

5781 Congregation Neveh Shalom Collaborative

Haggadah

By Congregation Neveh Shalom



Clay Seder Plate --
Pre-K Class Foundation School

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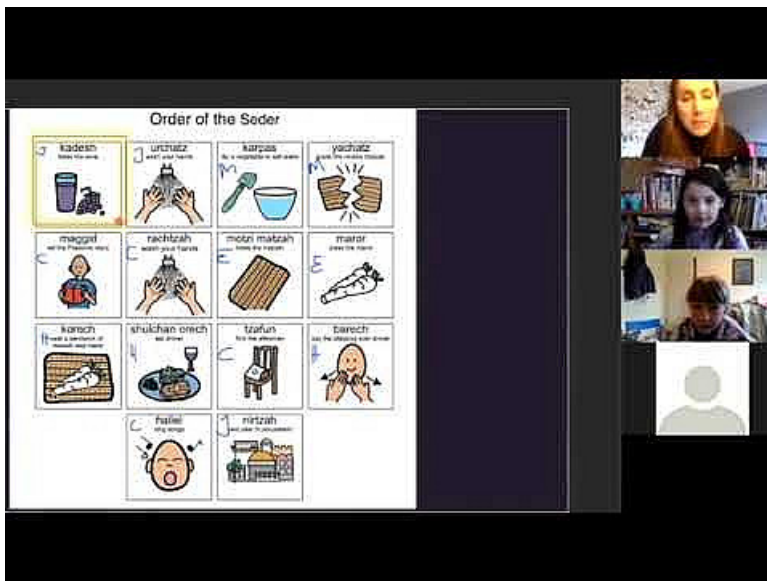
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Introduction

Kitah Aleph: Order of the Seder

Contributed by [Candace Rothstein](#)

Source:



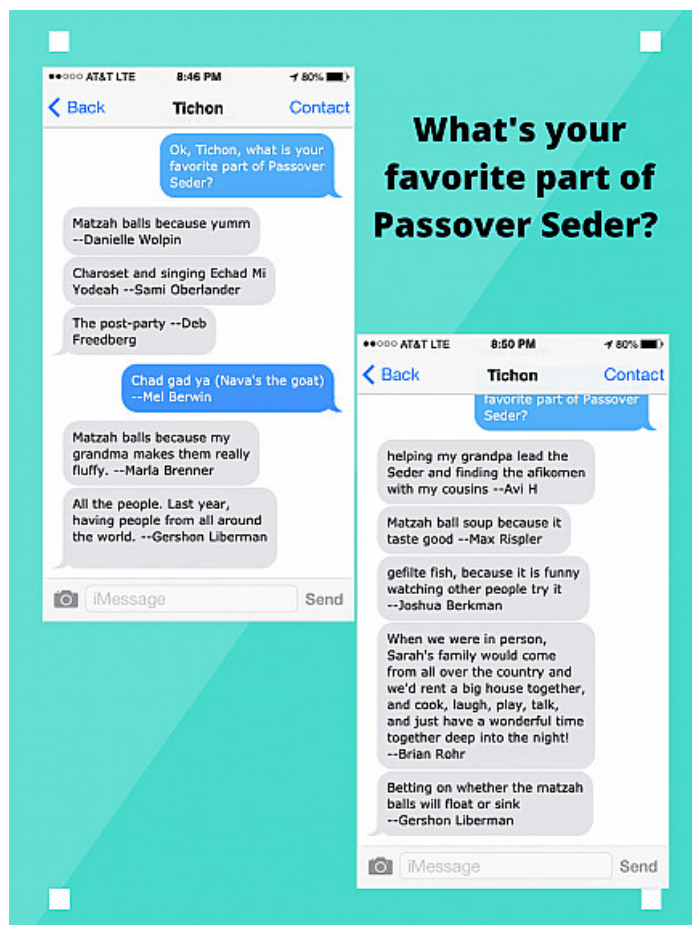
<https://www.youtube.com/watch?v=gLpbzB1jG-w>

Introduction

Tichon—What's your favorite part of Passover Seder?

Contributed by [Candace Rothstein](#)

Source:



Introduction

Kitah Vav: What is your favorite memory of Passover?

Contributed by [Candace Rothstein](#)

Source:

KITAH VAV

WHAT ARE YOUR FAVORITE PASSOVER MEMORIES?

LIAM: I REMEMBER WHEN MY FAMILY GOT TOGETHER AND CELEBRATED PESACH.

SAMUEL: MY GRAMMA MAKES THE BEST COCONUT MACAROONS! HER MATZOH BRIE AND CHOCOLATE SPIDER COOKIES, DR. BROWN'S CREAM SODA AND WE KEEP PESACH CREPES IN OUR FREEZER.

RAVI: MY MOM MAKES HER OWN ICE CREAM FOR PESACH AND IT'S FUN TO SEE WHAT FLAVORS SHE HAS, LEMON, LIME.

OLIVIA: MY FAVORITE PESACH MEMORY IS WITH OUR FRIENDS WE STAND ON OUR CHAIRS!

MAIA: USUALLY WHEN IT'S PESACH WE INVITE FRIENDS. MY DAD HID THE AFIKOMAN AND WE COULDN'T FIND IT. IT WAS IN THE WASHING MACHINE.

Yael: MY NANA PUTS ALL THE COUSINS NAMES ON A PIECES OF THE AFIKOMAN, WE GET PAJAMAS WHEN WE FIND OUR OWN AFIKOMAN.

JULIETTE: WE SHARE OUR SEDER WITH FRIENDS.

HAILEY: WE HAVE FINGER PUPPETS OF THE 10 PLAGUES AND USE THEM AT THE SEDER WITH MY COUSINS.



Introduction

Lighting the Candles with Rabbi Posen

Contributed by [Candace Rothstein](#)

Source:

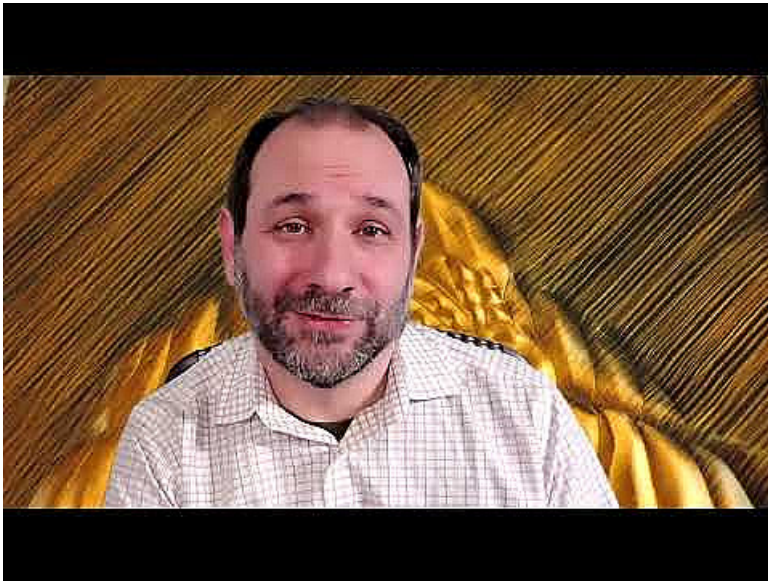
https://www.youtube.com/embed/tBuU4_hOJe8

Introduction

Blessing Each Other

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=OKiHS1j5ivU>

Kadesh

Traditional - Kadesh

Contributed by [Haggadot](#)

Source: Traditional Haggadah Text

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹקִים 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

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

("And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים
לְשִׁמְחָה, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן
חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, (וְשֻׁבָּת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׁמְחָה וּבְשִׁשּׁוֹן הַנִּחְלָתָנוּ.
בָּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְמַנִּים

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, ין אור לחשך, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשִּׁשִּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁ. הַבְּדִלְתָּ וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a

distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechiyanu blessing the first Seder night only:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Kadesh

Neveh Shalom Community Seder Kiddush

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=KKuexECB4l8>

Kadesh

Second Night Seder- Kiddush

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=sXLtrQd-tio>

Urchatz

Traditional - Urchatz

Contributed by [Haggadot](#)

Source: Traditional

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included here in the traditional Seder.

Urchatz

miriam's cup

Contributed by [Sarah Remes](#)

Source:

Miriam, the sister of Moses, was a strong prophet who first saved Moses when he was a baby and then joined him to lead the Jewish people to freedom.

As Miriam once led the women of Israel in song and dance to praise God for the miracle of splitting the Red Sea, so we now rejoice and celebrate freedom.

Miriam's cup is filled with water, rather than wine. A legend teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam to honor her bravery and leadership in helping the Jewish people escape Egypt.

We now fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Let everyone now drink a cup of water as a symbol that our daughters may continue to draw from the strength and wisdom of their heritage.

(Fill Miriam's cup. When Miriam's cup is filled, raise the goblet)

Everyone:

We place Miriam's cup on our Seder table to honor the important role of women in our tradition and history. Their stories have been told too little.

Karpas

Traditional - Karpas

Contributed by [Haggadot](#)

Source: Traditional

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

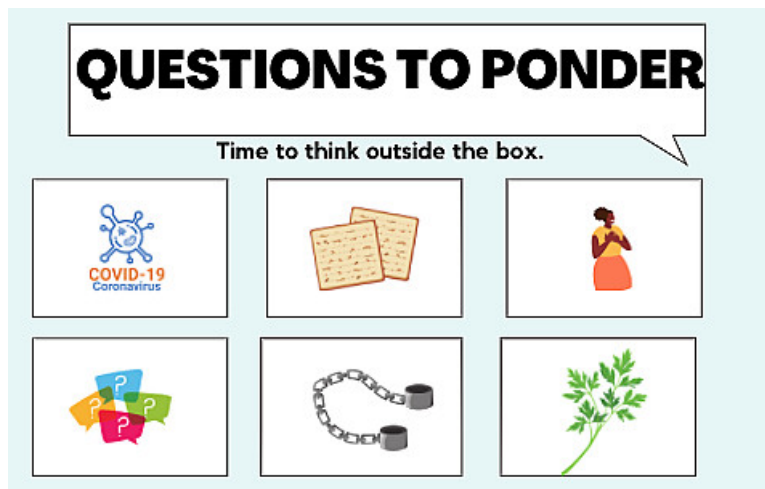
Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

Karpas

Stretch your Thinking

Contributed by [Candace Rothstein](#)

Source:



1. What are the ten plagues of COVID-19? For each significant loss it causes is like a plague.

2. Yachatz, the breaking of the matzoh, reminds us of our own brokenness. How are you feeling broken, and in what way can you respond to the brokenness all around us?

