



Bricks of Freedom
By Hallel



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

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

On Saturday night include the following section:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל, ין אור לחשך, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁ. הַבְּדִלָּה וְקֹדֶשׁ אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשְׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

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

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

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

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

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

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

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

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

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

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

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

Say this Shehechyanu blessing the first Seder night only:

עֲלֵנוּ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

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

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

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

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

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

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

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

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

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

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

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

Urchatz

Traditional - Urchatz

Contributed by [Haggadot](#)

Source: Traditional

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

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

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

אָד מִי יוֹדֵעַ

אָד מִי יוֹדֵעַ? אָד אָנִי יוֹדֵעַ. אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אָנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אָנִי יוֹדֵעַ: שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אָנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אָנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אָנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אָנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אָנִי יוֹדֵעַ: שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אָנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אָנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרֵיָא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אָנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרֵיָא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אָנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרֵיָא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ

Yachatz

Traditional - Yachatz

Contributed by [Haggadot](#)

Source: Traditional

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

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

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

Nirtzah

Traditional - Nirtzah

Contributed by [Haggadot](#)

Source: Traditional

נרצה Nirtzah

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

חֲסֵל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כִּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קֹהֵל עֲדַת מִי מְנָה. בְּקֶרֶב נֵהַל נְטֵעֵי כֶּנֶה. פְּדוּיָם לְצִיּוֹן בְּרָנָה.

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

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

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

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

– Four Questions

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

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

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

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

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

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

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

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

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

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

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

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

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

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

The Fourth Cup of Wine

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

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

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

Drink the wine, then recite the concluding blessing:

ברוך אתה " אלהינו מלך העולם, על הגפן ועל פרי הגפן, ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שכצית והנחלת לאבותינו לאכל מפרה ולשבוע מטובה רחם גא " אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך וזנה ירושלים עיר הקדש במהרה גימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפרה ונשבוע מטובה ונברכך עליה בקדשה ובטהרה (בשבת: ורצה והסליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה " טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן. ברוך אתה " על הגפן ועל פרי הגפן

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

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

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

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

v'hanora b'noro-techa, hamelech hayoshev al kisei ram v'nisa.

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

B'fi y'sharim tithallal, u'v'divre'i tzadikim t'barach, u'vilshon chasidim

titromam, u'vkerev k'doshim titkadash.

U'v'makalot riv'vot amcha beit Yisrael b'rinah yitpa'er shimcha, malleinu,

b'chol dor vador. Shekein chovat kol hay'tzurim l'fanech, Adonai Eloheinu

v'Elohei avoteinu, l'hodot l'hallel l'shabe'ach, l'pa'er l'romem l'hader l'vareich,

l'alai u'l'kalis al kol divrei shirot v'tishbachot David ben Yishai avd'cha,

mishlichecha.

Yishtabach shimcha la'ad malleinu, Ha'El hamelech hagadol v'hakadosh

bashamayim u'va'aretz, ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir

u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah,

t'hilah v'tifere't, k'dushah u'malchut, brachot v'hoda'ot ma'atah v'ad olam.

O God in your mighty acts of power, great in the honor of your name,

powerful forever and revered for your awe-inspiring acts, O King seated upon

a high and lofty throne!

He who abides forever, exalted and holy is His name. And it is written:

"Rejoice in the Lord, you righteous; it is pleasant for the upright to give

praise."

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

righteous you shall be blessed;

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

you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with

song shall your name, our King, be glorified in every generation. For it is the

divinity of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee;

even beyond the songs and praises of David the son of Jesse, your anointed

servant.

