



# הגדה של פסח

Edited by Jeremy & Sarah Gimbel







Three hundred years ago a ship called the Mayflower set sail to the New World. This was a great event in the history of England. Yet I wonder if there is one Englishman who knows at what time the ship set sail? Do the English know how many people embarked on this voyage? What quality of bread did they eat?

Yet more than three-thousand three-hundred years ago, before the Mayflower set sail, the Jews left Egypt. Every Jew in the world, even in America or Soviet Russia, knows on exactly what date they left - the fifteenth of the month of Nisan; everyone knows what kind of bread the Jews ate - Matzah. Even today the Jews worldwide eat Matzah on the 15th of Nisan. They retell the story of the Exodus and all the troubles Jews have endured since being exiled, saying: "This year, slaves. Next year, free! This year here. Next year in Jerusalem, in Zion, in Eretz Yisrael!" That is the nature of the Jews.

- David Ben-Gurion, first prime minister of the State of Israel, from a speech in 1947 before the UN Commission on the Partition of Palestine



## Hadlakat Neiroi

## הדלקת נרות

Recite the blessing, and then light the candles without covering the eyes.  
When seder occurs on Friday night, light the candles first, cover the eyes, and then recite the blessing.

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

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

*Baruch atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik neir shel  
(Shabbat v'shel) Yom Tov.*

*Baruch atah Adonai Eloheinu melech ha'olam shebecheyanu v'kiymanu v'higianu laz'man hazeh.*

Blessed are You, Adonai our God, Ruler of the universe, who makes us holy with mitzvot and commands us to kindle the (Shabbat and) festival lights.

Blessed are You, Adonai our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.





## Blessing of Loved Ones

## בְּרֻכּוֹת לְאֹהֲבָיִם

### Blessing the Children

For boys:

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.  
*Y'simcha Elohim k'Ephraim v'chi'M'nasheh.*  
May God make you like Ephraim and Menashe.

For girls:

יְשִׁימָךְ אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה.  
*Y'simeich Elohim k'Sarah, Rivkah, Racheil, v'Leah.*  
May God make you like Sarah, Rebecca, Rachel, and Leah.



יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ.  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ.  
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.  
*Y'varechecha Adonai v'yishm'recha.*  
*Yaeir Adonai panav eilecha vichuneka.*  
*Yisa Adonai panev eilecha v'yasem l'cha shalom.*  
May God bless you and keep you.  
May God's face shine upon you and favor you.  
May God's face turn to you and grant you peace.



### Blessing the Parents

מוֹדָה / מוֹדָה אֲנִי לָכֶם, הוֹרֵי, מוֹרֵי, שֶׁנָּתַתֶּם לִי חַיִּים, אֲהָבָה, וְהִדַּרְתֶּם בְּכָל יוֹם וַיּוֹם.  
*Modeh/Modah ani lachem, horai, morai, she'n'tatem li chayim, ahavah, vihadrachah b'chol yom v'ayom.*  
I give thanks to you, my parents, my teachers, for giving me life, love, and guiding me every day.

### Blessing the Wife

יְשִׁימָךְ אֱלֹהִים כְּרוּת, אִשֶּׁת חַיִל, בְּכַבּוֹד, חֲכָמָה וְחֶסֶד.  
*Y'simeich Elohim k'Rut, eishet chayil, b'chavod, chochmah, vachessed.*  
May God make you like Ruth, a woman of valor, with honor, wisdom, and loving-kindness.

### Blessing the Husband















יְשִׁימָךְ אֱלֹהִים כְּבֹעַז, אִישׁ חַיִל, בְּכַבּוֹד, חֲכָמָה וְחֶסֶד.  
*Y'simcha Elohim k'Boaz, ish chayil, b'chavod, chochmah, vachessed.*  
May God make you like Boaz, a man of valor, with honor, wisdom, and loving-kindness.

### Blessing Loved Ones

יְבָרְכֶךָ אֱלֹהִים אוֹתָנוּ כְּלָנוּ יַחַד בְּאוֹרָה, בְּאַהֲבָה וּבְשְׁלוֹם.  
*Y'vareich Elohim otanu kulanu yachad b'orah, b'ahavah, uv'shalom.*  
May God bless all of us together with light, with love, and with peace.

## Kadesh Urchatz

## קִדְּשׁ וְרַחֵץ

<i>Kadesh</i>	 קִדְּשׁ	Kiddush
<i>Urchatz</i>	 וְרַחֵץ	Hand washing
<i>Karpas</i>	 כַּרְפָּס	Dipping parsley
<i>Yachatz</i>	 יַחַץ	Breaking the middle matzah
<i>Maggid</i>	 מַגִּיד	Storytelling
<i>Rachtza</i>	 רַחֲצָה	Second hand washing
<i>Motzi Matzah</i>	 מוֹצִיא מַצָּה	Matzah blessings
<i>Maror</i>	 מָרוֹר	Dipping maror
<i>Koreich</i>	 כּוֹרֵךְ	Hillel sandwich
<i>Shulchan Oreich</i>	 שְׁלַחַן עוֹרֵךְ	Festive meal
<i>Tzafun</i>	 צַפּוּן	Afikoman
<i>Bareich</i>	 בִּרְךְ	Birkat HaMazon
<i>Hallel</i>	 הַלֵּל	Psalms of praise
<i>Nirtzah</i>	 נִרְצָה	Conclusion



# קִדְשׁ

## Kadesh

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת כּוֹס רִשׁוֹן שֶׁל אַרְבַּע כּוֹסוֹת.

*Hin'ni muchan um'zuman l'kayeim mitzvat kos rishon shel arba kosot.*

Here I am, ready to perform the mitzvah of the first cup of wine and to dedicate this whole evening to telling the story of miracles and wonders that were performed for our ancestors in Egypt on the night of the 15th of the month of Nisan more than 3,200 years ago. This is what the Torah commands us: "Remember the day of your Exodus from Egypt." (Ex. 13:3)

On Shabbat begin here and include words in parentheses below:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְּאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

*Vay'hi erev vay'hi voker yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol-tz'va'am. Vay'chal Elohim bayom hash'vi'i mlachto asher asah. Vayshbot bayom hash'vi'i mikol mlachto asher asah. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto ki vo shavat mikol-m'lachto asher bara Elohim la'asot.*

On weekdays begin here:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם וְרוּמְמָנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, (אֶת יוֹם הַשְּׁבֹת הַזֶּה ו) אֶת יוֹם חַג הַמִּצְוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה) מִקְרָא קִדְּשׁ זֵכֶר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשֹׁבֵת) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשְּׁבֹת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

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

*Baruch atah Adonai, Eloheinu melech haolam asher bachar banu mikol-am v'rom'manu mikol-lashon v'kid'shanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahavah (Shabatot lim'nuchah v') moadim l'simchah, chagim uz'manim l'sason, (et yom haShabbat hazeh v') et yom chag hamatzot hazeh z'man cheruteinu, (b'ahavah) mikra kodesh zeicher litzi'yat mitzrayim. Ki vanu bacharta v'otanu kidashita mikol ha'amim, (v'Shabbat) u'moadei kod'shecha (b'ahavah u'ratzon) b'simchah uvsason hin'chaltanu. Baruch atah Adonai, m'kadeish (haShabbat v') Yis'rael v'hazmanim.*

(And there was evening, and there was morning: Sixth day. Thus, the heavens and the earth and the entire creation were finished. And on the seventh day, God finished the work that God had done. God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and designated it as sacred, for on it God ceased from all the work of creation which God had done.)

Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Blessed are You, Adonai our God, Ruler of the Universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with Your mitzvot. And You have given us, Adonai our God, (Sabbaths for rest), appointed times for happiness, holidays and special times for joy, (this Sabbath day, and) this Festival of Matzah, our season of freedom (in love) a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your (holy Sabbath, and) special times for happiness and joy.



Blessed are You, Adonai our God, who sanctifies [the Sabbath,] Israel, and the appointed times.

On Saturday night:

Havdalah is the blessing over the distinction between Shabbat and the weekdays.  
The light of the fire is blessed using the festival candles already lit.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ.  
בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

*Baruch atah Adonai, Eloheinu melech haolam, borei m'orei ha'eish.*

*Baruch atah Adonai, Eloheinu melech haolam, hamavdil bein kodesh l'kodesh.*

Blessed are You, Adonai our God, Ruler of the Universe, who creates the light of the fire.

Blessed are You, Adonai our God, Ruler of the Universe, who distinguishes between the holy and the holy.

All days continue:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחַיֵּינוּ וְקִיּוּמֵנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

*Baruch Atah Adonai Eloheinu Melech Ha'olam shehecheyanu v'kiy'manu v'higianu laz'man hazeh.*

Blessed are You, Adonai our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.



# וְרַחֵץ

## Urchatz



The ritual hand washing prepares us for eating finger foods, like karpas. Using a pitcher, pour water over the hands into a basin. Dry with a towel, but do not recite a blessing.

## Dodi Li

## דוֹדֵי לִי

דוֹדֵי לִי וְאֲנִי לוֹ הָרוּעָה בְּשׁוֹשַׁנִּים.  
מִי זֹאת עוֹלָה מִן הַמִּדְבָּר. מְקַטְרֶת מוֹר וּלְבוֹנָה.  
לְבַבְתִּינִי אַחֹתִי כָלָה. עוֹרֵי צָפוֹן וּבּוֹאֵי תֵימָן.

*Dodi li va'ani lo haroeh bashoshanim.*

*Mi zot olah min hamidbar. M'kuteret mor ul'vonah.*

*Libavtini achoti kalah. Ori tzafun uvoei teiman.*

My beloved is mine, and I am his, who feeds among the lilies.

Who is this coming up from the desert, burning myrrh and frankincense?

You have ravished my heart my sister, my bride. Awake, O North wind, come O South wind.

# כַּרְפָּס

## Karpas

We dip a vegetable into salt water and say this blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה.

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

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

# יחץ

## Yachatz

We break the middle matzah into two pieces. We wrap and set aside the larger piece as the Afikoman, the dessert matzah to be eaten at the end of the meal. The smaller piece of matzah is returned to its place with the other two.

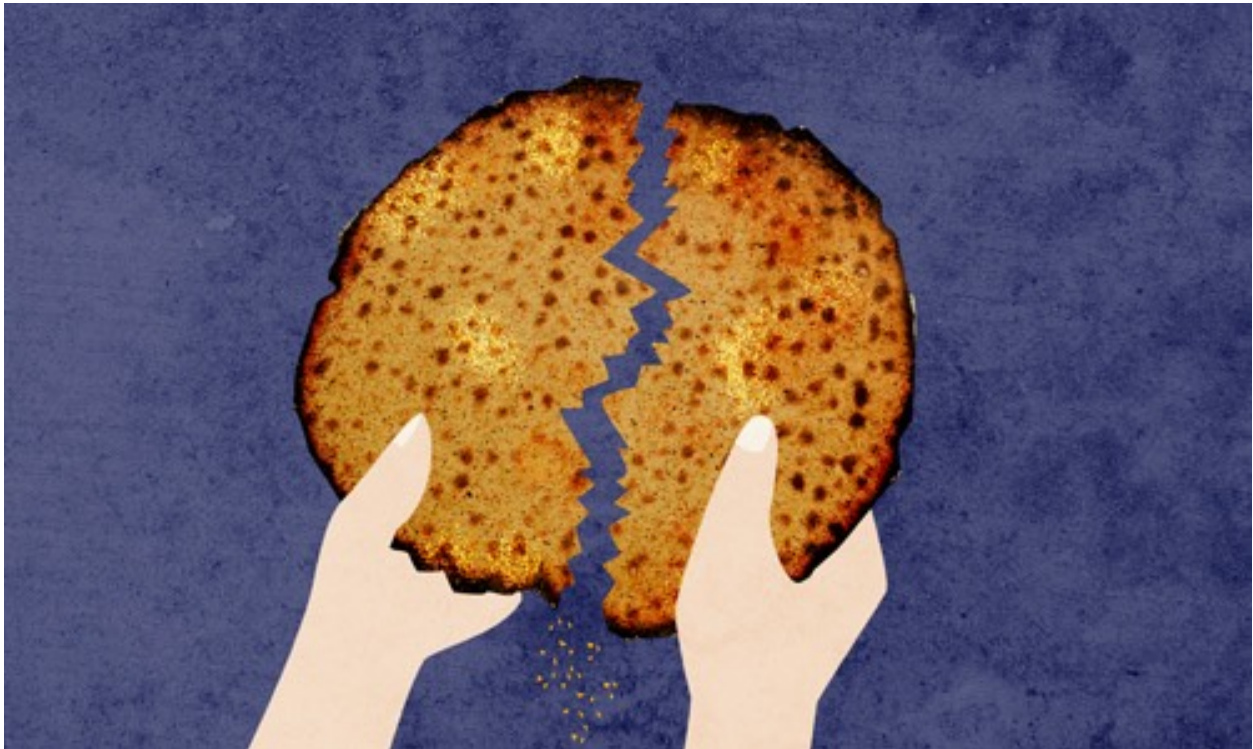
הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי וְיֵיכַל, כָּל דְּצָרִיקָא יֵיתִי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָא עֲבָדִי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avhatana b'ara d'Mitzrayim. Kol dichfin yeitei v'yechol. Kol ditzrich teitei v'yifsach. Hashata hacha lashanah haba'ah b'ara d'Yisrael. Hashata avdei lashanah haba'ah b'nei chorin.*

The matzot are uncovered and raised for all to see.

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

The matzot are covered.





## Maggid

### Four Questions

### מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?  
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה - כִּלּוֹ מֶצֶה.  
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת - הַלַּיְלָה הַזֶּה מָרוֹר.  
 שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פֶּעַם אַחַת - הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.  
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין - הַלַּיְלָה הַזֶּה כִּלְנוּ מְסֻבִּין.

*Mah nishtanah halailah hazeh mikol haleilot?*

*Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.*

*Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.*

*Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.*

*Sheb'chol haleilot anu ochlin bein yoshevin uvein m'subin; halailah hazeh, kulanu m'subin.*

How is this night different from all other nights?

On all other nights, we eat chameitz and matzah. Why on this night, only matzah?

On all other nights, we eat all vegetables. Why, on this night, maror?

On all other nights, we don't dip even once. Why on this night do we dip twice?

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?



### Avadim Hayinu

*Avadim hayinu, hayinu*

*Atah b'nei chorin, b'nei chorin*

### עבדים היינו

עבדים היינו היינו

עתה - בני חורין בני חורין

We were slaves, now we are free!

## Let My People Go

When Israel was in Egypt land, "Let My people go."  
Oppressed so hard they could not stand, "Let My people go."

Go down, Moses, way down in Egypt land  
Tell ole Pharaoh: "Let My people go."

Thus said the Lord bold Moses said, "Let My people go."  
If not, I'll smite your first-born dead, "Let My people go."

