

# ASU Hillel Haggadah

By ASU Hillel



## INTRODUCTION

### The Traditional Passover Seder Order

Contributed by [#Friendseder](#)

Source: [www.friendseder.com](http://www.friendseder.com)

Kadesh: Blessings over Cup #1 of wine and marking sacred time.

Urchatz: Ritually washing hands without offering a blessing.

Karpas: Eating green vegetable dipped in salt-water.

Yachatz: Breaking the middle matzah (of the ceremonial 3) to create the *Afikoman*.

Maggid: Telling the story. Why is this night different? 4 sons! 10 plagues! Enough already! Pascal lamb, matzah and bitter herb explanations. Cup #2.

Rachtzah: Ritually washing hands with a blessing before breaking bread.

Motzi: Blessing over bread.

Matzah: Blessing over matzah. Eat matzah.

Maror: Blessing over the bitter herbs. Eat bitter herbs.

Korech: Eating a sandwich of matzah and bitter herbs.

Shulchan Orech: Festive Meal.

Tzafun: Finding / ransoming / eating the *Afikoman*.

Barech: Blessing After Meals. Cup #3. Elijah.

Hallel: Singing psalms of praise. Cup #4.

Nirtzah: Seder ends. Next year in Jerusalem. Drinking songs.

## Introduction

Contributed by [ASU Hillel](#)

Source:

Welcome to our Virtual Seder Guide from ASU Hillel. We feel honored to be part of your Seder tonight, during such a unique time for our people and for all of humanity. Tonight, we will celebrate and commemorate Jewish history. During Pesach, we are reminded of the long journey between slavery and freedom, a journey that is still be walked by millions of people today. Tonight, we will commemorate the Hebrews being freed from oppression in the land of Egypt and place ourselves in the shoes of our ancestors. Throughout Pesach we will eat matzah, unleavened bread, which reminds us of how little time we had to escape our oppressors. We will eat charoset, a symbol of the mortar made by Jewish slaves. We will dip parsley in saltwater, a reminder of both the vitality of spring and the bitter tears we wept in the land of Egypt. Every symbol used during the Seder is a physical reminder of the brutality and suffering of slavery. As we speak about the slavery the Jews suffered, we're also presented with the opportunity to remember all types of egregious oppression in the world today: oppressive governmental regimes, racism, sexism, homophobia, inequality in the social justice system, and mental illness to name a few.

Pesach is also a time of bringing the community together. Covid-19 has changed the way that we are able to gather as social distancing and quarantine are critical to both ourselves and the people around us. We are reminded that no mitzvah or commandment is more important than pikuach nefesh, to save a life, and while being physically distanced is challenging, it is our obligation as members of a global society. Whether we are gathering with our families, roommates, or by ourselves, we find hope as we "gather" as a community of millions, separated by distance but connected in heart. Tonight, we will be reminded of the universal symbols of Pesach- the symbols that connect our seder at home to sederim all around the world. These symbols are both new and timeless; they have led our people to endless interpretations and practices all of which bring beauty and light into the world.

The word Seder means "order" and while we do have a Haggadah that will deliberately walk us through the story of our exodus in a particular order, we are reminded that today, we are all free. We urge you to lean into this tradition tonight and to embrace the freedom you have to make each moment of this seder meaningful to you in your own way.

INTRODUCTION

Hinei Mah Tov (Hebrew and transliteration)

Contributed by [Rick Lupert](#)

Source: [Wikipedia](#)

Hinei Mah tov u-ma nayim

הִנֵּה מַה טוֹב וַיְמָה נְעִימִים

Shevet achim gam yachad

שֵׁבֶת אַחִים גַּם יַחַד

*Behold how good and how pleasant it is for people to dwell together.*

## Wine

Contributed by [Alexis Madrigal](#)Source: Mix

*It's been a crazy week. The world with all its worries and bothers is still clamoring for your attention. The first step is to forget all that. Leave it behind. Enter into a timeless space, where you, your great-grandparents and Moses all coincide.*

The beginning of all journeys is separation. You've got to leave somewhere to go somewhere else. It is also the first step towards freedom: You ignore the voice of Pharaoh inside that mocks you, saying, "Who are you to begin such a journey?" You just get up and walk out.

This is the first meaning of the word, "Kadesh" – to *transcend* the mundane world. Then comes the second meaning: Once you've set yourself free from your material worries, you can return and *sanctify* them. That is when true spiritual freedom begins, when you introduce a higher purpose into all those things you do.

Kiddush (the blessing over wine) | *kadeish* | קִדּוּשׁ

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיְמַנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-hechyanu v'key'manu v'higyanu lazman hazeh.

We praise God, Ruler of Everything, who has kept us alive, raised us up, and brought us to this happy moment.

Drink the first glass of wine!

## Blessing For Hand Washing During a Pandemic

Contributed by [Trisha Arlin](#)

Source: [www.trishaarlin.com](http://www.trishaarlin.com)

As we wash our hands  
We pray,  
Blessed is the Soul of the Universe,  
Breathing us in and breathing us out.  
May our breaths continue  
And our health and the health of all  
Be preserved  
In this time of sickness and fear of sickness.  
Holy Wholeness,  
We take as much responsibility for this as we can  
By observing the obligation to wash our hands  
Thoroughly:  
For as long as it takes to say this prayer.  
Amen

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים

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.*

## KARPAS

### Karpas Meditation

Contributed by [The Seder Creators](#)

Source:

By Ronnie M. Horn

Long before the struggle upward begins, there is tremor in the seed. Self-protection cracks, Roots reach down and grab hold. The seed swells, and tender shoots push up toward light. This is karpas: spring awakening growth. A force so tough it can break stone.

And why do we dip karpas into salt water?

To remember the sweat and tears of our ancestors in bondage.

To taste the bitter tears of our earth, unable to fully renew itself this spring because of our waste, neglect and greed.

To feel the sting of society's refusal to celebrate the blossoming of women's bodies and the full range of our capacity for love.

And why should salt water be touched by karpas?

To remind us that tears stop. Spring comes. And with it the potential for change.



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 פְּרִי 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.

YACHATZ

## Yachat

Contributed by [Aly K](#)

Source: Promise Haggadah/Haggadot.com

No prayer is recited before we break the middle matzah on our Seder plate. This is a silent, reflective act. For we recognize that, like the broken matzah, we are incomplete, with prayers yet to be fulfilled, promises still to be redeemed. At this time, we will take the middle of the three matzot and break it in two. The smaller piece is replaced between the other two matzot. The larger piece is wrapped in a napkin and set aside as the 'afikoman.' I will now hide this piece of broken matzah and hope it will be found by the end of our Seder meal. For we recognize that parts of ourselves are yet unknown. We are still discovering what makes us whole. We hide the larger of the two parts of the matzah. For we recognize that more is hidden than revealed. With the generations that have come before us, and with one another, our search begins.

## Maggid - Ha Lachma

Contributed by [Hillel at UCLA](#)

Source:

The central imperative of the Seder is to tell the story. The Bible instructs: " You shall tell your child on that day, saying: 'This is because of what Adonai did for me when I came out of Egypt.' " (Exodus 13:8) We relate the story of our ancestors to regain the memories as our own. Elie Weisel writes: God created man because He loves stories. We each have a story to tell — a story of enslavement, struggle, liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations.

*Ha lachma anya d'achaloo avhatana b'ara d'metzrayeem. Kol dichfeen yay-tay vi'yachool, kol deetzreech yay-tay viyeesfsach. Hashata hach. Li'shana ha-ba-aa bi'arah di'yeesrael. Hashata av'day, li'shana ha-ba a bi'nay 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 celebrate Passover. Today, we are here. Next year, in the land of Israel. Today, we are slaves. Next year, we will be free.*

Written in Aramaic, this statement begins the narration of the Seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is Ha Lachma spoken in Aramaic? To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

Traditional - Maggid

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Beginning

מגיד

*Raise the tray with the matzot and say:*

הא לחמא עגא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל.  
השתא עבדי, לשנה הבאה בני חורין.

