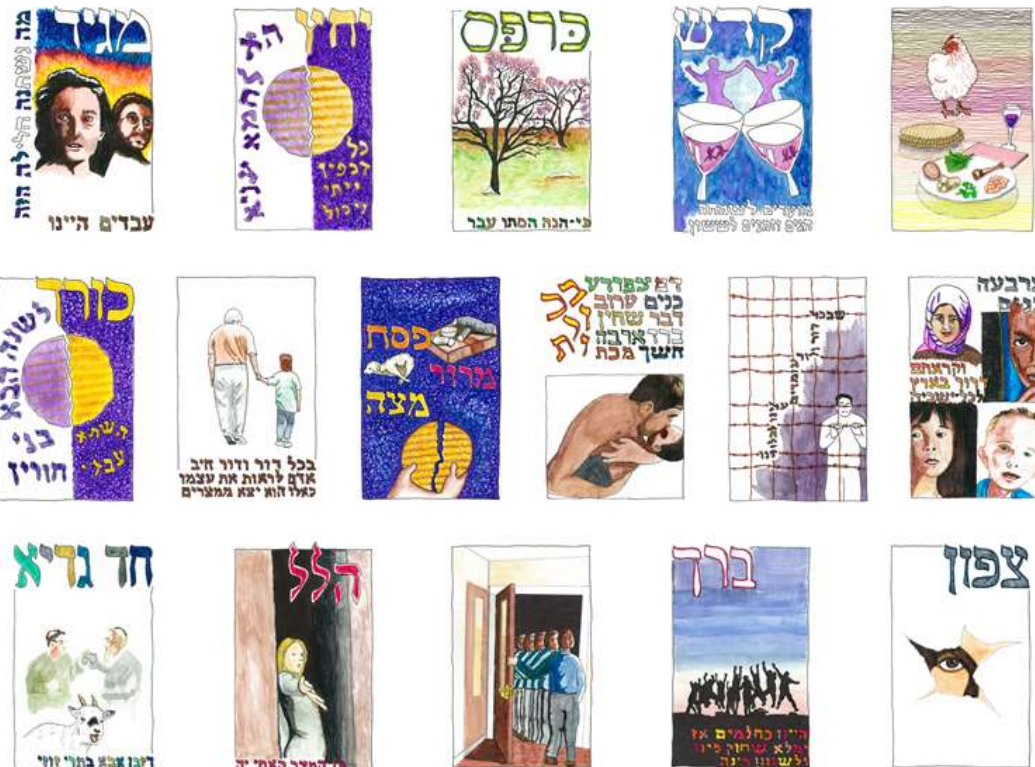


PASSOVER HAGGADAH

הגדה של פסח



Introduction, Commentary, Translation, and Illustrations by

Tsvee David Froikin

צבי דוד פרויקין

INTRODUCTION

It took the Children of Israel 40 years of wandering in the desert to reach the promised land. I can sympathize. It took me 32 years to complete this Haggadah. Here is the story. It goes way back.

“Let me tell you what Laban the Aramean tried to do to our father Jacob. . . .” Well, not that far back. You can read about that in the Seder.

My family’s practice of customizing the Passover Seder actually started with my father Norman. When I was young, we always had Seders at his sister Mary’s house, where my *zeide* Osher would preside and the small children at the table got restless waiting for my *bobbe* Leah’s *knaidlach*. My Dad took matters in hand by writing an up-to-date version of the Exodus story. I don’t remember any of the details, except that it involved jet fighter planes, but it obviously had an effect. I’ve been writing and rewriting my Haggadah ever since.

The next phase of the saga came when I was around bar mitzvah age. We left my aunt’s Seder and began several years with friends—no animosity to the family, just us kids wanting to celebrate with our friends the Gessels. As older kids, we were no longer in a hurry. We were into music and we liked singing the songs. And we were inspired by a line in the Haggadah that says: “They embroidered the tale of the exodus from Egypt the whole night long, until their students came for the morning prayers and interrupted them, saying, ‘Rabbis, it’s time to say the morning *Sh’mal!*’” And so we gathered songs and stories so that we could stay up the whole night.

In college, there were years that I couldn’t make it home for the holiday, so I found that I could lead my own Seders, something that continues until this day. It was during that time that I developed an interest in Hebrew calligraphy. I did a few *ketubot* for friends’ weddings and then decided that I wanted to tackle an entire Haggadah.

This was in the early 1980s. My plan was to do a number of illustrations and a little commentary, as well as text. I had my Hebrew text, but I needed an English text. I began doing a translation of my own and by the

time I was done, there was no time before the next Seder to even think about doing any illustrations. So I bound what I had together in a small booklet and that was my Haggadah for a number of years.

In the mid-1990s, I married and had children. Although my wife Kit is not Jewish, we’ve shared our traditions and Passover was a big event. With small children, I followed my father’s example and put together a small children’s Haggadah—keeping the main parts of the Seder and adding in some songs they had learned at their pre-school. Some years later, I updated the Haggadah to fit our teenage boys. They are now in college.

A couple of years ago I told this story to my wife’s sister Mary. Mary made it a point to encourage me to get back to the original project. I said, “yeah, yeah,” but never found time to re-begin. Last Spring, as Mary was preparing to help us with the Seder, she went into the hospital and, shortly after Passover, she died.

So my Haggadah is finally done. In tribute to Mary for her encouragement. In tribute to my Dad for getting me started. In tribute to my friends the Gessels in my home town of Dayton where I got started on this. And in tribute to my wife Kit and our sons Nat and Cal and our Chicago family and friends who are with me as I finish.

NOTES ON THE TRANSLATION

I can’t really claim much about the word-by-word translation. I’m not a Hebrew scholar, but I did study Hebrew at the University of Chicago and I attended a yeshiva and *ulpan* in Jerusalem. And there was always a dictionary and a dozen or two other Haggadahs to consult. I wasn’t looking to do something groundbreaking. I was just looking for something to go with my drawings.

But there was one thing I wanted to do. I wanted to give people a basis for making the Seder readings more of a dialogue. Anyone who pays close attention can see that the Seder consists of way more than just four questions.

So that’s what I set out to emphasize. And I did that by writing my

translation in script format, assigning readings to a Leader, Participants, and an occasional Child. A question is asked by one person and answered by another.

There were two other things I strived for. First, I tried to make the translation more gender neutral. But as my cousin Julie pointed out, the masculine slant of the Seder is inherent in the story. Merely changing a few words is nothing. All I can ask is that you keep this in mind. What you have here is the traditional text. The second thing is more technical. The Haggadah often quotes from the Torah, but the quotations are often partial in the traditional Haggadah text. The assumption was that ordinary celebrants would be familiar enough with the Torah text that they could fill in the blanks in their minds. I don't expect that from you (though you may be fully capable), so where I thought it would help in understanding the Haggadah to restore the missing text, I did so in the translation.

NOTES ON THE ILLUSTRATIONS

There are sixteen main illustrations in this Haggadah. Here are my thoughts on each one:

Seder Plate (page 4)—Many Haggadahs begin with an illustration of the Seder Plate. Mine does too. This first illustration also shows the matzah, a glass of wine, a Haggadah, and a chicken. You might ask, “why a chicken?” Better you should ask why there is an egg on the Seder plate. The chicken laid the egg.

Kaddesh (page 6)—The blessing over the wine is the solemn beginning of the Seder. But it is not just solemn. It is joyous. My drawing is meant to convey the festiveness of the season.

Karpas (page 9)—Passover is a Spring season. Some Haggadahs contain a passage from the Song of Songs about the arrival of Spring. I included that passage and illustrated it with a scene of trees in early bud.

Yachatz (page 10)—This portion of the Seder seems to set forth a number of dichotomies of life: the matzah as both a symbol of bondage and of redemption, hunger and eating, want and hope, slavery and freedom.

Magid (page 13)—We were slaves. Slavery is a condition of fear.

The Four Questioners (page 15)—The Haggadah asks us to tailor our story to the listener. In tradition, there is the wise child, the wicked child, the simple child, and the child who does not know how to ask. My illustration depicts an even wider audience.

In Every Generation . . . (page 17)—In every generation they rise against us to destroy us. Not just in Egypt.

Ten Plagues (page 22)—Nine plagues were ineffective in moving Pharaoh to “let my people go.” It was the tenth—the slaying of the first born—that moved his hard heart. We spill our wine as a sign of empathy for the Egyptians who suffered.

Pesach - Matzah - Maror (page 27)—These are the central symbols of the Passover.

In Every Generation . . . (page 28)—In every generation we must see that we ourselves are personally emerging from bondage. Whether we are literal slaves or not. Even if we are the top of the heap. Especially then.

Korech (page 32)—This returns to the theme of the Yachatz drawing. Yachatz is the division or breaking of the matzah and this, Korech, is the combining or binding together of the bitter and sweet in the Hillel sandwich. The quotation returns to the Yachatz text: “This year we are slaves. Next year may all be free.”

Tzafun (page 33)—Hidden. This is also a return to the Yachatz, this time through the finding of the Afikomen, which was hidden then.

Barech (page 34)—The grace after the meal. “We were as in a dream—our mouths shall be filled with laughter, our tongues with songs of joy.”

Cup of Elijah (page 40)—We open the door to the harbinger of redemption, the prophet Elijah. What if redemption is on this side of the door?

Hallel (page 41)—Psalms of praise. "From the narrow place, I called on the Eternal." The Hebrew word for narrow place can be heard as etymologically related to the word for Egypt—Metzar / Mitzraim.

Chad Gadya (page 58)—An only kid, that father bought for two zuzim.

NOTES ON THE SEDER PLATE

Refer to the illustration to see the items on the Seder plate according to the following key:



SEDER – ORDER OF THE MEAL

Kaddesh	Sanctification of the day
U'r'chatz	Washing the hands
Karpas	Greens in salt water
Yachatz	Division of the matzah
Magid	The story
Rachatz	Washing the hands
Motzi Matzah	Blessing over the matzah
Maror	Bitter herbs
Korech	Combination
Shulchan Orech	The meal
Tzafun	Afikomen
Barech	Blessing after dinner
Hallel	Praise
Nirtzah	Conclusion

סדר

קדש
ורחץ
כרפס
יחץ
מגיד
רחץ
מוציא מצה
מרור
כורף
שלחן עורך
צפון
ברך
הלל
נרצה

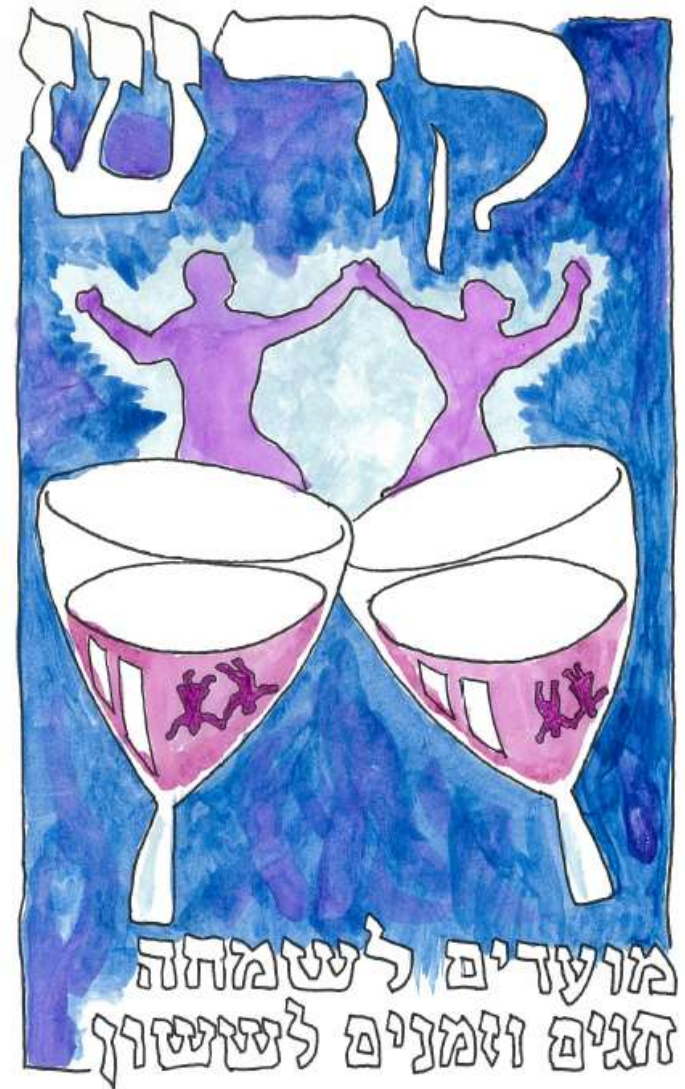
KADDESH

I wrote this introduction to the Seder when my boys were small. Most of what I wrote then is gone from this Haggadah, but this still seemed nice to keep.

LEADER:

Now is the time, when the day's almost done,
When we'll talk and we'll eat and we'll have lots of fun.
And remember a story of days long ago,
When the Israelite slaves were finally let go.

It's time for a toast. Please hold your glass high!
We'll toast three times more, as our spirits will fly.
So: Here's to our freedom, for that is the reason
We celebrate Pesach at this joyous season.



PASSOVER KIDDUSH

בְּשַׁבַּת מִתְחִילִין

* If the Seder falls on Friday night begin the Kiddush here. *

ALL:

And there was evening and there was morning, the sixth day. The heaven and the earth were complete, in all their array. On the seventh day God was finished with the work that He had done, and on that day He rested. God blessed the seventh day declaring it holy, because on that day God rests from all the work of His creation.

* If the Seder falls on another night begin the Kiddush here. *

* (On Friday night add the word in parentheses.) *

ALL:

BARUCH ATA ADONAI ELOHEINU MELECH HA'OLAM BOREY PRI HAGAFEN.

Thank you, God, for the grapes that grow to make wine for our holiday celebration.

Blessed art Thou, Eternal our God, Who chose us from among all nations and exalted us among all tongues and sanctified us with His commandments. With love You gave us (the Sabbath for rest and) festivals for happiness, holidays and festive seasons for joy. And you gave us this (Sabbath and this) feast of matzot, the time of our liberation, which is a holy assembly, in remembrance of the exodus from Egypt. For you have chosen us from among all nations to make us holy with (the Sabbath and) your holy festivals (in love and favor) in happiness and joy. Blessed art Thou, O Eternal, who sanctifies (the Sabbath and) Israel and the festivals.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בְּחוֹל מִתְחִילִין:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֶן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (בְּשַׁבַּת : שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשַׁבַּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן), בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ. בָּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזִּמְנִים.

בְּמוֹצָאי שַׁבָּת מוֹסִיפִין:

* If the Seder falls on a Saturday night add the following. *

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, Creator of the sources of fire.

Blessed art Thou, Eternal our God, Ruler of the universe, who separates the sacred from the ordinary, the light from the darkness, Israel from the other nations, and the seventh day from the other six. You have distinguished between the sanctity of the Sabbath and that of the festivals, and you have made the seventh day holier than the six days of work. You have distinguished and sanctified your people Israel with Your holiness. Blessed art Thou, Eternal our God, who separates holiness from holiness.