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai, our God, took us out with a mighty hand and an outstretched arm. If Adonai had not brought our ancestors out of Egypt, then we, and our children, and our children's children would still be slaves in the land of Egypt. Even if we know the story well and have told it many times, the more we tell it in great detail, the more we are to be praised.

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא,  
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ  
הוּא.

*Baruch HaMakom, Baruch Hu.  
Baruch shenatan Torah l'amo Yisrael,  
Baruch Hu.*

Praise be God who is everywhere.  
Praised be God. Praised be God who  
gave the Torah to the people of Israel.  
Praised be God.



## Four Children

## אַרְבַּעַה בְּנִים

The Torah alludes to Four Children: one wise or thoughtful, one wicked or rebellious, one simple or innocent, and one who does not know how to ask.

The wise or thoughtful child might ask, "What is the meaning of the laws and rules which Adonai our God has commanded us?" We should explain to this child in great detail all the laws and customs of Passover.

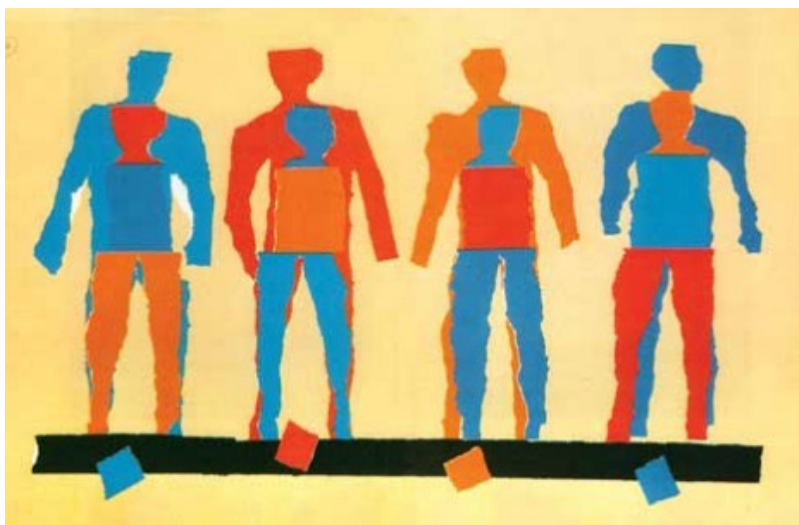


The wicked or rebellious child might ask, "What does this service mean to you?" This child emphasizes the meaning of the seder to "you" and not to the child's own self. Since the child excludes themselves from the community and rejects a major principle of faith, you should provide a sharp answer: "It is because of what Adonai did for me when I went free from Egypt." (Ex. 13:8) "Me" and not that child. Had that child been there, he or she would not have been redeemed.

The simple or innocent child might ask, "What does all this mean?" We should answer, "With a mighty hand God freed the Jewish people from Egypt, from the house of bondage."



As for the child who does not know how to ask, you should prompt the child. The Torah says, "You shall tell your child on that day." In other words, don't wait for the child to take the initiative. Start the story, your story, and hopefully this silent child will listen, absorb and identify with you. "It is because of what Adonai did for me when I went free from Egypt." (Ex. 13:8)





At the beginning, our ancestors worshiped the gods of the lands beyond the Euphrates River. Then God drew Abraham and Sarah close and brought them to Canaan to God's service.

Tonight, we tell the story of an ancient relationship between God and our people.

Tonight, we tell the story of a link that is renewed in every generation.

Blessed is the One who keeps this promise to the people Israel: Servitude to others, even if it lasts four hundred years, will come to an end. God is the ultimate judge. Israel will survive, enriched.

## V'hi She'amda

## וְהִיא שְׁעָמְדָה

Long ago, Adonai promised Abraham and Sarah that their children would be a great people. It is this promise that has given our ancestors courage and hope.

Raise cup while singing:

וְהִיא שְׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אָחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מֵיָדָם.

*Vehi she'amdah la'avoteinu v'lanu. Shelo echad bilvad amad aleinu l'chaloteinu. Ela sheb'chol dor vador omdim aleinu l'chaloteinu. VeHakadosh Baruch Hu matzileinu miyadam.*

This promise has stood for our parents and for us in good stead. For not just one enemy has stood against us to wipe us out. But in every generation there have been those who have stood against us to wipe us out, yet the Holy One, Blessed is God, keeps on saving us from their hands.

Tonight's script is the telling of our national autobiography as wandering Jews. We go from migration down to exploitation, and then up from rags to riches and finally to homecoming. The text we use was once recited by heart by every Jew, when bringing first fruits of the homeland to the Temple.

"Today I want to tell Adonai, our God, how I have come to be in the land Adonai promised our ancestors to give to us." (Deut. 26:3)

אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמִתֵּי מֵעֵט וַיְהִי־שָׁם לְגוֹי גָדוֹל עָצוּם וְרָב. וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה. וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ וַיִּרָא אֶת־עַנְיֵנוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחֲצֵנוּ. וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמַרְא גָדֹל וּבְאֹתוֹת וּבְמִפְתִּים. וַיְבִיאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ.

"My ancestor was a wandering Aramean. He descended to Egypt and resided there in small numbers. He became a nation — great, powerful and numerous. Then the Egyptians treated us badly. They persecuted us and subjected us to hard labor. We cried out to Adonai, the God of our ancestors. God heard our voice. God saw our persecution, our labor and our oppression. God took us out of Egypt — with a strong hand and an outstretched arm, with awesome power, signs and wonders. Then God brought us to this place and gave us this land, a land of milk and honey." (Deut. 26:5-9)

## Passover Story in Secular Song

(To the tune of "American Pie" by Don McLean)

A long long time ago  
In the land of Egypt  
Where the Israelites were Pharaoh's slaves  
Pharaoh said, "Hebrew boys should die!"  
And the Jewish mothers began to cry  
But Yochevet refused to throw her boy away  
She and Miriam put him in the Nile  
Where he was found after a while  
Pharaoh's daughter saved him  
In the palace, his mother raised him  
Since from the water was where he came  
They decided "Moses" was his name  
And he grew up with the morals of a Jew



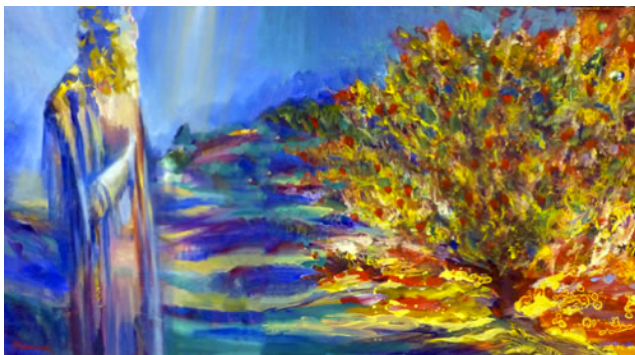
*One day, growing up in Pharaoh's palace, Moses witnessed an Egyptian beating a Jewish slave. Enraged by this action, Moses did what any of us what have done — he broke into song...*

(To the tune of "For What It's Worth" by Buffalo Springfield)

There's something happening here  
What it is ain't exactly clear  
There's a man with a whip over there  
Beatin' a slave like he just don't care.  
I'm singin:  
Stop Egypt what's that sound, everybody look what's going round

*In a fit of anger, Moses struck down the taskmaster, and fled to the desert where he tended sheep for a while. One day, something a little bizarre happened...*

(To the tune of "Yesterday" by The Beatles)