*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

## Four Questions

Contributed by [Rachel Kann](#)

Source: Rachel Kann & David Guccione

We encourage you to ask four questions of your own... about anything... ask them of yourselves and of each other.

Can we be humble enough to admit when we do not know something, rather than pretending to have the answer? Can we be gracious enough to answer another's question without shaming them for not knowing? Can we be brave enough to inquire within, and ask ourselves our own hard questions? Can we open our hearts to the love that wants to come in, if only we will release our clever defenses?

Maggid – Four Questions

מה נשתנה

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 שער 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'chol 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 CHILDREN

## Four Children

Contributed by [Alexis Banks](#)

Source:

The Torah mentions children four times in connection with the Exodus story. Rabbinic midrash (commentary) explains that this represents four different types of children: the wise, the wicked, the simple, and the one who does not know enough to ask. Of course, each of us can demonstrate these and other contradictory qualities at one point or another in our lives. During the seder, we should tell the Passover story in a manner that welcomes debate. We are encouraged to understand the Exodus story through the different perspectives of those around us. It is also our challenge to apply this openness to the world around us in our day-to-day lives. Who are the people in our lives whom we listen to? Are we open to ideas different from our own? Whose are the voices in our communities that are silenced? Do we seek out the perspectives of communities different from our own? Whose voices are we too distanced from to hear, and what keeps us divided? While it is traditional for children to ask their parents question during the seder, asking questions is not only for children – according to the Talmud, even two wise and learned people having a seder together should ask one another questions, and even one person having a seder alone should ask him or herself questions.

## The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

ברוך המקום, ברוך הוא. ברוך שנתן תוכה לעמו ישכאל, ברוך הוא  
קנגד ארבעה בנים דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול

*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.

חכם מה הוא אומר? מה העדות והחקים והמשפטים אשר צוה "אלהינו אתכם? ואף אתה אומר לו כהלכות הפסח: אין מפטירין אחר הפסח  
אפיקומן.

*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.

רשע מה הוא אומר? מה העבדה הזאת לכם? לכם - ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר  
ואף אתה הקהה את שניו ואמר לו: בעבור זה עשה "לי" בצאתי ממצרים. לי - ולא לו. אילו היה שם, לא היה נגאל.

*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.

תם מה הוא אומר? מה זאת? ואמרת אליו: בחזק יד הוציאנו "ממצרים, מבית עבדים

*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."

ושאינו יודע לשאול - את פתח לו, שנגמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה "לי" בצאתי ממצרים

*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)



## Mi Chamocha - Awe and Wonder in the Sea

Contributed by [Annie Matan](#)

Source: Original

Almighty God,

I have known fear and I have known comfort

And here, in this moment

My eyes are wide open

My heart is wide open

With each step, my heart pounds

And I can feel my lips stretching into a smile

The sounds of the sea are all around

And the sounds of children

Laughing

Playing

Running

You are here

And everywhere

Between me and this miracle

In my heart

In the winged ones above us

And in the spray of the sea that cools my face

This journey has been so long

I have been so tired

And I have been so afraid

But here, in this moment

Between the certainty of death and loss

And the wonder of an open way ahead that seems to go on forever

Between the sea and the sea

Here I am

And here You are

You are a gift

I can see with my feet on this muddy earth

With the tips of my fingers

Tracing wet lines through the walls of water that hold me in

Hold me up

Hold me close to You

You are here

Inside me

Pulling me to safety

To Your side

One mud-soaked step at a time.

## Traditional - Exodus Story

Contributed by [Haggadat](#)

Source: Traditional

### Maggid – Exodus Story

#### עבדים היינו

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

*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. Vafilu kulanu chachamim, kulanu n'vonim, kulanu z'keanim, 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 ime for us to recite the Shema

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

*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-eretz mitzrayim, kol y'mei chayecha. Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi limot 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

יכול מראש חדש, תלמוד לומר ביום ההוא, אי ביום ההוא יכול מבעוד יום, תלמוד לומר בעבור זה - בעבור זה לא אמרתי אלא בשעה שיש מצוה ומרור מנחים לפניך

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

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויהושע אל כל העם, כה אמר יי אלהי ישראל: בעבר

הַנִּזְהָר יִשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאַתָּח אֶת אַבְיֶיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנִּזְהָר וְאוֹלָךְ אוֹתוֹ  
בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבֶּה אֶת זַרְעוֹ וְאַתָּן לוֹ אֶת יִצְחָק, וְאַתָּן לְיִצְחָק אֶת יַעֲקֹב וְאַתָּן לַעֲשׂוֹ אֶת הַר שְׁעִיר לְכֶשֶׁת אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו יִרְדּוּ  
מִצְרַיִם

*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, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהִקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר:  
וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גַר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וַיַּעֲבֹדוּם וַעֲנֹו אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּן אֲנִי וְאַחֲרָי כֵּן יִצְאוּ  
בְּרִכְשׁ 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'erezt 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 לְאַבוֹתֵינוּ וְלָנוּ, שֶׁלֹּא אָחַד בְּלִבָּד עֲמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהִקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ  
מִיָּדָם

*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.*

צֵא וּלְמַד, מִה בְּקֶשׁ לָבוֹן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אֲבִינוֹ-שֶׁפָּרְעָה הִכְשִׁיעַ, לֹא גִזַּר אֵלָּא עַל הַזְּכָרִים; וְלָבוֹן בְּקֶשׁ לַעֲקֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר "אֲרָמִי  
אֲבָד אָבִי, וַיִּבַד מִצְרַיִמָה, וַיֵּצֵר שָׁם" (דְּבָרִים כו,ה). מִלְּמַד שֶׁלֹּא יָבִד לְהַשְׁתַּקֵּעַ אֵלָּא לְגוֹר שָׁם, שֶׁנֶּאֱמַר "וַיֹּאמְרוּ אֶל-פָּרְעֹה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי-  
אִין מִרְעָה לְצֹאן אֲשֶׁר לְעַבְדֶיךָ, כִּי-כִבֵּד הִכְעַב בְּאֶרֶץ כְּנַעַן; וְעַתָּה יִשְׁבוּ-נָא עִבְדֶיךָ, בְּאֶרֶץ גִּשְׁן" (בְּרֵאשִׁית מז,ד

בְּמִתִּי מַעֲט-כְּמוֹ שֶׁנֶּאֱמַר "בְּשִׁבְעִים גִּפְשׁ, יִרְדּוּ אֲבֹתֶיךָ מִצְרַיִמָה; וְעַתָּה, שְׂמַח יְהוָה אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם, לְרַב" דְּבָרִים י,כב

וְהִיא-שָׁם, לְגוֹי-מִלְּמַד שֶׁהִיוּ יִשְׂרָאֵל מְצִינִין שָׁם. גְּדוּל וְעֲצוּם-כְּמוֹ שֶׁנֶּאֱמַר "וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ-בְּמֵאֵד מֵאֵד; וַתִּמְלֵא הָאֶרֶץ,  
(אֹתָם)" (שְׁמוֹת א,ז

(וְכַב-כְּמוֹ שֶׁנֶּאֱמַר "רִבְבָה, כְּצִמַח הַשָּׂדֶה נִתְמַתֵּר, וַתִּרְבֵּי וַתִּגְדְּלִי, וַתִּבְאֵי בַעֲדֵי עַדִּי: שְׂדֵיִם נִכְנָו וַשְׁעָרַי צִמְחָה, וְאַתָּה עָרַם וַעֲרִי" (יחִזְקִאל טז,ז

וַיֵּרְעוּ אֹתָנוּ הַמִּצְרַיִם-כְּמוֹ שֶׁנֶּאֱמַר "הִבֵּה וַתַּחֲכֶמָה, לוֹ: פֹּן-יִרְבֶּה, וְהִנֵּה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם-הוּא עַל-שְׂנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעֵלָה מִן-  
(הָאֶרֶץ)" (שְׁמוֹת א,י

(וַיַּעֲזֹבוּנוּ-כְּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׁמְעוּ עָלָיו שְׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיִּבֶן עֲרֵי מִסְכְּנוֹת, לְפָרְעֹה-אֶת-פֹּתָם, וְאַתָּה-כַּעֲמָסָס" (שְׁמוֹת א,יא

(וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה-כְּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפִצְרָן" (שְׁמוֹת 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).

וַנִּצְעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קוֹלֵנוּ, וַיִּרְא אֶת עֲנִינֵנוּ וְאֶת עֲמַלְנוּ וְאֶת לִחְצֵנוּ

וַנִּצְעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ - כְּמַה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הַרְבִּיבִים הָהֵם וַיָּמַת מֶלֶךְ מִצְרַיִם, וַיֵּאָחֲזוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבוּדָה וַיִּצְעֲקוּ, וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבוּדָה

וַיִּשְׁמַע יי אֶת קוֹלֵנוּ - כְּמַה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נִאֲקָתָם, וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אֲבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב

וַיִּרְא אֶת עֲנִינֵנוּ - זוּ פְרִישוֹת דֶּרֶךְ אֶרֶץ, כְּמַה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים

וְאֶת עֲמַלְנוּ - אֵלוּ הַבְּנִיּוֹת. כְּמַה שֶׁנֶּאֱמַר: כָּל הַבֵּן הַיְלֹוֹד הַיֵּאֱכָה תִשְׁלִיכֶהוּ וְכָל הַבַּת תִּחְסֶינָן

וְאֶת לִחְצֵנוּ - זוּ הַדָּמָה, כְּמַה שֶׁנֶּאֱמַר: וְגַם כִּאֲתִי אֶת הַלְחֵץ אֲשֶׁר מִצְרַיִם לִחְצִים אֵתָם

*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 erez, 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" ממצרים בְּיַד הַזְקָה וּבְזָרַע נְטוּיָה, וּבַמַּכָּא גְדֹל, וּבְאִתּוֹת וּבְמִפְתִּיּוֹת

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

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

בְּיַד הַזְקָה - זו הדבר, כמה שנאמר: הנה יד יי הויה במקונך אשר בשדה, בסוסים, בהמרים, בגמלים, בבקר ובצאן, דבר כבוד מאד

וּבְזָרַע נְטוּיָה - זו השרב, כמה שנאמר: וחרבו שלופה בידו, נטויה על ירושלים

וּבַמַּכָּא גְדֹל - זו גלוי שכונה, כמה שנאמר: או הנסה אלהים לבי לקחת לו גוי מקרב גוי במסת באתות ובמפתים, ובמלחמה ובגד הזקה וּבְזָרַע נְטוּיָה, וּבַמּוֹכָאִים גְדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יי אלהיכם במצרים לעיניך

וּבְאִתּוֹת - זה המטה, כמה שנאמר: ואת המטה הזה תקח בידך, אשר תעשה בו את האתת

וּבְמִפְתִּיּוֹת - זה הדם, כמה שנאמר: ונתתי מופתים בשמים ובארץ

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

*V'avarti v'erezt mitzrayim balaylah hazeh – ani v'lo malach*

*v'hikeiti cholb'chor b'erezt mitzrayim – ani v'lo saraf*

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

*Ani Adonai – ani hu v'lo acheir.*

*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.*

*Uvimoftim – zeh hadam, k'mo shene'emar: v'natati moftim bashamayim u'va'arezt.*

“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 Modern Plagues

Contributed by [Jessica Jacobs and Eyal Li](#)

Source: Jewish Women's Archive

The traditional Haggadah lists ten plagues that afflicted the Egyptians. We live in a very different world, but Passover is a good time to remember that, even after our liberation from slavery in Egypt, there are still many challenges for us to meet. Here are ten "modern plagues":

**Inequity** - Access to affordable housing, quality healthcare, nutritious food, good schools, and higher education is far from equal. The disparity between rich and poor is growing, and opportunities for upward mobility are limited.

**Entitlement** - Too many people consider themselves entitled to material comfort, economic security, and other privileges of middle-class life without hard work.

**Fear** - Fear of "the other" produces and reinforces xenophobia, racism, anti-immigrant sentiment, antisemitism, homophobia, and transphobia.

**Greed** - Profits are a higher priority than the safety of workers or the health of the environment. The top one percent of the American population controls 42% of the country's financial wealth, while corporations send jobs off-shore and American workers' right to organize and bargain collectively is threatened.

**Distraction** - In this age of constant connectedness, we are easily distracted by an unending barrage of information, much of it meaningless, with no way to discern what is important.

**Distortion of reality** - The media constructs and society accepts unrealistic expectations, leading to eating disorders and an unhealthy obsession with appearance for both men and women.

**Unawareness** - It is easy to be unaware of the consequences our consumer choices have for the environment and for workers at home and abroad. Do we know where or how our clothes are made? Where or how our food is produced? The working conditions? The impact on the environment?

**Discrimination** - While we celebrate our liberation from bondage in Egypt, too many people still suffer from discrimination. For example, blacks in the United States are imprisoned at more than five times the rate of whites, and Hispanics are locked up at nearly double the white rate. Women earn 77 cents for every dollar earned by a man. At 61 cents to the dollar, the disparity is even more shocking in Jewish communal organizations.

**Silence** - Every year, 4.8 million cases of domestic violence against American women are reported. We do not talk about things that are disturbing, such as rape, sex trafficking, child abuse, domestic violence, and elder abuse, even though they happen every day in our own communities.

**Feeling overwhelmed and disempowered** - When faced with these modern "plagues," how often do we doubt or question our own ability to make a difference? How often do we feel paralyzed because we do not know what to do to bring about change?

**Have you experienced any of these plagues? Are there any you would add to the list?**

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## Traditional - Ten Plagues

Contributed by [Haggadot](#)

Source: Traditional

אלו עֲשָׂר מַכּוֹת שֶׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן

*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.

דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן

*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

דָּבָר אַחֵר: בְּיַד חֲזָקָה - שְׂתִימ, וּבְזָרַע נְטִיָּה - שְׂתִימ, וּבְמִרְא גָדֹל - שְׂתִימ, וּבְאֲתוֹת - שְׂתִימ, וּבְמִפְתִּים - שְׂתִימ

*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 עֲשָׂר מַכּוֹת שֶׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

*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* | כִּנִּים

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 הֵיךְ נוֹתֵן בָּהֶם סְמִינִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דָּצ"ג עֵד"ש בָּאֵם"ב

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

כבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו המשימים מכות? במצרים מה הוא אומר? ויאמרו הפרטמים אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? ירא ישכאל את ה' הגדלה אשר עשה יי במצרים, וייראו העם את יי, ויאמינו ביי ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו המשימים מכות

כבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנגמר: ושלח בם חרון אפו, עבכה וועם וצכה, משלחת מלאכי כעים. עבכה - אחת, וועם - שתיים, וצכה - שלש, משלחת מלאכי כעים - ארבע. אמור מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות

כבי עקיבא אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנגמר: ושלח בם חרון אפו, עבכה וועם וצכה, משלחת מלאכי כעים. חרון אפו - אחת, עבכה - שתיים, וועם - שלוש, וצכה - ארבע, משלחת מלאכי כעים - חמש. אמור מעתה: במצרים לקו המשימים מכות ועל הים לקו המשימים ומאתיים מכות

*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'amar: 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'amar: 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.