– Four Children

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

ברוך המקום, ברוך הוא. ברוך שנתן תוכה לעמו ישראל, ברוך הוא
כנגד ארבעה בני דבכה תוכה. אחד חכם, ואחד כשע, ואחד תם, ואחד שאינו יודע
לשאל

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

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

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

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

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

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

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

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

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

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

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

האל בתעצמות עזו, הגדול בכבוד שמו, הגבור לנצח והנוכח בנוקאותיו, המלך היושב
על כסא כם ונשא

שוכן עד מרום וקדוש שמו. וכתוב: כנגד צדיקים ב' ", ל'שרים נאנה תהלה

כפי ושרים תתהלל, ובדברי צדיקים תתברך, ובלשון חסידים תתרום, ובקרב קדושים
תתקדש

ובמקלות רבבות עמך בית ישראל ברנה יתפאר שמו, מלכנו, בכל דור ודור, שכן חובת
כל היצורים

לפניו, " אלהינו ואלהי אבותינו, להודות להלל לשבת, לפאר לרומם להדר לברך,
לעלה ולקלס על כל דברי שירות ותשבחות ודוד בן ישי עבדך, משיחך

ישתבח שמו לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ, כי לב נאה, "
אלהינו ואלהי אבותינו, שיר ושבעה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבוהה,
תהלה ותפארת, קדושה ומלכות, בככות והודאות מעתה ועד עולם

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

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

דַּבַּר תִּבְרָחָהּ, דַּבְּרֵי אֱלֹהִים, וְיִשְׁמְעוּן לְפִי תִּפְתָּחַ: וְיִזְכְּרוּ אֲשֶׁר עָשָׂה לְפָנָי בְּצֵאתִי מִמִּצְרָיִם

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

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

וְיִשְׁמְעוּן לְפִי תִּפְתָּחַ: וְיִזְכְּרוּ אֲשֶׁר עָשָׂה לְפָנָי בְּצֵאתִי מִמִּצְרָיִם

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

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

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

v'yadeinu frusot k'nisrai shamayim, v'ragleinu kalot kayalot – ein anachnu maspikim l'hodot lach, Adonai Eloheinu v'Elohei avoteinu, u'l'vareich, et shimcha al achat, mat'el, affei alafim v'ribai r'vavot p'amim, hatovot she'sita im avoteinu v'imanu, mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu u'v'sava kilkaitanu, maicherev hitzaitanu u'midever milat'tanu, u'maichalim ra'im v'ne'emanim dillitanu. Ad heina azarunu rachamecha v'lo azavunu chasadecha, val t'itsh'einu, Adonai Eloheinu, lanetzach. Al kein aivarim sheplagta banu v'ru'ach u'nishamah shenafachta b'apeinu v'lashon asher samta b'finu – hein haim yodu v'yvarchu v'yshabchu v'yfa'aru v'yrom'im u'ya'aritzu v'yak'dishu v'yamilichu et shimcha malkein. Ki chol peh lach yodeh, v'chol lashon lach t'shava, v'chol berech lach tichra, v'chol komah l'fanecha t'stachaveh, v'chol l'vavot v'ani v'eyon migzolo. Mi yidmech lach u'mi yishveh lach u'mi ya'aroch lach atzmotai toemarna: Adonai, mi chamocho matzil ani maichazak mimmenu v'ani v'eyon migzolo. Mi yidmech lach u'mi yishveh lach u'mi ya'aroch lach ha'El hagadol, hagibor v'hanora, El eiyon, konai shamayim v'aretz. N'hallecha u'n'shabaichacha u'n'f'ar'cha u'n'vareich et shem kadshecha, k'amur: l'David, barchi nafshi et Adonai v'chol kravai et shem kadscho.

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

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

מתחלה עובדי עבודה זרה היו אבותינו, ועלשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, כה אמר יי אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ועבדו אלהים אחרים. ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשיו. ואתן לעשו את הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים

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

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

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמו שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם, ידע תדע כי גר יהיה זרעך בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו ין אנכי ואחרי כן יצאו ברכש גדול