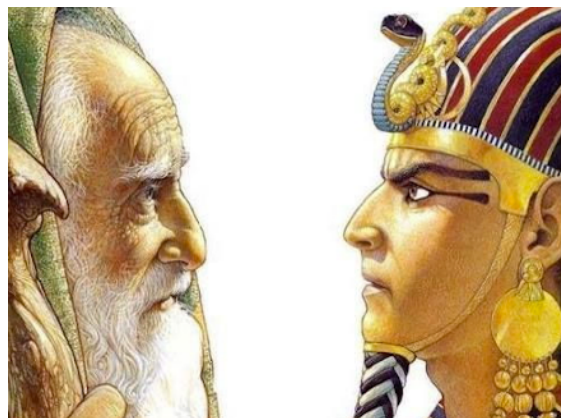


Suddenly, God came to me in a flaming tree  
Said I want my people to be free  
Go to Pharaoh, speak for me  
Go to Pharaoh, speak for me

*So Moses went to Pharaoh...*

(To the tune of "Louie, Louie" as adapted by Mah Tovv)

Pharoah Pharoah  
Whoa baby let my people go  
Yeah yeah yeah yeah yeah yeah  
Pharoah Pharoah  
Whoa baby let my people go  
Yeah yeah yeah yeah yeah yeah  
Well a burning bush told me just the other day  
That I should go to Egypt and say  
It's time to let our people be free  
Listen to God if you won't listen to me  
Pharoah Pharoah  
Whoa baby let my people go  
Yeah yeah yeah yeah yeah yeah  
Pharoah Pharoah  
Whoa baby let my people go  
Yeah yeah yeah yeah yeah yeah



*Pharoah wouldn't listen to Moses' plea, thus, THE PLAGUES*

(To the tune of "It's The End of the World As We Know It (And I Feel Fine)" by REM)

Blood blood  
Frogs frogs  
Lice lice  
Beasts beasts  
Cattle disease  
Boils boils  
Hail hail  
Locusts  
Darkness (2x)

It's the end of the world as we know it  
It's the end of the world as we know it  
It's the end of the world as we know it  
So spill your wine

## Ten Plagues

## עֶשֶׂר מַכּוֹת

We fill our wine cups to remember our joy in being able to leave Egypt. Yet, our happiness is not complete, because the Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Therefore, we spill a drop of wine from our cups (with a finger or spoon) as we say each plague.



<i>Dam</i>	דָּם	Blood
<i>Tzfardeia</i>	צַפְרִידַיִם	Frogs
<i>Kinim</i>	כְּנִימִים	Lice
<i>Arov</i>	עֲרוֹב	Beasts
<i>Dever</i>	דָּבָר	Cattle disease
<i>Sh'chin</i>	שִׁחִין	Boils
<i>Barad</i>	בָּרָד	Hail
<i>Arbeh</i>	אַרְבֵּה	Locusts
<i>Choshech</i>	חֹשֶׁךְ	Darkness
<i>Makat</i> <i>B'chorot</i>	מַכַּת בְּכוֹרוֹת	Death of the Firstborn



At first, Pharaoh would let the Israelites go, and then God hardened his heart so Pharaoh would change his mind. Every time. All through the nine plagues. Enter the tenth plague, death of the first born. This one put Pharaoh over the top.

*(To the tune of "Leaving on a Jet Plane" by John Denver)*

Our doors are crossed with blood,  
 God spared our sons  
 We're outta here  
 We're moving our buns  
 But we don't have buns  
 They didn't have time to rise

We're leaving en route to Canaan  
 Don't think that we'll be back again  
 Hey Jews, it's time to go

*(With a groove)*

So the Jews left, matzah in hand  
 From Egypt to the promised land  
 Got to a sea they couldn't cross

Moses raised his hand up to the Boss  
Pharoah's army was close behind  
Hey, this brings a song to mind

*(To the tune of "Footloose" by Kenny Loggins)*

Been working, so hard  
Time to make these waters part  
400 years busting our backs  
Finally God's cutting us some slack

The sea is splitting  
Tonight we'll get out of this town (The sea is splitting we'll get out of this town!)  
The sea is splitting  
We'll cross the sea and not drown

Tonight we're gonna be free, oo ee  
Crossing the red sea  
Hum, Miriam, break out the timbrels and drums!

*(To the tune of "Miriam's Song" by Debbie Friedman)*

מִי כַמֹּכָה בְּאֵלִים יְיָ?  
מִי כַמֹּכָה נֹאדֶר בְּקֹדֶשׁ  
נֹרָא תְהִילַת, עֲשֵׂה פְלֵא?

*Mi chamochah ba-eilim, Adonai  
Mi kamochah nedar bakodesh  
Nora t'hilot, oseh feleh  
Nora t'hilot, oseh feleh*



## Dayeinu

## דַּיְינוּ

Adonai has shown our people so many acts of kindness. For each one, we say, דַּיְינוּ - *dayeinu*, meaning "that alone would have been enough, for that alone we are grateful."

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְינוּ!  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְינוּ!  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְינוּ!

*Ilu hotzianu miMitzrayim, Dayenu!*  
*Ilu natan lanu et haShabbat, Dayenu!*  
*Ilu natan lanu et haTorah, Dayenu!*

Had Adonai brought us out of Egypt  
And not divided the sea for us,  
Dayenu!

Had Adonai punished the Egyptians  
And destroyed their idols,  
Dayenu!

Had Adonai divided the sea  
And led us across on dry land,  
Dayenu!

Had Adonai taken care of us in the desert  
for forty years  
And fed us manna,  
Dayenu!

Had Adonai given us Shabbat,  
Dayenu!

Had Adonai brought us to Mount Sinai  
and given us the Torah,  
Dayenu!

Had Adonai brought us to the land of Israel  
and built the Holy Temple,  
Dayenu!

For all these  
alone and together, we say,  
Dayenu!





## Pesach, Matzah, and Maror

## פֶּסַח, מַצָּה, וּמְרוֹר

Rabban Gamliel used to say, "Anyone who does not expound upon three symbols has not fulfilled the obligation of observing the Passover seder. And these are the three: *pesach*, *matzah*, and *maror*."

Point to the *z'roa* or *pesach* but do not lift it.

Our ancestors ate the *pesach*, the Passover sacrifice, in the days of the Temple. Why? The *pesach* reminds us that the Holy One *pasach* — passed over — the houses of our ancestors in Egypt. Our Torah teaches: "This is the Passover sacrifice, for God passed over the houses of the Israelites in Egypt and destroyed Egypt, but spared our houses. And the people bowed low in homage." (Ex. 12:27)

Our ancestors sacrificed a lamb and smeared its blood on their doorposts so that their homes and their lives might be spared.

Raise the broken middle matzah.

Tonight we eat matzah. Why?

Our Torah teaches: "And they baked unleavened cakes of the dough that they had taken out of Egypt, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves." (Ex. 12:39)

God was revealed to our ancestors and they tasted redemption even before their dough had risen. Matzah is the bread of wandering, the bridge between our sojourn in the land of enslavement and the land of freedom.

Lower the matzah and raise the *maror*.

Tonight we eat *maror*. Why?

Our Torah teaches: "They made life bitter for them with harsh labor in mortar and in bricks and with all sorts of harsh slavery in the field." (Ex. 1:14)

The Egyptians embittered our ancestors' lives in Egypt.

Cruelty, violence, and oppression plague every human society, darken our world, embitter our lives, and challenge us to raise our voices in the name of justice.

Lower the *maror*.