3. Dayenu—for what are you grateful this year? When is enough, enough during this time to feel that you are not alone? How might you view the blessings you still have as a sign of redemption?

4. The 4 questions didn't always look like the language we are familiar with. The version in the Mishnah, for example, asks some different questions. Here's a missing question to consider: Why on the Seder night, is there no mention of Moses? Why if we want to transmit our history do we neglect our chief hero who took us from servitude to freedom? Is there something we can learn from this that can help us free ourselves?

5. Rav Kook was the first chief rabbi of pre-state Israel, a mystic, and a unifier of a divided country. He noted that we can find an enlightened slave whose spirit remains free and unfettered. We can also encounter free people who have the mentality of slaves. What explains this paradox? Moreover, what can this paradox teach us about our own attitudes about freedom and how we go about our lives?

6. Maror and mastering our trauma. As kids in my family, we always took pleasure in toughing out the horseradish and seeing how much we could eat. We even liked the burn, which could bring tears to our eyes. A lot of Jewish food items, like hamentashen, are meant to overcome our trauma by ingesting it. What is your experience dipping parsley in the salt water? Does it remind you of tears, or free you from their pain? How about the horseradish? What do you experience when eating it? Do you have a somatic (in-body experience that helps you “get” a spiritual teaching?

Yachatz

Traditional - Yachatz

Contributed by [Haggadot](#)

Source: Traditional

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”

Maggid - Beginning

Cantor Bitton– Bivhilu Yatzanu MiMitzrayim

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=U9pqM9oRBbI>

"It's a Moroccan tradition to sing this just before we start Magid, just before Ha Lachma Anya. As we sing it, we take the seder plate or a vase of flowers and wave it above everyone's head - as a blessing.

This version is my arrangement. It's a very well-known Moroccan melody and one that was only sung by my family."

--Cantor Bitton

Maggid - Beginning

Ha Lachma

Contributed by [Candace Rothstein](#)

Source:

STRANGE. THIS IS THE CELEBRATION OF OUR
LIBERATION, OUR FREEDOM FROM BONDAGE.
AND HERE SMACK IN THE BEGINNING WE
DECLARE, "NOW WE ARE SLAVES; NEXT YEAR
MAY WE BE FREE."

WE SLAVES!? TO WHAT? IN WHAT WAYS ARE WE
SLAVES TODAY?

BAD HABITS? IRRITATING MANNERISMS? EATING
TOO MUCH? OR PERHAPS BEING PICKY EATERS?
NOT APPRECIATING THOSE WHO DO SO MUCH
FOR US? OR EXPECTING TOO MUCH FROM THEM?
PROCRASTINATING?

THINK OF THE WAYS THAT YOU ARE NOT FREE.
NEXT YEAR MAY WE TRY HARD TO BE FREE-ER.

-RABBI ISAAK

Maggid - Beginning

Traditional - Maggid

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

הָא לַחְמָא עֲנִיָא דִּי אָכְלוּ אַבְהֹתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יְיִתִּי וְיִיכֹל, כָּל דְּצָרִיךְ יְיִתִּי
וְיִפְסֹחַ. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי
חֹרֵין.

*Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen
yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah
haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.*

This is the bread of affliction, which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat. Let all who are in need, come and share
the Pesach meal. This year, we are here. Next year, in the land of Israel. This
year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

– Four Questions

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מהנשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

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

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

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

*Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah
hazeh kulanu m'subeen.*

On all other nights, everyone sits up straight at the table, why on this night do
we recline and eat at leisure?

-- Four Questions

The Four Questions: Foundation School and Kitah Bet

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=ykEnW811-58>

– Four Children

Rabbi Eve on The Four Children

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=5E04B12NYwI>

-- Four Children

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא
כְּנִגַּד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ
לִשְׁאוֹל

*Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch
hu.*

*K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad
tam, v'echad she-eino yodei-a lishol*

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר? מַה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאִיךָ
אַתָּה אָמַר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מַפְטִירִין אַחֵר הַפֶּסַח אֶפִּיקוֹמָן.

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

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

רָשָׁע מָה הוּא אוֹמֵר? מַה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכָּלֵל כְּפָר בְּעֶקֶר
וְאִיךָ אַתָּה הִקְדָּה אֶת שְׁבִי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ..
אִילוֹ הָיָה שָׁם, לֹא הָיָה נִגָּאֵל

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

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By

using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

וְשִׁאֲנוּ יוֹדֵעַ לִשְׁאוֹל - אֶת פֶּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בָּעֶבֶר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor.

Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

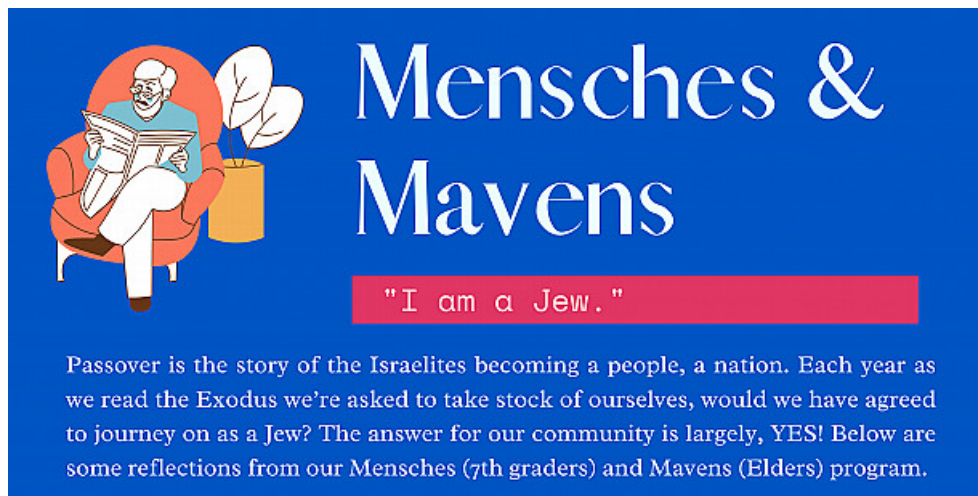
As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'"
(Exodus 13:8)

-- Four Children

Mensches and Mavens: I am a Jew.

Contributed by [Candace Rothstein](#)

Source:



Mensch: I am proud to be a Jew. I love celebrating holidays with family. I am amazed at how the Jews have survived all the hardships over the years. I love that Jews have a homeland in Israel. My favorite Pesach seder memory is having Kosher for Pesach chocolate cake at seder when seder and my birthday overlap.

Maven: *When I was 13, I would have said I am a Jew because I was born a Jew and because I love Jewish foods. Today, I am a Jew because I enjoy the struggle we all have with how to interpret and live a life of Torah in a world that is often cruel and unforgiving to our People. I too am amazed that this little People have persevered through the Shoah, the Crusades, the Cossacks, the Spanish Inquisition, the Romans, the Greeks, etc. I am very proud that our People have a home in Israel, even when I am disappointed in the Government disfunction and with certain policies and practices that do not fit with my personal values system.*

Mensch: I am a Jew because my parents are.

Maven: *I am a Jew because I'm proud of my heritage, my ancestors and 5781 years of our history, and I'm part of that history.*

Mensch: he's a Jew because the Jews survived and Jews are survivors and he likes being a survivor.

Maven: *I'm a Jew because my parents were Jewish, I was raised as a Jew, I grew up in a neighborhood where I had to fight at times because I was Jewish, which played into my sometimes defiant nature, and eventually I discovered the great treasures of Jewishness, i.e., our stories, our teachings, our languages, our food, music, dance, and all the rest. I do think it's a brilliantly conceived and evolved civilization in which I'm proud to be a member.*

Maven: *I chose it, and choose not to drift away*

Mensch: Because I am, my family is, Tradition!

Maven: *I am a Jew because that is my roots, that is my people.*

Maven: *I am a Jew because: Opening the door and letting others in. We need to be more inclusive in our every day life's. I am a first generation American. My parents came over for freedom they too had to flee. At Passover I always think of how lucky we are to have those freedoms.*

Mensch: I never thought about it, I am a Jew because I was born into a Jewish family and that is the way I was brought up and raised. I like what I know about Judaism, now I am young but I feel though, that even when I am older, I will still feel the same way. I agree with the commandments, with the Jewish values.

Maven: *If asked the question back when I was 13, I would have said exactly the same like she did. I would have added that I am a Jew because of my strong connection with the State of Israel, Zionism that so much shaped my adult identity. I am a Jew now because I am strongly connected with the Jewish community, I identify with values of tikun olam, and mitzvot and I can't see myself anywhere else but as Jew; that is a very sweet feeling to have.*

Maven: *My identity changed over time; I was given an identity by birth and in time learned of our historic background. I was also given a set of parameters by which to live that has proven to be good for humanity and the environment; I continue to discover how appropriate and "advanced" some of those concepts are. As for my Pesach experience I mentioned the key role that my family gave to reciting the "Vehi Sheamda". Zionism as the*

movement to reunite the Jewish people in the land of Israel was central to my education. The shadow of the Shoah weighs heavily in my current determination to defend the right to exist and to continue to work towards a better world with more understanding and tolerance. I've latched on the mission to defend the common identity.

Mensch: I am proud to be a Jew. I love celebrating holidays with family. I am amazed at how the Jews have survived all the hardships over the years. I love that Jews have a homeland in Israel. My favorite Pesach seder memory is having Kosher for Pesach chocolate cake at seder when seder and my birthday overlap.

