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 Neirot

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.

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 shehecheyanu v'kiy'manu 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

Blessing the Children

For boys:
Y’simcha Elohim k’Ephraim v’shi’M’nashe.
May God make you like Ephraim and Menashe.

For girls:
Y’simeich Elohim k’Sarah, Rishkab, Racheil, v’Leah.
May God make you like Sarah, Rebecca, Rachel, and Leah.

Blessing the Parents
Modeh/Modah ani lachem, horai, morai, she’n’tatem li chayim, ahavah, vihadrachah b’chol yom vayom.
I give thanks to you, my parents, my teachers, for giving me life, love, and guiding me every day.

Blessing the Wife
Y’simeich Elohim k’Rut, eishet chayil, b’chavod, chochmah, vachesed.
May God make you like Ruth, a woman of valor, with honor, wisdom, and loving-kindness.

Blessing the Husband
Y’simcha Elohim k’Boaz, ish chayil, b’chavod, chochmah, vachesed.
May God make you like Boaz, a man of valor, with honor, wisdom, and loving-kindness.

Blessing Loved Ones
Y’vareich Elohim otanu kulunu yachad b’orah, b’ahavah, u’shalom.
May God bless all of us together with light, with love, and with peace.
<table>
<thead>
<tr>
<th>Step</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kadesh</strong></td>
<td>Kiddush</td>
</tr>
<tr>
<td><strong>Urchatz</strong></td>
<td>Hand washing</td>
</tr>
<tr>
<td><strong>Karpas</strong></td>
<td>Dipping parsley</td>
</tr>
<tr>
<td><strong>Yachatz</strong></td>
<td>Breaking the middle matzah</td>
</tr>
<tr>
<td><strong>Maggid</strong></td>
<td>Storytelling</td>
</tr>
<tr>
<td><strong>Rachtza</strong></td>
<td>Second hand washing</td>
</tr>
<tr>
<td><strong>Motzi Matzah</strong></td>
<td>Matzah blessings</td>
</tr>
<tr>
<td><strong>Maror</strong></td>
<td>Dipping maror</td>
</tr>
<tr>
<td><strong>Koreich</strong></td>
<td>Hillel sandwich</td>
</tr>
<tr>
<td><strong>Shulchan Oreich</strong></td>
<td>Festive meal</td>
</tr>
<tr>
<td><strong>Tzafun</strong></td>
<td>Afikoman</td>
</tr>
<tr>
<td><strong>Bareich</strong></td>
<td>Birkat HaMazon</td>
</tr>
<tr>
<td><strong>Hallel</strong></td>
<td>Psalms of praise</td>
</tr>
<tr>
<td><strong>Nirtzah</strong></td>
<td>Conclusion</td>
</tr>
</tbody>
</table>
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)

Baruch atah Adonai, Eloheinu melech ha’olam borei p’ri ha’agafen.

Baruch atah Adonai, Eloheinu melech ha’olam asher bachar banu mikol-am v’rom’imanu mikol-lashon v’kid’shanu b’mitzvotav. Vattiten lanu Adonai Eloheinu b’ahavah (Shabatot lim’nuchah v’) moadim l’simchah, chagim uz’manim l’sason, (et yom haShabbat bazez v’) et yom chag hamatzot bazez z’man cheruteinu, (b’ahavah) mikra kodesh zeicher litzit’ya’ mitzravim. Ki vanu baharta v’otanu kidashta mikol ba’amim, (v’Shabbat) u’moadei kod’shecha (b’ahavah we’ratzon) b’simebah w’sason hin’chaltanu. Baruch atah Adonai, m’kadeish (baShabbat v’) Yis’rael v’habzanim.
(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.

Baruch atah Adonai, Eloheinu melech haolam, borei m’orei ha’eish.
Baruch atah Adonai, Eloheinu melech haolam, hamavdiil 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:

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.
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

דודי לי

 whore ל ו אני ל חורשת בשושנים

מי את עונת מה עמוסה. מי capita מוח וברוחה.

להבתני זהותי כליה. יוזר זֶמוֹר וברוח מה.

Dodi li va’ani lo baroeh bashoshanim.
Mi zot olah min hamidbar. M’kuteret mor ul’vonah.
Libavtini achoti kalah. Ori tzafun uvoi 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.

Karpas

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

ברוך אתה יי אﻠוֹהֵינוּ מֶלֶךְ הָעָלָה, בּוֹרֵא פְּרִי 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.
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.