## B'chol Dor Vador

## בְּכָל־דּוֹר וְדוֹר

בְּכָל־דּוֹר וְדוֹר תִּיב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם.  
שְׁנַאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא  
אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנַאֲמַר: וְאוֹתָנוּ  
הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

*B'chol dor vador chayavim anu lirot et atzmo k'ilu hu yatza mi'Mitzrayim.*

In every generation, each of us must see ourselves as if we, ourselves, came out of Egypt, as it is written: "And you shall tell your child on that day, saying, 'This is what God did for me when I came out of Egypt.'" (Ex. 13:8)

The Holy One who is Blessed did not redeem only our ancestors, but God delivered us as well, as it is said: "God redeemed us from that place, in order to bring us out and to give us the land that God had promised to our ancestors."

(Deut. 6:23)

## Songs of Praise

## הַלֵּל

The time has come to thank, sing, praise, glorify, exalt, bless, raise up, and celebrate the One who did wonders for our ancestors and for us.

God took us out of slavery and brought us to freedom.

From despair God brought us to life.

From mourning God brought us to celebration.

From darkness God brought us to great light.

From enslavement God brought us to redemption.

And so we sing a new song to God: Halleluyah!

הַלְלוּיָהּ! הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת־שֵׁם יי.  
יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.  
מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יי.

*Hal'luyah! Hal'lu avdei Adonai. Hal'lu et shem Adonai.*

*Y'hi shem Adonai m'vorach mei-atah v'ad olam:*

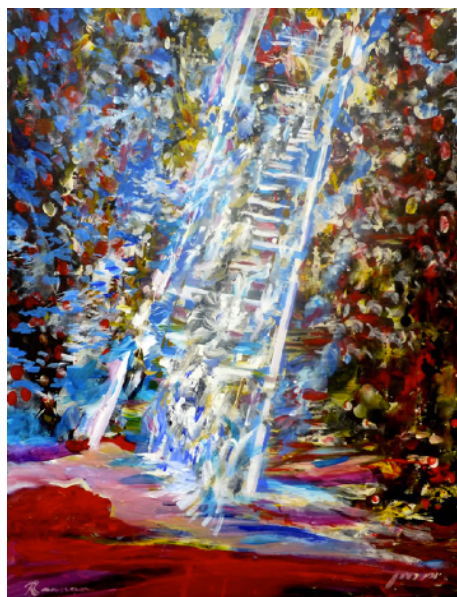
*Mimizrach shemesh ad m'vo-o. M'hulal shem Adonai.*

Hal'lu-Yah! Sing Hallel, you who serve Adonai; sing Hallel to the name Adonai! May the name of Adonai be blessed from now until eternity, in this place and in every place! From the sea where the sun rises to the sea where it sets, Hallel is sung to the name Adonai. (Ps. 113:1-3)

הַלְלוּיָהּ בְּצִלְצְלֵי־שֶׁמַע! הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה! כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ! הַלְלוּיָהּ!

*Hal'luhu b'tziltz'lei-shamah! Hal'luhu b'tziltz'lei t'ruah! Kol han'shamah t'haleil Yah! Hal'lu-Yah!*

Sing hallel to Yah with a crashing of cymbals, sing hallel to Yah with t'ruah on the cymbals, let every breath sing hallel to Yah - Hal'lu-Yah! (Ps. 150:5-6)



*B'tzeit Yisrael miMitzrayim; beit Ya'akov meiam lo-ez.  
 Hay'tah Yebudah l'kodsho; Yisrael mamsb'lotav.  
 Hayam ra'ah vayanos; HaYarden yisov l'achor.  
 Heharim rakdu ch'eilim; g'va'ot kiv'nei tzon.  
 Mah l'cha hayam ki tanus; HaYarden tisov l'achor.  
 Heharim tirk'du ch'eilim; g'vaot kiv'nei tzon.  
 Milif'nei adon chuli aretz; milifnei Eloha Ya'akov.  
 Habofchi hatzur agam mayim; chalamish l'mai'no mayim.*

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז,  
 הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו.  
 הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.  
 הַהָרִים רָקְדוּ כְּאֵילִים, גְּבֻעוֹת כְּבָנֵי צֹאן.  
 מַה לְּךָ הַיָּם כִּי תִנוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר,  
 הַהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבֻעוֹת כְּבָנֵי צֹאן.  
 מִלִּפְנֵי אֲדֹנָי חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.  
 הַבּוֹפֵכִי הַצּוּר אֲגַם מַיִם, חֲלָמִישׁ לְמַעַיְנוֹ מַיִם.

When Israel went forth from Egypt, the House of Jacob from a people speaking Barbarian, Judah became the place from which God's holiness went forth, Israel, the place where God's sovereignty was displayed. The sea looked, and fled! The Jordan is turning backward, the mountains rocked like rams, the hills like lambs! What's with you, Sea, that you are fleeing, Jordan, that you are turning backwards, Mountains, rocking out like rams, Hills, like lambs? From before Adon, whirl about, earth! From before the face of the God of Jacob, who turns the rock to a swirling pool of water, flinty stone to flowing spring! (Ps. 114)

## Second Cup

We conclude the Magid section by drinking the second cup of wine, the Cup of Redemption.

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת כּוֹס שְׁנֵי שָׁל אַרְבַּע כּוֹסוֹת.

*Hin'ni muchan um'zuman l'kayeim mitzvat kos sheini shel arba kosot.*



Here I am, ready to perform the mitzvah of the second of the four cups, the cup of redemption. Blessed are You, Adonai our God, Ruler of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matzah and maror. Adonai, our God and God of our ancestors, may You bring us in peace to future holidays. We will thank you for our redemption. Blessed are You, the Redeemer of Israel.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

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

Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.



# רַחֲצָה

## Rachtzah

Finally, we begin the Passover meal, the third section or “third cup” of the seder. Storytelling leads into communal eating, because on Passover, “Jews eat history.” After pouring water over each hand, say the blessing:

בְּרוּךְ אַתָּה יְיָ 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.*

Blessed are You, Adonai our God, Ruler of the universe, who makes us holy with mitzvot and commands us to wash our hands.

# מוֹצֵיא מַצָּה

## Motzi Matzah

This is the one time during Pesach in which one is obligated to eat matzah. Take the three matzot in hand. Make sure the middle one is broken and the others are still whole. After the blessing, take and eat from the top and middle matzah, while saving the third matzah for the Hillel sandwich. You may dip the matzah in salt or charoset.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת אֲכִילַת מַצָּה.

*Hin'ni muchan um'zuman l'kayem mitzvat achilat matzah.*

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Baruch atah Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz.*

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

Blessed are You, Adonai our God, Ruler of the universe, who brings forth bread from the earth.

Blessed are You, Adonai our God, Ruler of the universe, who makes us holy with mitzvot and commands us to eat matzah.

# מָרוֹר

## Maror

Take some *maror* and dip it in charoset, but not so much that it eradicates the bitter taste. We recall that our ancestors were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom. Recite the blessing, eat, and savor the *maror*.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת אֲכִילַת מָרוֹר.

*Hin'ni muchan um'zuman l'kayeim mitzvot achilat maror.*

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

בָּרוּךְ אַתָּה יְיָ 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.*

Blessed are You, Adonai our God, Ruler of the universe, who makes us holy with mitzvot and commands us to eat *maror*.

# כּוֹרֵךְ

## Korech

On Passover, in the days of the Temple in Jerusalem, Rabbi Hillel would eat a sandwich made of the *Pesach* (lamb offering), matzah, and *maror*. Now we do not bring sacrifices to the Temple, so our sandwich is made only with matzah and *maror*.