-- CUP #2 & DAYENU

**We are grateful ~ Dayenu**

Contributed by [Erica Berkowitz](#)

Source: Original

We are grateful that we are together on this night as a family ~ Dayenu

We are grateful that we are together to share this moment ~ Dayenu

We are grateful that we are together, alive and healthy ~ Dayenu

We are grateful that we are able to eat together ~ Dayenu

We are grateful that we have a light shining upon us ~ Dayenu

We are grateful for everything and everyone that we have ~ Dayenu

We are grateful for all that has touched our lives ~Dayenu

We are grateful that our ancestors never gave up home, and to them we drink the second glass of wine together ~ Dayenu

Maggid – Closing דיינו

!כמה מעלות טובות למקום עלינו

אלו הוציאנו ממצרים, ולא עשה בָּהֶם שְׁפָטִים, דיינו

אלו עשה בָּהֶם שְׁפָטִים, ולא עשה בְּאֵלֵיהֶם, דיינו

אלו עשה בְּאֵלֵיהֶם, ולא הרג את בכוריהם, דיינו

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

אלו נתן לנו את ממונם, ולא קרע לנו את היים, דיינו

אלו קרע לנו את היים, ולא העביכנו בתוכו בְּחִרְבָּה, דיינו

אלו העביכנו בתוכו בְּחִרְבָּה, ולא שקע צרנו בתוכו, דיינו

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

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

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

אלו נתן לנו את השבת, ולא קרַבְנוּ לַפְּנֵי הַר סִינִי, דיינו

אלו קרַבְנוּ לַפְּנֵי הַר סִינִי, ולא נתן לנו את התורה, דיינו

אלו נתן לנו את התורה, ולא הכניסנו לארץ ישׂרָאֵל, דיינו

אלו הכניסנו לארץ ישׂרָאֵל, ולא בנה לנו את בית הבחירה, דיינו

*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.*

*Illo asah vailoheihem, v'lo harag et bichoraihem, dayenu.*

*Illo harag et bichoraihem, v'lo natan lanu mamonom, dayenu.*

*Illo natan lanu mamonom, v'lo karah lanu et hayam, dayenu.*

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

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

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

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

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

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

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

*Illo natan lanu et hatorah, v'lo hichnisanu l'erezt Yisrael, dayenu.*

*Illo hichnisanu l'erezt 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

כְּבֹן גְּמִלְיָאֵל הִיָּה אוֹמֵר: כָּל שְׁלֵא אָמַר שְׁלֹשָׁה דְּבָרִים אֱלוּ בְּפִסְחָא, לֹא יֵצֵא יְדֵי חוֹבְתוֹ, וְאֵלוּ הֵן

פֶּסַח, מַצָּה, וּמָרוֹר

*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 שְׁבִית הַמִּקְדָּשׁ הִיָּה קָנִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁפִסְחָא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאָמַר: וְאֵמַרְתֶּם זִבְחַ פֶּסַח הוּא לֵי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת בְּתֵינוּ הִצִּיל? וַיִּקְדַּד הָעָם וַיִּשְׁתַּחֲוּוּ

*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'amar: 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 matzah.

מַצָּה זֹאת שֶׁאֲנִי אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁלֵא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַמְיִץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וְנִאָּמַר: שְׁנֵאָמַר: וַיִּאֶפֶן אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאָו מִמִּצְרַיִם עִגְתַּם מִצּוֹת, כִּי לֹא חֵמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, 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'amar: 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.”

מרור זה שָׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מֵה? עַל שׁוֹם שִׁמְרָרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֹאֲמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים וּבְכָל עִבְדָּה בְּשֵׂדָה אֶת כָּל עִבְדֹתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפֶרֶךְ

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

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."

בְּכָל דּוֹר וָדוֹר חֵיב אָדָם לְרֵאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֹאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבָּד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֹאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֶתְנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם

*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.

לְפִיכֶן אֲנַחְנוּ חֵיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדְרָה, לְבַרְכָה, לְעַלֵּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבְרָהָם וּלְנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעִבְדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעֶבֶד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׂיכָה חֲדָשָׁה: הַלְלֵינָה

*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

הַלְלֵינָה הַלְלוּ עִבְדֵי יי', הַלְלוּ אֶת שֵׁם יי'. יְהִי שֵׁם יי' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְרַחֵם שְׁמֵשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יי'. כִּם עַל כָּל גּוֹיִם יי', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי בִּי אֱלֹהֵינוּ הַמְּגַבִּיחַ לְשַׁבַּח, הַמְּשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ? מִקִּימֵי מַעֲסַר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עַם נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, אִם הַבָּנִים שִׁמְחָה. הַלְלֵינָה

*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 לַעֲז, הִיְתָה יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הַיּוֹם כֵּאֵלֶּה יֵנִס, הִירְדָן יִסֵּב לְאַחֹר. הַהָרִים כִּקְדוֹ קְאִילִים, גְּבֻעוֹת - כְּבִנֵי צֶאֱן. מֵה לָךְ הַיּוֹם כִּי תִנוּס, הִירְדָן - תִּסֵּב לְאַחֹר, הַהָרִים - תִּקְרָדוּ קְאִילִים, גְּבֻעוֹת - כְּבִנֵי צֶאֱן. מִלְפָּנֵי אֲדוֹן חוּלֵי אָרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוֹר אֲגָם מַיִם, חֲלִמִישׁ - לְמַעֲוֵנו 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

ברוך אתה " אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה לאכל בו מצה ומרור. כן " אלהינו ואלהי אבותינו גיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבגן עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע ידם על קיר מזבחה לכצון, ונודה לב שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה " גאל ישכאל

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

*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'Elohei 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.

## Rachtzah: A Deeper Washing

Contributed by [Truah: The Rabbinic Call for Human Rights](#)

Source: The Other Side of the Sea: Truah's Haggadah on Fighting Modern Slavery

Our hands were touched by this water earlier during tonight's seder, but this time is different. This is a deeper step than that. This act of washing our hands is accompanied by a blessing, for in this moment we feel our People's story more viscerally, having just retold it during Maggid. Now, having re-experienced the majesty of the Jewish journey from degradation to dignity, we raise our hands in holiness, remembering once again that our liberation is bound up in everyone else's. Each step we take together with others towards liberation is blessing, and so we recite:

–Rabbi Menachem Creditor, Congregation Netivot Shalom, Berkeley, CA

*Baruch Atah Adonai, Eloheinu Melech ha'olam, asher kidshanu bemitvotav vetzivanu al netilat yadayim.*

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Blessed are You ETERNAL our God, Master of time and space, who has sanctified us with commandments and instructed us regarding lifting up our hands.



RACHTZAH

## Rachtzah

Contributed by [Julie R.](#)

Source: Traditional

רחצה

Rachtzah

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

בְּרוּךְ 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.

MOTZI-MATZAH

Matzah

Contributed by [Staci Bachman](#).

Source:

Remembering that the Israelites had no time to make preparations before leaving the Narrow Places, resulting in unleavened rather than leavened bread:

Blessed are you, God, ruler of the universe, who brings forth bread from the land.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ**

*Barukh atah Adonai Elohaynu melekh ha-olam ha-motzi lechem min ha-aretz.*

Blessed are you, God, who makes us holy with your good rules, including the eating of unleavened bread.

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

*Baruch Atah Adonai Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu al achilat matzah.*

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא מצה Motzi-Matzah

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

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

*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.*

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

*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

### Maror

Contributed by [Alexis Banks](#)

Source:

Each of us will take a bit of the maror, the bitter herb (or horseradish), and dip it into the haroset. We acknowledge that life is bittersweet. The sweet taste of haroset symbolizes that no matter how bitter and dark the present appears, we should look forward to better days. As we remember our ancestors, this is a time to be appreciative of everything we have; a time to be grateful for all the gifts we have been given.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרּוֹר**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

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):*

בְּרוּךְ 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.