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.
Four Questions

Mah nishtana halailah hazeh mikol halailot?
Sheb'ol halailot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.
Sheb'ol halailot anu ochlin sh'ar y'rakot, halailah hazeh, maror.
Sheb'ol halailot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'ei f'amim.
Sheb'ol halailot anu ochlin bein yoshvin vechein 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

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.

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

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

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.

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.

“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 Pharoah, speak for me
Go to Pharoah, speak for me

So Moses went to Pharoah…
(To the tune of “Louie, Louie” as adapted by Mah Tovu)

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

Pharaoh 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

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

Mi chamochah ba-elim?
Mi kamochah nedar bakodesh
Nora tik'vish, oseh felah?

Mi chamochah ba-elim, Adonai
Mi kamochah nedar bakodesh
Nora t'hilot, oseh feleb
Nora t'hilot, oseh feleb
Dayeinu

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

אַלּוּ הֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּנֶךְ!
אַלּוּ נָתַן לָנוּ אֶת־הַשַּבָּת, דַּיֵּנֶךְ!
אַלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנֶךְ!

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

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.
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

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!

Hal’lu-yah! 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.

Ha’llu-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)

Hal’luhu b’tziltz’lei-shama! Hal’luhu b’tziltz’lei t’ruah! Kol han’shamah t’baleil 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 - Ha’llu-Yah! (Ps. 150:5-6)
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.

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.

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.
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:

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.

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.

Hin'ni muchan um'zuman l'kayeim mitzvah achilat matzah.

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

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.
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.

Hin’ni muchan um’zuman l’kayeim mitzvah mitzvat achilat maror.

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

Baruch atah Adonai Eloheinu melech ba’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.

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

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.

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:

Chaveirai n’vareich!

Y’hi sheim Adonai m’vorach meiatah v’ad olam.

Baruch Eloheinu she’achalnu mishelehu wotuvo chayinu.

Baruch Eloheinu she’achalnu mishelehu wotuvo chayinu.

Baruch hu waruch 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.

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.

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.

And for everything, Lord our God, we thank You and bless You; may Your name be blessed by the mouth of all who live, constantly forever and always, as it is written (Deut. 8:10); “And you shall eat and you shall be satiated and for everything, Lord our God, we thank You and bless You; may Your name be blessed by the mouth of all who live; for the good land that He has given you. “ Blessed are You, Adonai, for the land You have given to our ancestors a lovely, good and broad land, so that we not be embarrassed and we not be ashamed forever and always.

On Shabbat add:

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.

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 our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of 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, 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.

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 Yaakov, 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.
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 in all infinites.
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 Yaakov, 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

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

הִנְּנִי מְעַבֵּד ַ שְׁלִישִׁי כּוֹס מִצְוַת לְקַיֵּם וּמְזֻמָּןְי הַנִּכְנֵס מַעֲזֹאת כּוֹסוֹת אַרְבָּע.

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

בְּרוּךְ אָתָּה אֲדֹנָנוּ, אֱלֹהֵינוּ מֶלֶךְ הָעָלָם בּוֹרֵא פַּרְי הַגָּפֶן.

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

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.

Eilyahu hanavi, Eliyahu batisbi, Eliyahu bagil’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.

Hallelu Halleluyah, Halleluyah! (4x)

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)

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

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

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

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.

Baruch atah, Adonai Eloheinu, melech haolam, asher kidshanu b'mitzvotav v'tzivanu al s'firat 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.

Hayom yom echad laOmer.
Today is the first day of the Omer.
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…
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?

Echad ani yodea!

Echad Eloheinu shebashamayim uva’aretz.

Sh’nayim mi yodea? Sh’nayim ani yodea! Sh’nei luchot babrit…
Sholshah mi yodea? Sholshah ani yodea! Shloshah avot…
Arba mi yodea? Arba ani yodea! Arba imabot…
Chamishah mi yodea? Chamishah ani yodea! Chamishah chumshei Torah…
Shishah mi yodea? Shishah ani yodea! Shishah sidrei Mishnah…
Tish’ah mi yodea? Tish’ah ani yodea! Tish’ah yarchei leidah…
Asarah mi yodea? Asarah ani yodea! Asarah dibraya…

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…
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.

לשנה הבא בירושליםím!

*L'shanah haba’ah birushalayim!*

Next year in Jerusalem!