# שֻׁלְחַן עוֹרֵךְ

## Shulchan Orech



## צָפּוּן

### Tzafun

The Afikoman, the other half of the middle matzah which was hidden at the beginning of the seder, must now be found and eaten.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת אֲכִילַת אֶפִיקוֹמָן זָכָר לְקָרְבַּן פֶּסַח הַנֶּאֱכָל עַל הַשׁוֹבֵעַ.

*Hin'ni muchan um'zuman l'kayeim mitzvat achilat afikoman zeicher l'korban pesach han'echal al hasova.*

Here I am, ready to perform the mitzvah of eating the afikoman. This matzah is a reminder of the *Pesach* sacrifice which was eaten on a full stomach in the days of the Temple.



# בָּרַךְ

## Barech

On Shabbat begin here:

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ פְּחֻלְמִים. אֲזַי מְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה. אֲזַי אִמְרוּ בְּגוֹיִם: הֲגִדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הֲגִדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאֶפְיָקִים בְּנִגְב. הַזְרְעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּחֵד יִלְוֶה וּבִכָּה נִשְׂא מִשָּׂדֶה הַזֶּרַע, בֹּא יְבֹא בְרִנָּה נִשְׂא אֶלְמִתָּיו.

*Shir hamaalot, b'shuv Adonai et shivat Tziyon, hayinu k'cholmim. Az yimalei s'chok pinu, ul'shoneinu rinah. Az yomru v'agoyim, higdil Adonai laasot im eileh. Higdil Adonai laasot imanu, hayinu s'meichim. Shuvah Adonai et sh'viteinu kaafikim banegev. Hazorim b'dimah b'rinah yiktzoru. Haloch yeileich uvachoh nosei meshech hazarah, bo yavo v'rinah, nosei alumotav.*

A Song of Ascendings. When Adonai returned the returners of Zion, we were like dreamers; our mouth was filled with laughter then, our tongue with song. There was talk among the nations then: "God did great things with these people!" God did great things with us! We were so happy... Return our returners, Adonai — in torrents, turning desert streams to flood! Then those who sow with weeping will reap with joy; those who trudge the row, sobbing as they strain to lift their trail of seed, will march in with song, lifting high their golden sheaves! (Ps. 126)

Weekdays begin here:

חֲבֵרֵי נְבָרָה!  
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת חֲבֵרֵי, נְבָרָךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְּׁלוֹ.  
בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְּׁלוֹ וּבְטוֹבוֹ חֵינּוּ.  
בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְּׁלוֹ וּבְטוֹבוֹ חֵינּוּ.  
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

*Chaveirai n'vareich!*

*Y'hi sheim Adonai m'vorach meiatah v'ad olam.*

*Y'hi sheim Adonai m'vorach meiatah v'ad olam. Birshut chaveirai, n'vareich Eloheinu sheachalnu mishelo.*

*Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu.*

*Baruch Eloheinu she'achalnu mishelo uv'tuvo chayinu.*

*Baruch hu v'varuch sh'mo.*

Friends, let us bless! Praised be the name of God, now and forever! Praised be our God, of whose abundance we have eaten. Praised be our God, of whose abundance we have eaten, and by whose goodness we live. Praised be God and praised be God's name.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכֹל בְּשָׂרׁ כִּי לְעוֹלָם חֶסֶד׃ וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמְפָרֵס לְכֹל וּמִטֵּיב לְכֹל, וּמִכֵּין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל.

*Baruch atah, Adonai Eloheinu, melech haolam, hazan et haolam kulo b'tuvo, b'chein b'chesed uv'rachamim. Hu notein lechem I'chol basar, ki I'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu, v'al yechsar lanu mazon I'olam va-ed. Baavur sh'mo hagadol, ki hu El zan um'farneis lakol, umeitiv lakol, umeichin mazon I'chol b'riyotav asher bara. Baruch atah, Adonai, hazan et hakol.*

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה, וְעַל שֶׁהוֹצַאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן וּמְפָרֵס אוֹתָנוּ תִּמְיֵד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה:

We thank you, Adonai our God, that you have given as an inheritance to our ancestors a lovely, good and broad land, and that You took us out, Adonai our God, from the land of Egypt and that You redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, and for Your statutes which You have made known to us, and for life, grace and kindness that You have granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

וְעַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יְתַבְרַךְ שְׁמֶךָ בְּפִי כֹל חַי תִּמְיֵד לְעוֹלָם וָעֶד. כְּפִתּוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל הַמִּזֶּן:

And for everything, Lord our God, we thank You and bless You; may Your name be blessed by the mouth of all life, constantly forever and always, as it is written (Deut. 8:10); "And you shall eat and you shall be satiated and you shall bless the Lord your God for the good land that He has given you." Blessed are You, Adonai, for the land and for the nourishment.

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ, רַעֲנוּ זִוְנֵנוּ פְּרִנְסָנוּ וְכִלְכַּלְנוּ וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ יי אֱלֹהֵינוּ מִהֶרָה מִכֹּל צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ, לֹא לַיְדֵי מַתָּנָה בְּשָׂרׁ וְדָם וְלֹא לַיְדֵי הַלְוָאתָם, כִּי אִם לַיְדֵי הַמְּלָאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֻבָּה, שֶׁלֹּא גְבוּשׁ וְלֹא גִפְלָם לְעוֹלָם וָעֶד.

Please have mercy, Adonai our God, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your Glory; and upon the monarchy of the House of David, Your appointed one; and upon the great and holy house that Your name is called upon. Our God, our Parent, tend us, sustain us, provide for us, relieve us and give us quick relief, Adonai our God, from all of our troubles. And please do not make us needy, Adonai our God, not for the gifts of flesh and blood, and not for their loans, but rather from Your full, open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always.

On Shabbat add:

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשַׁבֵּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ. וּבְרְצוֹנָךְ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלָא תְהֵא צָרָה וְיָגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ כִּי אַתָּה הוּא בַעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת.

May You be pleased to embolden us, Adonai our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work upon it and to rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Adonai our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Adonai our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of salvations and the Master of consolations.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכוֹר אֲבוֹתֵינוּ, וְזָכוֹר מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכוֹר יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ, וְזָכוֹר כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה זְכוּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקוּדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וּרְחֻם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matzot. Remember us, Adonai our God, on it for good and recall us on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power. And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Adonai, who builds Jerusalem in Your mercy. Amen.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ מְלִכְנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמְּלֶכֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְּמָלְנוּ הוּא גּוֹמְלֵנוּ הוּא יְגַמְלֵנוּ לְעַד, לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְרִנּוֹחַ הַצֵּלָה וְהַצְּלָחָה, בְּרַכָּה וְיִשׁוּעָה נְחָמָה פְּרִיָסָה וְכִלְפָּלָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם עַל יַחְסָרֵנוּ.

Blessed are You, Adonai our God, Ruler of the Universe, the Power, our Parent, our Sovereign, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepard, the Shepard of Israel, the good Ruler, who does good to all, since on every single day God has done good, God does good, God will do good, to us; God has granted us, God grants us, God will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.



הַרְחַמֵּן הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
הַרְחַמֵּן הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.  
הַרְחַמֵּן הוּא יִשְׁתַּבַּח לְדוֹר דוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעַד וּלְנִצְחָה נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחַמֵּן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.  
הַרְחַמֵּן הוּא יִשְׁבּוֹר עֲלֵנוּ מֵעַל צָוָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.  
הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלָיו.  
הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.  
הַרְחַמֵּן הוּא יִבְרַךְ אֶת בְּעָלֵי / אֲשֵׁתֵי.