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

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

את היום וכוכבים לממשלות בלילה, כי לעולם חסדו
למכה מצרים בכוכביהם, כי לעולם חסדו
ויוצא ישראל מתוכם, כי לעולם חסדו
ביד חזקה ובזרוע נטויה, כי לעולם חסדו
לגור ים סוף לגזרים, כי לעולם חסדו
והעביר ישראל בתוכו, כי לעולם חסדו
ונער פרעה וחילו גים סוף, כי לעולם חסדו
למולך עמו במדבר, כי לעולם חסדו
למכה מלכים גדלים, כי לעולם חסדו
והרג מלכים אדירים, כי לעולם חסדו
לסיחון מלך האמרי, כי לעולם חסדו
ולעוג מלך הבשן, כי לעולם חסדו
ונתן ארצם לנחלה, כי לעולם חסדו
ונחלה לישראל עבדו, כי לעולם חסדו
שבשפלונו זכר לנו, כי לעולם חסדו
ויפרקנו מצרינו, כי לעולם חסדו
נתן להם לכל בשר, כי לעולם חסדו
הודו לאל השמים, כי לעולם חסדו

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

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

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

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

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ
יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

(שְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ
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(יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ
יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ
יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ
יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

threat from Pharaoh.

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

kept saving us from them.

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

Baruch hu matzileinu mi-yadam.

*V'hi she-am'dah la-avoteinu v'lanu. She'lo echad b'ivad, amad aleinu
l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh*

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ
יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

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

V'hee She-amdah

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

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

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יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

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

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

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

Eli atah v'odeka, elohai arom'meka

Eli atah v'odeka, elohai arom'meka

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

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

Baruch haba b'sheim Adonai, beirachnuchem mibet Adonai

Baruch haba b'sheim Adonai, beirachnuchem mibet Adonai

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה יִשְׁמַר אֶת צְדָקָתְךָ

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

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

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

אָנא יי, הוֹשִׁיעָה נָא

אָנא יי, הוֹשִׁיעָה נָא

אָנא יי, הַצְלִיחָה נָא

אָנא יי, הַצְלִיחָה נָא

Ana Adonai hoshi-ah na

Ana Adonai hoshi-ah na

Ana Adonai hatzlichah na

Ana Adonai hatzlichah na

O Lord, deliver us!

O Lord, deliver us!

O Lord, let us prosper!

O Lord, let us prosper!

בָּרוּךְ הוּא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי

בָּרוּךְ הוּא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי

אֵל יי יִנְאָר לָנוּ, אֲסִרוּ חַג בְּעֵבְרֵיתִים עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵל יי יִנְאָר לָנוּ, אֲסִרוּ חַג בְּעֵבְרֵיתִים עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵלֵי אֲתָה וְאוֹדְבָה, אֲלֵהִי אֲרוּמְקֶךָ

וַיִּרְעוּ אֶת־נֹוֹת הַמִּצְרַיִם--כִּמוֹ שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְמָה, לוֹ: פְּוִי-וּרְבָה, וְהִיָּה כִּי-תִקְרָאנָה (מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שְׁמוֹת א,י

וַיִּעֲנוּ-בָּנוּ כִּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׁימוּ עָלָיו שְׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתֶם; וַיִּבֶן עֲרֵי מִסְכְּנוֹת, (לְפָרְעָה--אֶת-פְּתָם, וְאֶת-רַעְמֵסֵס" (שְׁמוֹת א,יא

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כִּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרְךָ" (שְׁמוֹת א,יג

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

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

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

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

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

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

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

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

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

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

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

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

וַיִּזְעַגּוּ " מִמִּצְרַיִם בְּיַד הַזָּקֵה וּבְזָרַע נְטוּיָה, וּבִמְכָא גָדֹל, וּבִאֲתוֹת וּבִמִּפְתִּיּוֹת

וַיִּזְעַגּוּ " מִמִּצְרַיִם - לֹא עַל יְדֵי מִלְאָךְ, וְלֹא עַל יְדֵי שִׁבְרָה, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוּשׁ
בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֲצוֹמוֹ, שֶׁנֶּאֱמַר: וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָל בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מָאֲדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי "

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מִלְאָךְ. וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי
וְלֹא שִׁבְרָה. וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְׁלִיחַ. אֲנִי " - אֲנִי הוּא וְלֹא
אֲחֵר

בְּיַד הַזָּקֵה - זוֹ הַדְּבָר, כִּמְהָ שֶׁנֶּאֱמַר: הִנֵּה יָד " הַיְהִה בְּמִקְנֶךָ אֲשֶׁר בְּשֵׂדֶה, בְּסוּסִים,
בְּחִמְרִים, בְּגַמְלִים, בְּבָקָר וּבַצֹּאן, דָּבָר כְּבֵד מְאֹד

וּבְזָרַע נְטוּיָה - זוֹ הַחֲרָב, כִּמְהָ שֶׁנֶּאֱמַר: וְחִרְבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם

וּבִמְכָא גָדֹל - זוֹ גְלוּי שְׁכִינָה, כִּמְהָ שֶׁנֶּאֱמַר: אוֹ הַנְּסָה אֱלֹהִים לְבֹא לְקַחַת לוֹ גּוֹי מִקְרֹב גּוֹי
בְּמִסַּת בְּאֵתוֹת וּבִמִּפְתִּיּוֹת, וּבְמִלְחָמָה וּבְיַד הַזָּקֵה וּבְזָרַע נְטוּיָה, וּבְמוֹרְאִים גְּדוּלִים, כְּכֹל
אֲשֶׁר עָשָׂה לָכֶם " אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

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

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

Yomru na veit aharon, ki l'olam chasdo.

Yomru na yirei Adonai, ki l'olam chasdo.

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

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחַב יְהוָה. " לִי לֹא אֵיכָא, - מִה יַעֲשֶׂה לִי אֲדָם. " לִי בְעֲזָרִי,
וְאֲנִי אֶרְאֶה

בְּשִׁנְאִי. טוֹב לַחֲסוֹת בְּיַי, מִבְּטַח בְּאֲדָם. טוֹב לַחֲסוֹת בְּיַי, מִבְּטַח בְּנְדִיבִים. כָּל גּוֹיִם סָבְבוּנִי,
בְּשֵׁם " כִּי אֲמִילָם. סְבִיבוּנִי גַם סָבְבוּנִי, בְּשֵׁם " כִּי אֲמִילָם. סְבִיבוּנִי כְּדַבְרֵי, דַּעֲכוּ כְּאֵשׁ
קוֹצִים, בְּשֵׁם " כִּי אֲמִילָם. דַּחַה דְחִיתֵנִי לְנֶפֶל, וַיִּי עֲזַרְנִי. עֲזִי וְזִמְכַת יְהוָה לִי לְיִשׁוּעָה.
קוֹל רִנָּה וְיִשׁוּעָה בְּאֵהֲלֵי צְדִיקִים יָמִין " עֲשֶׂה חֵיל. יָמִין " רוֹמְמָה, יָמִין " עֲשֶׂה חֵיל. לֹא
אֲמוֹת כִּי

אֲחִיָּה, וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֵּר יִסְרֵנִי יְהוָה, וְלִמְנוֹת לֹא נִתְנְנִי. פָּתַחוּ לִי שַׁעַר צְדָקָה, אֲבֹא בָם,
וְאֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ

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

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

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

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

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

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

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

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

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

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

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

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי, תִּתְנוּנִי. כִּי הִטָּה אָזְנוֹ לִי וּבְגִמִי אֶקְרָא. אֶפְפוּנֵי חֲבֵלֵי מִוֶּת, וּמִצְרֵי שְׂאוֹל מִצְאוּנִי, צָרָה וְגוֹן אֶמְצָא. וּבִשְׁם יי אֶקְרָא: אָנָּה יי מִלְטָה בְּפִשִׁי חֲנוּן יי וְצַדִּיק, וְאֶלְהֵינוּ מְרַחֵם. שְׁמֵר פְּתָאִים יי, וְדַלְתֵי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי בְּפִשִׁי לְמִנוּחֵיכִי, כִּי יי גַּמְלַל עַלְיָכִי. כִּי חִלַּצְתָּ בְּפִשִׁי מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחֵי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲבִיתִי מְאֹד. אֲנִי אֶמְרֵתִי בְּחַפְזִי כָּל הַיָּדָם כֹּזֵב.