Maven: *When I was 13, I would have said I am a Jew because I was born a Jew and because I love Jewish foods. Today, I am a Jew because I enjoy the struggle we all have with how to interpret and live a life of Torah in a world that is often cruel and unforgiving to our People. I too am amazed that this little People have persevered through the Shoah, the Crusades, the Cossacks, the Spanish Inquisition, the Romans, the Greeks, etc. I am very proud that our People have a home in Israel, even when I am disappointed in the Government disfunction and with certain policies and practices that do not fit with my personal values system.*

– Exodus Story

Traditional - Exodus Story

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Exodus Story

עבדים היינו

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 בנים 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

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

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.

Seder of our Sages : Telling of the Story

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

Ma-aseh b'rabi Eli-ezer, v'rabi Y'hoshua, v'rabi Elazar ben azaryah, v'rabi Akiva, v'rabi Tarfon, she-hayu m'subin bivnei vrak, v'hayu m'sap'rim bitzi-at mitzrayim, kol oto halaylah, ad sheba-u talmideihem v'am'ru lahem. Raboteinu, higi-a z'man k'ri-at sh'ma, shel shacharit.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them:

"Rabbis, it is time for us to recite the Shema

אָמַר אֶלְעָזָר בֶּן עֲזַרְיָה : הֲרִי אֲנִי כְּבִשְׁבַּעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם
בְּלֵילֹת עַד שְׁדַרְשָׁה בֶּן זֹמָא: שְׁנֵאמַר, לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי
חַיֶּיךָ יְמֵי חַיִּים, כָּל יְמֵי חַיֶּיךָ - הַלֵּילֹת. וְחֻכָּמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה, כָּל
יְמֵי חַיֶּיךָ לְהָבִיא לִימּוֹת הַמָּשִׁיחַ

Amar rabi Elazar ben Azaryah. Harei ani k'ven shivim shanah, v'lo zachiti, shetei-ameir y'tzi-at mitzrayim baleilot. Ad shed'rashah ben zoma. Shene-emar: l'ma-an tizkor, et yom tzeitcha mei-eret mitzrayim, kol y'mei chayecha. Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi limot hamashi-ach.

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

The Story

יָכוֹל מֵרֹאשׁ חֹדֶשׁ, תִּלְמּוּד לּוֹמַר בַּיּוֹם הַהוּא, אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם, תִּלְמּוּד לּוֹמַר
בְּעֶבֶר זֶה - בְּעֶבֶר זֶה לֹא אִמְרִיתִי אֶלָּא בְּשָׁעָה שֵׁשׁ מִצָּה וּמָרֹר מְנַחִים לְפָנֶיךָ

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

One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the Lord did for me." The word this refers to the time when this matzo and this marror are placed before you - on Passover night when you are obliged to eat them.

מִתְחִלָּה עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשֵׁי קִרְבָּנוּ הַמָּקוֹם לְעִבְדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יי אֱלֹהֵי יִשְׂרָאֵל: בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֶּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאַקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֶבֶר הַנָּהָר וְאוֹלַךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבָּה אֶת זֶרְעוֹ וְאַתָּן לוֹ אֶת יִצְחָק, וְאַתָּן לְיִצְחָק אֶת יַעֲקֹב וְאַתָּן לְעֵשָׂו אֶת הַר שֵׁעִיר לְרֶשֶׁת אוֹתוֹ, וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם

Mit'chilah ov'dei avodah zarah hayu avoteinu. V'achshav keir'vanu hamakom la-avodato. Shene-emar: Vayomer Y'hoshua el kol ha-am. Koh amar Adonai Elohei yisra-eil, b'eiver hanahar yash'vu avoteichem mei-olam, Terach avi avraham va-avi nachor. Vaya-avdu Elohim acheirim. Va-ekach et avichem et avraham mei-eiver ha-nahar, va-oleich oto b'chol eretz k'na-an. Va-arbeh et zaro, va-eten lo et Yitzchak. Va-etein l'yitzchak et Ya-akov v'et Eisav. Va-etein l'eisav et har sei-ir, lareshet oto. V'ya-akov uva-nav yar'du mitzrayim.

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

בָּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל, בָּרוּךְ הוּא. שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא חָשַׁב אֶת הַקֵּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר יִהְיֶה זֶרְעֲךָ בְּאֶרֶץ לֹא לָהֶם, וַיַּעֲבֹדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי וְאַחֲרָי כֵּן יֵצְאוּ בִּרְכָשׁ גָּדוֹל

Baruch shomeir havtachato l'yisra-eil. Baruch hu. Shehakadosh Baruch hu chishav et hakeitz, la-asot k'mah she-amar l'avraham avinu bivrit bein hab'tarim. Shene-emar: vayomer l'avram yadoa teida, ki geir yihyeh zaracha, b'eretz lo lahem, va-avadum v'inu otam arba meiot shanah. V'gam et hagoy asher ya-avodu dan anochi. V'acharei chein yeitz'u, birchush gadol.

Praised be He who keeps His promise to Israel; praised be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that

is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

V'hee She-amdah

We lift up our cup wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing eternal divine watchfulness.

וְהִיא שֶׁעֲמַדָּה לְאַבֹּתֵינוּ וְלָנוּ, שֶׁלֹּא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מֵיָדָם

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them.

We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh.

צֹא וְלִמַּד, מֶה בִּקֵּשׁ לָבֵן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ--שִׁפְרָעָה הִכְשָׁע, לֹא גִזַּר אֱלֹהִים עַל
הַזְכָּרִים; וְלָבֵן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר "אֲרָמִי אִבְדָּ אָבִי, וַיָּרֶד מִצְרָיִם, וַיַּגֵּר שָׁם"
(דְּבָרִים כו,ה). מִלֵּמַד שֶׁלֹּא יָרַד לְהַשְׁתַּקֵּעַ אֶלֶּא לְגוֹר שָׁם, שֶׁנֶּאֱמַר "וַיֹּאמְרוּ אֶל-פְּרָעֹה,
לְגוֹר בְּאַרְץ בְּאֵנוּ, כִּי-אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי-כִבֵּד הִרְעַב בְּאַרְץ כְּנָעַן; וְעַתָּה
(וַיֵּשְׁבוּ-נָא עֲבָדֶיךָ, בְּאַרְץ גִּשְׁן" (בראשית מז,ד

בְּמַתִּי מֵעֵט--כְּמוֹ שֶׁנֶּאֱמַר "בְּשִׁבְעִים נָפֶשׁ, יָרְדוּ אֲבֹתֶיךָ מִצְרָיִם; וְעַתָּה, שִׁמְךָ יְהוָה אֱלֹהֶיךָ,
(כְּכֹכְבֵי הַשָּׁמַיִם, לְרֹב" דְּבָרִים י,כב

וַיְהִי-שָׁם, לְגוֹי--מִלֵּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִנֵּין שָׁם. גְּדוֹל וְעֶצוֹם--כְּמוֹ שֶׁנֶּאֱמַר "וּבְנֵי יִשְׂרָאֵל,
(פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ--בְּמֵאד מְאֹד; וַתִּמְלֵא הָאָרֶץ, אֹתָם" (שמות א,ז

וְרַב--כְּמוֹ שֶׁנֶּאֱמַר "רַבָּה, כְּצֶמַח הַשָּׂדֶה נִתְתִּירָה, וַתִּרְבֵּי וַתִּגְדֹּל, וַתִּבְאֵי בַעֲדֵי עַדִּיּוֹם: שְׂדֵים
(נָכְנוּ וַשְּׁעָרֶיךָ צִמְחָה, וְאֶת עֵרֹם וְעֶרְיָה" (יחזקאל טז,ז

וַיֵּרְעוּ אֶת־נֹדְדֵי הָאֲרָמִים--כְּמוֹ שְׂנֵאָמָר "הִבֵּה נִתְחַכְמָה, לוֹ: פֶּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה
(מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שְׂנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שמות א,

וַיַּעֲנוּ--כְּמוֹ שְׂנֵאָמָר "וַיִּשְׁימוּ עָלָיו שְׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיָּבִן עָרֵי מִסְכָּנוֹת,
(לְפָרְעָה--אֶת-פְּתָם, וְאֶת-רַעַמְסֵס" (שמות א,יא

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כְּמוֹ שְׂנֵאָמָר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרֹךְ" (שמות
א,יג).

Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father" [while this makes little sense in English, the free word order of Hebrew and ambiguity of the verb "oved" can be stretched somewhat to mean that an Aramean Lavan tried to cause the loss of Jacob] "and he went down into Egypt, and sojourned there" (Deuteronomy 26,5). This teaches that he did not descend to live there permanently, but rather temporarily, "And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen'" (Genesis 47,4).

Few in number--as it is written "Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude" (Deuteronomy 10,22).

And he became there a nation--this teaches that Israel were distinguishable from others there. Great, powerful--"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1,7).

And populous--as it is written "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare" (Ezekiel 16,7).

And the Egyptians dealt ill with us--as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1,10).

And afflicted us--as it is written "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1,11)

And laid upon us hard bondage--as it is written "And the Egyptians made the children of Israel to serve with rigour" (Exodus 1,13).

וּנְצַעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קִלְנוֹ, וַיֵּרָא אֶת עֲנֵינוּ וְאֶת עֲמַלְנוּ וְאֶת לַחֲצֵנוּ

וּנְצַעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ - כָּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם ,
וַיֹּאנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבוֹדָה וַיִּזְעֲקוּ, וַתַּעַל שְׁוַעְתָּם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה

וַיִּשְׁמַע יי אֶת קִלְנוֹ - כָּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ
אֶת אֲבֹרָהֶם, אֶת יִצְחָק וְאֶת יַעֲקֹב

וַיֵּרָא אֶת עֲנֵינוּ - זוֹ פְּרִישוֹת דֶּרֶךְ אֶרֶץ, כָּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע
אֱלֹהִים

וְאֶת עֲמַלְנוּ - אֵלּוּ הַבָּנִים. כָּמָה שֶׁנֶּאֱמַר: כָּל הַבֵּן הַיָּלֹד הַיֹּאכָה תִּשְׁלִיכֶהוּ וְכָל הַבֵּת תִּחְיוּן

וְאֶת לַחֲצֵנוּ - זוֹ הַדַּחֲק, כָּמָה שֶׁנֶּאֱמַר: וְגַם כִּאֲתִי אֶת הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לִחְצִים אֹתָם

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

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

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

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

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

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

"We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression." (Dt. 26:6)

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

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

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

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

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

וַיִּצְאֵנוּ י" מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרַע נְטוּיָה, וּבִמְכָּא גָדֹל, וּבְאַתּוֹת וּבִמְפֹתִים

וַיִּצְאֵנוּ י" מִמִּצְרַיִם - לֹא עַל יְדֵי מִלְּאָךְ, וְלֹא עַל יְדֵי שְׂכָרְךָ, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוּשָׁה
בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִכִּיתִי כָל בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעֹשֶׂה שְׁפָטִים. אֲנִי י"

וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מִלְּאָךְ. וְהִכִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי
וְלֹא שְׂכָרְךָ. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעֹשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי י" - אֲנִי הוּא וְלֹא
אַחֵר

בְּיַד חֲזָקָה - זֶה הַדָּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד י" הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשָׂדֶה, בְּסוּסִים,
בְּחֲמֹרִים, בְּגִמְלִים, בְּבִקָּר וּבַצֹּאן, דָּבָר כְּבֹד מְאֹד

וּבְזֹרַע נְטוּיָה - זֶה הַחֵבֶב, כְּמָה שֶׁנֶּאֱמַר: וְחִרְבּוֹ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם

וּבִמְכָּא גָדֹל - זֶה גְלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הַנִּסָּה אֱלֹהִים לְבֹא לְקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי
בְּמִסֹּת בְּאַתּוֹת וּבִמְפֹתִים, וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֹרַע נְטוּיָה, וּבִמְוֹכָאִים גְּדֹלִים, כָּל
אֲשֶׁר עָשָׂה לָכֶם י" אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

ובאותות - זה המטה, כמה שְׁנֵאֵמַר: וְאֵת הַמֶּטֶה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בוֹ אֶת
הָאֵת

ובמִּפְתִּים - זה הַדָּם, כמה שְׁנֵאֵמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ

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

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

V'avarti v'eretz mitzrayim balaylah hazeh – ani v'lo malach

v'hikeiti cholb'chor b'eretz mitzrayim – ani v'lo saraf

uv'chol elohei mitzrayim e'eseh sh'fatim – ani v'lo hashaliach.

Ani Adonai – ani hu v'lo acheir.

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

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

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

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

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

"The Lord brought us out of Egypt with a mighty hand and outstretched arm,

with great awe, miraculous signs and wonders.” (Dt. 26:8)

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

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

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

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

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

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

– Ten Plagues

Traditional - Ten Plagues

Contributed by [Haggadot](#)

Source: Traditional

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן

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

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

דם ואש ותימרות עשן

Dam V'eish V'tim'ro ashan

"Blood, and fire and pillars of smoke..."

"Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood." Joel 3:3

דבר אחר: ביד חזקה - שתיים, ובזרע נטויה - שתיים, ובמרא גדל - שתיים, ובאותות - שתיים, ובמפתים - שתיים

Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uv'mora gadol sh'tayim. Uv'otot sh'tayim. Uv'mof'tim sh'tayim.

(Another interpretation of Deuteronomy 26:8 is: "strong hand" indicates two plagues; "out-stretched arm" indicates two more plagues; "great awe" indicates two plagues; "signs" indicates two more plagues because it is plural; and "wonders" two more plagues because it is in the plural. This then is a total of Ten Plagues.)

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן:

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

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Blood | Dom | דָּם

Frogs | Tzfardeyah | צְפַרְדֵּי

Lice | Kinim | כְּנִיִּם

Beasts | Arov | עֲרוֹב

Cattle Plague | Dever | דָּבָר

Boils | Sh'chin | שְׁחִין

Hail | Barad | בָּרָד

Locusts | Arbeh | אֲרֵבָה

Darkness | Choshech | חֹשֶׁךְ

Slaying of First Born | Makat Bechorot | מַכַּת בְּכוֹרוֹת

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דָּצ"ן עַד"ש בָּאֵה"ב

D'TZ"KH A-Da"SH B'AH"V

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר: מִנֵּין אֵתָּה אוֹמֵר שְׁלָקוּ הַמִּצְרִים בְּמִצְרִים עָשָׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת? בְּמִצְרִים מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטָמִים אֶל פְּרָעָה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֹּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה " בְּמִצְרִים, וַיִּירָאוּ הָעָם אֶת "י, וַיֹּאמְרֵינוּ בִּי וּבִמְשָׁה עֲבָדוּ. כִּמָּה לָקוּ בְּאֲצַבָּע? עָשָׂר מַכּוֹת. אָמור מַעֲתָה: בְּמִצְרִים לָקוּ עָשָׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׁכָל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרִים

הִיְתָה שֶׁל אַרְבַּע מִכּוֹת? שֶׁנֶּאֱמַר: וַיִּשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלֵּאכֵי כְעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה - שְׁלֹשׁ, מִשְׁלַחַת מִלֵּאכֵי כְעִים - אַרְבַּע. אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ אַרְבַּעִים מִכּוֹת וְעַל הַיָּם לָקוּ מֵאַתֵּים מִכּוֹת

רַבִּי עֲקִיבָא אוֹמֵר: מִיָּין שְׁכָל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הִיְתָה שֶׁל חֲמִשׁ מִכּוֹת? שֶׁנֶּאֱמַר: וַיִּשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלֵּאכֵי כְעִים. חֲרוֹן אַפּוֹ - אַחַת, עֲבָרָה - שְׁתֵּים, וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת מִלֵּאכֵי כְעִים - חֲמִשׁ. אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמֵאַתֵּים מִכּוֹת

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

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

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

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

suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

-- Ten Plagues

Foundation School and Mechina Sing-A-Long!

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=4nWwFFWJ-mw>

– Cup #2 & Dayenu

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

דיינו – Closing Maggid

כמה מעלות טובות למקום עלינו

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דינו

אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו

אלו עשה באלהיהם, ולא הרג את בכוריהם, דינו

אלו הרג את בכוריהם, ולא נתן לנו את ממונם, דינו

אלו נתן לנו את ממונם, ולא קרע לנו את הידים, דינו

אלו קרע לנו את הידים, ולא העבירנו בתוכו בחרכה, דינו

אלו העבירנו בתוכו בחרכה, ולא שקע צרנו בתוכו, דינו

אלו שקע צרנו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דינו

אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את המן, דינו

אלו האכילנו את המן, ולא נתן לנו את השבת, דינו

אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דינו

אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דינו

אלו נתן לנו את התורה, ולא הכניסנו לארץ ישראל, דינו

אלו הכניסנו לארץ ישראל, ולא בנה לנו את בית הבחירה, דינו

Kama ma'a lot tovot lamakom aleinu.

Illo hotzi'anu mimitzrayim, v'lo asah bahem shfatim, dayenu.

Illo asah bahem shfatim, v'lo asah vailoheihem, dayenu.

Ilu asah vailoheihem, v'lo harag et bichoraihem, dayenu.

Ilu harag et bichoraihem, v'lo natan lanu mamonam, dayenu.

Ilu natan lanu mamonam, v'lo karah lanu et hayam, dayenu.

Ilu karah lanu et hayam, v'lo he'evairanu bitocho becheravah, dayenu.

Ilu he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, dayenu.

*Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana,
dayneu.*

*Ilu sifek tzarchainu bamidbar arba'im shana, v'lo he'echilanu et haman,
dayenu.*

Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayenu.

Ilu natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayenu.

Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.

Ilu natan lanu et hatorah, v'lo hichnisanu l'eretz Yisrael, dayenu.

Ilu hichnisanu l'eretz Yisrael, v'lo vana lanu et bait habchirah, dayenu.

God has bestowed many favors upon us.

Had He brought us out of Egypt, and not executed judgments against the
Egyptians, It would have been enough – Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It
would have been enough – Dayyenu

Had He executed judgments against their gods and not put to death their
firstborn, It would have been enough – Dayyenu

Had He put to death their firstborn, and not given us their riches, It would
have been enough – Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been
enough – Dayyenu

Had He split the Sea for us, and not led us through it on dry land, It would
have been enough – Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have
been enough – Dayyenu

Had He sunk our foes in it, and not satisfied our needs in the desert for forty
years, It would have been enough – Dayyenu

Had He satisfied our needs in the desert for forty years, and not fed us the
manna, It would have been enough – Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been
enough – Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would
have been enough – Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have
been enough – Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been
enough – Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have
been enough – Dayyenu

Obligations of the Holiday

רבן גמליאל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ
הֵן

פֶּסַח, מַצָּה, וּמָרֹר

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

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

Point to the shank bone.

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

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

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

Point to the matza.

מָצָה זוֹ שֶׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהִמְצִיץ
עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת
הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת, כִּי לֹא חֵמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהִתְמַהֵמֶה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם

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

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

Point to the maror.

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את חיי אבותינו במצרים, שנאמר: וימכרו את חייהם בעבדה קשה, בחמר ובליבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך

Maror zeh sheanu och'lim, al shum mah? Al shum shemeir'ru hamitzrim et chaye avoteinu b'mitzrayim, shene'emar: vayamararu et chayehem baavodah kashah, b'chomer uvilveinim uv'chol avodah basadeh et kol avodatam asher avdu vahem b'farech.

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

בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה יי לי בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמם, שנאמר: ואותנו הוציא משם, למען הביא אותנו, לתת לנו את הארץ אשר נשבע לאבותינו

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

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us!