## Korekh

Contributed by [Pardes](#).

Source: Leah Rosenthal in <http://elmad.pardes.org/2016/04/the-pardes-companion-to-the-haggadah/>

After performing most of the central mitzvot of the evening (telling the story of the Exodus eating matza and maror, etc.) and just before we are about to enjoy the festive holiday meal, the haggadah structures a moment in which we symbolically repeat the practice of Hillel the Elder who would “wrap” his portion of the paschal offering with matza and maror and eat it as a type of sandwich, in literal fulfillment of the verse “it shall be eaten on matzot and maror”. We too prepare a combination of matza and maror (and haroset) and eat in remembrance of this practice and of the Pesach tradition during the time when the Temple still stood.

Let us pause a moment to consider the character of Hillel, a central and formative personality within the pantheon of Rabbinic figures, and to consider why, perhaps, the haggadah asks us to spend a moment recreating Hillel’s personal practice of eating the Pesach sacrifice.

Hillel, founder of the great and influential Beit Hillel, is well known for his personal qualities of tolerance, humility and pursuit of peace. Many of the tales of Hillel and his teachings reflect this characterization. This is expressed in famous citations such as: “Hillel says: Be of the disciples of Aaron, loving peace and pursuing peace, loving your fellow creatures and drawing them near to the law.” The quality of being a *rodef shalom* (pursuer of peace) requires the ability to recognize the value of different perspectives and the skill of unifying conflicting truths into a harmonious whole. It requires the recognition that single individuals perceive only a portion of the complete truth. Hillel says: “If I am not for myself, who is for me? And when I am for myself, what am I? And if not now, when?”

The Rabbis of the Talmudic world joined Hillel in this understanding, promoting this view and ruling that Halakha (Jewish law) should follow Beit Hillel as “...they were kindly and modest, they studied their own rulings and those of Beit Shammai (Hillel’s halakhic opponent), and were even “...so [humble] as to mention the actions of Beit Shammai before their own.” Appropriately, the haggadah depicts Hillel as requiring the consumption of the Pesach sacrifice the food of redemption, through an act of combining – the *korekh*. Only the harmonious merging of a variety of components produces the true redemptive experience

Leah Rosenthal teaches Talmud

## כּוֹרֵךְ Korech

זְכוֹר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּים: הָיָה כּוֹרֵךְ מִצֵּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּים מֵה שְׁנֵעָמַר: עַל מִצּוֹת וּמְרוֹרִים וְיֹאכְלֵהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochail 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 עורח

*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

תזפון

*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.*

## The Afikoman is Found and Eaten

Contributed by [Barry Louis Polisar](#)

Source: Telling the Story: A Passover Haggadah Explained

Toward the end of the meal, the children look for the afikoman, which has been hidden. Since neither the meal nor the Seder can be concluded before everyone has eaten a piece of it, whoever finds the afikoman is given a reward. Nothing is eaten after the afikoman, so that the matzoh may be the last food tasted. This custom of hiding the afikoman is not found in early Haggadot and was probably added as a device to keep up the interest of young children who might otherwise become bored with the ceremony.

In Temple times the Passover sacrifice was eaten at the end of the meal, when everyone was full. In remembrance of this, we each partake of the afikoman as the very last food to be eaten at our Seder.

Eat the afikoman

## Toasts

Contributed by [Jocelyn Peirce](#)

Source:

Toasts with third glass:

"It's really a wonder I haven't dropped all of my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into wilderness, I hear the ever approaching thunder, which will destroy us too, I can feel the suffering of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and my tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

בָּרַךְ Barech

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

שִׁיר הַמַּעֲלוֹת

בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הִי־יָנוּ כְּחֹלְמִים. אֲזַי מִלֵּא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַי יֵאמְרוּ בְּגוֹיִם, הֲגִדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הֲיֵינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ, כְּאֶפְיָקִים בְּנִגְבִי. הֲזִרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הַלֵּוֹךְ יֵלֵךְ וְכֹכַח נִשְׂא מִשְׁךְ הַזֶּרַע, בֹּא יְבֵא בְרִנָּה נִשְׂא אֶל־מִתֵּינוּ.

תְּהִלַּת יְיָ יִדְבֵר פִּי, וַיְבָרֵךְ כָּל בֶּשֶׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד. וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּהָ. הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ. מִי יִמְלֵל גְּבוּרוֹת יְיָ וְיִשְׁמִיעַ 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:

כְּבוֹדֵי נְבָרֵךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יְיָ 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 יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרָשׁוֹת מְכֻנּוּ וְרַבָּנוּ וְכְבוֹדֵי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanen 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) שְׂאֲכַלְנוּ מִשְׁלוֹ וְכִטְּבוּ חַיֵּינוּ

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

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

Leader:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

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

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

All together:

ברוך הוא וברוך שמו.

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

ברוך אתה יי אלהינו מלך העולם, הן את העולם כולו בטובו בהן בהסד וברחמים הוא נותן להם לכל בשר, כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול כי הוא אל ון ומפרנס לכל ומטיב לכל ומכין מזון לכל ברייתיו אשר ברא. ברוך אתה יי הן את הכל

*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 yechar 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.

נודה לב יי אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים ופדיתנו מבית עבדים, ועל ברייתך שחתמת בבשרנו, ועל תורתך שלמדנו, ועל חקיב שהודעתנו, ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה ון ומפרנס אותנו תמיד בכך יום ובכל עת ובכל שעה

*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 yechar 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.

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

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

*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:

הַצֵּה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבִיעִי הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשִׁבְתְּ בּוֹ וְלִנְחֹם בּוֹ בְּאַהֲבָה כְּמִצְוֹת רַצוֹנְךָ. וּבְרַצוֹנְךָ הַיּוֹם לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֵא תִהְיֶה צָרָה וְנִגְדוֹן וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאַנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ וּבְבִנְיַת יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ כִּי אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנְּחָמוֹת.

*R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha, uv'mitvat yom hash'vi'i haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbat bo v'lanuach bo b'avahavah 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.)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵינוּ וּפְקֻדוֹתֵינוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלְטָה לְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחָמִים, לְחַיִּים וְלִשְׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָה בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבְּרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֲמֵינוּ עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

*Eloheinu v'Elohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufkdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron 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 livrachta 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.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵיךָ 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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם יוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יוֹסֵיב לָנוּ. הוּא גֹמְלֵנוּ הוּא גּוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לְעַד לְחַן וְלַחֲסֵד וְלִרְחָמִים וְלִרְחוּם הַצֵּלָה וְהַצִּלָּה בְּרַכָּה וְיִשׁוּעָה נְחָמָה פְּרָגְסָה וְכִלְכִּלָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יְחַסְרְנוּ.

*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.

הַרְחַמְנוּ הוּא יִמְלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמְנוּ הוּא יִתְבַרַךְ בְּשִׁמְיִם וּבְאֲרָץ. הַרְחַמְנוּ הוּא יִשְׁתַּבַּח לְדוֹר דוֹרִים וְיִתְפָּאֵר בְּנוֹ לְעַד וְלִנְצַח נְצָחִים וְיִתְהַדָּר בְּנוֹ לְעַד וְלְעוֹלָמֵי עוֹלָמִים. הַרְחַמְנוּ הוּא יִפְרָגְסֵנוּ בְּכַבּוֹד. הַרְחַמְנוּ הוּא יִשְׂבֵר עָלֵנוּ מֵעַל צָוָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוּמְמִיּוֹת לְאַרְצֵנוּ. הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרַבָּה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיאִים זְכוֹר לְטוֹב וּבִשְׂרָר לָנוּ בְּשׁוֹרֹת

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

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.