הַרְחַמֵּן הוּא יִבְרַךְ אֶת [אָבִי מוֹרִי] בְּעַל הַבַּיִת הַזֶּה. וְאֶת [אִמִּי מוֹרְתִי] בְּעַלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבִרְהָם יִצְחָק וְיַעֲקֹב בְּכָל מְפַל כָּל, כֵּן יִבְרַךְ אוֹתָנוּ כָּלנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר, אָמֵן. בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמַרְתָּ שְׁלוֹם. וְנִשְׂא בְרָכָה מֵאֵת יְיָ, וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

בשבת: הַרְחַמֵּן הוּא יִנְחִילָנוּ יוֹם שְׁכָלוּ שְׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.  
הַרְחַמֵּן הוּא יִנְחִילָנוּ יוֹם שְׁכָלוּ טוֹב. [יוֹם שְׁכָלוּ אַרְוֶה. יוֹם שְׂצַדִּיקִים יוֹשְׁבִים וְעֵטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מִזִּיו הַשְּׁכִינָה וַיְהִי חֶלְקֵינוּ עִמָּהֶם].

הַרְחַמֵּן הוּא יִזְכְּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלָכוֹ וְעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד עוֹלָם.

עֲשֵׂה שְׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֶמְרוּ, אָמֵן.  
יִרְאוּ אֶת יְיָ קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָדָהּ, וְהָיָה יְיָ מְבֹטָחוֹ. נַעַר הָיִיתִי גַם זְקֵנָתִי, וְלֹא רֵאִיתִי צַדִּיק נֶעְזֵב, וְזָרְעוֹ מְבַקֵּשׁ לְחֶם. יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

May the Merciful One reign over us forever and always.  
May the Merciful One be blessed in the heavens and in the earth.  
May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities.  
May the Merciful One sustain us honorably.  
May the Merciful One break our yolk from upon our necks and bring us upright to our land.  
May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten.  
May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation.  
May the Merciful One bless my husband/my wife. May the Merciful One bless [my father, my teacher,] the master of this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen. From above, may they advocate upon them and upon us merit, that should protect us in peace; and may we carry a blessing from the Lord and charity from the God of our salvation; and find grace and good understanding in the eyes of God and man.

[On Shabbat, we say: May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.]

May the Merciful One give us to inherit the day that will be all good. [The day that is all long, the day that the righteous will sit and their crowns will be on their heads and they will enjoy the radiance of the Divine presence and my our share be with them.] May the Merciful One give us merit for the times of the messiah and for life in the world to come. A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever (II Sam. 22:51).

The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen.

Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing (Ps. 34:10-11). Thank the Lord, since He is good, since His kindness is forever (Ps. 118:1). You open Your hand and satisfy the will of all living things (Ps. 146:16). Blessed is the man that trusts in the Lord and the Lord is his security (Jer. 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread (Ps. 37:25). The Lord will give courage to His people. The Lord will bless His people with peace (Ps. 29:11).



## Third Cup

## כּוֹס שְׁלִישִׁי

We conclude the Blessing over the Meal by drinking the third cup of wine.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת כּוֹס שְׁלִישִׁי שֶׁל אַרְבַּע כּוֹסוֹת.

*Hin'ni muchan um'zuman l'kayeim mitzvat kos sh'lishi shel arba kosot.*

Here I am, ready to perform the mitzvah of the third cup of wine, which concludes this Pesach meal.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

## Welcoming Elijah

## כוס אליהו

Pour a cup of wine and put it in the center of the table. Open the door expectantly for Elijah.

This cup is for Eliyahu Hanavi, Elijah the Prophet. We open our front door to greet our honored guest and invite him to join our seder. We pray that he will return to us bringing a time of peace and freedom.

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשִׁבִי, אֱלֹהֵינוּ הַגְּלֻעְדִי.  
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

*Eilyahu hanavi, Eliyahu hatishbi, Eliyahu hagil'adi.*

*Bimheirah v'yameinu yavo eileinu im Mashiach ben David*

Elijah the prophet, Elijah the Tishbite, Elijah the Giladite.

May he soon come to us along with the Messiah, son of David.

May Elijah the Prophet come to us quickly and in our day, bringing the time of the Messiah.

# הלל

## Hallel

Hallelu Halleluyah, Halleluyah! (4x)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְא אֶת-הַהֲלֵל

*Baruch Atah, Adonai Eloheinu Melech ha-olam  
asher kid'shanu b'mitzvotav, v'tzivanu likro et haHallel*

Hallelu Halleluyah, Halleluyah! (4x)

Praise Adonai! Great is God's love!

Now and always, everyone say, Halleluyah!! (2x)

הוֹדוּ לַיְיָ כִּי-טוֹב - כִּי לְעוֹלָם חֲסִדוֹ!  
יֹאמְרוּ-נָא יִשְׂרָאֵל - כִּי לְעוֹלָם חֲסִדוֹ!  
יֹאמְרוּ-נָא בֵּית-אֶהֲרֹן - כִּי לְעוֹלָם חֲסִדוֹ!  
יֹאמְרוּ-נָא יִרְאִי יְיָ - כִּי לְעוֹלָם חֲסִדוֹ!

*Hodu la'Adonai ki tov, Ki l'olam chasdo!*

*Yomar na Yisrael, Ki l'olam chasdo!*

*Yomru na veit Aharon, Ki l'olam chasdo!*

*Yomar na yirei Adonai, Ki l'olam chasdo!*

May the ones who enter be forever blessed in God's name!

We bless you from the house of Adonai! ***Ki l'olam chasdo!***





## Fourth cup

## כוס רביעי

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת כּוֹס אַרְבַּע כּוֹסוֹת.

*Hin'ni muchan um'zuman l'kayim mitzvat kos r'vi'i shel arba kosot.*

Here I am, ready to perform the mitzvah of the fourth cup of wine, which concludes the Hallel songs of thanks.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

On the second night of Pesach:

## Counting the Omer

## סְפִירַת הָעֹמֶר

On the second night of Pesach we begin counting the 50 days from the Exodus to Sinai, from Pesach, the harvest of barley, until Shavuot, the harvest of wheat. Traditionally, the Rabbis interpret the counting as reflecting Israel's eager anticipation of the giving of the Torah at Sinai on Shavuot. The physical liberation is not an end in itself, but must be wedded to a life of values and responsibility. We rise and count the first day of the Omer.

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר.

*Hin'ni muchan um'zuman l'kayim mitzvat aseh shel s'frat ha'Omer.*

Here I am, ready to perform the mitzvah of counting the Omer.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

*Baruch atah, Adonai Eloheinu, melech haolam, asher kidshanu b'mitzvotav v'tzivanu al s'frat ha'Omer.*

Blessed are You, Adonai our God, Ruler of the Universe, who makes us holy with mitzvot and commands us to count the Omer.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

*Hayom yom echad laOmer.*

Today is the first day of the Omer.

# Adir Hu

# אָדִיר הוּא

אָדִיר הוּא

יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.

אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא...

הַדּוּר הוּא, וְתִיק הוּא, זָכַאי הוּא, חֲסִיד הוּא...

טָהוֹר הוּא, יַחֲדִיד הוּא, פְּבִיר הוּא, לָמוּד הוּא, מְלֶכֶךְ הוּא, נוֹרָא הוּא, סַגִּיב הוּא, עֲזוּז הוּא,

פּוֹדֶה הוּא, צַדִּיק הוּא...