You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

Cover the matza and raise the cup of wine until it is drunk at the end of
Maggid.

לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרום, להדר, לברך, לעלה ולקלס

לְמִי שְׁעָשָׂה לְאַבְוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר לְפָנָיו שִׂיכָה חֲדָשָׁה:
הַלֵּלֶיָּהּ

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

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

Hallel Excerpts

הַלֵּלֶיָּהּ הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבָרֵךְ מִעַתָּה וְעַד עוֹלָם. מִמְזִרַח שֶׁמֶשׁ
עַד מְבוֹאוֹ מְהֵלֵל שֵׁם יי. כֹּה עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֱלֹהֵינוּ הַמְּגַבִּיָּה
לְשִׁבְתָּ, הַמְּשִׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מִקִּימִי מַעֲפָר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבִי
עַם נְדִיבִים, עַם נְדִיבִי עַמּוֹ. מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שִׂמְחָה. הַלֵּלֶיָּהּ

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

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord.
Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth?
He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם , בֵּית יַעֲקֹב מֵעַם לֵעַז, הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הָיָם רָאָה וַיֵּנֶס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאִילִים, גְּבֻעוֹת - כְּבִנֵּי צֶאֱן. מֶה לָּךְ הָיָם
כִּי תָנוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ כְּאִילִים, גְּבֻעוֹת - כְּבִנֵּי צֶאֱן. מִלִּפְנֵי אֲדוֹן
חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוּר אֲגָם מַיִם, חֲלָמִישׁ - לִמְעִינֵי מַיִם

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

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

KOS SHEINEE

The Second Cup of Wine

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם , וְהִגִּיעֵנוּ
לְלֵילָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמְרֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים
אַחֲרִים הַבָּאִים לְקִרְאָתֵנוּ לְשִׁלּוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשָׂשִׁים בְּעִבּוּדְךָ. וְנֹאכֵל נֶשֶׁם מִן
הַזִּבְחִים וּמִן הַפִּסְחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ לְרִצּוֹן, וְנוֹדָה לָּךְ שִׁיר חֲדָשׁ עַל
גְּאֻלָּתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et
avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror.*

*Kein Adonai Eloheinu v'Eilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim
haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim
ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia
damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu
v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.*

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

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

-- Cup #2 & Dayenu

Kitah Bet-- Dayenu

Contributed by [Candace Rothstein](#)

Source:



https://www.youtube.com/watch?v=pEL_IMngUiE

-- Cup #2 & Dayenu

Deborah Freedberg's Hebrew Class: The Symbols of the Seder Plate

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=X-TiUjZVhBE>

-- Cup #2 & Dayenu

Teacher Reflection: Carol Biederman

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=dfx4BpupCNs>

Rachtzah

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

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

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Rachtzah

Morah Wendy reflects on teaching during a pandemic and the joys of baking sweet Passover treats!

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=WE7oMg0M7Zc>

Motzi-Matzah

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

Motzi-Matzah מוציא

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

Maror

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Koreich

Traditional - Korech

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵיךְ Korech

זִכָּר לַמִּקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיִים: הָיָה כּוֹרֵיךְ מַצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד, לְקָיִים מֵה שְׁנֵאֵמַר: עַל מִצּוֹת וּמִרְרִים יֵאָכְלוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah
kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim
mah shene-emar. "Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and haroset this way reminds us of how, in the days of
the Temple, Hillel would do so, making a sandwich of the Pashal lamb,
matzah and maror, in order to observe the law "You shall eat it (the Pesach
sacrifice) on matzah and maror."

Shulchan Oreich

Traditional - Shulchan Orech

Contributed by [Haggadot](#)

Source: Traditional

Shulchan Orech שלחן עורך

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Tzafun

Tzafun

Contributed by [Julie R](#)

Source: Traditional

Tzafun

צפון

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Bareich

Traditional - Bareich

Contributed by [Haggadot](#)

Source: Traditional

בָּרֵךְ Bareich

Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

שִׁיר הַמַּעֲלוֹת:

בְּשׁוּב יְהוָה אֶת־נְשִׁיבַת צִיּוֹן הִיָּינוּ כְּחֻלְמִים. אֲזַיִּמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַיִּאמְרוּ
בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵינוּ. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הִיָּינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת
שְׁבִיתֵנוּ, כְּאֶפִּיקִים בְּנֶגֶב. הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלּוֹךְ יֵלֵךְ וּבֹכֶה נִשְׂא מִשָּׁר הַזֶּרַע,
בָּא יָבֹא בְּרִנָּה נִשְׂא אֶלְמֵתֵינוּ.

תְּהִלַּת יְיָ יִדְבֵּר פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד. וְאַנַּחְנוּ נְבָרֶךְ יְהוָה מִעַתָּה וְעַד
עוֹלָם הַלְלוּיָהּ. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ. מִי יִמְלֵל גְּבוּרוֹת יְיָ וַיִּשְׁמִיעַ כָּל תְּהִלָּתוֹ

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az
y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel
Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-
cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem
b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech
hazara, bo yavo v'reena, no-sei alu-mo-tav.

*T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Va-
anachnu n'varech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki
l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.*

When the Lord returns us from exile back to Zion, it will be as though in a
dream. We will laugh and sing with joy. It shall be said around the world: "The
Lord has done great things for them." The Lord did great things for us, and
we shall rejoice. God, restore our fortunes. We shall be like streams in the
Negev. Those who sow in tears shall reap in joy. Though the farmer bears the
measure of seed to the field in sadness, he shall come home with joy,
bearing his sheaves.

Include parentheses when there is a minayn present.

Leader:

רְבוֹתַי נְבָרֵךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשּׁוֹת מְרִנָּה וְרַבָּנָה וְרַבּוֹתַי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ
מִשְׁלוֹ

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan
v'rabanan v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let
us now bless (our God) whose food we have eaten.

Participants:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

All together:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא
נוֹתֵן לֶחֶם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֲסִדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ
מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֵן וּמַפְרִיֵּס לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֶּן
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת הַכֹּל

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ חֲמִדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ יְיָ
אֱלֹהֵינוּ מִמִּצְרַיִם וּפָדִיתָנוּ מִבֵּית עַבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֵן
וּמַפְרִיֵּס אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה

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

We thank you, Adonai, Lord our God, for having given a beautiful, good, and

spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּכַתוּב, וְאַכַּלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ רָעִינוּ זִוְנֵנוּ פְּרִנָּסֵנוּ וְכָל־כְּלָנוּ וְהַרְוִיחֵנוּ וְהַרְוַח לָנוּ יי אֱלֹהֵינוּ מְהֵרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ לֹא לַיְדֵי מִתְּנַת בָּשָׂר וָדָם וְלֹא לַיְדֵי הַלֹּאֲתָם, כִּי אִם לַיְדֶךָ הַמַּלְאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה, שְׁלֹא גִבוּשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד.

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

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion mishkan k'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu v'chalk'lenu v'harvicheinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu. V'na al tatz'richeinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open

and generous hand, that we may never be put to shame and disgrace. Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

(On Shabbat:

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

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

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

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה ויכצה וישמע ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה

Eloheinu v'Eilohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zikhron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu

*Adonai Eloheinu bo l'tova ufokdeinu vo livracha v'hoshieinu vo l'chayim.
uv'dvar y'shuah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshieinu ki
eilecha eineinu, ki eil melech chanun vrachum ata.*

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

ובְּנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן

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

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִטִּיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לַעֲד לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרֹחַ הַצֶּלֶה וְהַצֹּלֶה בְּרַכָּה וְיִשׁוּעָה נְחָמָה פְּרִנָּסָה וְכִלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל יִחְסְרֵנוּ.

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

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and

has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הַרְחַמֵּן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמֵּן הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחַמֵּן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאֵר בָּנוּ לְעֵד וּלְנֶצַח נְצָחִים וְיִתְהַדָּר בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחַמֵּן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד. הַרְחַמֵּן הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל צָוָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו. הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זָכוֹר לְטוֹב וְיִבְשֹׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

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

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood.

May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת

Harachaman hu y'vareich et

May the Merciful One bless

for one's parents:

אָבִי מוֹרִי (בַּעַל הַבַּיִת הַזֶּה) וְאֶת אִמִּי מוֹרָתִי (בַּעֲלַת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בֵּיתָם וְאֶת
זָרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם

*avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam
v'et beitam, v'et zar'am, v'et kol asher lahem,*

(my revered father) the master of this house and (my revered mother) the
mistress of this house, them, and their household, and their children, and
everything that is theirs,

for one's family:

אוֹתִי (וְאֶת אִשְׁתִּי/בַּעֲלִי/זָרְעִי וְאֶת) כָּל אֲשֶׁר לִי

oti (v'et ishti / ba'ali / zar-i v'et) kol asher li,

me (and my wife/husband/children) and all that is mine

for one's hosts:

בַּעַל הַבַּיִת הַזֶּה וְאֶת בַּעֲלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זָרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם

*ba'al ha-bayit ha-zeh, v'et ba'alat ha-bayit ha-zeh, otam v'et beitam, v'et
zar'am, v'et kol asher lahem,*

our host and our hostess, them, and their household, and their children, and
everything that is theirs,

for all others:

וְאֶת כָּל הַמְּסֻבִּין כָּאן,

v'et kol ham'subim kan,

and all who are seated here,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן
יְבָרֵךְ אוֹתָנוּ כָּלנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן

*otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzchak
v'Ya'akov bakol mikol kol, kein y'vareich otanu kulanu yachad bivrachah
sh'leima, v'nomar, Amein.*

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת יְיָ וְצִדְקָה
מֵאֱלֹהֵי יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

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

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Shabbat:

(הַבְּרָחֵמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים)

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

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)

Optional blessings:

הַבְּרָחֵמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב

הַבְּרָחֵמָן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל

הַבְּרָחֵמָן הוּא יְבָרֵךְ אֶת חֵילֵי צָבָא הַגִּנָּה לְיִשְׂרָאֵל, וְגַן עֲדֵינָם

הַבְּרָחֵמָן הוּא יְבָרֵךְ אֶת מְדִינַת הַזֵּאת, וְאֶת חֵילֵיהֶּ, וְגַן עֲדֵינָם

הַבְּרָחֵמָן הוּא יִשְׁכֵּן שְׁלוֹם בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמָעֵאל

הַבְּרָחֵמָן הוּא יִזְכֵּנוּ לִימֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא

Harachaman hu yanchileinu yom shekulo tov.