הַרְחֵםנוּ הוּא יְבָרֵךְ אֶת

*Harachaman hu y'vareich et*

May the Merciful One bless

*for one's parents:*

אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה) וְאִמִּי מוֹרְתִי (בְּעַלַּת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בְּיָתָם וְאֶת זִרְעָם 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/בְּעַלִּי/זִרְעִי 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:*

בְּעַל הַבַּיִת הַזֶּה וְאֶת בְּעַלַּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בְּיָתָם וְאֶת זִרְעָם 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 כְּאֵן

*v'et kol ham'subim kan,*

and all who are seated here,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנֵתְבָרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מַכַּל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכַּה שְׁלָמָה, וְנֹאמֵר 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 bivracha 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.

בְּמִרוֹם וְלִמְדוֹ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמַרְתָּ שְׁלוֹם. וְנִשְׂא בְּרַכָּה מֵאֵת יְיָ וְצִדְקָה מֵאֵלֵהי יִשְׁעָנוּ. 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:*

(הַרְחַמֵּן הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת 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:

הַרְחַמֵּן הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת תִּלְיָה צְבָא הַגְּנָה לְיִשְׂרָאֵל, וְגַן עֲלֵיהֶם

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת מְדִינַת הַזְּאֵת, וְאֶת תִּלְיָה, וְגַן עֲלֵיהֶם

הַרְחַמֵּן הוּא יִשְׁקֵן שְׁלוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׁמַעֵאל

הַרְחַמֵּן הוּא יַזְכֵּנוּ לַיְמוֹת הַמְּשִׁיחַ 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.

מִגְדוֹל וְיִשׁוּעוֹת מִלְכּוֹ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

יִרְאוּ אֶת יְיָ קְדוֹשֵׁינוּ כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים כְּשׁוֹ וְכַעֲבוּ וְדַרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתֵחַ אֶת יַדְּךָ וּמִשְׁבִּיעַ לְכָל חַי כְּצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיְיָ וְהִנֵּה יְיָ מִבְּטַחוֹ. נַעַר הֵייתִי גַם זִקְנָתִי וְלֹא כֹאִימִי צָדִיק גִּעְזָב וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. יְיָ עַז לַעֲמוֹ יִתֵּן יְיָ וְיִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם

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 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.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי 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

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב וְאֶת בֵּיתוֹ הִשְׁמָו. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ וְסִרְוֹן אַפְּךָ יִשְׁיִגְם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַי "

*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)

HALLEL

## Hallel

Contributed by [Ray Zelinsky](#)

Source:

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.

As we confront the injustice of this world, may we be like Elijah, who in defense of justice, spoke truth to power. Jewish legends recall the mystical appearance of Elijah in times of trouble, to promise relief and redemption, to lift downcast spirits and to plant hope in the hearts of the downtrodden.

It is the women of our story who make its unfolding possible. Shifrah and Puah, the midwives who disobey Pharaoh's order to kill all newborn boys; Yocheved and Miriam, the mother and sister of Moses; Pharaoh's daughter who rescues Moses from the Nile. Pharaoh pays little mind to the women, yet it is their daring actions that began it all.

With this ritual of Miriam's cup of water, we honor all Jewish women. We commit ourselves to transforming all of our cultures into loving, welcoming spaces for people of all genders.

אֱלֹהֵי הַנְּבִיאַ, אֱלֹהֵי הַתְּשֻׁבָּה,

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵי הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ

,עִם מְשִׁיחַ בֶּן דָּוִד,

עִם מְשִׁיחַ בֶּן דָּוִד.

*Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu, Eliyahu hagiladi*

*Bimheirah b'yameinu, yavo eileinu Im mashiach ben-David, Im mashiach ben-David*

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the messiah, son of David.

## Traditional - Hallel

Contributed by [Haggadot](#)

Source: Traditional

## 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. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אַזְנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אָפֶר לָהֶם וְלֹא יִרְחוּ. וְיִדְבְּרוּ וְלֹא יִמְשֹׁן, בְּגִלְיָהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרְוֹנָם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בִּטַח בָּהֶם. יִשְׁכָּאֵל בִּטַח בְּיִי, עֲזָרְכֶם וּמִגְנָם הוּא. וּמִגְנָם הוּא. יִרְאִי יי בְּטַחוּ בְּיִי, עֲזָרְכֶם וּמִגְנָם הוּא.

*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. Yisra-el 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 fashions them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.

יי זכנו ויברך. יברך את בית ישכאל, יברך את בית אהרן. יברך יראי יי, הקטנים עם הגדלים. יסוף יי עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא המתים יהללנה, ולא כל ירדי דומה. ואנחנו נברך יי, מעתה ועד עולם, יהללנה.

*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-arets. Hashamayeem shamayeem l'Adonai, v'ha-arets 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.

אהבתי כי ישמע יי את קולי, תתנוני. כי הטה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֲבֵלֵי מוֹת, וּמִצְרֵי שְׂאוֹל מִצְאוֹנִי, צָרָה וְגוֹן אֶמְצָא. וּבִשְׁם יי אֶקְרָא: אָנָּה יי מַלְטָה נַפְשִׁי חַנוּן יי וְצַדִּיק, וְאַלֵּהֵינוּ מִרְחָם. שִׁמְרֵ פְתָאִים יי, וְדַלְתֵי וְלֵי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשֵׁי לַמְנוּחֵיכֶם, כִּי יי גָּמַל עָלֵיכֶם. כִּי חִלַצְתָּ נַפְשִׁי מִמּוֹת, אֶת עֵינֵי מִן דַּמְעָה, אֶת בְּגִלְי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים. הֲאִמְנָתִי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מֵאֵד. אֲנִי אֶמְרָתִי 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."

מה אשיב ליי, כל תגמולוהי עלי. כוס ישועות אשא, ובשם יי אקרא. נדברי ליי אשלם, נגדה נא לכל עמו. יקר בעיני יי המותה לחסידיו. אָנָּה יי כי אני עבדך, אני עבדך בן אמתך פתחת למוסכי. לב אֲזַבַּח וּזְבַח תוֹדָה וּבִשְׁם יי אֶקְרָא. נְדַבְרֵי לֵי אֲשַׁלֵּם נְגִידָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בַּיִת יי, בְּתוֹכֵי יְרוּשָׁלַיִם, הִלְלֵנָה.

*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*

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-servant; 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.

הללו את יי, כל גוים, שבחיהו כל האמים. כי גבר עלינו חסדו, ואמת יי לעולם, הללנה.

*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.

הודו ליי כי טוב, כי לעולם חסדו.

יאמר נא ישכאל, כי לעולם חסדו.

יאמרו נא בית אהרן, כי לעולם חסדו.

יאמרו נא יראי יי, כי לעולם חסדו.

*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, עבני במרחב יה. יי לי לא איכא, מה יעשה לי אדם. יי לי בעזרי, ואני אראה.

בשנאי. טוב לחסות ביי, מבטח באדם. טוב לחסות ביי, מבטח בנדיבים. כל גוים סבבוני, בשם יי כי אמילם. סבוני גם סבבוני, בשם יי כי אמילם. סבוני כדברים, דעכו קאש קוצים, בשם יי כי אמילם. דחה דחיתני לנפל, ויי עזבני. עזי זמרת יה ויהי לי לישועה. קול רנה וישועה באהלי צדיקים ימין יי עשה חיל. ימין יי רוממה, ימין יי עשה חיל. לא אמות כי

אחיה, ואספר מעשי יה. יסר יסרני יה, ולמנת לא נתנני. פתחו לי שערי צדק, אבא בם, אודה יה. זה השער ליי, צדיקים יבאו בו

*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'avvuni, b'sheim Adonai ki amilam. Sabuni gam s'avvuni, 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 ehyeh, va-asapeir ma-asei yah. Yasor yis'rani yah, v'lamavet lo n'tanani. Pitchu li sha-arei tzedek, avo vam odeh yah. Zeh hash-a-r 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.