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

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



Hallel לַחַד

אֲנִי הָיִיתִי עַבְדֵי אֱלֹהִים אֲחֵרִים וְעַתָּה אֲנִי חָפְצֵיךָ יְיָ אֱלֹהֵינוּ
אֲנִי הָיִיתִי עַבְדֵי אֱלֹהִים אֲחֵרִים וְעַתָּה אֲנִי חָפְצֵיךָ יְיָ אֱלֹהֵינוּ
אֲנִי הָיִיתִי עַבְדֵי אֱלֹהִים אֲחֵרִים וְעַתָּה אֲנִי חָפְצֵיךָ יְיָ אֱלֹהֵינוּ
אֲנִי הָיִיתִי עַבְדֵי אֱלֹהִים אֲחֵרִים וְעַתָּה אֲנִי חָפְצֵיךָ יְיָ אֱלֹהֵינוּ

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

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

אֲנִי הָיִיתִי עַבְדֵי אֱלֹהִים אֲחֵרִים וְעַתָּה אֲנִי חָפְצֵיךָ יְיָ אֱלֹהֵינוּ
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– Ten Plagues

Traditional - Ten Plagues

Contributed by [Haggadot](#)

Source: Traditional

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן

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

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

דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן

Dam V'eish V'tim'ro ashan

“Blood, and fire and pillars of smoke...”

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

דָּבָר אַחֵר: בְּיַד חֲזָקָה - שְׂתִימָה, וּבְזֵרַע נְטִיָּה - שְׂתִימָה, וּבְמַרְאֵ גָדֹל - שְׂתִימָה, וּבְאֵתוֹת - שְׂתִימָה, וּבְמוֹפְתִים - שְׂתִימָה

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

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

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

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

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

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֶכְלֵ אֶת
יַעֲקֹב וְאֶת בְּנוֹהוּ הַשְּׂמוּ. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ וְחֲרוֹן אַפְּךָ יִשִּׁיגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם
מִתַּחַת שָׁמַיִם "

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

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

הייתה של ארבע מכות? שנגמר: ישלח גם הרון אפו, עבכה וזעם וצרה, משלחת מלאכי כעים. עבכה - אחת, וזעם - שתיים, וצרה - שלש, משלחת מלאכי כעים - ארבע. אמור מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות

כבי עקיבא אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים הייתה של חמש מכות? שנגמר: ישלח גם הרון אפו, עבכה וזעם וצרה, משלחת מלאכי כעים. הרון אפו - אחת, עבכה - שתיים, וזעם - שלוש, וצרה - ארבע, משלחת מלאכי כעים - חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות

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

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

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

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

Harachaman hu y'variech et M'dinat Yisrael.

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

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

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

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

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

May the Merciful One bless the State of Israel.

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

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

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

מגדול ישועות מלכו ועשה חסד למשיחו לידו ולזרעו עד עולם. עשה שלום במרומינו הוא ועשה שלום עלינו ועל כל ישכאל, ואמרו אמנו

וראו את יי קדשיו כי אין מחסור ליראיו. כפירים כשו ובעבו ודרשי יי לא יחסרו כל טוב. הודו ליי כי טוב כי לעולם תסדו. פותח את ידך ומשביע לכל חי כצון. ברוך הגבר אשר יבטח ביי והיה יי מבטחו. בער הייתי גם זקנתי ולא באיתי צדיק נגיב וזרעו מבקש להם. יי עז לעמו יתן יי יברך את עמו בשלום

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

Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki 'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mitvacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

– Cup #2 & Dayenu

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Closing דיינו

!כמה מעלות טובות למקום עלינו

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דיינו

אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו

אלו עשה באלהיהם, ולא הרג את בכוניהם, דיינו

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

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

אלו קרע לנו את הימים, ולא העביכנו בתוכו בחרבה, דיינו

אלו העביכנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דיינו

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

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

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

אלו נתן לנו את השבת, ולא קרבונו לפני הר סיני, דיינו

אלו קרבונו לפני הר סיני, ולא נתן לנו את התורה, דיינו

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

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

Kama ma'a lot tovot lamakom aleinu.