Harachaman hu y'variech et M'dinat Yisrael.

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

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

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

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

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over
them.

May the Merciful One enable us to live in the days of the Messiah and in the
world to come.

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 קדשיו כי אין מחסור ליראיו. כפירים רשו ורעבו ודרשיו יי לא יחסרו כל טוב.
הודו ליי כי טוב כי לעולם חסדו. פותח את ידו ומשביע לכל חי רצון. ברוך הגבר אשר
יבטח ביי והיה יי מבטחו. נער הייתי גם זקנתי ולא כאיתי צדיק נעזב וזרעו מבקש להם.
יי עז לעמו יתן יי יברך את עמו בשלום

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

*Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu,
v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo.*

*Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher
yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti
tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai
y'vareich et amo vashalom.*

God is our tower of salvation, showing kindness to his anointed, to David and his descendants forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and all humanity, and we can say,
Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֲכַל אֶת
יַעֲקֹב וְאֶת בֵּיתוֹ הִשְׁמָהוּ. שִׁפְךָ עֲלֵיהֶם זַעַמְךָ וְחֲרוֹן אַפְּךָ יִשְׁיגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם
מִתַּחַת שָׁמַיִם "

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

"Pour out your fury on the nations that do not know you, upon the kingdoms
that do not invoke your name, they have devoured Jacob and desolated his
home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger
overtake them." (Ps. 69.25) "Pursue them in wrath and destroy them from
under the heavens of the Lord!" (Lam. 3:66)

Bareich

Women's Torah Study: Miriam's Cup

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=iTBkDSq69nE>

Hallel

Cantor Bitton and Morning Minyan–Hallel

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=aJpQfDz5rHg>

Cantor Bitton and Beth Cassin lead Hallel.

הלל Hallel

לא לנו, יי, לא לנו, כי לשמך תן כבוד, על חסדך, על אמתך. למה יאמרו הגוים, איה נא אלהיהם. ואלהינו בשמים, כל אשר חפץ עשה. עציביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עיניהם להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, רגליהם ולא יהלכו, לא יהגו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישכאל בטח ביי, עזכם ומגנם הוא. בית אהרן בטחו ביי, עזכם ומגנם הוא. יראי " בטחו ביי, עזכם ומגנם הוא.

Lo-lanu, Adonai, lo-lanu, ki l'shimcha tein kavod, al chasd'cha al amee-techa. Lamah yomru hagoyeem, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabehem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayeem lahem v'lo yiru. Oz'nayeem lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher botei-ach bahem. Yisrael b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umageenam hu. Yirei Adonai bitchu v'Adonai, ezram u-mageenam hu.

Not for us, Lord, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: "Where is their God?" Our God is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashion them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.

" וזכרנו יברך. וברך את בית ישראל, וברך את בית אהרן. וברך יי, הקטנים עם הגדלים. יסף " עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא המתים יהללוה, ולא כל ירדי דומה. ואנחנו נברך יה, מעתה ועד עולם, הללוה.

*Adonai z'charanu y'vareich, y'vareich et beit yisra-el, y'vareich et beit aharon.
Y'vareich yirei Adonai, hak'tanim im hag'doleem. Yoseif Adonai aleichem,
aleichem v'al b'neichem. B'rucheem atem l'Adonai, oseih shamayeem va-
aretz. Hashamayeem shamayeem l'Adonai, v'ha-aretz natan livnei adam. Lo
hameiteem y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-
atah v'ad olam, hal'luyah.*

The Lord is mindfull of us and will bless us; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who fear the Lord, small and great. May the Lord bless you and increase you, you and your children. You are blessed by the Lord, Maker of heaven and earth. The heaven is the Lord's, but earth has been given to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord now and forever. Halleluyah.

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי, תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֲבִלֵי מוֹת,
וּמַצָּרֵי שְׁאוֹל מִצְאוּנִי, צָרָה וְגִזָּן אֶמְצָא. וּבִשְׁם יי אֶקְרָא: אָנָּה יי מַלְטָה נַפְשִׁי חֲנוּן יי וְצַדִּיק,
וְאֶלְהֵינוּ מִרְחָם. שְׁמֵר פְּתָאִים יי, דַּלְתֵי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחֵיכִי, כִּי יי גָּמַל עָלַיְכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינֵי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת
הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אָנִי עֲנִיתִי מְאֹד. אָנִי אֶמְרֹתִי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב.

*Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra.
Afafuni chevlei mavet, um'tzareit sh'ol m'tza-uni, tzarah v'yagon emtza.
Uv'sheim Adonai ekra, anah Adonai maltah nafshi. Chanun Adonai v'tzadik,
veiloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi
nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chee-latzta nafshi mee-
mavet, et eini min dee-mah, et ragli mee-dechi. Et-haleich leefnei Adonai,
b'artzot hachayeem. He-emanti ki adabeir, anee aniti m'od. Anee amartee
v'chof'zi, kol ha-adam kozeiv*

I love that the Lord. He hears my pleas because he has inclined his ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the Lord: "O Lord, save my life!" The Lord is gracious and righteous and our God is merciful. The Lord protects the simple; I was brought low and God saved me. Be at rest, oh my soul, for the Lord has been good to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I trust in the Lord and

have faith even when I speak out "All men are false."

מָה אֲשִׁיב לִי, כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשֵׁם " אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם, נִגְדָה
נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי " הַמּוֹתָה לְחִסְדֵּי. אֲנִי " כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמִתְךָ
פִּתְחֶת לְמוֹסְרִי. לֵב אֲזַבַּח זֶבַח תּוֹדָה וּבָשֵׁם " אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
בְּחִצְרוֹת בַּיִת " , בְּתוֹכֵכִי יְרוּשָׁלַיִם, הַלְלוּיָהּ.

*Mah asheev l'Adonai, kol tagmulohi alay. Kos y'shuot esa, uv'sheim Adonai
ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. Yakar b'einei Adonai,
hamav'tah lachasidav. Anah Adonai ki anee avdecha, anee avd'cha ben
amatecha, pee-tachta l'moseiray. L'cha ezbach zevach todah, uv'sheim
Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. B'chatzrot beit
Adonai, b'tocheichi y'rushalayim, hal'luyah.*

How can I repay the Lord for all His kindness to me? I raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all His people. Greivous in the Lord's sight is the death of His faithful followers. O Lord, I am your servant, your servant, the child of your maid-servent; You have undone what bounds me. I sacrifice a thank offering to You, and call upon the name of the Lord. I pay vows to the Lord in the presence of all God's people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah.

הַלְלוּ אֶת " , כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת. כִּי גִבֹּר עָלֵינוּ חֶסֶד, וְאֱמֶת " לְעוֹלָם, הַלְלוּיָהּ.

*Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu
chasdo, ve-emet Adonai l'olam, hal'luyah.*

Praise the Lord, all you nations; praise God, all you peoples, for His love to us is great, and the truth of the Lord is forever. Halleluyah.

הַלְלוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶד.

יֹאמְרוּ נָא בֵּית אֱהֲרֹן, כִּי לְעוֹלָם חֶסֶד.

יֹאמְרוּ נָא יִרְאִי " , כִּי לְעוֹלָם חֶסֶד.

Hodu l'Adonai ki tov, ki l'olam chasdo.

Yomar na yisra-eil, ki l'olam chasdo.

Yomru na veit aharon, ki l'olam chasdo.

Yomru na yirei Adonai, ki l'olam chasdo.

Give thanks to the Lord, for God is good; His kindness endures forever. Let Israel declare, His kindness endures forever. Let the house of Aaron declare His kindness endures forever Let those who fear the Lord say 'His kindness endures forever.'

מן המצר קראתי יה, ענני במרחב יה. " לי לא איכא, - מה יעשה לי אדם. " לי בעזרי,
ואני אראה

בשנאי. טוב לחסות בי, מבטח באדם. טוב לחסות בי, מבטח בנדיבים. כל גוים סבבוני,
בשם " כי אמילם. סבוני גם סבבוני, בשם " כי אמילם. סבוני כדברים, דעכו כאש
קוצים, בשם " כי אמילם. דחה דחיתני לנפל, וי עזרני. עזי וזמרת יה ויהי לי לישועה.
קול רנה וישועה באהלי צדיקים ימין " עשה חיל. ימין " רוממה, ימין " עשה חיל. לא
אמות כי

אחיה, ואספר מעשי יה. יסר יסרני יה, ולמות לא נתנני. פתחו לי שערי צדק, אבא בם,
אוֹדָהּ יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בּוֹ

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh
li adam. Adonai li b'oz'ray, va-ani ereh v'son'ay. Tov lachasot b'Adonai,
mib'toach ba-adam. Tov lachasot b'Adonai, mib'toach bindivim. Kol goyim
s'avuni, b'sheim Adonai ki amilam. Sabuni gam s'avuni, b'sheim Adonai ki
amilam. Sabuni chidvorim do-achu k'eish kotzim, b'sheim Adonai ki amilam.
Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat yah, vay'hi li lishuah.
Kol rinah vishuah b'aholei tzadikim, y'min Adonai osah chayil. Y'min Adonai
romeimah, y'min Adonai osah chayil. Lo amut ki echyeh, va-asapeir ma-asei
yah. Yasor yis'rani yah, v'lamavet lo n'tanani. Pitchu li sha-arei tzedek, avo
vam odeh yah. Zeh hashar l'Adonai, tzadikim yavo-u vo.*

From the narrow I called to the Lord, God answered me in the great freedom
of space. The Lord is with me, I have no fear, what can man do to me? The

Lord is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in greatness. All nations have surrounded me; in the name of the Lord, I have cut them down. They have surrounded me, but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me and I nearly fell, but the Lord helped me. The Lord is my strength and song; He has become my salvation. "The voice of rejoicing and salvation is tents of the righteous resound," "The right hand of the Lord is triumphant! The right hand of the Lord is exalted! The right hand of the Lord triumphs!" "I shall not die, but live to proclaim the works of the Lord. The Lord has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the Lord. "This is the gateway to the Lord, the righteous shall enter through it.

אֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

אֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

אָבֶן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

אָבֶן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.

מֵעַתָּה יִי הָיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.

מֵעַתָּה יִי הָיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.

Od'cha ki anitani, vat'hi li lishuah.

Od'cha ki anitani, vat'hi li lishuah.

Even ma-asu haboneem, hay'tah l'rosh pinah.

Even ma-asu habonim, hay'tah l'rosh pinah.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Zeh hayom asah Adonai, nagilah v'nism'chah vo.

Zeh hayom asah Adonai, nagilah v'nism'chah vo.

I thank You for You have answered me, and have become my salvation. The stone which the builders rejected has become the major cornerstone. This the Lord's doing; it is marvelous in our sight. This is the day, which the Lord has made – let us be glad and rejoice on it.

אָנא יי, הוֹשִׁיעָה נָא

אָנא יי, הוֹשִׁיעָה נָא

אָנא יי, הַצְלִיחָה נָא

אָנא יי, הַצְלִיחָה נָא

Ana Adonai hoshi-ah na

Ana Adonai hoshi-ah na

Ana Adonai hatzlichah na

Ana Adonai hatzlichah na

O Lord, deliver us!

O Lord, deliver us!

O Lord, let us prosper!

O Lord, let us prosper!

בָּרוּךְ הֵבֵא בָּשֶׁם יי, בִּרְכֻנוֹכֶם מִבֵּית יי

בָּרוּךְ הֵבֵא בָּשֶׁם יי, בִּרְכֻנוֹכֶם מִבֵּית יי

אֵל יי יִגְאָר לָנוּ , אֲסִרוּ חַג בַּעֲבֹתֵיכֶם עַד קִרְנוֹת הַמִּזְבֵּחַ

אֵל יי יִגְאָר לָנוּ , אֲסִרוּ חַג בַּעֲבֹתֵיכֶם עַד קִרְנוֹת הַמִּזְבֵּחַ

אֱלֹהֵי אֲתָה וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְךָ

אֱלֹהֵי אֲתָהּ וְאוֹדֶה, אֱלֹהֵי אֲרוֹמְמֶהּ

הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Eil Adonai vaya-er lanu, isru chag ba-avotim ad karnot hamizbei-ach

Eil Adonai vaya-er lanu, isru chag ba-avotim, ad karnot hamizbei-ach

Eili atah v'odeka, elohai arom'meka

Eili atah v'odeka, elohai arom'meka

Hodu l'Adonai ki tov, ki l'olam chasdo

Hodu l'Adonai ki tov, ki l'olam chasdo

Blessed be he who comes in the name of the Lord; we bless you from the House of the Lord. The Lord is God, Who has shown us light; bind the festival offering with cords, up to the altar-horns. You are my God, and I exalt you. Give thanks to the Lord, for God is good, His kindness endures forever.

הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֱדֹנֵי הָאֲדָנִים, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבִדּוֹ, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה הַשְׁמִים בְּתִבְוֵנָה, כִּי לְעוֹלָם חֲסִדוֹ

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה אוֹרִים גְּדֻלִּים, כִּי לְעוֹלָם חֲסִדוֹ

אֶת הַשֶּׁמֶשׁ לְמַמְשַׁלַּת בַּיּוֹם, כִּי לְעוֹלָם חֲסִדוֹ

אֶת הַיָּרֵחַ וְכֹכָבִים לְמַמְשָׁלוֹת בְּלִילָה, כִּי לְעוֹלָם חֲסִדוֹ

לַמֶּכָּה מִצָּרִים בְּבִכּוּרֵיהֶם, כִּי לְעוֹלָם חֲסִדוֹ

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסִדוֹ

בֵּיד חֲזָקָה וּבְזִרְעַ נְטוּיָה, כִּי לְעוֹלָם חֲסִדוֹ

לְגִזְרֵי שׁוֹף לְגִזְרִים, כִּי לְעוֹלָם חֲסִדוֹ

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסִדוֹ

וְנָעַר פְּרָעָה וַחֲלִילוֹ בַּיָּם שׁוֹף, כִּי לְעוֹלָם חֲסִדוֹ

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסִדוֹ

לַמֶּכָּה מְלָכִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ

וַיַּהַרֵּג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֲסִדוֹ

לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, כִּי לְעוֹלָם חֲסִדוֹ

וּלְעוֹג מֶלֶךְ הַבָּשָׁן, כִּי לְעוֹלָם חֲסִדוֹ

וַנִּתֵּן אֶרֶצָם לַנַּחֲלָה, כִּי לְעוֹלָם חֲסִדוֹ

נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ

שֶׁבַשְׁפָּלְנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֲסִדוֹ

וַיִּפְרֹקֵנוּ מִצָּרֵינוּ, כִּי לְעוֹלָם חֲסִדוֹ

נָתַן לָהֶם לֶכֶּל בָּשָׂר, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם, כִּי לְעוֹלָם חֲסִדוֹ

O give thanks unto the Lord, for God is good, for His mercy endures forever

O give thanks unto the God of gods, for His mercy endures forever

O give thanks unto the Lord of lords, for His mercy endures forever

To Him who doeth great wonders, for His mercy endures forever

To Him who made the heavens with understanding, for His mercy endures
forever

To Him that spread forth the earth above the waters, for His mercy endures
forever

To Him who made great lights, for His mercy endures forever

The sun to reign by day, for His mercy endures forever

The moon and stars to reign by night, for His mercy endures forever

To Him that smote Egypt in their first-born, for His mercy endures forever

And took Israel out from among them, for His mercy endures forever

With a strong hand and an outstretched arm, for His mercy endures forever

To Him who parted the Red Sea, for His mercy endures forever

And made Israel to pass through it, for His mercy endures forever

And threw Pharaoh and his host in the Red Sea, for His mercy endures
forever

To Him who led His people through the wilderness, for His mercy endures
forever

To Him who smote great kings; for His mercy endures forever

And slew mighty kings, for His mercy endures forever

Sihon, king of the Amorites, for His mercy endures forever

And Og, king of Bashan, for His mercy endures forever

And gave their land as an inheritance, for His mercy endures forever

Even an inheritance unto Israel His servant, for His mercy endures for ever

Who remembered us in our low state, for His mercy endures forever

And hath delivered us from our adversaries, for His mercy endures forever

Who gives food to all creatures, for His mercy endures forever

O give thanks unto the God of heaven, for His mercy endures forever

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשָׂר תִּפְאֶר וּתְרוֹמָם זִכְרְךָ, מַלְכֵנוּ,
תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמַבְלַעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה
וּמַצִּיל וּמַפְרִיֵס וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא יָנוּם וְלֹא יִישָׁן - הַמַּעֲוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים, וְהַמְשִׁיחַ
אֱלֹמִים וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נּוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְךָ אֲנַחְנוּ מוֹדִים

אֵלֹינוּ מִלֹּא שִׁירָה כַּיָּם, וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גִּלְיוֹ, וְשִׁפְתוֹתֵינוּ שִׁבְח כְּמַרְחֵבִי רִקְיעַ, וְעֵינֵינוּ
מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרֵם, וְגִידֵנוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וּבְגָלֵינוּ קָלוֹת כְּאַיִלוֹת - אֵין אֲנַחְנוּ
מִסְפִּיקִים לַהוֹדוֹת לְךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְכָךָ, אֶת שְׁמֶךָ עַל אַחַת, מֵאֲלָף,
אֲלִפֵּי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעִשִּׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמַּצְרִים גָּאֵלְתָּנוּ,
יי אֱלֹהֵינוּ, וּמִבֵּית עַבְדִּים פָּדִיתָנוּ, בְּרַעַב וְנָתַתָּנוּ וּבְשִׁבְעַת כָּל־כֶּלֶתָנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר
מַלְטָתָנוּ, וּמִחֲלָיִם רַעִים וְנֶאֱמָנִים דָּלִיתָנוּ. עַד הֵנָּה עֲזָרוֹנוּ כְּחֶמֶךָ וְלֹא עֲזָבוֹנוּ חֶסֶדְךָ, וְאֵל
תִּטְשֵׁנוּ, יי אֱלֹהֵינוּ, לְנִצָּחַ. עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וְנִשְׁמָה שֶׁנִּפְתַּח בְּאַפֵּינוּ וְלִשׁוֹן
אֲשֶׁר שָׁמַת בְּפִינוּ - הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיַּמְלִיכוּ אֶת
שְׁמֶךָ מַלְכֵנוּ. כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה
לִפְנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִיכְאוּ, וְכָל קֶרֶב וְכָלִיוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדָּבָר שֶׁכָּתוּב, כָּל
עֲצַמְתִּי תִאֲמַרְנָה: יי, מִי כְמוֹךָ מַצִּיל עָנִי מִחֲזֶק מִמָּנוּ וְעָנִי וְאֲבִיּוֹן מִגְּזָלוֹ. מִי יִדְמָה לָךְ וּמִי
יִשׁוּה לָךְ וּמִי יַעֲרֹךְ לָךְ הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנוֹכָא, אֵל עֲלִיוֹן, קִנְיָה שָׁמַיִם וְאָרֶץ. נְהַלֵּלְךָ
וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת שִׁם קְדוֹשְׁךָ, כְּאֲמֹר: לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יי וְכָל קֶרְבִּי אֶת שִׁם
קְדוֹשׁ.