אודך כי עניתני ונתהי לי לישועה

אֹדֶךְ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.  
אָבֵן מֵאֶסוּ הַבִּזְוִיִּם הָיְתָה לְרֹאשׁ פְּנֵה.  
אָבֵן מֵאֶסוּ הַבִּזְוִיִּם הָיְתָה לְרֹאשׁ פְּנֵה.  
מֵאֵת יי הָיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.  
מֵאֵת יי 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.

אָנָּה יי, הוֹשִׁיעָה נָּא

אָנָּה יי, הוֹשִׁיעָה נָּא

אָנָּה יי, הַצְּלִיחָה נָּא

אָנָּה יי, הַצְּלִיחָה נָּא

*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!

בְּרוּךְ הוּא בְּשֵׁם יי, בְּרַכְּנוּכֶם מִבַּיִת יי

בְּרוּךְ הוּא בְּשֵׁם יי, בְּרַכְּנוּכֶם מִבַּיִת יי

אֵל יי וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵל יי וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵלֵי אֶתְּה וְאֹדֶךְ, אֱלֹהֵי אֲרוֹמְמֶךָ

אֵלֵי אֶתְּה וְאֹדֶךְ, אֱלֹהֵי אֲרוֹמְמֶךָ

הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הודו ליי כי טוב, כי לעולם חסדו

*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.

הודו ליי כי טוב, כי לעולם חסדו

הודו לאלהי האלהים, כי לעולם חסדו

הודו לאדני האדנים, כי לעולם חסדו

לעשה נפלאות גדלות לבדו, כי לעולם חסדו

לעשה השמים בתבונה, כי לעולם חסדו

לרוקע הארץ על המים, כי לעולם חסדו

לעשה אורים גדלים, כי לעולם חסדו

את השמש לממשלת ביום, כי לעולם חסדו

את הירח וכוכבים לממשלות בלילה, כי לעולם חסדו

למכה מצרים בבכוריהם, כי לעולם חסדו

ויוצא ישכאל מתוכם, כי לעולם חסדו

ביד חזקה ובזרוע נטויה, כי לעולם חסדו

לגזר ים סוף לגזרים, כי לעולם חסדו

והעביר ישכאל בתוכו, כי לעולם חסדו

ונער פרעה וחילו בים סוף, כי לעולם חסדו

למוליק עמו במדבר, כי לעולם חסדו

למכה מלכים גדלים, כי לעולם חסדו

נהרג מלכים אדירים, כי לעולם חסדו

לסיחון מלך האמרי, כי לעולם חסדו

ולעוג מלך הבשן, כי לעולם חסדו

ונתן ארצם לנחלה, כי לעולם חסדו

בחלה לישכאל עבדו, כי לעולם חסדו

שבשפלנו זכר לנו, כי לעולם חסדו

ויפרקנו מצרינו, כי לעולם חסדו

נתן להם לכל בשר, כי לעולם חסדו

הודו לאל השמים, כי לעולם חסדו

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

נשמת כל חי תברך את שמך, יי אלהינו, ורוח כל בשר תפאר ותרום זכרך, מלכנו, תמיד. מן העולם ועד העולם אתה אל, ומבלעדיך אין לנו מלך גואל ומושיע, פודה ומציל ומפרנס ומכחם בכל עת צכה וצוקה. אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהג עולמו בחסד וברחמים. ויי לא גוים ולא ישן - המעורר ישנים והמקיץ נרדמים, והמשים אלמים והמתיר אסורים והסומך נופלים והזקיף כפופים. לך לבדך אנו מודים

אלו פיננו מלא שיכה פים, ולשוננו רנה כהמון גליו, ושפתותינו שבח כמרחבי קויע, ועינינו מאירות כשמש וככרם, נדינו פרושות כנשרי שמים, וכגלינו קלות כאלות - אין אנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו, ולברך, את שמך על אחת, מאלפי, אלפי אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו, יי אלהינו, ומבית עבדים פדיתנו, ברעב זנתנו ובשבע כלכלתנו, מחרב הצלתנו ומדבר מלטתנו, ומחלים כעים ונאמנים דליתנו. עד הנה עזונו כחמיב ולא עזבונו חסדיך, ואל תטשנו, יי אלהינו, לנצח. על כן אברים שפלת בנו ונשמה שנפחת באפינו ולשון אשר שמת בפינו - הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ונקדישו וימליכו את שמך מלכנו. כי כל פה לך יודה, וכל לשון לך תשבע, וכל בך לך תכבד, וכל קומה לפניך תשתחוה, וכל לבבות ייכאו, וכל קרב וכליות יזמרו לשמך, כדבר שכתוב, כל עצמתי תאמרנה: יי, מי כמוך מציל עני מסזק ממנו ועני ואביון מגזלו. מי ידמה לך ומי ישנה לך ומי יערג לך האל הגדול, הגבור

וְהוֹרָא, אֵל עֲלִיוֹן, קִנְיָה שְׁמַיִם וְאָרֶץ. נְהַלֵּל וְנִשְׁבַּח וְנִפְאָר וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ, בְּאִמּוֹר: לְדוֹד, בְּרִכְי וּנְפֹשִׁי אֶת יי וְכֵל קִרְבִּי אֶת שֵׁם קְדוֹשׁי

*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'erot kashemesh v'chayareiach, v'yadeinu frusot k'nisrai shamayim, v'ragleinu kalot ka'ayalot – ein anachnu maspikim l'hodot lach, Adonai Eloheinu v'Elohei avoteinu, u'l'vareich, et shimcha al achat, mai'elef, alfei alafim v'ribai r'vavot p'amim, hatovot she'asita im avoteinu v'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 chamocho matzil ani maichazak mimenu v'ani v'evyon migozlo. Mi yidmeh lach u'mi yishveh lach u'mi ya'arocho 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 עֲזָרָה, הַגְּדוֹל בְּכְבוֹד שְׁמֵךָ, הַגְּבוּר לְנִצַּח וְהוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא כֶּם וְנִשְׂא

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכַתוּב: רָנְנוּ צְדִיקִים ב' ", לְיִשְׂרָאֵל בְּאֵהָ תְהִלָּה

בְּפִי יִשְׂרָאֵל וּבְדַבְרֵי צְדִיקִים תִּתְבַּרְךָ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבְקִרְבֵי קְדוֹשִׁים תִּתְקַדֵּשׁ

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֵךָ, מִלְכְּנוּ, בְּכֹל דּוֹר וְדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים

לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדְרֵר לְבָרְךָ, לְעֵלֶה וּלְקַלֵּס עַל כָּל דַּבְרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי עֲבָדֶךָ, מְשִׁיב

יִשְׁתַּבַּח שְׁמֵךְ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגְּדוֹל וְהַקְּדוֹשׁ בְּשֵׁמִים וּבְאָרְץ, כִּי לֹב נָאֵה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְסָה, הִלֵּל וְזַמְרָה, עַד וּמְמַשְׁלָה, נִצַּח, גְּדֵלָה וְגִבּוֹרָה, תְהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמְלִכוּת, בְּרַכּוֹת וְהוֹדוֹאוֹת 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

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן

*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:*

ברוך אתה יי אלהינו מלך העולם, על הגפן ועל פרי הגפן, ועל תנובת השדה ועל ארץ המדנה טובה ורחבה שכצית והנחלת לאבותינו לאכל מפרה ולשבוע מטובה רחם נא יי אלהינו על ישכאל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך ובנה ירושלים עיר הקדוש במהרה גמיינו והעלנו לתוכה ושמחנו בבתיה ונאכל מפרה ונשבוע מטובה ונברכך עליה בקדשה ובטהרה (בשבת: ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה יי טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן. ברוך אתה יי על הגפן ועל פרי הגפן.