* On all nights say the following. *

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, who has given us life, sustained us, and brought us to this season.

* Drink the first cup of wine. *

* * * * *

U'R'CHATZ – WASHING THE HANDS

* All wash hands, but do not say the blessing. *

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשַּׁבָּת לְיוֹמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת יוֹם הַשַּׁבָּת מִשְׁשַׁת יָמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ. הַבְּדִלְתָּ וְקִדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ. בְּרוּךְ אַתָּה יְיָ הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

כָּל יוֹם:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

שׁוּתָה רַב כּוֹס הַיַּיִן בְּהַסְכָּה.

וְרַחֵץ

נוֹטְלִין אֶת הַיָּדִים וְאֵין מְבָרְכִין "עַל נְטִילַת יָדַיִם."

KARPAS

PARTICIPANT:

Get up and sing! It's Spring!
For now the winter's over
The snow is gone, the rain has
come,
And left it bright with blossoms.
The time of singing is come,
And the song of the birds
Is often heard in the open air
above.
The earth nourishes tree and vine,
Green fig and tender grapes.
They give us their tender fragrance.
Get up and sing! It's Spring

* Dip the greens in salt water and
say the following. *

ALL:

BARUCH ATA ADONAI ELOHEINU
MELECH HA'OLAM BOREY PRI
HA'ADAMAH.

Thank you, God, for Spring and all
the green things that grow, and all
the food that comes from the earth.

* Eat the vegetable. *

קומי לך רעיתי יפתי, ולכי-לך.

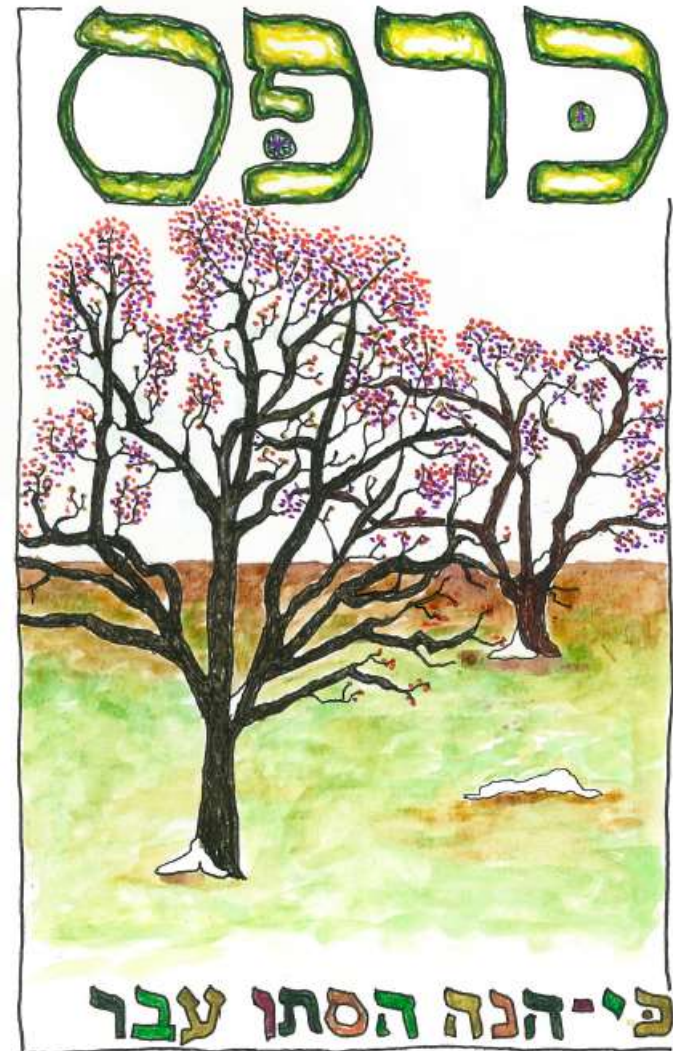
כי-הנה הסתו, עבר הגשם חלף
הלך לו .

הנצנים נראו בארץ עת הזמר
הגיע וקול התור נשמע בארצנו .

התאנה חנטה פגיה והגפנים
סמדר נתנו ריח קומי לכי רעיתי
יפתי, ולכי-לך.

טובלין כרפס פחות מכזית במי מלח,
ומברכין:

ברוך אתה יי אלהינו מלך העולם,
בורא פרי האדמה.



YACHATZ

LEADER (breaks the middle matzah): This breaking of bread is the first of the two meals that make up the Seder. This first meal stands for the universal yearnings of our people. The eating of the Karpas signifies our connection with nature and its rebirth and renewal in the spring of the year. The Ha Lachma, which we read next, signifies our connection to our people and to all people who are needy and share our desire for freedom and redemption.

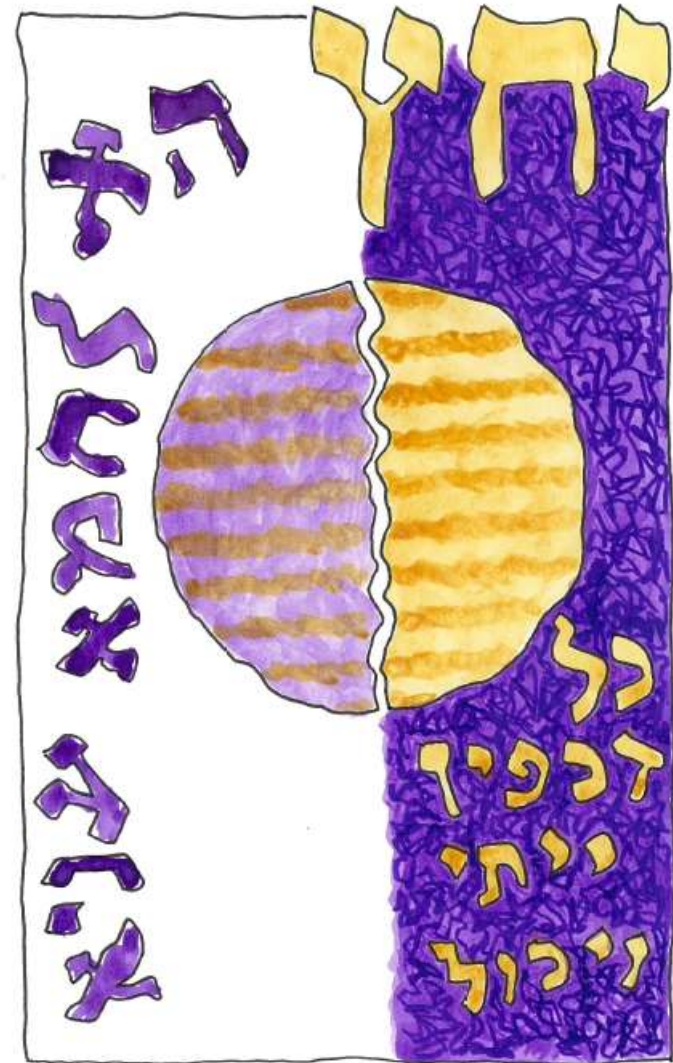
It is the custom in our family to follow the tradition of Rabbi Chiya and open the door of our home when we say the words of the Ha Lachma:

“Let all who are hungry come and eat. Let all who are in want share the hope of the Passover.”

For we are ready to share our food and our hope for liberation with all those in need.

The Ha Lachma and the division of the matzah are intimately bound as the central themes of Passover. They represent the divisions of life: Between hunger and the feeding of the hungry. Between desperation and the kindling of hope. Between our mundane lives and the return to Zion. Between subjugation and freedom.

These divisions are not opposites of equal value. Just as the matzah is divided unequally, so are these pairs unequal. And just as the greater piece of the matzah is hidden as the Afikomen that we will search for at the end of the Seder, so are the greater of each pair—the feeding of the hungry, the kindling of hope, the return to Zion, and the birth of freedom—hidden goals that we must all strive for. It is the attainment of these goals that is the redemption we seek for ourselves, our families, and all humankind.



* The door is opened and the matzot are uncovered. *

LEADER (raising the matzot for all to see): This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want share the hope of Passover. This year we are here. Next year in the land of Israel. This year we are slaves. Next year may all be free.

מְגִלָּה אֶת הַמַּצּוֹת, מְגַבִּיהָ אֶת הַקַּעֲרָה וְאוֹמֵר בְּקוֹל רָם:

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתֵי
וְיִיכַל, כָּל דְּצָרִיד יִיתֵי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנִי חוֹרִין.

מְסִיר הַקַּעֲרָה מֵעַל הַשְּׁלַחַן, מוֹזְגִין כּוֹס שְׁנֵי וְכָאן הֵבִן אוֹ אֶחָד מִן הַמַּסְבִּים שׂוֹאֵל:

TALKIN' MATZAH BLUES

Sung to a simple blues melody.

ALL:

This poor-bread is crumbly,
It's tasteless and dry.
I want you to eat it
And I'll tell you why.

Because this matzah means trouble, pain and sorrow and woe.
Oh yeah, this matzah means trouble, pain and sorrow and woe.
Better eat and don't forget it. That's the talkin' matzah blues.

I'll tell you a story
Before you go home.
Our struggle for freedom,
You can't do it alone.

Because this matzah means trouble, pain and sorrow and woe.
Oy, this matzah means trouble, pain and sorrow and woe.
Better eat and don't forget it. That's the talkin' matzah blues.

Let all who are hungry
Come over and eat.
It's better than matzah,
Our freedom is sweet.

Because this matzah means trouble, pain and sorrow and woe.
Oy, this matzah means trouble, pain and sorrow and woe.
Better eat and don't forget it. That's the talkin' matzah blues.

* The middle matzah is broken and one piece is hidden. The matzot are covered, and the second cup of wine is filled. *

*Another piece from my children's Haggadah—it seems appropriate here.
Who is more interested in the afikomen than children?*

AFIKOMEN

LEADER:

You see this middle matzah?
No different from the rest.
I'll break it in two pieces
And stick one in my vest.

And when you are not looking,
I'll turn into a mouse
And hide this afikomen
Somewhere about this house.

And then we'll sing some songs
And melodize some rhymes
And eat a lot of food
And have a grand old time.

And then . . .

Before it's time to go,
When the dishes have been cleared,
I'll ask you all to look for it
In places that are weird.

Under napkins, inside books,
On the sofa, in a nook.
In a plant, on an ant,
On the table, or a hook.

If you find it in a wink
In a doggie bag or kitchen sink,
I have a prize to give to you.
Where will it be? Just stop and think.

MAGID

THE FOUR QUESTIONS

* The youngest present asks the Four Questions. *

CHILD: WHY IS THIS NIGHT
DIFFERENT FROM ALL OTHER
NIGHTS?

On all other nights we eat either
leavened bread or matzah; on this
night only matzah.

On all other nights we eat herbs of
any kind; on this night only bitter
herbs.

On all other nights we do not dip
even once; on this night we dip
twice.

On all other nights we eat our
meals in any manner; on this night
we recline at leisure.

מה נשתנה הלילה הזה מכל
הלילות?

שבכל הלילות אנו אוכלין
חמץ ומצה, הלילה הזה - כלו
מצה!

שבכל הלילות אנו אוכלין
שאר ירקות, - הלילה הזה
מרור!

שבכל הלילות אין אנו
מטבילין אפילו פעם אחת, -
הלילה הזה שתי פעמים!

שבכל הלילות אנו אוכלין בין
יושבין ובין מסבין, - הלילה
הזה כלנו מסבין!



**AVADIM HAYINU, HAYINU
ATA B'NAI CHORIM, B'NAI CHORIM**

* Uncover the matzah and begin the reply. *

LEADER: Why is this night different from all other nights? Because once we were slaves. Now we are free.

PARTICIPANT: We were slaves to Pharaoh in Egypt, but the Eternal our God took us out of there with a strong hand and an outstretched arm. Now, if God hadn't brought our ancestors out of Egypt, then we and our children and all our descendants might still be enslaved to Pharaoh in Egypt. Therefore, even if we were all wise and understanding, and even if we were all elders of the community and well versed in the Torah, it would still be our duty to tell the story of the exodus from Egypt. And the more you enlarge on the story the more you are to be praised.

There is a story told about the great rabbis—Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar Ben Azariah, Rabbi Akiba, and Rabbi Tarphon—who once held a Seder in the town of B'nai B'rak. They embroidered the tale of the exodus from Egypt the whole night long, until their students came for the morning prayers and interrupted them, saying, "Rabbis, it's time to say the morning Sh'ma!"

PARTICIPANT: Rabbi Elazar Ben Azariah said, "Although I had reached the age of seventy years, I never understood why the story of the exodus should be told at night until Ben Zoma gave an explanation based on the Biblical verse that commands us to observe the Passover 'so that you may remember the day of your departure from the land of Egypt all the days of your life.' If the Torah had just said 'the days of your life,' it might have meant just the daytime but it said 'all the days of your life,' and that includes the nights as well."

The other sages explained this verse another way: "The days of your life," refers to this existence only, but "all the days of your life," is meant to include the time of the Messiah.

LEADER: Blessed be the All-present, blessed be He. Blessed be the One who gave the Torah to His people Israel, blessed be He.

עבדים היינו לפרעה במצרים, ויוציאנו יי אלהינו משם ביד חזקה ובזרוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

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.

אמר רבי 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 - הנמים, כל ימי חייך - הלילות. וחכמים אומרים: ימי חייך - העולם הזה, כל ימי חייך - להביא לימות המשיח.

ברוך המקום, ברוך הוא. ברוך שנתן תורה לעמו ישראל, ברוך הוא.

THE FOUR QUESTIONERS

LEADER: Four times the Torah commands us to tell our children of the exodus from Egypt. From this our tradition infers that there are four kinds of people: one is wise, one is wicked, one is simple, and one does not even know how to inquire. To each we respond in a different manner.

What does the wise child say?

WISE CHILD: What are these testimonies, statutes, and judgments that the Eternal our God hath commanded you?

LEADER: We answer this child by explaining all the laws of Passover down to the very last detail about the Afikomen.

What does the wicked child have to say?

WICKED CHILD: What is this service to you?

LEADER: To you? Not, to us? For excluding yourself from our people I ought to knock your teeth out. I will just say this to you, "it is because of what the Eternal did for me when I came out of Egypt. For me, not for you. If you would have been there, you wouldn't have been freed."

What does the simple child ask?

SIMPLE CHILD: What is all this?

LEADER: To this child we must say, "With a strong hand the Eternal took us out of Egypt, out of the house of bondage."

As for the child who does not know how to ask, you must take the lead, for it is written in the Torah, "And you shall explain to your child on that day, 'it is because of that which the Eternal did for me when I went free from Egypt.'"

כנגד ארבעה בנים דברה תורה. אחד חכם,

ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

חכם מה הוא אומר: מה העדות והחקים

והמשפטים אשר צוה יי אלהינו אתכם:

ואף אתה אומר לו כהלכות הפסח: אין

מפטירין אחר הפסח אפיקומן.

