּבָרִיא, תִּשְׁעָה יָרְחֵי לָדָה,
שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ:
אֶחָד עָשָׂר כּוֹכְבֵּיא, עֲשָׂרָה דְּבָרִיא,
תִּשְׁעָה יָרְחֵי לָדָה, שְׁמוֹנֶה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ

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

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עָשָׂר שִׁבְטֵיא, אֶחָד עָשָׂר כּוֹכְבֵּיא,
עֲשָׂרָה דְּבָרִיא, תִּשְׁעָה יָרְחֵי לָדָה,
שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם 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.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עָשָׂר מִדָּיָא, שְׁנַיִם עָשָׂר שִׁבְטַיָּא,
אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֶשְׂרֵה דִּבְרֵיָא,
תִּשְׁעָה יָרְחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִלָּה,
שִׁבְעָה יָמֵי שַׁבָּתָא, שִׁשָּׁה סִדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת.
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם 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 birth milah; seven are the days of the week; six are the books of the mishnah; five are the books of the Torah; four are the mothers of Israel; three are the fathers of Israel; two are the tablets of the covenant; one is our God in heaven and earth.

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

חד גדיא, חד גדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא שונרא ואכלה לגדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא כלבא ונשך לשונרא.
דאכלה לגדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא חוטרא והכה לכלבא.
דנשך לשונרא, דאכלה לגדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא נורא ושרף לחוטרא.
דהכה לכלבא, דנשך לשונרא.
דאכלה לגדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא מיא וכבה לנורא.
דשרף לחוטרא, דהכה לכלבא.
דנשך לשונרא, דאכלה לגדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא תורא ושטה למיא.
דכבה לנורא, דשרף לחוטרא.
דהכה לכלבא, דנשך לשונרא.
דאכלה לגדיא.
דזבין אבא בתרי זוזי,
חד גדיא, חד גדיא.
ואתא השוחט ושחט לתורא.
דשטה למיא, דכבה לנורא.

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.

דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
 דְּנָשַׁח לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא,
 דְּזָבִין אָבָא בִּתְרֵי זֻזֵּי,
 חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּא מַלְאָךְ הַמָּוֶת וְשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמַיָּא,
 דְּכָבָה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁח לְשׁוּנְרָא,
 דְּאָכַלָּה לְגַדְיָא,
 דְּזָבִין אָבָא בִּתְרֵי זֻזֵּי,
 חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּא הַקְּדוֹשׁ בְּרוּךְ הוּא
 וְשָׁחַט לְמַלְאָךְ הַמָּוֶת,
 דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא,
 דְּשָׁתָה לְמַיָּא, דְּכָבָה לְנוּרָא,
 דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
 דְּנָשַׁח לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא,
 דְּזָבִין אָבָא בִּתְרֵי זֻזֵּי,
 חַד גַּדְיָא, חַד גַּדְיָא.

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

*Mai'al pishgat har hatzofim, shalom lach Yerushalayim;
mai'al pishgat 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.*

מֵעַל פִּסְגַּת הַר הַצּוֹפִים, שְׁלוֹם לְךָ יְרוּשָׁלַיִם;
מֵעַל פִּסְגַּת הַר הַצּוֹפִים,
אֶשְׁתַּחֲוֶה לְךָ אַפָּיִם.
מֵאָה דוֹרוֹת חָלַמְתִּי עָלֶיךָ,
לִזְכוֹת לִרְאוֹת בְּאוֹר פָּנֶיךָ.
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, הָאִירִי פָנֶיךָ לְבִנֶּיךָ;
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, מַחֲרֻבוֹתֶיךָ אֶבְנֶיךָ.

*Mai'al pishgat har hatzofim, shalom lach Yerushalayim;
alfai golim miktzot kol taivel,
nosim ailayich ainayim.
Yerushalayim, Yerushalayim, ani lo ezuz m'po;
Yerushalayim, Yerushalayim, yavo hamashiach, yavo.*

מֵעַל פִּסְגַּת הַר הַצּוֹפִים, שְׁלוֹם לְךָ יְרוּשָׁלַיִם;
אֲלֵפֵי גּוֹלִים מִקְצוֹת כָּל תַּיִבַּל,
נוֹשְׂאִים אֵלֶיךָ עֵינָיִם.
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, אֲנִי לֹא אֶזְזוּ מִפֹּה;
יְרוּשָׁלַיִם, יְרוּשָׁלַיִם, יָבֹא הַמָּשִׁיחַ, יָבֹא.

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

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

The National Anthem of Israel

→ We rise and face east as we recite.

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

כָּל עוֹד בַּלְבָּב פְּנִימָה
נֶפֶשׁ יְחֻדִי הוֹמִיָּה,
וּלְפָאֵתִי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה –

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

עוֹד לֹא אֶבְדָּה תִּקְוַתֵּנוּ,
הַתִּקְוָה בַּת שָׁנוֹת אַלְפִּים,
לְהוֹיֹת עַם חֲפָשִׁי בְּאַרְצֵנוּ,
בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם.

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

Citations

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