*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 mipiryah v'lisboa mituvah racheim na Adonai Eloheinu al Yisrael amecha v'al Yerushalayim irecha v'al tzion mishkan k'vodecha v'al mizbecha v'al haichalecha u'vnei Yerushalayim ir hakodesh bimheirah b'yamenu v'ha'aleinu l'tochah v'samcheinu b'vinyanah v'nochal mipriyah v'nisba mituvah u'nivarechecha aleha bikdushah u'vtaharah (u'rtzei v'hachalitzeinu b'yom haShabbat hazeh) v'samcheinu b'yom chag hamatzot hazeh, ki Atah Adonai tov u'maitiv lakol v'nodeh l'cha al ha'aretz v'al p'ri hagefen. Baruch Atah Adonai, al 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



Nirtzah נרצה

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

חֲסִיל סְדוּר פֶּסַח כָּה־לְכָתוּ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ. כִּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמִים קֵהֵל עֵדוּת מִי מָנָה. בְּקָרוֹב  
נִהַל נִטְעֵי כְנָה. 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'Yrushalayim*

Next Year in Jerusalem!

## CONCLUSION

### Conclusion during Covid 19

Contributed by [ASU Hillel](#)

Source:

As we conclude our Seder, we're reminded of how sweet freedom feels in a time when it also seems fleeting. We're reminded of the value of joining together in community, even while we choose not to so in order to keep one another safe. As we conclude our Seder tonight, we're reminded of the bitterness of slavery and of those still suffering today. We're also reminded of the opportunities in our lives to come together and fight oppression in all its forms. Tonight, as our homes shelter us from what feels like the newest of ancient plagues, we're comforted in knowing that while we may be separated in distance at our Seders this year, next year, we'll be together in Jerusalem.

SONGS

Olam Chesed

Contributed by [Melissa Cetlin](#)

Source: Rabbi Menachem Creditor

Olam chesed yibaneh עולם חסד יבנה

I will build this world from love... yai dai dai  
And you must build this world from love... yai dai dai  
And if we build this world from love... yai dai dai  
Then G-d will build this world from love... yai dai dai

SONGS

Od Yavo Shalom Aleinu

Contributed by [Elizabeth Pittman](#)

Source:

עוד יבוא שלום עלינו  
עוד יבוא שלום עלינו  
עוד יבוא שלום עלינו  
ועל כולם!

סלאאם, עלינו ועל כל העולם  
סלאאם סלאאם  
סלאאם, עלינו ועל כל העולם  
סלאאם סלאאם

Od yavo' shalom aleinu  
Od yavo' shalom aleinu  
Od yavo' shalom aleinu  
Ve al kulam

Salaam  
Aleinu ve al kol ha olam,  
Salaam, Salaam  
Salaam  
Aleinu ve al kol ha olam,  
Salaam, Salaam

Translation:

Peace will soon be upon us and on everyone.  
Peace upon us and upon the whole world

SONGS

**A Contemporary Dayeinu**

Contributed by [Eric Schiffer](#)

Source: Deborah

Had G-d upheld us throughout 2,000 years of Dispersion,

But not preserved our hope for return...

Had G-d preserved our hope for return,

But not sent us leaders to make the dream a reality...

Had G-d sent us leaders to make the dream a reality,

But not given us success in the UN vote in 1947...

Had G-d given us success in the UN vote in 1947,

But not defeated our attackers in 1948...

Had G-d defeated our attackers in 1948,

But not unified Jerusalem...

Had G-d unified Jerusalem,

But not led us toward peace with Egypt and Jordan

Had G-d returned us to the land of our ancestors,

But not filled our land with our children...

Had G-d filled our land with our children,

But not caused the desert to bloom...

Had G-d caused the desert to bloom,

But not built for us cities and towns...

Had G-d rescued our remnants from the Holocaust,

But not brought our brothers from Arab lands...

Had G-d brought our brothers from Arab lands,

But not opened the gate for Russia's Jews...

Had G-d opened the gate for Russia's Jews,

But not redeemed our people from Ethiopia...

Had G-d redeemed our people from Ethiopia,

But not strengthened the State of Israel...

Had G-d strengthened the State of Israel,

But not planted in our hearts a covenant of one people...

Had G-d planted in our hearts a covenant of one people,

But not sustained in our souls a vision of a perfected world...

Peace, Dayeinu

SONGS

**Super Kosher**

Contributed by [Gary Teblum](#)

Source:

**Super-kosher Manischewitz, Exodus and Moses** (to the tune of "Supercalifragilisticexpialidocious")

Super-kosher Manischewitz, Exodus and Moses The story of the Passover our Seder meal discloses Reminds us that the life of slaves was not a bed of roses Super-kosher Manischewitz, Exodus and Moses

Um diddle diddle diddle um diddle ai Um diddle diddle diddle um diddle ai

The Jews were bound in Egypt and were feeling rather low So Moses went to Pharaoh and said "Let my people go." Pharaoh said "Be gone with you," which wasn't very nice So God commenced a run of plagues including frogs and lice.

Oh, Super-kosher Manischewitz, Exodus and Moses The story of the Passover our Seder meal discloses We will eat gefilte fish, though some will hold their noses Super-kosher Manischewitz, Exodus and Moses

Um diddle diddle diddle um diddle ai Um diddle diddle diddle um diddle ai

The plagues were unrelenting and included hail and boils Not to mention dreadful fates for Egypt's boys and goils. Pharaoh he surrendered, then with slightly soggy feet The Jews walked to their freedom and that's it, come on, let's eat!

Oh, Super-kosher Manischewitz, Exodus and Moses The story of the Passover our Seder meal discloses Finish the Haggadah before anybody dozes Super-kosher Manischewitz, Exodus and Moses



SONGS

**Through the Red Sea**

Contributed by [Gary Teblum](#)

Source:

**Through the Red Sea**

(sung to the tune of "Under the Sea" )

Our people were running quickly  
Not stopping to even bake.  
They dreamed about a new homeland  
Not simply for their own sake.

They saw what must lay before them  
The red sea, they could not pass.  
They all turned to look at Moses  
He needed to move quite fast.

Through the red sea.  
Through the red sea  
Clearing a pathway  
It was a great day  
Take it from me.

Yes, a miracle this may be  
You can tell from all the glee  
Quickly they scampered  
Couldn't be hampered  
Through the red sea.

Egyptians followed behind them.  
And into the path they go.  
But no sooner were they in there  
That God did close down the show.

Egyptians were not so lucky  
They drowned on the water's floor  
Such wonderful thing did happen  
What more could we ask God for?

Under the sea  
Under the sea  
That's where Egyptians  
Are having conniptions  
Now we are free.

Yes, it's a miracle that this may be  
You can tell from all the glee  
We were all saved there  
That's why you should care  
'Bout the red sea.

SONGS

Oh When Elijah Comes To Our Door

Contributed by [Gary Teblum](#)

Source:

Oh When Elijah Comes to Our Door

Sing to the tune of Oh When the Saints Go Marching In

OH when Elijah. comes to our door,  
Oh when Elijah comes to our door  
We will open it up for him  
On when Elijah comes to our door.

We'll pour some wine, in Elijah's cup  
We'll pour some wine; in Elijah's cup  
We'll all say l'chaim with him  
As he drinks wine from this cup.

He'll bring us peace, and freedom too  
He'll bring us peace and freedom too  
So let's rejoice that he can join  
Eliyahu hanavi.

SONGS

**Take Me Out of Mitzrayim**

Contributed by [Emilia Diamant](#)

Source:

**Take Us Out of Mitzrayim (Sung to the tune of "Take Me Out to the Ball Game")**

Take us out of Mitzrayim,

Free us from slavery

Bake us some matzah in a haste

Don't worry 'bout flavor,

Give no thought to taste.

Oh it's rush, rush, rush, to the Red Sea

If we don't cross it's a shame,

For it's ten plagues,

Down and you're out

At the Pesah history game