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא...

*Adir Hu, Adir Hu*

*Yivneh veito b'karov, bimheirah, bimheirah, b'yameinu b'karov.*

*Eil b'nei, Eil b'nei, b'nei veitcha b'karov.*

*Bachur Hu, Gadol Hu, Dagul Hu...*

*Hadur Hu, Vatik Hu, Zakkai Hu, Chassid Hu...*

*Tahor Hu, Yachid Hu, Kabir Hu, Lamud Hu, Melech Hu, Norah Hu, Saggid Hu, Izzuz Hu, Podeh Hu, Tzaddik Hu...*

*Kadosh Hu, Rachum Hu, Shaddai Hu, Takif Hu...*

Mighty is God. May Adonai's kingdom be established speedily and in our days. God is first, great, exalted. God is glorious, faithful, righteous, and gracious. God is pure, unique, mighty, wise, majestic, awesome, splendid, strong, redeemer, and righteous. God is holy, compassionate, almighty, powerful.



## Echad Mi Yodea

## אֶחָד מִי יוֹדֵעַ



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

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית...  
שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת...  
אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת...  
חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה...  
שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סִדְרֵי מִשְׁנָה...  
שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שִׁבְתָּא...  
שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה...  
תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יָרְחֵי לְדָה...  
עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרֵי א...  
אֶחָד עֶשְׂרֵה מִי יוֹדֵעַ? אֶחָד עֶשְׂרֵה אֲנִי יוֹדֵעַ: אֶחָד עֶשְׂרֵה  
כּוֹכְבֵי א...

שְׁנַיִם עֶשְׂרֵה מִי יוֹדֵעַ? שְׁנַיִם עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשְׂרֵה שְׁבֻטֵי א...  
שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרֵה מְדֵי א...

*Echad mi yodea? Echad ani yodea!*

*Echad Eloheinu shebashamayim uva'aretz.*

*Sh'nayim mi yodea? Sh'nayim ani yodea! Sh'nei luchot habrit...*

*Sholshah mi yodea? Shloshah ani yodea! Shloshah avot...*

*Arba mi yodea? Arba ani yodea! Arba imahot...*

*Chamishah mi yodea? Chamishah ani yodea! Chamishah chumshei Torah...*

*Shishah mi yodea? Shishah ani yodea! Shishah sidrei Mishnah...*

*Shiv'ah mi yodea? Shiv'ah ani yodea! Shiv'ah y'mei shabata...*

*Sh'monah mi yodea? Sh'monah ani yodea! Sh'monah y'mei milah...*

*Tish'ah mi yodea? Tish'ah ani yodea! Tish'ah yarchei leidah...*

*Asarah mi yodea? Asarah ani yodea! Asarah dibraya...*

*Achad asar mi yodea? Achad asar ani yodea! Achad asar kochvaya...*

*Sh'neim asar mi yodea? Sh'neim asar ani yodea! Sh'neim asar shiv'taya...*

*Shloshah asar mi yodea? Shloshah asar ani yodea! Sholshah asar midaya...*

Who knows one? I know one! One is our God Who is in heaven and earth. Two are the tablets of the law... Three are the fathers... Four are the mothers... Five are the books of the Torah... Six are the books of the Mishnah... Seven are the days of the week... Eight are the days until circumcision... Nine are the months of pregnancy... Ten are the Ten Commandments... Eleven are the stars in Joseph's dream... Twelve are the Tribes of Israel... Thirteen are the attributes of God...



## Chad Gadya

*Chad gadya, chad gadya*

*Dezabin aba bitrei zuzei*

*Chad gadya, chad gadya.*

*Chad gadya, chad gadya*

**My father bought for two zuzim**

**Chad gadya, chad gadya...**

Then came a cat **that ate the kid...**

Then came a dog **that bit the cat...**

Then came a stick **that beat the dog...**

Then came a fire **that burnt the stick...**

Then came water **that put out the fire...**

Then came an ox **that drank the water...**

Then came a butcher **that slaughtered the ox...**

Then came the Angel of Death **that killed the butcher...**

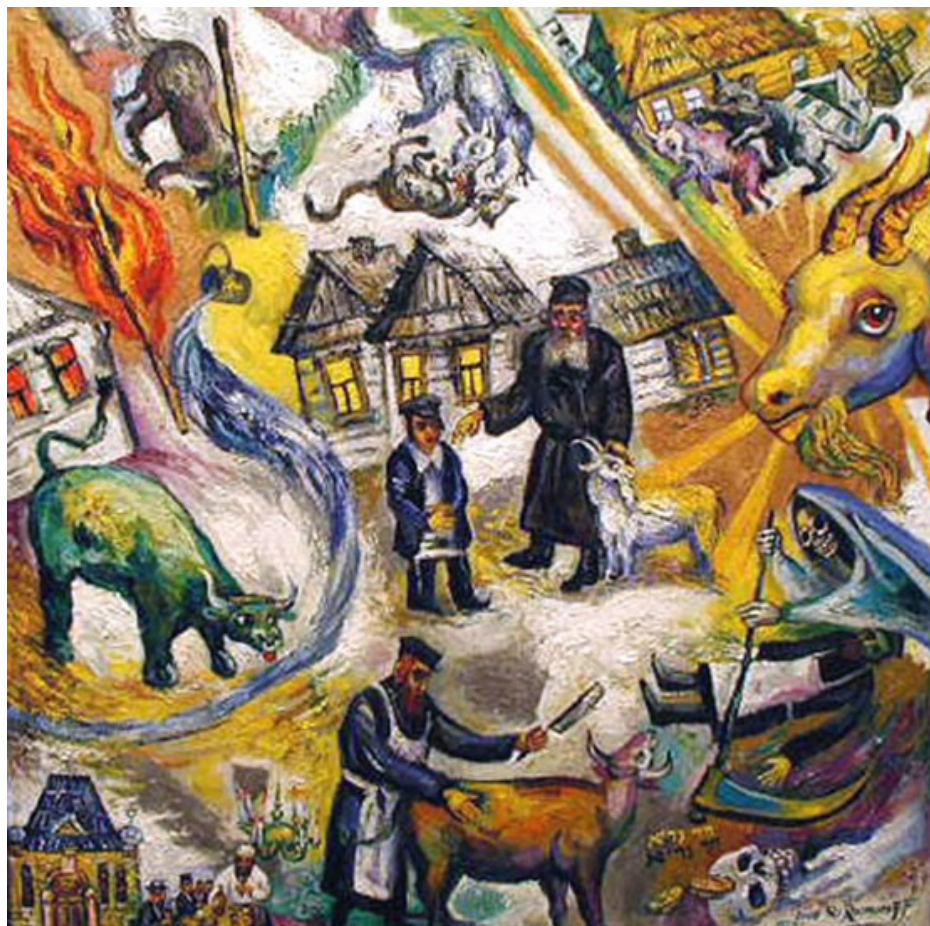
**Then came the Holy One that slew the Angel of Death...**

## חַד גַּדְיָא

חַד גַּדְיָא חַד גַּדְיָא

דְּזָבִין אָבָא בְּתָרֵי זוּזֵי

חַד גַּדְיָא חַד גַּדְיָא



# נִרְצָה

## Nirtzah

Our Seder now has ended  
with its history-laden rites.  
We have journeyed from Mitzrayim  
on this storied night of nights.  
We bore witness, we remembered  
our covenant with You.  
So we pray that You redeem us  
as You pledged Your word to do.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

*L'shanah haba'ah birushalayim!*

Next year in Jerusalem!