רשע מה הוא אומר: מה העבדה הזאת

לכם: לכם - ולא לו. ולפי שהוציא את

עצמו מן הקלל כפר בעקור. ואף אתה

הקחה את שניו ואמר לו: בעבור זה עשה

יי לי בצאתי ממצרים. לי - ולא לו. אילו

היה שם, לא היה נגאל.

תם מה הוא אומר: מה זאת? ואמר:

אליו: בחזק יד הוציאנו יי ממצרים, מבית

עבדים.

ושאינו יודע לשאול - את פתח לו, שנאמר:

והגדת לבנך ביום ההוא לאמר, בעבור זה

עשה יי לי בצאתי ממצרים.



LEADER: The Torah tells us to recount the story of the exodus in the month of Spring. From this you might think that the Seder should take place on the first of the month of Nisan, but the verse we just read says, "And you shall explain to your child on that day," referring to the day of Passover. Saying "on that day," you might suppose that the Seder should be conducted during the daytime, but since the Torah adds the phrase, "because of that which the Eternal did for me when I went free from Egypt," you have to conclude that the ceremony may not begin until the time when the matzah and the bitter herbs are set before you, on Passover night.

PARTICIPANT: Once our people were star worshippers, but now the All-present has drawn us near to worship Him, as it says in the Torah: "In olden times, your forefathers—Terach, father of Abraham and father of Nachor—lived beyond the Euphrates and worshipped other gods. But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir as his possession, while Jacob and his children went down to Egypt."

Blessed be the One Who keeps his promise to Israel, blessed be He. For the Holy One, blessed be He, ended our bondage in fulfillment of the promise He made to our father Abraham in their covenant, where it says: "And God said to Abraham, 'Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years; but I will pass judgment on the nation they shall serve, and in the end they shall go free with great wealth.'"

יכול מראש חֲדָשׁ, תִּלְמוּד לומר בַּיּוֹם הַהוּא, אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם, תִּלְמוּד לומר בַּעֲבוּר זֶה - בַּעֲבוּר זֶה לֹא אִמְרָתִי אֶלָּא בְּשַׁעַת שְׁשִׁישׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ.

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ הַמָּקוֹם לַעֲבֹדָתוֹ, שְׁנֵאֲמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל: בַּעֲבֹר הַנֶּהָר יֵשְׁבוּ אֲבוֹתֵיכֶם מְעוֹלָם, תֵּרַח אָבִי אֲבִרָהָם וְאַבִּי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאַקָּח אֶת אֲבִיכֶם אֶת אֲבִרָהָם מֵעֶבֶר הַנֶּהָר וְאוֹלָךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבֶּה אֶת זֶרְעוֹ וְאַתָּן לוֹ אֶת יִצְחָק, וְאַתָּן לְיִצְחָק אֶת יַעֲקֹב וְאַתָּן עֶשָׂו. וְאַתָּן לְעֶשָׂו אֶת הָר שְׁעִיר לְרִשְׁתָּ אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.

בְּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמָה שְׁאֲמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שְׁנֵאֲמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר יִהְיֶה זֶרְעֶךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרֵי כֵן יֵצְאוּ בְּרִכְשׁ גָּדוֹל.

מכסה את המצות ומגביה את הכוס.

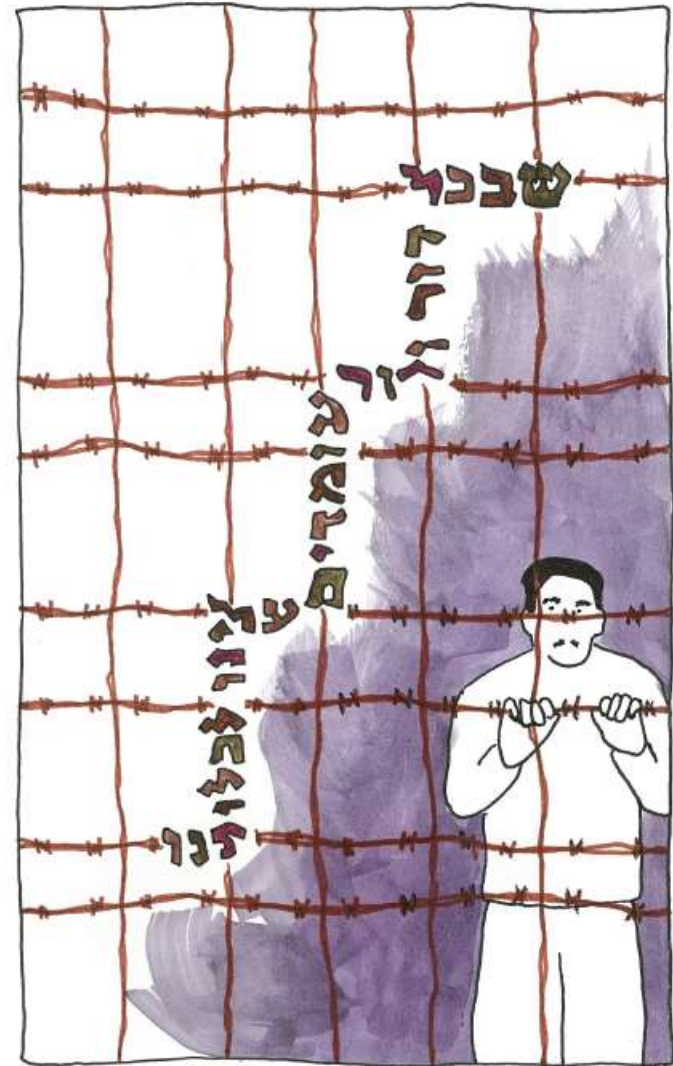
והיא שעמדה לאבותינו ולנו! שלא אחד בלבד עמד עלינו לכלותנו, אלא
שבכל דור ודור עומדים עלינו לכלותנו, והקדוש ברוך הוא מצילנו
מידם.

נניח הכוס מידו ויגלה את המצות.

* Raise the cup of wine. *

LEADER: And this is the promise that stood for our ancestors and stands
for us as well, for not just one has risen up against us to destroy us. In
every generation they rise against us to destroy us, but the Holy One,
blessed be He, releases us from their grip.

* Put down the cup of win."



LEADER: Let me tell you what Laban the Aramean tried to do to our father Jacob. While Pharaoh decreed only against the males, Laban sought to uproot them all. The Torah says: "An Aramean sought to destroy my father, but he went down to Egypt and sojourned there, few in number. There he became a nation, great, mighty, and numerous." But what does the Torah mean?—"He went down to Egypt."

PARTICIPANT: Why did he go down to Egypt? He was compelled by the Diving Word.

LEADER: "And sojourned there."

PARTICIPANT: This means that our father Jacob did not go down to settle in Egypt, but only to stay there for a short while, as it is said "'We have come,' they said to Pharaoh, 'to sojourn in this land, for there is no pasture for your servants' flocks, the famine being severe in the land of Canaan. Pray, then, let your servants stay in the region of Goshen.'"

LEADER: "Few in number."

PARTICIPANT: As it is said: "Your ancestors when down to Egypt seventy persons in all; and now the Eternal your God has made you as numerous as the stars of heaven."

LEADER: "There he became a nation."

PARTICIPANT: From this we learn Israel became a distinct nation there.

LEADER: "Great, mighty."

PARTICIPANT: As it is said: "The Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them."

LEADER: "And numerous."

PARTICIPANT: As it is said: "I let you grow like the plants of the field; and you continued to grow up until you reached womanhood, until your breasts became firm and your hair grew, yet you remained naked and bare."

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל, שנאמר: ארמי אבד אבי, ויירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב.

ויירד מצרימה - אנוס על פי הדבור.

ויגר שם - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל פרעה, לגור בארץ פאנו, כי אין מרעה לצאן אשר לעבדיך, כי כבד הרעב בארץ כנען. ועתה ישובו נא עבדיך בארץ גושן.

במתי מעט - כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמך יי אלהיך ככוכבי השמים לרב.

ויהי שם לגוי - מלמד שהיו ישראל מצוינים שם.

גדול, עצום - כמה שנאמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד, ותמלא הארץ אתם.

ורב - כמה שנאמר: רבבה קצמח השדה נתתיך, ותרבי ותגדלי ותבאי בעדי עדיים, שדים נכנו וישערך צמח, ואת ערם ועריה. ואעבר עליך ואראך מתבוססת בדמיך, ואמר לך בדמיך חיי. ואמר לך בדמיך חיי.

* * * * *

LEADER: The Torah says: "The Egyptians considered us evil and oppressed us: they imposed heavy labor upon us." Let's analyze this:
"The Egyptians considered us evil."

PARTICIPANT: As it is said in the Torah: "Let us, then deal shrewdly with them lest they increase and, in the event of war, join our enemies in fighting against us and gain ascendancy over the country."

LEADER: "And oppressed us."

PARTICIPANT: As the Torah says: "So they set taskmasters over them to oppress them with forced labor; and they built the garrison cities of Pithom and Ramses."

LEADER: "They imposed heavy labor upon us."

PARTICIPANT: As it is said: "The Egyptians imposed tasks upon the Israelites ruthlessly."

* * * * *

LEADER: Another verse says: "We cried to the Eternal, the God of our fathers, and the Eternal heard our plea and saw our plight, our misery, and our oppression."
"We cried to the Eternal, the God of our fathers."

PARTICIPANT: Just as the Torah says: "A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God."

LEADER: "And the Eternal heard our plea."

PARTICIPANT: "The Torah continues: "God hear their moaning, and God remembered His covenant with Abraham and Isaac and Jacob."

* * * * *

וַיִּרְעוּ אֶת־נֹוֹ הַמִּצְרָיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

וַיִּרְעוּ אֶת־נֹוֹ הַמִּצְרָיִם - כָּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ כִּי יִרְבֶּה, וְהִיָּה כִי

תִּקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחֵם בָּנוּ, וְעַלָּה מִן הָאָרֶץ.

וַיַּעֲנוּנוּ - כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמֹו עָלֵינוּ שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתָם.

וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעָה. אֶת פִּתּוֹם וְאֶת רַעַמְסֵס.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה - כָּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרָיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרָדָּי.

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וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת קִלְנוּ, וַיִּרְא אֶת עֲנִינוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ.

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ - כָּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָחֲזוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעֻקוּ, וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע יְיָ אֶת קִלְנוּ - כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

LEADER: "And saw our plight."

PARTICIPANT: This refers to the enforced separation of husband and wife in their intimate married life. As it is said: "God saw the Israelites and God knew."

LEADER: "And our misery."

PARTICIPANT: This recalls the drowning of the male children. As it is said: "Pharaoh charged all his people, saying, 'Every boy that is born you shall throw into the Nile, but let every girl live.'"

LEADER: "And our oppression."

PARTICIPANT: This was the crushing of our lives. As it is said: "I have seen how the Egyptians oppress them."

* * * * *

LEADER: The Torah continues: "The Eternal freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents." What is meant by this?
"The Eternal freed us from Egypt."

PARTICIPANT: Not by an angel, not by a seraph, not by a messenger, but the Holy One, blessed be He, in His glory, brought us out himself. As it is said: "For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I the Eternal."

"For that night I will go through the land of Egypt." I and not an angel.
"And I will mete out punishments to all the gods of Egypt." I and not a messenger.

"I the Eternal." I am the One and there is no other.

וַיֵּרָא אֶת עֲנִינוֹ - זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כָּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

וְאֵת עֲמָלָנוּ - אֱלֹהֵי הַבָּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל הַבֶּן הַיְּלֻד הַיָּאֲרָה תִּשְׁלִיכֶהוּ וְכָל הַבַּת תִּחְיוֹן.

וְאֵת לַחֲצָנוּ - זֶה הַדִּחְקָה, כָּמָה שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם.

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֹרַע נְטוּיָה, וּבִמָּרָא גָדֹל, וּבִאֲתוֹת וּבִמִּפְתִּים.

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שַׁרְף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי יְיָ.

וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ וְהַפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שַׁרְף וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יְיָ - אֲנִי הוּא וְלֹא אֲחֵר.

LEADER: "By a mighty hand."

PARTICIPANT: This refers to the cattle pestilence. As the Torah says: "Then the hand of the Eternal will strike your livestock in the fields—the horses, the asses, the camels, the cattle, and the sheep—with a very severe pestilence."

LEADER: By an outstretched arm."

PARTICIPANT: This refers to the sword. As it is written: "With a drawn sword in His hand outstretched against Jerusalem."

LEADER: "And awesome power."

PARTICIPANT: This refers to the revelation of the Divine Presence. As it is said: "Has any people heard the voice of a god speaking from out of a fire, as you have, and survived? Or has any god ventured to go and take for himself one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty hand and outstretched arm and awesome power, as the Eternal your God did for you in Egypt before your very eyes?"

LEADER: "And by signs."

PARTICIPANT: This refers to the rod of Moses. For it is written: "And take with you this rod, with which you shall perform signs."

LEADER: "And portents."

PARTICIPANT: This refers to the blood. As it is written in the Torah: "I will set portents in the sky and on earth:

ALL (Spill three drops of wine): "Blood. And fire. And pillars of smoke."

בְּיָד חֲזָקָה - זוּ הַדֶּבֶר, כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד יְיָ הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשָׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד.

וּבְזֶרַע נְטוּיָה - זוּ הַחֶרֶב, כָּמָה שֶׁנֶּאֱמַר: וַחֲרַבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

וּבְמִרְא גָדֵל - זוּ גִלּוּי שְׂכִינָה, כָּמָה שֶׁנֶּאֱמַר: אוֹ הִנֵּסָה אֱלֹהִים לָבֹא לְקַחֵת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסַּת בָּאֲתוֹת וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזֶרַע נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כָּלֵל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבָאֲתוֹת - זֶה הַמַּטֵּה, כָּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאֲתוֹת.

נוֹהֲגִין לְהַטִּיף טֶפֶח מִן הַכּוֹס בְּאַמִּירַת יָדִים, 'וְאֵשׁ', 'וְיִתִּימוֹת עֵשׂוֹ', עֲשֶׂר הַמַּכּוֹת, 'דָּצ"ד', 'עֲד"ש', 'בְּאֲחִיב', בִּיחַד ט"ו פְּעָם.

וּבְמִפְתִּים - זֶה הַדָּם, כָּמָה שֶׁנֶּאֱמַר: וְנִתְּתִי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ, דָּם וְאֵשׁ וְיִתִּימוֹת עֵשׂוֹ.

LEADER: There is another explanation of this verse. "A mighty hand" alludes to two plagues. "An outstretched arm" two. "Awesome power" two. "Signs" two. And "portents" two. These, then, make up the 10 plagues that the Holy One, blessed be He brought on the Egyptians in Egypt. They are as follows:

ALL (Spill a drop of wine for each of the 10 plagues):

Blood	דָּם
Frogs	צְפַרְדֵּי
Lice	כִּנִּים
Insects	עֲרוּב
Pestilence	דָּבָר
Boils	שַׁחִין
Hail	בָּרָד
Locusts	אֲרָבָה
Darkness	חֹשֶׁךְ
Slaying of the first born	מַכַּת בְּכוֹרוֹת.