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

*Eilu pinu malei shirah kayam, u'l'shonainu rinah kahamon galav, v'siftoteinu
shevach k'merchavai rakia, v'eineinu m'eerot kashemesh v'chayareiach,*

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

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King.

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

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer—we should still be unable to thank Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt,

Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may Thou, Lord our God, never abandon us.

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou save the poor man from one that is stronger, the poor and needy from who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכָבוֹד שְׁמֶךָ, הַגָּבוֹר לְנֶצַח וְהַנוֹכָא בְּנוֹרְאוּתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב
עַל כִּסֵּא כֶּם וְנִשְׂא

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רָנְנוּ צְדִיקִים ב' ", לַיִּשְׂרָאֵל נֶאֱמָה תְהִלָּה

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל, וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבְקֶרֶב קְדוֹשִׁים
תִּתְקַדֵּשׁ

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֶךָ, מִלְכְּנוּ, בְּכָל דּוֹר וָדוֹר, שְׁכֵן חוֹבֹת
כָּל הַיְצוּרִים

לְפָנֶיךָ, " אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבֵּחַ, לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֶךְ,
לְעֵלָה וּלְקַלֵּס עַל כָּל דַּבְרֵי שִׁירוֹת וְתַשְׁבְּחוֹת יְדוּד בֵּן יִשִּׁי עַבְדְּךָ, מְשִׁיחְךָ

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְכְּנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נֶאֱמָה, " אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הִלָּל וְזִמְרָה, עַז וּמִמְשָׁלָה, נֶצַח, גְּדֻלָּה וְגִבוּרָה, תְהִלָּה וְתִפְאָרֶת, קִדְשָׁה וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם

Ha'El b'ta'atzumot uzecha, hagadol bichvod sh'mecha, hagibor lanetzach

v'hanora b'norotecha, hamelech hayoshev al kisei ram v'nisa.

*Shochain ad marom v'kadosh sh'mo. V'katuv: ran'n'u tzadikim b'Adonai,
laiysharim nava t'hilah.*

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

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

*Yishtabach shimcha la'ad malkeinu, Ha'El hamelech hagadol v'hakadosh
bashamayim u'va'aretz, ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir
u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah,
t'hilah v'tiferet, k'dushah u'malchut, brachot v'hoda'ot mai'atah v'ad olam.*

O God in your mighty acts of power, great in the honor of your name,
powerful forever and revered for your awe-inspiring acts, O King seated upon
a high and lofty throne!

He who abidest forever, exalted and holy is His name. And it is written:
"Rejoice in the Lord, you righteous; it is pleasant for the upright to give
praise."

By the mouth of the upright you shall be praised; By the words of the
righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy
you shall be sanctified.

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

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

The Fourth Cup of Wine

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

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

Praised are you, Adonai, Ruler of the universe, who has created the fruit of the vine.

Drink the wine, then recite the concluding blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרִי הַגָּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה שְׂכָרָתָהּ וְהִנְחַלְתָּ לָאֲבוֹתֵינוּ לֶאֱכֹל מִפְּרֵיהָ וְלִשְׁבֹּעַ מִטּוֹבָהּ רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשְׁכַן כְּבוֹדְךָ וְעַל מִזְבֶּחֶךָ וְעַל הַיְכָלְךָ וּבֵנָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׁבַּע מִטּוֹבָהּ וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ (בשבת: וְרָצָה וְהִסְלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדָה לְךָ עַל הָאֶרֶץ וְעַל פְּרִי הַגָּפֶן. בָּרוּךְ אַתָּה יי עַל הַגָּפֶן וְעַל פְּרִי הַגָּפֶן

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

Praised are you, Adonai, Ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, Adonai our God, on Israel your

people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.

Nirtzah

Traditional - Nirtzah

Contributed by [Haggadot](#)

Source: Traditional

נרצה Nirtzah

After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded .

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כֵּן נִזְכֶּה
לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קֹהֵל עֲדַת מִי מָנָה. בְּקֶרֶב נֵהַל נְטֵעֵי כֶּנֶה. פְּדוּיִם לְצִיּוֹן
בְּרִנָּה.

*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu
l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat
mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.*

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

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Conclusion

Rabbi Kosak's Closing Words

Contributed by [Candace Rothstein](#)

Source:



<https://www.youtube.com/watch?v=nvlvz4tSFK0>

Songs

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוא

אָדיר הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוא, גָּדוֹל הוא, דָּגוּל הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדּוֹר הוא, וְתִיק הוא, זָכַאי הוא, חֲסִיד הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוֹר הוא, יָחִיד הוא, כָּבִיר הוא, לָמוּד הוא, מֶלֶךְ הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹכָא הוא, סָגִיב הוא, עִזּוּז הוא, פּוֹדֶה הוא, צַדִּיק הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קָדוֹשׁ הוא, רַחוּם הוא, שְׂדֵי הוא, תַּקִּיף הוא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai,
El b'nai, b'nai baitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah,
b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah,
bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kahir hu, lamud hu, melech hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha
b'karov.*

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

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

Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאֶרֶץ

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה

יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרָחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְּבָרִיא, תִּשְׁעָה יְרָחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה,
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיא, עֶשְׂרֵה דְּבָרִיא, תִּשְׁעָה יְרָחֵי
לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע

אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטֵּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבְרֵיָא, תְּשַׁעַה יְרַחֵי לֵידָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מִדְּיָא, שְׁנַיִם עָשָׂר שְׁבַטֵּיָא, אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה דְּבְרֵיָא, תְּשַׁעַה יְרַחֵי לֵידָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

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

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

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

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

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

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

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

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

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

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

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

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

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

Songs

Reflections on a Kibbutz Seder

Contributed by [Candace Rothstein](#)

Source:



"Amir and I love the idea of the community Haggadah. We had a rare dinner alone last night to celebrate our 7th wedding anniversary and talked about what to contribute. It comes with a little story.

Amir grew up on Kibbutz Negba in Israel. Passover was crazy and fun on the kibbutz because it was not a religious kibbutz. There would be all of the kibbutz in the dining room, laughing, singing, pounding the tables for daiyenu, and tons of kids going nuts looking for the afikomen. In contrast, when he came to America, he found that people took Passover very seriously. The reading of the Haggadah, the gravity of silence at the dinner table waiting to eat while reading, the somber and seriousness of everything was a far stretch from Pesach on the kibbutz.

Our first Passover together was at my good friend's house in the Hollywood Hills. It was also my first Passover in life because I'm not Jewish. It was also very serious, and it made him uncomfortable because they had him read the Hebrew parts of the Haggadah while the room was totally quiet. He was used to people laughing, joking, and shouting out during dinner. And honestly, I was so uncomfortable. Here was my new Jewish husband, totally embarrassed to be reading the Haggadah in front of a somber audience, both of us totally starving, and me having no clue what was going on and feeling out of place as the only non Jew.

Fast forward three years - I experienced Pesach on the kibbutz first hand and

it was a totally different holiday to me. Fun, laughing, drinking wine, kids going crazy, people taking time away to explain stuff to me but with humor, taking breaks during the Haggadah to snack and run around, just all around goodness. And the best part, and the part we want to share with Foundation School was the singing and playing out of Chad Gadya.

After Passover dinner, savta has a bag full of little costumes. Each kid pulls out a surprise costume from the bag. There is a goat, the aba, the ax man (slaughterer but sometimes we used a chef hat), the ox, the fire, the stick, the dog, the cat, and sometimes the angel of death depending on the age of the kids. :) Every kid gets a costume and then everyone forms a circle and sings the song, acting it out. Every time one the costume kids is offed in the song, they go to the side and sing too. (Now that I'm writing this, it sounds super morbid but is actually so fun). Anyways, so that is a tradition that we are carrying on in our house. I'm working on my bag of costumes and we'll be singing Chad Gaya to the fullest on Pesach, even if we don't make it through the whole Haggadah before eating."

-Brandy Wiggins Manor

Songs

Tidbits From the Cogan Haggadah

Contributed by [Candace Rothstein](#)

Source:



"A Passover Ditty"

Clearing and cooking and so many dishes

Out with the chametz, no pasta, no knishes

Fish that's gefilted, horseradish that stings

These are a few of our Passover things.

Sweet wine and maror and trouble with Pharaohs

Famines and locusts and slaves with wheelbarrows

Matzah balls floating and Elijah who rings

These are a few of our Passover things.

When the plagues strike

When the lice bites

When we're feeling sad

We simply remember our Passover things.

And then we all feel so glad.

Matzah and karpas and chopped up charoset

Shankbones and kiddush and stories of Moses

Family and friends and everyone sings

These are a few of our Passover things.

"The Ballad of the Four Children"

(to the tune of "My Darling Clementine")

Said the parent to their children, "At the seder, you will dine,

"You will eat your fill of matzah; you will drink four cups of wine."

Now, these parents had four children; yes, their children numbered four

One was wise and one was selfish; one was simple and a bore.

And the fourth child, sweet and winsome, was so young and oh so small,

While the other asked the questions, this one did not speak at all.

Said the wise one to the parents, "Will you please explain the laws,

"Of the customs of the seder, will you both explain the cause?"

And the parents proudly answered, "All our forebears fled in speed,

"Ate the pesach lamb at midnight, and from slavery were freed.

"So we follow their example, and 'ere midnight we must eat,

The afikomen, o' so tasty; that will be our final treat."

Then did sneer the child so selfish, "What does all this mean to you?"

And the parents they felt bitter, and their grief and anger grew.

"If you do not understand this, and this does not ring a bell

"If for you this has no meaning, there is nothing more to tell."

Then, the simple child said meekly, "What does all this mean to me?"

Said the parents, when they answered, "We were freed from slavery."

Though the youngest child was silent, and did never say a word,

The child's eyes were bright with wonder, at the story we just heard.

Now, dear children, heed this lesson, and remember evermore,

What the parents told their children, told their children numbered four.