LEADER: Rabbi Judah referred to the plagues by their Hebrew initials:
ALL (Spill three drops of wine):

D'TSaCH ADaSH B'ACHaV

דָּבָר אַחֵר : בְּיַד חֲזָקָה - שְׁתֵּים,
וּבְזֵרַע נְטוּיָה - שְׁתֵּים, וּבְמָרָא גָדֹל
- שְׁתֵּים, וּבְאֲתוֹת - שְׁתֵּים,
וּבְמִפְתִּים - שְׁתֵּים. אֱלֹהֵי עֲשֹׂר מִכּוֹת
שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְוֹת בְּמִצְרַיִם, וְאֵלֵינוּ הֵן :

רַבִּי יְחִיָּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים :

דָּצ"ךְ עֲד"שׁ בְּאַח"ב.

דָּם צְפַרְדֵּי
כִּנִּים עֲרוּב
דָּבָר שַׁחִין
בָּרָד אֲרָבָה
חֹשֶׁךְ מַכַּת



LEADER: Rabbi Yosi the Galilean asked: "How can you show that, while the Egyptians were smitten with 10 plagues in Egypt, they were smitten with 50 plagues at the Red Sea?"

PARTICIPANT: "Of one of the plagues the Torah says: "And the magicians said to Pharaoh, 'This is the finger of God!'" But at the Red Sea it says: "And when Israel saw the strong hand which the Eternal had laid upon the Egyptians, the people feared the Eternal, and they had faith in the Eternal and in His servant Moses." If one finger of God caused 10 plagues in Egypt, His whole hand must have caused 50 plagues at the Red Sea."

LEADER: Rabbi Eliezer asked: "How can you show that each and every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt actually consisted of four plagues?"

PARTICIPANT: The Torah says: "He inflicted His burning anger upon them, wrath, indignation, trouble, and a band of deadly messengers." "Wrath" is one. "Indignation" two. "Trouble" three. And "a band of deadly messengers" is four. So if we say that in Egypt there were 40 plagues, at the Red Sea there must have been 200 plagues.

LEADER: Rabbi Akiba asked: "How can you show that each and every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt actually consisted of five plagues?"

PARTICIPANT: Let's take another look at the verse: "He inflicted His burning anger upon them, wrath, indignation, trouble, and a band of deadly messengers." "Burning anger" is one. "Wrath" is two. "Indignation" is three. "Trouble" is four. And "a band of deadly messengers" is five. So, if the Egyptians suffered 50 plagues in Egypt, they must have suffered 250 at the Red Sea.

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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.

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

רבי עקיבא אומר: מנין 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, וזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.

Not all of the verses of this favorite fit our melody easily. I've written a few in English that do. But we'll start with the first verse in Hebrew. And, of course, the chorus . . .

DAYENU (It Would Have Been Enough for Us!)

Eelu hotsi hotsi'anu
Hotsi'anu mee-mitzra'im
Hotsi'anu mee-mitzra'im

DAYENU . . .

LEADER: How numerous are the favors that the Omnipresent has bestowed upon us!

ALL: If He had only brought us out of Egypt and not executed judgment against them, **it would have been enough.**

If He had only executed judgment against them and not against their gods, **it would have been enough.**

If He had only executed judgment against their gods and not slain their first born, **it would have been enough.**

If He had only slain their first born and not given us their wealth, **it would have been enough.**

If He had only given us their wealth and not divided the sea for us, **it would have been enough.**

If He had only divided the sea for us and not brought us through it on dry land, **it would have been enough.**

If He had only brought us through the sea on dry land and not drowned our oppressors in it, **it would have been enough.**

Out of Egypt. No more slavery.
All the rest is meat and gravy.
We are happy for their bravery.

DAYENU . . .

In the desert manna fed us.
Tasting like a cake or lettuce.
We are happy Moses led us.

DAYENU . . .

Working hard without a let up.
Sabbath is a time to rest up.
We are happy we can rest up.

DAYENU . . .

Slavery is a type of blindness
That is checked with Torah
kindness.
We are happy for His kindness.

DAYENU . . .

כַּמָּה מַעֲלֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּיּוּנוֹ.

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּיּוּנוֹ.

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דִּיּוּנוֹ.

אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם, דִּיּוּנוֹ.

אֱלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, דִּיּוּנוֹ.

אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה, דִּיּוּנוֹ.

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה וְלֹא שָׁקַע צָרָנוּ בְּתוֹכוֹ, דִּיּוּנוֹ.

If He had only drowned our oppressors in the sea and not supplied our needs in the desert for 40 years, **it would have been enough.**

If He had only supplied our needs in the desert for 40 years and not fed us with manna, **it would have been enough.**

If He had only fed us with manna and not given us the manna and not given us the Sabbath, **it would have been enough.**

If He had only given us the Sabbath and not brought us to Mount Sinai, **it would have been enough.**

If He had only brought us to Mount Sinai and not given us the Torah, **it would have been enough.**

If He had only given us the Torah and not brought us into the land of Israel, **it would have been enough.**

If He had only brought us into the land of Israel and not built the Temple for us, **it would have been enough.**

אלו שְׁקַע צָרְנוּ בְּתוֹכוֹ וְלֹא סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיֵּינוּ.

אלו סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הָאָכִילֵנוּ אֶת הַמָּן, דַּיֵּינוּ.

אלו הָאָכִילֵנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיֵּינוּ.

אלו נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרַבְנוּ לַפְּנֵי הַר סִינִי, דַּיֵּינוּ.

אלו קָרַבְנוּ לַפְּנֵי הַר סִינִי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּינוּ.

אלו נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסֵנוּ לָאָרֶץ יִשְׂרָאֵל, דַּיֵּינוּ.

אלו הִכְנִיסֵנוּ לָאָרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיֵּינוּ.

NU? DAYENU?

It's ironic for us to sing Dayenu because the Children of Israel weren't always so accepting of their fate.

Eelu hotsi'anu mee-mitzra'im—If He had only brought us out of Egypt. Dayenu? Let's see what the Torah says about what was going on with the Children of Israel when they had just left Egypt and the chariots of Pharaoh were pursuing them to the shore of the Red Sea:

"They said to Moses, 'Weren't there enough graves in Egypt? Why did you have to bring us out here to die in the desert? How could you do such a thing to us, bringing us out of Egypt?'"

And in the desert, our people weren't so happy with the accommodations. Manna wasn't quite to their taste. They wanted meat. According to the Torah, God instructed Moses to respond as follows:

"Tell the people: Prepare yourselves for tomorrow, for you will then have meat to eat. You have been whining in God's ears, saying, 'Who's going to give us some meat to eat? It was better for us in Egypt!'"

"Now God is going to give you meat, and you will have to eat it.

"You will eat it not for one day, not for two days, not for five days, not for 10 days, and not for 20 days. But for a full month [you will eat it] until it is coming out of your nose and making you sick. This is because you rejected God, and you whined before Him, 'Why did we ever leave Egypt?'"

LEADER: But the Omnipresent did all these things for us:

He brought us out of Egypt,
And executed judgment against them,
And against their gods,
And slew their first born,
And gave us their wealth,
And divided the sea for us,
And brought us through it on dry land,
And drowned our oppressors,
And supplied our needs in the desert for 40 years,
And fed us with manna,
And gave us the Sabbath,
And brought us to Mount Sinai,
And gave us the Torah,
And brought us into the land of Israel,
And built the Temple for use,
Where we could atone for all our sins.

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

LEADER: Rabban Gamliel used to say: "If you fail to explain the three central elements of the Seder, you have not fulfilled your duty. They are:

THE PASSOVER OFFERING, THE MATZAH, and THE BITTER HERBS.

CHILD (pointing to the roasted bone): What is the reason for the Passover offering that our ancestors ate in the days of the Temple?

LEADER: It was eaten because the Holy One, blessed be He, passed over the houses of our ancestors in Egypt. The Torah commands us: "You shall say, 'It is the Passover sacrifice to the Eternal, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians and saved our houses.' The people then bowed low in homage."

CHILD (pointing to the matzah): What is the reason for the matzah that we eat?

LEADER: It is eaten because there was not enough time for our ancestors' dough to rise before the Ruler of Rulers, the Holy One, blessed be He, appeared to them and freed them. The Torah says:

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא
אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא
יֵצֵא יָדֵי חוֹבְתּוֹ, וְאֵלּוּ הֵן:

פֶּסַח, מַצָּה, וּמָרוֹר.

וְזָהָר שֶׁלֹּא לְהַגְבִּיהַ אֶת הַזְרוּעַ.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן
שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם
מָה? עַל שׁוֹם שֶׁפֶּסַח הַקֹּדֶשׁ בָּרוּךְ
הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם,
שֶׁנֶּאֱמַר: וְאֶמְרָתֶם זָבַח פֶּסַח הוּא
לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל
בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת
בְּתֵינוּ הִצִּיל, וַיִּקְדֵּהָ עַם וַיִּשְׁתַּחֲוּוּ.

מֵרָאָה אֶת הַמִּצּוֹת לְמַסְבִּים וְאוֹמֵר:

מַצָּה זֹאת שֶׁאֲנִי אוֹכְלִים, עַל שׁוֹם מָה?
עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֻקָּם שֶׁל
אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקֹּדֶשׁ בָּרוּךְ
הוּא, וְגִאֲלָם, שֶׁנֶּאֱמַר:



“And they baked unleavened cakes of dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provision for themselves.”

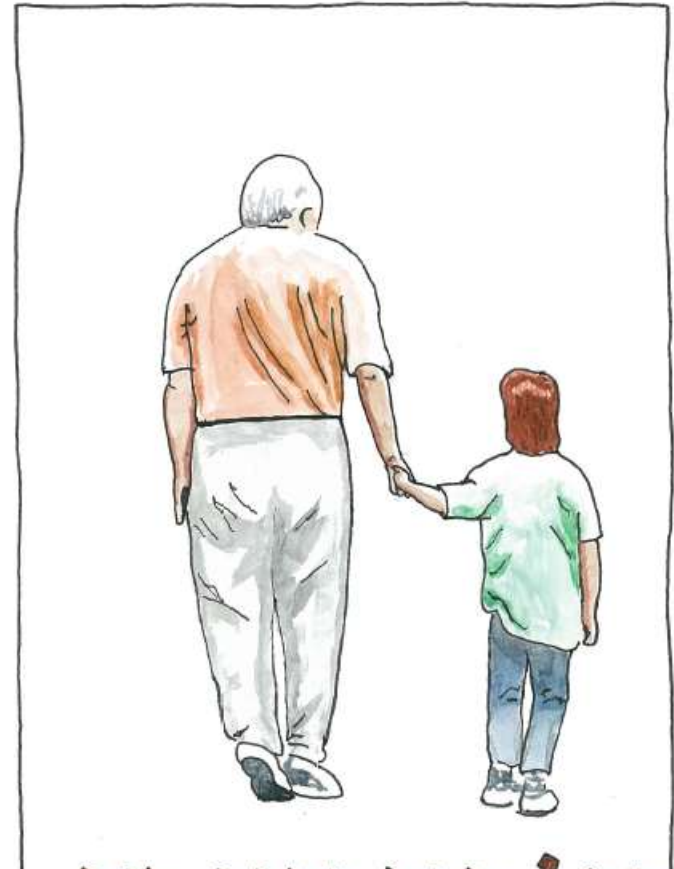
CHILD (pointing to the bitter herbs): What is the meaning of these bitter herbs that we eat?
LEADER: They are eaten because the Egyptians made our ancestors' lives bitter. As it is said: “They embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields, with all the tasks that they ruthlessly imposed upon them.”

LEADER: In every generation we must see that we ourselves are personally emerging from bondage. As the Torah says: “And you shall explain to your child that day, ‘It is because of what the Eternal did for me when I went free from Egypt.’” It wasn’t just our ancestors that the Holy One, blessed be He, freed. He freed us too. As it is written: “And He freed us from Egypt, that He might take us and give us the land that He had promised on oath to our ancestors.”

וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם
עֲגֹת מִצּוֹת, כִּי לֹא חֻמֵץ, כִּי גֵרְשׁוֹ מִמִּצְרַיִם
וְלֹא יָכְלוּ לְהִתְמַהֵמֶה, וְגַם צָדָה לֹא עָשׂוּ
לָהֶם.

מֵרָאָה אֶת הַמְרֹר לְמִסְבִּים וְאוֹמֵר:
מְרֹר זֶה שְׁאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל
שׁוּם שֶׁמָּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ
בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם
בַּעֲבֹדָה קָשָׁה, בַּחֹמֶר וּבִלְבָנִים וּבְכָל עֲבֹדָה
בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם
בְּפָרֹךְ.

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי
לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בִּלְבַד
גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלָא אֶף אוֹתֵנוּ
גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתֵנוּ הוּצִיא מִשָּׁם,
לְמַעַן הִבִּיא אֹתָנוּ, לָתֵת לָנוּ אֶת הָאָרֶץ
אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.



**בְּכָל דּוֹר וָדוֹר חַיֵּב
אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם**

* Raise the cup of wine and say: *

גְּבִיּהִים אֶת הַכּוֹס

LEADER: We must therefore thank, praise, laud, glorify, extol, honor, bless, exalt, and revere the One who performed all these miracles for our ancestors and for ourselves. He took us from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, and from subjugation to redemption. Let us therefor sing for Him a new song. Hallelujah.

* Put the cup down and continue. *

ALL:

Hallelujah.

O servants of the Eternal, give praise; praise the name of the Eternal.

Let the name of the Eternal be blessed now and forever.

From east to west the name of the Eternal is praised.

The Eternal is exalted above all nations; His glory is above the heavens.

Who is like the Eternal our God, Who, enthroned on high sees what is

below, in heaven and on earth?

He raises the poor from the dust, lifts up the needy from the refuse heap

to set them with the great, with the great men of His people.

He sets the childless woman among her household as the happy mother of children.

Hallelujah.

ALL:

When Israel went forth from Egypt, the house of Jacob from a people of

strange speech, Judah became His sanctuary, Israel, His dominion.

The sea saw them and fled, Jordan ran backward, mountains skipped like rams, hills like sheep.

What alarmed you, O sea, that you fled, Jordan, that you ran backward,

mountains, that you skipped like rams, hills like sheep?

Tremble, O earth, at the presence of the Eternal, at the presence of the

God of Jacob, Who turned the rock into a pool of water, the flinty rock into

a fountain.

לְפִיכֶן אֲנַחְנוּ חֲזִיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,
לְבָרֵךְ, לַעֲלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֵּינוּ:
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה
לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

א. הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת שֵׁם יְהוָה. ב. יְהִי שֵׁם יְהוָה
מְבָרָךְ מִעַתָּה וְעַד עוֹלָם. ג. מִמְּזֶרֶח שָׁמֶשׁ עַד מְבֹאוֹ מְהֵלֵל שֵׁם
יְהוָה. ד. רַם עַל כָּל גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ. ה. מִי כִּיהוָה
אֱלֹהֵינוּ הַמְּגִבִּיחַ לְשִׁבְתוֹ. ו. הַמְּשַׁפִּילִי לְרָאוֹת בְּשָׁמַיִם
וּבְאָרֶץ. ז. מְקִימֵי מַעְרָךְ דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן. ח. לְהוֹשִׁיבֵי עַם
נְדִיבִים עַם נְדִיבֵי עַמּוֹ. ט. מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת אֶם הַבָּנִים שְׁמִחָה
הַלְלוּ יְהוָה. (תְּהִלִּים קיג.)

א. בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָז. ב. הִיִּתָּה יְהוּדָה
לְקִדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. ג. הִיִּם רָאָה וַיִּנָּס הַיַּרְדֵּן יֹסֵב
לְאַחֹר. ד. הַהָרִים רָקְדוּ כְּאֵילִים גְּבָעוֹת כְּבָנֵי צֹאן. ה. מֶה לָּךְ הִיִּם
כִּי תִנוֹס הַיַּרְדֵּן תִּסָּב לְאַחֹר. ו. הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבָעוֹת
כְּבָנֵי צֹאן. ז. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. ח. הַהֶפְכִי
הַצּוֹר אֶגֶם מִיָּם חֲלָמִישׁ לְמַעֲיָנוּ מִיָּם. (תְּהִלִּים קיד.)

* Raise the cup of wine and say: *

LEADER: Blessed art Thou, Eternal our God, Ruler of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us to this night on which we eat matzah and bitter herbs. Thus may the Eternal, our God and God of our ancestors, bring us to still more feasts and festivals in peace, happy in the building of Your city and joyous in Your service, so that we may partake there of the ancient offerings. We shall then offer you a new song of our redemption and the emancipation of our souls. Blessed art Thou, Eternal, who redeemed Israel.

THE SECOND CUP OF WINE

LEADER: Let us raise our cup and give thanks.

ALL:
BARUCH ATA ADONAI ELOHEINU MELECH HA'OLAM BOREY PRI HAGAFEN.
Thank you, God, for the grapes that grow to make wine for our holiday celebration.

* Drink the second cup of wine. *

* * * * *

RACHATZ

* Wash the hands and say. *

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, Who sanctifies us with His commandments, and commands us concerning the washing of the hands.

מגביהים את הכוס עד גאל ישראל.

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

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

שותין את הכוס בהסבת שמאל.

רחץ

נוטלים את הידים ומברכים

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

MOTZI MATAH

* Say the following over the matzah: *

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, who brings forth the bread from the earth.

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, who sanctifies us with His commandments, and commands us concerning the eating of matzah.

* Eat the matzah. *

MAROR

* Dip the bitter herb in charoset and say: *

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, who sanctifies us with His commandments, and commands us concerning the eating of bitter herbs.

* Eat the bitter herbs. *

מוציא מצה

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ.

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

מרור

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

כורֶךְ

כָּל אֶחָד מֵהַמַּסְבִּים לוקח כֹּזֶיֶת מִן הַמַּצָּה הַשְּׁלִישִׁית עִם כֹּזֶיֶת מְרֹר וְכוֹרְכִים יַחַד, אוֹכְלִים בְּהִסָּבָה וּבְלִי בִּרְכָּה. לִפְנֵי אֲכֹלוֹ אוֹמֵר.

זָכַר לְמִקְדָּשׁ כְּהֶלֶל. כֵּן עָשָׂה הֶלֶל בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם: הָיָה כוֹרֶךְ פֶּסַח מַצָּה וּמְרֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מָה שֶׁנֶּאֱמָר: עַל מַצּוֹת וּמְרֹרִים יֵאָכְלוּ.

KORECH

* Eat a sandwich of bitter herbs and matzah and say: *

LEADER: In memory of the Temple, we do as Hillel did in the days when the Temple still stood. He would put the matzah and bitter herbs together and eat them together as a sandwich, in order to observe literally the words of the Torah, which says: "They shall eat the Passover offering with matzah and bitter herbs."

שֻׁלְחַן עוֹרֵךְ

אוֹכְלִים וְשׁוֹתִים הַסְּעוּדָה

SHULCHAN ORECH

* The meal is served. *



* * * * *

TZAFUN

- * After the meal, the Afikomen is distributed to all who are present. *
- * Once the Afikomen is eaten, no more food may be eaten for the evening. *

* * * * *



BARECH

ALL:

A Song of Ascents. When the Eternal restores the fortunes of Zion—we see it as in a dream—our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, “The Eternal has done great things for them!” The Eternal will do great things for us and we shall rejoice. Restore our fortunes, O Eternal, like the dry streams in the Negev. They who sow in tears shall reap with songs of joy. Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves.

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יְהוָה אֶת-
שִׁיבַת צִיּוֹן, הֵייוּנוּ, כְּחֻלְמִים. אֲזַי
יִמְלֵא שְׂחוֹק, פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַי
יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה לַעֲשׂוֹת
עִם-אֱלֹהֵי. הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ
הֵייוּנוּ שְׂמֵחִים. שׁוּבָה יְהוָה אֶת-
שְׁבִיתֵנוּ כְּאֶפִיקִים בְּנֶגֶב. הַזְרְעִים
בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּדֶף יִלְדֵּךְ
וּבִכָּה נִשָּׂא מִשָּׂדֶה-הַזֶּרַע, בָּא-יָבֵא
בְּרִנָּה נִשָּׂא אֶלְמֵתוֹ.



* If three or more are at the table, begin the Grace with the following introduction.

When 10 or more are present, add the words in parentheses. *

LEADER: Let us say grace.

ALL: May the name of the Eternal be blessed now and forever.

LEADER: With the permission of all who are present, let us praise the One (our God) Whose food we have eaten.

ALL: Blessed be the One (our God) Whose food we have eaten and in Whose goodness we live.

LEADER: Blessed be the One (our God) Whose food we have eaten and in Whose goodness we live.

Blessed is He and Blessed is His name.

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, Who feeds the whole world in His goodness, with grace, kindness, and mercy. He gives food to every creature for His mercy endures forever. And in his great goodness He has never failed to sustain us and may He never fail us forever and ever. For the sake of His great name, it is He Who provides for all and He Who is beneficent to all, preparing food for all His creatures that He created, Blessed art Thou, Eternal, Who provides food for all.

We thank You, Eternal our God, for the lovely, good, and spacious land that you gave to our ancestors, for taking us out of the land of Egypt, for redeeming us from slavery, for Your covenant that you sealed in our flesh, for the Torah that you taught us, for your laws that You made known to us, for the life of grace and kindness that you have bestowed on us, and for the food we eat that You provide us at all times, daily, at every season, and at every hour.

For all these things, Eternal our God, we thank you and bless you. May Your name be blessed by all living things at all times and for all time. As it is written in Your Torah: "When you eat and are satisfied you shall bless the Eternal your God for the good land that He gave you." Blessed art Thou, Eternal our God, for the land and for the food.

המזמן: רבותי נברך.

המסובים עונים: יהי שם יי מברך מעתה ועד עולם

המזמן: בְּרִשׁוֹת מְרֶנּוּ וְרִבּוֹתֵי נְבֻרָה (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְׁלוֹ:

המסובים עונים: בְּרוּךְ (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ

המזמן: בְּרוּךְ (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּה אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֶן בְּחֶסֶד וּבְרַחֲמִים

הוא נתן לָחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֲסִדוֹ. וּבִטְבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ וְאֵל

יִחְסֹר לָנוּ מִזֶּוֹן לְעוֹלָם וָעֵד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן וּמִפְרִיָס לְכָל וּמְטִיב לְכָל

וּמְכִין מִזֶּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: בְּרוּךְ אַתָּה יי. הַזֶּה אֶת הַכֹּל:

נוֹדָה לָךְ יי אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ

יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ. וְעַל

תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָנוּ. וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנְנָתָנוּ. וְעַל אֲכִילַת

מִזֶּוֹן שֶׁאַתָּה זֶן וּמִפְרִיָס אוֹתָנוּ תִּמְיֵד. בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּכִי כָל חַי תִּמְיֵד

לְעוֹלָם וָעֵד: כְּפִתּוּב וְאֲכִילַת וְשִׁבְעַת וּבִרְכַת אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן

לָךְ: בְּרוּךְ אַתָּה יי עַל הָאֶרֶץ וְעַל הַמִּזֶּוֹן:

Have mercy, O Eternal our God, on Israel Your people, on Jerusalem Your city, on Zion the dwelling place of Your glory, on the kingdom of the house of David Your anointed, and on the great and holy Temple that is called by Your name. Our God, our Father, be our Shepherd, sustain us, support us, and provide for all our needs. Eternal our God, speedily give us relief from all our troubles, and may we never have to rely on gifts of loans from the hand of flesh and blood, but only on Your hand, which is full, open, brimming, and generous. Thus shall we never be put to shame.

* If the Seder falls on Friday night, say the following paragraph: *

ALL: By Your grace, Eternal our God, grant us peace in Your commandments, particularly in the observance of the seventh day, this great and holy Sabbath. For this is a great and holy day that you gave us in Your love for our rest and ease. May it be Your will, Eternal our God, to grant us such repose that there shall be no sorrow, trouble, or sighing on the day of our rest. And Eternal our God, may we see Zion Your city comforted, and Jerusalem Your holy city rebuilt, for You are the God of salvation and comfort.

ALL: Our God and God of our ancestors, may there ascend, come, and approach You, and may You see, accept, hear and recall a reminder of us and our ancestors, of the Messiah the descendant of David Your servant, of Jerusalem Your holy city, and of Your people the House of Israel. May these things come before You and, in tenderness, grace, and mercy, be heard and accepted with favor by You for life and peace, for deliverance and happiness on this Festival of Matzot.

Remember us, O Eternal our God, for good, visit us with Your blessings, and save us to enjoy life. With a word of salvation and mercy have pity on us and be gracious to us. Have mercy on us and save us, for our eyes are lifted toward You, for You are a merciful and gracious Ruler.

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 זוגנו פרנסנו וכלכלנו והרויחנו והרוח לנו יי אלהינו מהרה מכל צרותינו ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר ודם ולא לידי הלואתם. כי אם לידי המלאה הפתוחה הגדושה והרחבה שלא גבש ולא נכלם לעולם ועד:

בשבת מוסיפין: רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי. השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. ובוצונך הנח לנו יי אלהינו שלא תהא צרה ונגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך. כי אתה הוא בעל הישועות ובעל הנחמות.

אלהינו ואלהי אבותינו יעלה ויבוא 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 וחנונו ורחם עלינו והושיענו כי אליך עינינו כי אל מלך חנון ורחום אתה:

O rebuild Jerusalem the holy city, speedily in our days!

Blessed art Thou, Eternal our God, Rule of the universe, Who is our God, our Parent, our Ruler, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, and the Good Ruler, Who does good to all, and Who has daily done good for us, as He does now, and as He ever will. Even as He has dealt bountifully with us, so may He ever bestow on us with boundless grace, kindness, mercy, ease, help, prosperity, blessing, salvation, comfort, sustenance, and support, in life and peace and all that is good. And may we never lack any good thing.

LEADER AND PARTICIPANTS (responsively):

May the All-Merciful rule over us forever.
Amen.

May the All-Merciful be blessed in the heavens and on earth.
Amen.

May the All-Merciful be praised for all generations and glorified and honored among us for all eternity.
Amen.

May the All-Merciful supply our needs with dignity.
Amen.

May the All-Merciful break the oppressor's yoke from our necks and lead us proudly to our land.
Amen.

May the All-Merciful send abundant blessings to this house and bless this table where we have eaten.
Amen.

וּבִנְהָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה
יְי. בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם : אָמֵן.

בָּרוּךְ אַתָּה יְי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל. אָבִינוּ. מַלְכֵנוּ. אֲדִירָנוּ.
בוֹרְאָנוּ. גּוֹאֲלָנוּ. יּוֹצְרָנוּ. קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ
הַטּוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יֵיטִיב
לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים
וּלְרוּחַ. הַצֵּלָה וְהַצְלָחָה. בְּרָכָה וְיִשׁוּעָה. נַחֲמָה. פְּרִנְסָה וְכִלְפָּלָה. וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם וְכָל טוֹב. וּמִכָּל טוֹב לְעוֹלָם אֵל יַחֲסֶרְנוּ.

הַרְחֵמֶן הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד :

הַרְחֵמֶן הוּא יַתְּבַרֵךְ בְּשִׁמְיָם וּבָאָרֶץ :

הַרְחֵמֶן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים. וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים.
וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים :

הַרְחֵמֶן הוּא יַפְרִינְסֵנוּ בְּכָבוֹד :

הַרְחֵמֶן הוּא יִשְׁבֵּר עָלֵנוּ מַעַל צְוָאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ :

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן זֶה שֶׁאֲכָלְנוּ
עָלָיו.

May the All-Merciful send us the prophet Elijah, of blessed memory, to bring us good tidings of deliverance and comfort.
Amen.

May the All-Merciful bless this house and all assembled here, us and all that is ours. May He bless us all together with perfect blessing as our ancestors Abraham and Sarah, Isaac and Rebecca, and Jacob and Rachel and Leah were blessed with all manner of blessings. And let us say—
Amen.

ALL: In heaven may they teach our worthiness for the blessings of peace, Then shall we receive blessing from the Eternal and righteousness from the God of our salvation. And may we find grace and understanding in the eyes of God and of man.

LEADER (on the Sabbath): May the All-Merciful grant us a day that is entirely the Sabbath and rest in eternal life.
ALL: Amen.

LEADER: May the All-Merciful grant us a day that is entirely good.

LEADER: May the All-Merciful make us worthy of seeing the days of the Messiah and life in the world to come.

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב וְיִבְשָׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבֵּית הַזֶּה וְאֶת (אִמִּי מוֹרֶתִי) בְּעַלַּת הַבֵּית הַזֶּה. אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. (הַרְחֵמֵנוּ הוּא יְבָרֵךְ אוֹתִי וְאֶת אִשְׁתִּי וְאֶת זֶרְעִי וְאֶת כָּל אֲשֶׁר לִי), אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כָּמוֹ שְׁנִתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, בְּכָל מִכָּל. כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה. וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוּת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת יי. וְצִדְקָה מֵאֱלֹהֵי יִשְׁעָנוּ. וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

בַּשָּׁבָת. הַרְחֵמֵנוּ הוּא יְנַחֵלֵנוּ לְיוֹם שְׂכָלוֹ שָׁבָת וּמְנוּחָה, לַחַיֵּי הָעוֹלָמִים.

הַרְחֵמֵנוּ הוּא יְנַחֵלֵנוּ לְיוֹם שְׂכָלוֹ טוֹב.

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא:

ALL: He is a tower of salvation to His ruler and shows kindness to His anointed, to David and his offspring forever. May the Creator of harmony in the heavens create peace for us and for all Israel. And let us say, Amen.

Fear the Eternal, you His consecrated ones, for those who fear Him lack nothing.
Lions have been reduced to starvation, but those who turn to the Eternal shall not lack any good.
Praise the Eternal, for He is good, His steadfast love is eternal.
You give openhandedly, feeding every creature to its heart's content.
Blessed is he who trust in the Eternal, whose trust is the Eternal alone.
I have been young and am now old, but I have never seen a righteous man abandoned, or his children seeking bread.
May the Eternal grant strength to His people; may the Eternal bless His people with peace.

THE THIRD CUP OF WINE

ALL:
BARUCH ATA ADONAI ELOHEINU MELECH HA'OLAM BOREY PRI HAGAFEN.
Thank you, God, for the grapes that grow to make wine for our holiday celebration.

* Drink the third cup of wine. *

מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם : עשה
שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן :

יראו את יי קדושו כי אין מחסור ליראיו :
כפירים רשו ורעבו ודורשי יי לא יחסרו כל טוב :
הודו ליי כי טוב כי לעולם חסדו :
פחת את ידך ומשביע לכל חי רצון :
ברוך הגבר אשר יבטח ביי והיה יי מבטחו :
נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש לחם :
יי עז לעמו יתן יי יברך את עמו בשלום.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

THE CUP OF ELIJAH

* Fill the fourth cup of wine."
"Open the door for Elijah the prophet. All rise. *

ALL (sing):

E-li-ya-hu ha-na-vi,
E-li-ya-hu ha-tish-bi.
E-li-ya-hu E-li-ya-hu
E-li-ya-hu ha-gi-la-di.
Bim-he-ra b-yo-me-nu
Ya-vo e-le-nu
Eem ma-shi-ach ben Da-vid
Eem ma-shi-ach ben Da-vid.
E-li-ya-hu ha-na-vi,
E-li-ya-hu ha-tish-bi.
E-li-ya-hu E-li-ya-hu
E-li-ya-hu ha-gi-la-di.

PARTICIPANT: Pour out Thy wrath upon the heathens who do not know Thee and upon the nations that call not upon Thy name, for they have devoured Jacob and laid waste to his habitation. Pour out thy rage upon them and let Thy fury overtake them. Pursue them in anger and destroy them from under the heavens of the Eternal.

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא
יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ
לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב וְאֶת
נִוְהוּ הַשָּׁמַיִם. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ
וְחָרוֹן אַפֶּךָ נִשְׁיֶגֶם. תִּרְדֹּף בָּאֵף
וְתִשְׁמַדֵּם מִתַּחַת שָׁמַיִם יְיָ.



HALLEL

LEADER:

Not to us, O Eternal, not to us but
to Your name bring glory
for the sake of Your love
and Your faithfulness.

Let the nations not say, "Where
now is their God?" when
our God is in heaven and all
that He wills He
accomplishes.

Their idols are silver and gold, the
work of men's hands.

They have mouths, but cannot
speak, eyes, but cannot see;
they have ears, but cannot
hear, noses, but cannot
smell; they have hands, but
cannot touch, feet but
cannot walk; they can make
no sound in their throats.

Those who fashion them, all who
trust in them, shall become
like them.

O Israel, trust in the Eternal!

He is their help and shield.

O house of Aaron, trust in the
Eternal!

He is their help and shield.

O you who fear the Eternal, trust in
the Eternal!

He is their help and shield.

לֹא לָנוּ יְיָ לֹא לָנוּ, כִּי לְשִׁמְךָ תָּנוּ
כְּבוֹד, עַל חֲסִדְךָ, עַל אֱמֻתְךָ. לְמַעַן
יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם,
וַאֲלֵהֵינוּ בְּשִׁמְיִם, כֹּל אֲשֶׁר חָפֵץ
עָשָׂה. עֲצִבְיָהֶם כָּסֹף וְזָהָב מַעֲשֵׂה
יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ,
עֵינֵי לָהֶם וְלֹא יֵרְאוּ. אֲזִנִּים לָהֶם
וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יַמְיִשּׁוּ, רַגְלֵיהֶם וְלֹא
יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנִם. כְּמוֹתָם
יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטֶחַ בָּהֶם.
יִשְׂרָאֵל בְּטַח בְּיְיָ, עֲזָרָם וּמִגְנָם
הוּא. בֵּית אֶהְרֹן בְּטַחוּ בְּיְיָ, עֲזָרָם
וּמִגְנָם הוּא. יִרְאִי יְיָ בְּטַחוּ בְּיְיָ,
עֲזָרָם וּמִגְנָם הוּא



ALL:

The Eternal is mindful of us.

He will bless us; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who fear the Eternal, small and great alike.

May the Eternal increase your numbers, yours and your children's also.

May you be blessed by the Eternal, Maker of heaven and earth.

The heavens belong to the Eternal, but the earth He gave over to the children of man.

The dead cannot praise the Eternal, nor any who go down into silence.

But we will bless the Eternal now and forever. Hallelujah.

PARTICIPANT:

I love the Eternal for He hears my voice, my pleas; for He turns His ear to me whenever I call.

The bonds of death encompassed me; the torments of Sheol overtook me.

I came upon trouble and sorrow and I invoked the name of the Eternal, "O Eternal, save my life!"

The Eternal is gracious and beneficent; our God is compassionate.

The Eternal protects the simple; I was brought low and He saved me.

Be at rest, once again, O my soul, for the Eternal has been good to you.

You have delivered me from death, my eyes from tears, my feet from stumbling.

I shall walk before the Eternal in the lands of the living.

I trust in the Eternal; out of great suffering I spoke and aid rashly, "All men are false."

PARTICIPANT:

How can I repay the Eternal for all His bounties to me?

I raise the cup of deliverance and invoke the name of the Eternal.

I will pay my vows to the Eternal in the presence of all His people.

The death of His faithful ones is grievous in the Eternal's sight.

O Eternal, I am Your servant, Your servant, the son of Your maidservant; You have undone the cords that bound me.

I will sacrifice a thank offering to You and invoke the name of the Eternal.

I will pay my vows to the Eternal in the presence of all His people, in the courts of the house of the Eternal, in the midst of Jerusalem.

Hallelujah.

יְיָ זָכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֶהְרֹן. יְבָרֵךְ יִרְאֵי

יְיָ, הַקְטַנִּים עִם הַגְּדֹלִים. יִסֹּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים

אַתֶּם לִי, עֲשֵׂה שְׂמִים וְאַרֶץ. הַשְׂמִים שְׂמִים לִי וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.

לֹא הַמֵּתִים יִהְלְלוּ יְיָ וְלֹא כָל יֶרֶדִי דוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְיָ מִעַתָּה וְעַד

עוֹלָם. הִלְלוּהָ:

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי, תַּחֲנוּנִי. כִּי הָטָה אָזְנוֹ לִי וּבִימִי אֶקְרָא.

אֶפְפוּנִי חֲבָלֵי מוֹת וּמִצָּרֵי שְׂאוֹל מִצְאוּנִי, צָרָה וְיָגוֹן אֶמְצָא. וּבִשְׁם יְיָ

אֶקְרָא, אֲנִי יְיָ מִלֻּטָּה נַפְשִׁי. חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם. שְׁמֹר

פְּתָאִים יְיָ, דְלוּתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחֶיךָ, כִּי יְיָ גָמַל עָלֶיךָ. כִּי

חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינֵי מִן דְּמָעָה, אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ

בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי אֶמְרֹתִי בַּחֲפָזִי,

כָּל הָאָדָם כֹּזֵב.

מָה אָשִׁיב לִי כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְיָ אֶקְרָא.

נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי יְיָ הַמּוֹתָה לַחֲסִידָיו. אֲנִי

יְיָ כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמָתְךָ, פֶּתַחַת לְמוֹסְרִי. לֵךְ אֲזַבַּח זֶבַח

תּוֹדָה וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בַּחֲצֵרוֹת בֵּית

יְיָ, בְּתוֹכְכִי יְרוּשָׁלַיִם, הִלְלוּהָ:

ALL:

Praise the Eternal, all you nations; extol Him, all you peoples, for great is His steadfast love toward us; the faithfulness of the Eternal endures forever. Hallelujah.

Praise the Eternal, for He is good, His steadfast love is eternal.

Let Israel declare, "His steadfast love is eternal."

Let the house of Aaron declare, "His steadfast love is eternal."

Let those who fear the Eternal declare, "His steadfast love is eternal."

PARTICIPANT:

From the narrow place, I called on the Eternal; the Eternal answered me and brought me relief.

The Eternal is on my side, I have no fear; what can man do to me?

With the Eternal on my side as my helper, I will see the downfall of my foes.

It is better to take refuge in the Eternal than to trust in mortals;

It is better to take refuge in the Eternal than to trust in the great.

All nations have beset me; by the name of the Eternal I will surely cut them down.

They beset me, they surround me; by the name of the Eternal I will surely cut them down.

They have beset me like bees; they shall be extinguished like burning thorns; by the name of the Eternal I will surely cut them down.

You pressed me hard, I nearly fell; but the Eternal helped me.

The Eternal is my strength and might; He has become my deliverance.

The tents of the victorious resound with joyous shouts of deliverance, "The right hand of the Eternal is triumphant!"

The right hand of the Eternal is exalted!

The right hand of the Eternal is triumphant!"

הִלְלוּ אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ חֶסֶד, וְאֶמֶת יְיָ
לְעוֹלָם, הִלְלוּיָהּ:

הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד.

יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶד.

יֹאמְרוּ נָא בֵּית אֶהְרֹן כִּי לְעוֹלָם חֶסֶד.

יֹאמְרוּ נָא יְרָאִי יְיָ כִּי לְעוֹלָם חֶסֶד.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עָנְנִי בְּמִרְחַב יְהוָה. יְיָ לִי לֹא אֵירָא, מִהַ עָשָׂה לִי
אֲדָם. יְיָ לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי. טוֹב לַחֲסוֹת בְּיָי מִבְּטָח בְּאֲדָם.
טוֹב לַחֲסוֹת בְּיָי מִבְּטָח בְּנִדְבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם. סָבְבוּנִי כְּדֹבְרִים, דַּעֲכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יְיָ כִּי אֲמִילָם. דָּחָה דְחִיתֵנִי לְנֶפֶל, וַיִּי עֲזָרֵנִי. עֲזֵי וְזָמַרְתָּ יְהוָה וַיְהִי לִי
לִישׁוּעָה. קוֹל רָנָה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים, יָמִין יְיָ עָשָׂה חֵיל. יָמִין יְיָ
רוֹמְמָה, יָמִין יְיָ עָשָׂה חֵיל.

I shall not die but live and proclaim the works of the Eternal.
 The Eternal punished me severely, but did not hand me over to death.
 Open the gates of victory for me that I may enter them and praise the
 Eternal.
 This is the gateway to the Eternal—the victorious shall enter through it.
 I praise You, for You have answered me, and have become my deliverance.
 The stone that the builders rejected has become the chief cornerstone.
 This is the Eternal's doing; it is marvelous in our sight.
 This is the day that the Eternal has made—let us exult and rejoice on it.

ALL:
 O Eternal, deliver us!
 O Eternal, deliver us!
 O Eternal, let us prosper!
 O Eternal, let us prosper!
 May he who enters be blessed in the name of the Eternal; we bless you
 from the House of the Eternal.
 The Eternal is God; He has given use light; bind the festal offering to the
 horns of the altar with cords.
 You are my God and I will praise You; You are my God and I will extol You.
 Praise the Eternal for He is good, His steadfast love is eternal.

לֹא אָמוּת כִּי אַחֲיָהּ, וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרָנִי יְהוָה, וְלִמְנוֹת לֹא נִתְּנָנִי.
 פָּתְחוּ לִי שַׁעְרֵי צֶדֶק, אָבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי, צִדִּיקִים יִבְאוּ
 בוֹ. אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
 אָבֹן מִמַּסּוֹ הַבּוֹנִים הִיתָה לְרֹאשׁ פֶּנֶה. אָבֹן מִמַּסּוֹ הַבּוֹנִים הִיתָה לְרֹאשׁ
 פֶּנֶה. מֵאֵת יְיָ הִיתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. מֵאֵת יְיָ הִיתָה זֹאת הִיא
 נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׁמְחָה בוֹ. זֶה הַיּוֹם עָשָׂה יְיָ
 נִגִּילָה וְנִשְׁמְחָה בוֹ.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא	אָנָּה יְיָ, הוֹשִׁיעָה נָּא.
אָנָּה יְיָ, הַצְּלִיחָה נָּא	אָנָּה יְיָ, הַצְּלִיחָה נָּא.

בָּרוּךְ הֵבֵא בְּשֵׁם יְיָ, בִּרְכָנוּכֶם מִבֵּית יְיָ. בָּרוּךְ הֵבֵא בְּשֵׁם יְיָ, בִּרְכָנוּכֶם
 מִבֵּית יְיָ. אֵל יְיָ וַיָּאֵר לָנוּ. אֶסְרוּ חַג בַּעֲבַתִּים עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵל יְיָ
 וַיָּאֵר לָנוּ. אֶסְרוּ חַג בַּעֲבַתִּים עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי
 אֲרוֹמָמְךָ. אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם
 חֲסִדוֹ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

LEADER and PARTICIPANTS (responsively):

Praise the Eternal for He is good.

For His steadfast love is eternal.

Praise the God of gods.

For His steadfast love is eternal.

Praise the Lord of lords.

For His steadfast love is eternal.

Who alone works great marvels.

For His steadfast love is eternal.

Who made the heavens with wisdom.

For His steadfast love is eternal.

Who spread the earth over the water.

For His steadfast love is eternal.

Who made the great lights.

For His steadfast love is eternal.

The sun to dominate the day.

For His steadfast love is eternal.

The moon and the stars to dominate the night.

For His steadfast love is eternal.

Who struck Egypt through their firstborn.

For His steadfast love is eternal.

And brought Israel out of their midst.

For His steadfast love is eternal.

With a strong hand and outstretched arm.

For His steadfast love is eternal.

Who split apart the Sea of Reeds.

For His steadfast love is eternal.

And made Israel pass through it.

For His steadfast love is eternal.

Who hurled Pharaoh and his army into the Sea of Reeds.

For His steadfast love is eternal.

Who let His people through the wilderness.

For His steadfast love is eternal.

הודו לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

הודו, יְאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חַסְדּוֹ.

הודו לַאֲדֹנֵי הָאֲדֹנִים - כִּי לְעוֹלָם חַסְדּוֹ

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדּוֹ - כִּי לְעוֹלָם חַסְדּוֹ

לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה - כִּי לְעוֹלָם חַסְדּוֹ

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם - כִּי לְעוֹלָם חַסְדּוֹ

לַעֲשֵׂה אוֹרִים גְּדֻלִּים - כִּי לְעוֹלָם חַסְדּוֹ

אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם - כִּי לְעוֹלָם חַסְדּוֹ

אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה - כִּי לְעוֹלָם חַסְדּוֹ

לְמַכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם - כִּי לְעוֹלָם חַסְדּוֹ

וְיוֹצֵא יִשְׂרָאֵל מִתּוֹכָם - כִּי לְעוֹלָם חַסְדּוֹ

בְּיַד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה - כִּי לְעוֹלָם חַסְדּוֹ

לְגַזֵּר יָם סוּף לְגִזְרִים - כִּי לְעוֹלָם חַסְדּוֹ

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ - כִּי לְעוֹלָם חַסְדּוֹ

וְנִעַר פְּרָעָה וְחִילוּ בָיִם סוּף - כִּי לְעוֹלָם חַסְדּוֹ

לְמוֹלִיד עַמּוֹ בְּמִדְבָּר - כִּי לְעוֹלָם חַסְדּוֹ

Who struck down great kings.
 For His steadfast love is eternal.
 And slew mighty kings—
 For His steadfast love is eternal.
 Sihon king of the Amorites.
 For His steadfast love is eternal.
 Og king of Bashan—
 For His steadfast love is eternal.
 And gave their land as a heritage.
 For His steadfast love is eternal.
 A heritage to His servant Israel.
 For His steadfast love is eternal.
 Who took note of us in our degradation.
 For His steadfast love is eternal.
 Who gives food to all flesh.
 For His steadfast love is eternal.
 Praise the God of heaven.
 For His steadfast love is eternal.

לְמַכָּה מְלָכִים גְּדֹלִים - כִּי לְעוֹלָם חֲסָדוֹ
 וַיַּהַרְג מְלָכִים אֲדִירִים - כִּי לְעוֹלָם חֲסָדוֹ
 לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי - כִּי לְעוֹלָם חֲסָדוֹ
 וַיַּלְעוּג מֶלֶךְ הַבָּשָׁן - כִּי לְעוֹלָם חֲסָדוֹ
 וַיִּתֵּן אֶרֶצָם לְנַחֲלָה - כִּי לְעוֹלָם חֲסָדוֹ
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ - כִּי לְעוֹלָם חֲסָדוֹ
 שֶׁבַשְׁפָּלְנוּ זָכַר לָנוּ - כִּי לְעוֹלָם חֲסָדוֹ
 וַיַּפְרֶקֶנוּ מִצָּרֵינוּ - כִּי לְעוֹלָם חֲסָדוֹ
 נָתַן לָחֶם לְכָל בָּשָׂר - כִּי לְעוֹלָם חֲסָדוֹ
 הוֹדוּ לְאֵל הַשָּׁמַיִם - כִּי לְעוֹלָם חֲסָדוֹ:

PARTICIPANT: The soul of every living thing shall bless Your name, Eternal our God, and the spirit of all flesh shall ever glorify and extol Your fame, O our Ruler. From everlasting to everlasting You are God, and without You we have no Ruler, Redeemer or Savior, Deliverer or Liberator, and Sustainer, Who is merciful at all times of trouble and distress. We have no Ruler except You. O God of the beginning and of the end, God of all creatures, Master of all generations, You are praised with manifold praise. O God, Who guides the world with kindness and the creatures with mercy, Who does not rest and does not sleep, Who awakens the sleeping and stirs the slumbering, Who gives speech to the speechless and frees those who are bound, Who supports the fallen and raises up those who are bowed down, to You alone we offer thanks. Were our mouths as filled with song as the fullness of the sea our tongues with joyful song like the pounding of the surf, our lips with praise like the spacious sky, our eyes shining like the sun and the moon, our hands extended like the wings of eagles, and our feet as swift as the deer, we would still be inadequate

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שִׁמְךָ יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֶר וּתְרוֹמָם
 זָכְרְךָ מְלַכְנוּ תָמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אֶתָּה אֵל, וּמִבְּלִעְדֶּיךָ אֵין לָנוּ
 מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל, וּמַפְרִיֵס, וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה.
 אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת,
 אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בַּחֲסֵד וּבְרִיּוֹתָיו
 בְּרַחֲמִים. וַיְיָ לֹא יָנוּם וְלֹא יִישָׁן, הַמַּעֲוֵר יְשָׁנִים, וְהַמְקִיץ נֹרְדָּמִים,
 וְהַמְשִׁיחַ אֶלְמִים, וְהַמַּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים לָךְ
 לְבַדְּךָ אֲנַחְנוּ מוֹדִים. אֵלֵינוּ פִּינוּ מֵלֵא שִׁירָה בָּיָם, וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמּוֹן גִּלְיוֹ,
 וּשְׁפָתוֹתֵינוּ שִׁבַּח כְּמֶרְחָבִי רִקְיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרַח, וְיָדֵינוּ
 פְּרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיְלוֹת אֵין אֲנַחְנוּ מִסְפִּיקִים

to give proper thanks to You, Eternal our God and God of our ancestors, and to praise Your name for even a fraction of the countless acts of goodness that You have bestowed upon us and upon our ancestors. From Egypt You delivered us, O Eternal our God, and from the house of bondage You redeemed us. In famine You fed us, in plenty You sustained us, from the sword You saved us, from pestilence You delivered us, and from disease You relieved us.

Until now Your mercy has helped us and Your kindness has not abandoned us. Do not forsake us in the future, we pray You, Eternal our God. The limbs You have given us, the spirit and the soul that You breathed into us, and the tongue that You placed in our mouths shall all thank, bless, glorify, praise, exalt, revere, sanctify, and endow with sovereign power Your name, O Ruler for every mouth shall give You thanks, every tongue shall pledge You fealty, every knee shall bend before You, every living being shall bow to You, every heart shall be in awe of You, and our innermost being shall sing to Your name, as it is written in the Torah: "All my bones shall say, 'Eternal, who is like You? You save the poor from one stronger than he, the poor and needy from the despoiler.'" Who is like You? Who is Your equal? Who can compare with You? O great God, mighty and awesome, God of the heights, Possessor of heaven and earth, let us praise You, let us glorify You, let us praise You, and let us bless Your holy name, as was said by David: "Bless the Eternal, O my soul, all my being, His holy name."

להודות לך, יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלף, אלף 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 עזונו רחמך ולא עזבונו חסדיך, ואל תטשנו, יי אלהינו, לנצח. על כן אברים שפלגת בנו ורוח ונשמה שנפחת באפינו ולשון אשר שמת בפינו הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלפנו. כי כל פה לך יודה, וכל לשון לך תשבע, וכל ברך לך תכרע, וכל קומה לפניך תשתחווה, וכל לבבות ייראוך, וכל קרב וכליות יזמרו לשמך, כדבר שכתוב, כל עצמותי תאמרנה: יי, מי כמוך מציל עני מחזק ממנו ועני ואביון מגזלו. מי ידמה לך ומי ישנה לך ומי יערך לך האל הגדול, הגבור והנורא, אל עליון, קנה שמים וארץ. נהללך ונשבחך ונפארך ונברך את שם קדשך, כאמור: לדוד, ברכי נפשי את יי וכל קרבי את שם קדשו.

PARTICIPANT: You are God by the power of Your might, great by the glory of Your name, mighty forever, and awesome in Your fearful deeds. You are the Ruler Who sits on the high and exalted throne.

You, Who dwell in eternity, exalted and holy is Your name, as it is written: "Sing forth, O you righteous, to the Eternal; it is fit that the upright acclaim Him." By the mouth of the upright You shall be praised, by the words of the righteous You shall be blessed, and by the tongue of the righteous You shall be exalted, and in the midst of the holy You shall be hallowed.

In the assemblies of the multitudes of Your people the House of Israel Your name shall be praised with singing, O our Ruler, in every generation, for it is the duty of all creatures to thank, to praise, to extol, to adore, to exalt, to worship, to bless, to raise up, and to glorify in the words of songs and psalms of David the son of Jesse, Your anointed servant.

PARTICIPANT: Your name shall be praised forever, O our Ruler, our God, Who rules and is great and holy, in the heavens and on earth, for to You, Eternal our God and God of our ancestors, it is fitting to give song and prayer, praise and psalm about Your strength and rule, victory, greatness and power, praise and majesty, sanctity and sovereignty, blessings and thanksgiving, from now and forever.

They shall praise You, O Eternal our God, for all Your works, and because of Your righteousness, the pious do Your will, and all Your people, the House of Israel, with song shall thank, bless, praise, glorify, exalt, revere, sanctify, and enthrone Your name, our Ruler, for unto You it is good to give thanks, and to Your name it is proper to sing praise, for You are God from everlasting to everlasting. Blessed art Thou, Eternal, Ruler Who is extolled in praises.

הָאֵל בְּתַעֲצֻמוֹת עֲזָדָה, הַגָּדוֹל בְּכַבּוֹד שְׁמֶדָה, הַגָּבוֹר לְנִצָּח וְהַנּוֹרָא
בְּנוֹרְאוֹתָיִךְ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָה.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ . וְכָתוּב : רָנְנוּ צְדִיקִים בְּיְיָ לַיְשָׁרִים נְאֻה
תְּהִלָּה . בְּפִי יְשָׁרִים תְּהִלָּל וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ וּבִלְשׁוֹן חֲסִידִים
תִּתְרוֹמֵם וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ .

וּבִמְקֵהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מְלַכְנוּ, בְּכָל
דּוֹר וָדוֹר, שֶׁכֵּן חֹבֶת כָּל הַיְצוּרִים לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ, לְעַלָּה וּלְקַלָּס עַל כָּל
דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִּׁי עַבְדְּךָ, מְשִׁיחְךָ .

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי
לָךְ נִאֻה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבַחָה, הִלָּל וְזִמְרָה, עַז
וּמְשֻׁלָּה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאָרֶת, קְדֻשָּׁה וּמְלָכוּת, בְּרָכוּת
וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם .

יִהְיֶה לְלוֹד יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל
עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרַמְּמוּ וַיַּעֲרִיצוּ,
וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מְלַכְנוּ תָּמִיד . כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נִאֻה
לְזִמְרָה, כִּי מַעֲלוֹם וְעַד עוֹלָם אֶתָּה אֵל . בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל
בְּתַשְׁבְּחוֹת .

* The following is said on the first night. *

IT HAPPENED AT MIDNIGHT

LEADER: And thus it happened at midnight!

PARTICIPANT: Of old most of the wonder You performed were at night; in the first watch of the night; Abraham was victorious when he divided his army at night.

ALL: It happened at midnight!

PARTICIPANT: You sentenced the king of Gerar in a dream at night; You put fear into Laban the Aramean in the middle of the night; and Israel wrestled with God and won at night.

ALL: It happened at midnight!

PARTICIPANT: You slew the first born of the Egyptians at midnight; and they could not find their soldiers when they awoke in the middle of the night; and You swept away the armies of the captain of Charshet by the stars of the night.

ALL: It happened at midnight!

PARTICIPANT: The Assyrian armies besieging Jerusalem were stricken at night; Bel and his pillar were overturned in the darkness of night; You revealed Your mysteries to Daniel at night.

ALL: It happened at midnight!

PARTICIPANT: He who made himself drunk out of the holy vessels was slain at night; Daniel saved from the lions' den interpreted the terrifying dreams of the night; Haman the Agagite wrote his edicts against the Jews at night.

ALL: It happened at midnight!

PARTICIPANT: You achieved Your victory over him by disturbing the sleep of Ahasuerus at night; You will tread the winepress for them that ask:

"Watchman, what of the night?" Like the watchman, may he cry out: "The morning has come as did the night."

ALL: It happened at midnight!

PARTICIPANT: May the day approach that is neither day nor night; make known, O Most High, that You own both the day and the night; appoint guardians to watch Your city all day and all night; illuminate, like the light of day, the darkness of the night.

ALL: It happened at midnight!

וַיְבָנֵן וַיְהִי בַחֲצִי הַלַּיְלָה

אֶזְרוֹב נְסִים הַפְּלֹאֶת בַּלַּיְלָה,

בְּרֹאשׁ אֲשֶׁמוּרוֹת זֶה הַלַּיְלָה,

גֵּר צִדְקָה נִצְחָתוֹ כְּנִחְלָק לוֹ לַיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

דִּנְתָּ מֶלֶךְ גֵּר בַּחֲלוֹם הַלַּיְלָה,

הַפְּחַדְתָּ אֲרָמִי בְּאֶמֶשׁ לַיְלָה,

וַיִּשְׁרָאֵל יִשְׂרָאֵל לֹאֵל וַיּוֹכֵל לוֹ לַיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

זָרַע בְּכוֹרֵי פְתָרוֹס מַחֲצֵת בַּחֲצִי הַלַּיְלָה,

חִילָם לֹא מָצְאוּ בְּקוֹמָם בַּלַּיְלָה,

טִיסַת נָגִיד חֲרָשֶׁת סִלִּית בְּכוֹכְבֵי לַיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

יַעַץ מַחֲרֹף לְנוֹפֵף אֹוִי הוֹבֶשֶׁת פְּגָרִיו בַּלַּיְלָה,

כָּרַע בֵּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה,

לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חֲזוֹת לַיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

מִשְׁתַּכֵּר בְּכֵלִי קֶדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה,

נוֹשַׁע מִבּוֹר אֲרִיּוֹת פּוֹתֵר בַּעֲתוֹתַי לַיְלָה,

שִׁנְאָה נֹטֵר אֶגְגִּי וְכַתֵּב סִפְרִים בַּלַּיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

עוֹרֶרְתָּ נִצְחָד עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה,

פּוֹרָה תִּדְרוֹךְ לְשׁוּמֵר מֶה מְלִיָּלָה,

צָרַח כְּשׁוּמֵר וְשָׁח אֶתָּא בְּקָר וְגַם לַיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה,

כִּם הוֹדַע כִּי לֶךְ הַיּוֹם אַף לֶךְ הַלַּיְלָה,

שׁוּמְרִים הִפְקִד לְעִירָךְ כֹּל הַיּוֹם וְכֹל הַלַּיְלָה,

תִּנְאִיר כְּאוֹר יוֹם חֲשֻׁכַת לַיְלָה,

וַיְהִי בַחֲצִי הַלַּיְלָה.

* The following is said on the second night. *

THIS IS THE PASSOVER OFFERING

LEADER: You shall say: "This is the Passover offering!"

PARTICIPANT: You revealed Your mighty power on Passover, You exalted Passover above all the festivals, You revealed to Abraham the midnight miracles of Passover.

ALL: This is the Passover offering.

PARTICIPANT: By the heat of the day You knocked at Abraham's door on Passover, he prepared for his visitors cakes of unleavened bread on Passover, he ran to his herd and prepared a calf in anticipation of the sacrifice of Passover.

ALL: This is the Passover offering.

PARTICIPANT: The Sodomites provoked God and were consumed by fire on Passover, Lot was delivered from among them and baked matzot on Passover, You swept the land of Egypt when You passed through it on Passover.

ALL: This is the Passover offering.

PARTICIPANT: You smote the head of the first born on the night of Passover, yet You passed over the first born of the houses marked with the blood of the sacrifice of the Passover, You permitted no destroyer to enter Israel's doors on Passover.

ALL: This is the Passover offering.

PARTICIPANT: The walls of Jericho fell on Passover, Midian was destroyed by a cake of barley bread, like the offering of the Omer, at Passover, the soldiers of Pul and Lud were burned in a mighty conflagration on Passover.

ALL: This is the Passover offering.

PARTICIPANT: Sennacherib met disaster at Zion's gate on Passover, the hand wrote on the wall in Babylon on Passover, the table was set and all arranged on Passover.

ALL: This is the Passover offering.

PARTICIPANT: Queen Esther assembled the community fast three days at Passover, Haman was hanged on the gallows fifty cubits high on Passover, then Your right hand shall be uplifted as on this hallowed feast of Passover.

ALL: This is the Passover offering.

וּבָכֹן וְאַמְרָתֶם זֶבַח פֶּסַח

אִמְץ גְּבוּרָתְיִךְ הַפְּלֵאָתָה בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת נְשִׂאת פֶּסַח, גְּלִיתָ

לְאַזְרְחֵי חֲצוֹת לַיִל פֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

דָּלַתְנוּ דְּפַקְתָּ כָּחֶם הַיּוֹם בַּפֶּסַח, הִסְעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח, וְאַל

הַבָּקָר רַץ זָכָר לְשׁוֹר עֶרְוֶה פֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

זוֹעְמוֹ סְדוּמִים וְלוֹהֲטוֹ בָּאֵשׁ בַּפֶּסַח, חִלַּץ לוֹט מֵהֶם וּמִצּוֹת אָפָה בִּקְצֵה

פֶּסַח, טֹאטַאת אֲדָמַת מִן וְנֹף בַּעֲבֶרְךָ בַּפֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

יְהִי רֹאשׁ כָּל אוֹן מְחַצֶּת בְּלִיל שְׁמוֹר פֶּסַח, כְּבִיר, עַל בֶּן בְּכוֹר פֶּסַחֶת בְּדָם

פֶּסַח, לְבַלְתִּי תַת מִשְׁחִית לְבֹא בַּפֶּתַח בַּפֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

מִסְגֶּרֶת סִגְרָה בַּעֲתוֹתֵי פֶסַח, נִשְׁמְדָה מִדֶּן בְּצִלִּיל שְׁעוֹרֵי עֶמֶר פֶּסַח,

שׁוֹרְפוֹ מִשְׁמַנֵּי פֹל וְלוֹד בִּיקֵּד קוֹד פֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

עוֹד הַיּוֹם בָּנָב לַעֲמוֹד עַד גֶּעָה עוֹנֵת פֶּסַח, פֶּסַח יָד כְּתָבָה לְקַעֲקֵעַ צוּל

בַּפֶּסַח, צָפָה הַצִּפִּית עֶרְוֶה הַשְּׁלַח בַּפֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

קָהַל כְּנֶסֶה הַדֹּסָה לְשִׁלֵּשׁ צוּם בַּפֶּסַח, רֹאשׁ מִבֵּית רִשָּׁע מְחַצֶּת בְּעֵץ

חֲמֻשִּׁים בַּפֶּסַח, שְׁתֵּי אֵלֶּה רָגַע תְּבִיא לְעוֹצִית בַּפֶּסַח, תִּעֲזוּ יָדְךָ וְתִרּוּם

יְמִינְךָ כְּלִיל הַתְּקֵדָשׁ חַג פֶּסַח, וְאַמְרָתֶם זֶבַח פֶּסַח.

PRAISE TO HIM IS RIGHT

ALL:

Praise to Him is right, praise to Him is just.

August in His realm, blessed certainly, and countless sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Daring in His realm, exalted certainly, the faithful sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Gracious in His realm, holy certainly, the invincible sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Jealous in His realm, kindly certainly, and legions sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Mighty in His realm, noble certainly, the oppressed sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Perfect in His realm, righteous certainly, and sages sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Tremendous in His realm, unequalled certainly, the valiant sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

Wondrous in His realm, yielding certainly, the zealous sing to Him: "To You, yea, and also You, to You, yea, because of You, to You, yea, and only You, for You, O God, do rule the world. Praise to Him is right, praise to him is just."

כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

אֲדִיר בְּמְלוּכָה, בַּחוּר בְּהִלָּכָה, גְּדוּדָיו יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

דָּגוּל בְּמְלוּכָה, הַדוּר בְּהִלָּכָה, וְתִיקּוֹ יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

זָכַאי בְּמְלוּכָה, חָסִין בְּהִלָּכָה טַפְסָרְיוֹ יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

יַחִיד בְּמְלוּכָה, בְּבִיר בְּהִלָּכָה לְמוֹדָיו יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף
לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא בְּהִלָּכָה סְבִיבָיו יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

עֲנִיו בְּמְלוּכָה, פּוֹדֶה בְּהִלָּכָה, צַדִּיקָיו יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

קְדוֹשׁ בְּמְלוּכָה, רַחוּם בְּהִלָּכָה שְׁנֵאָנָיו יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

תִּקְיָף בְּמְלוּכָה, תּוֹמֵךְ בְּהִלָּכָה תְּמִימָיו יֹאמְרוּ לוֹ : לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ
אֶף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה, כִּי לוֹ נֶאֱמָה, כִּי לוֹ יֵאָמֶה.

THE FOURTH CUP OF WINE

ALL:

BARUCH ATA ADONAI ELOHEINU MELECH HA'OLAM BOREY PRI HAGAFEN.

Thank you, God, for the grapes that grow to make wine for our holiday celebration.

* Drink the fourth cup of wine. *

PARTICIPANT: Blessed art Thou, Eternal our God, Ruler of the universe, for the vine, for the fruit of the vine, for the produce of the field, and for the desirable, good, and spacious land that You gave to our ancestors, so that we may eat of its fruit and enjoy its goodness. Have mercy, O Eternal our God, on Israel Your people, on Jerusalem Your city, on Zion the habitation of Your glory, on Your altar, and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its rebuilding, and we will eat of its fruit and enjoy its blessings, and we will bless You for this in holiness and purity. (On Friday night add: Be gracious to us and give us strength on this Sabbath day.) Grant us joy on this festival of Matzot, for You, O God, are good and kind to all. We therefore thank You for the land and the fruit of the vine. Blessed art Thou, Eternal, for the land and for the fruit of the vine.

* After eating other foods. *

ALL: Blessed art Thou, Eternal our God, Ruler of the universe, Creator of many living things and Supplier of their needs, for all that You created to preserve life in all living creatures. Blessed in the One who invests the universe with life.

NIRTZAH

LEADER: The Passover Seder is now over, according to statute, custom, and law. As we were worthy to celebrate it this year, so may we be worthy in the future. O Pure One, Who dwells in heaven, restore the congregation of Israel as a people without number, and replant the stock of Your vineyard soon, once more redeemed with a joyful song.

NEXT YEAR IN JERUSALEM.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, על הגפן ועל פרי הגפן, על תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחת לאבותינו לאכל מפריה ולשבע מטובה. רחם נא יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחתך ועל היכלך. ובנה ירושלים עיר הקדש במהרה בימינו. והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברך עליה בקדשה ובטהרה (בשבת: ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה יי טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן. ברוך אתה יי על הארץ ועל פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, בורא נפשות רבות וחסרונן, על כל מה שברא להחיות בהם נפש כל חי. ברוך חי העולמים.

נרצה

חסל סדור פסח כהלכתו, ככל משפטו וחקתו. כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מָנָה. בְּקֶרֶב נִהַל נְטַעֵי כֹנֶה פְּדוּיִם לְצִיּוֹן בְּרָנָה.

לשנה הבאה בירושלים.

ADIR HU

ALL:

August God, August God, may You rebuild Your Temple, speedily and with great haste, in our time and speedily. God rebuild! God Rebuild! Rebuild your Temple speedily.

Blessed God, cherished God, devoted God, may You rebuild Your Temple, speedily and with great haste, in our time and speedily. God rebuild! God Rebuild! Rebuild your Temple speedily.

Exalted God, forgiving God, gracious God, holy God, may You rebuild Your Temple, speedily and with great haste, in our time and speedily. God rebuild! God Rebuild! Rebuild your Temple speedily.

Ideal God, just God, kind God, loving God, may You rebuild Your Temple, speedily and with great haste, in our time and speedily. God rebuild! God Rebuild! Rebuild your Temple speedily.

Mighty God, noble God, omnipotent God, perfect God, quiet God, righteous God, sacred God, may You rebuild Your Temple, speedily and with great haste, in our time and speedily. God rebuild! God Rebuild! Rebuild your Temple speedily.

Trusting God, understanding God, valiant God, waiting God, excellent God, yielding God, zealous God, may You rebuild Your Temple, speedily and with great haste, in our time and speedily. God rebuild! God Rebuild! Rebuild your Temple speedily.

* * * * *

אָדיר הוּא

אָדיר הוּא יבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה,
אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקֶרֶב.

בְּחוֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקֶרֶב.

הַדּוֹר הוּא, וְנָתִיק הוּא, זָכָאִי הוּא, חָסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקֶרֶב.

טָהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מְלָךְ הוּא, יבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ
בְּקֶרֶב.

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ
בְּקֶרֶב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקֶרֶב.

ECHAD MI YODE'AH

ALL:

Number one, who knows one?

Number one, I know one.

One is our God, Who is in heaven and upon the earth.

Number two, who knows two?

Number two, I know two.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Number three, who knows three?

Number three, I know three?

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Number four, who knows four?

Number four, I know four.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Number five, who knows five?

Number five, I know five.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Number six, who knows six?

Number six, I know six.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ, אֶחָד אֲנִי יוֹדֵעַ.

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי יוֹדֵעַ.

שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁלֹשָׁה מִי יוֹדֵעַ, שְׁלֹשָׁה אֲנִי יוֹדֵעַ.

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ.

אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

חֲמִשָּׁה מִי יוֹדֵעַ, חֲמִשָּׁה אֲנִי יוֹדֵעַ.

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

שֵׁשׁ מִי יוֹדֵעַ, שֵׁשׁ אֲנִי יוֹדֵעַ.

שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

Number seven, who knows seven?

Number seven, I know seven.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Number eight, who knows eight?

Number eight, I know eight.

Eight days, a bris is worth.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Number nine, who knows nine?

Number nine, I know nine.

Nine months for childbirth.

Eight days, a bris is worth.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

שְׁבַע מִי יוֹדֵעַ, שְׁבַע אֲנִי יוֹדֵעַ.
שְׁבַע יָמֵי שַׁבָּת, שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַע־מֵי וּבְאֶרֶץ:

שְׁמוֹנֶה מִי יוֹדֵעַ, שְׁמוֹנֶה אֲנִי יוֹדֵעַ.
שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַע יָמֵי שַׁבָּת, שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַע־מֵי וּבְאֶרֶץ:

תְּשַׁע מִי יוֹדֵעַ, תְּשַׁע אֲנִי יוֹדֵעַ.
תְּשַׁע יָרְחֵי לֵדָה, שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַע יָמֵי שַׁבָּת, שְׁשֶׁה סְדְרֵי
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַע־מֵי וּבְאֶרֶץ:

Number ten, who knows ten?

Number ten, I know ten.

Ten commandments are supreme.

Nine months for childbirth.

Eight days, a bris is worth.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Eleven, who knows eleven?

Eleven, I know eleven.

Eleven stars in Joseph's dream.

Ten commandments are supreme.

Nine months for childbirth.

Eight days, a bris is worth.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

עֲשָׂרָה מִי יוֹדֵעַ, עֲשָׂרָה אֲנִי יוֹדֵעַ.
עֲשָׂרָה דְּבָרִיא, תְּשַׁעָה יָרַח לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִתָּא,
שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

אֶחָד עֶשֶׂר מִי יוֹדֵעַ, אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ.
אֶחָד עֶשֶׂר כּוֹכְבֵּיא, עֲשָׂרָה דְּבָרִיא, תְּשַׁעָה יָרַח לֵדָה, שְׁמוֹנָה יָמֵי מִילָה,
שִׁבְעָה יָמֵי שְׁבִתָּא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

Number twelve, who knows twelve?

Number twelve, I know twelve.

Twelve tribes constitute.

Eleven stars in Joseph's dream.

Ten commandments are supreme.

Nine months for childbirth.

Eight days, a bris is worth.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

Thirteen, who knows thirteen?

Thirteen, I know thirteen.

Thirteen are God's attributes.

Twelve tribes constitute.

Eleven stars in Joseph's dream.

Ten commandments are supreme.

Nine months for childbirth.

Eight days, a bris is worth.

Seven days make a week.

Six Mishnah orders, so antique.

Five books of the Torah.

Four mothers' aura.

Three fathers stand in awe.

Two tablets of the law.

One is our God, Who is in heaven and upon the earth.

* * * * *

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ, שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ.
שְׁנַיִם עָשָׂר שְׁבָטִיָּא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֶשְׂרֵה דְּבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה,
שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַעַה יָמֵי שְׁבֻתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ, שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ.
שְׁלֹשָׁה עָשָׂר מִדֵּיָא. שְׁנַיִם עָשָׂר שְׁבָטִיָּא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֶשְׂרֵה
דְּבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַעַה יָמֵי שְׁבֻתָּא, שֵׁשָׁה
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

CHAD GAD-YA

ALL:

An only kid, an only kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came the flame,
That burned up the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

חד גדיא

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 וחקה 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.

חד גדיא



Now came rain,
That put out the flame,
That burned up the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came the ox so great,
That drank up the rain,
That put out the flame,
That burned up the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came the shochet,
Who slew the ox so great,
That drank up the rain,
That put out the flame,
That burned up the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

וְאֵתָא מִיָּא וְכִבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכִלְפָּא, דְּנִשְׁדָּ לְשׁוּנְרָא,
דְּאֶכְלָה לְגַדְיָא, דְּזָבִין אָבָא בְּתָרֵי זױזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאֵתָא תּוּרָא וְשִׁתָּה לְמִיָּא, דְּכִבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכִלְפָּא,
דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזָבִין אָבָא בְּתָרֵי זױזִי, חַד גַּדְיָא, חַד
גַּדְיָא.

וְאֵתָא הַשׁוּחַט וְשִׁחַט לְתוּרָא, דְּשִׁתָּה לְמִיָּא, דְּכִבָּה לְנוּרָא, דְּשָׂרְף
לְחוּטְרָא, דְּהִפָּה לְכִלְפָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזָבִין אָבָא
בְּתָרֵי זױזִי, חַד גַּדְיָא, חַד גַּדְיָא.

Now came the angel of death,
Who slew the shochet,
Who slew the ox so great,
That drank up the rain,
That put out the flame,
That burned up the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

Now came the Holy One,
Who gave us breath,
And slew the angel of death,
Who slew the shochet,
Who slew the ox so great,
That drank up the rain,
That put out the flame,
That burned up the log,
That walloped the dog,
That chewed up the cat,
That ate up the kid,
That father bought for two zuzim.
Chad gad-ya, chad gad-ya.

וְאַתָּה מֶלֶאךָ הַמָּוֶת וְשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבָה
לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגִדְיָא,
דְּזָבִין אַבָּא בְּתַרֵּי זױזי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּה הַקָּדוֹשׁ בְּרוּךְ הוּא וְשָׁחַט לְמֶלֶאךָ הַמָּוֶת, דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט
לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא,
דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגִדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זױזי, חַד גָּדְיָא, חַד
גָּדְיָא.