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

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

אבי מורי (בעל הבית הזה) ואת אמי מורתי (בעלת הבית הזה), אותם ואת ביתם ואת זרעם ואת כל אשר להם

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

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

for one's family:

אותי (ואת אשתי/בעלי/זרעי ואת) כל אשר לי

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

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

for one's hosts:

בעל הבית הזה ואת בעלת הבית הזה, אותם ואת ביתם ואת זרעם ואת כל אשר להם

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

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

for all others:

ואת כל המסבין כאן

v'et kol ham'subim kan,

and all who are seated here,

אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל, כן וברך אותנו כלנו יחד בברכה שלמה, ונאמר אמן

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

enough – Dayenu

Had He given us their riches, and not split the Sea for us, it would have been

have been enough – Dayenu

Had He put to death their firstborn, and not given us their riches, it would

firstborn, it would have been enough – Dayenu

Had He executed judgments against their gods and not put to death their

would have been enough – Dayenu

Had He executed judgments against the Egyptians, and not their gods, it

Egyptians, it would have been enough – Dayenu

Had He brought us out of Egypt, and not executed judgments against the

God has bestowed many favors upon us.

Ilu hichisanu l'erez Yisrael, v'lo vana lanu et bat habchirah, dayenu.

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

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

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

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

dayenu.

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

dayneu.

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

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

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

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

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

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

for one's parents:

May the Merciful One bless

Harachaman hu y'vareich et

וַיְבָרֵךְ יְיָ אֱלֹהֵינוּ

of consolation and comfort.

send us Elijah the prophet of blessed memory who will bring us good tidings

house and upon this table at which we have eaten. May the Merciful One

upstanding into our land. May the Merciful One send ample blessing into this

May the Merciful One break the yoke from our neck; may He lead us

in us to all eternity. May the Merciful One grant us an honorable livelihood.

generations; may He be glorified in us forever and ever; may He be honored

blessed in heaven and on earth. May the Merciful One be praised for all

May the Merciful One reign over us forever and ever. May the Merciful One be

b'sorot tovoit y'shu'ot v'nechamot.

Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, v'vasser lanu

lanu b'racha m'ru'ba babayit hazeh, v'al shulchan zeh she'achalnu alav.

tzavareinu, v'hu yollicheinu kom'miyut l'artzeinu. Harachaman hu yishlach

Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu me'al

banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad u'l'olmei olamim.

bashamayim u'v'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach

יְיָ אֱלֹהֵינוּ

וַיְבָרֵךְ יְיָ אֱלֹהֵינוּ וַיְשַׁלַּח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא הַזֶּה וְעַל שֻׁלְחָנוֹ הַזֶּה אֲכָלְנוּ

אֶת הַבְּרָכָה הַגְּדוֹלָה הַזֹּאת וְעַתָּה יְיָ אֱלֹהֵינוּ יְשַׁלַּח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא

הַזֶּה וְעַל שֻׁלְחָנוֹ הַזֶּה יְשַׁלַּח לָנוּ בְּרָכָה רַבָּה מְאֹד בְּבֵיתנוּ הַזֶּה וְעַל שֻׁלְחָנוֹ

הַזֶּה יְשַׁלַּח לָנוּ בְּרָכָה רַבָּה מְאֹד בְּבֵיתנוּ הַזֶּה וְעַתָּה יְיָ אֱלֹהֵינוּ יְשַׁלַּח לָנוּ

אֶת אֱלִיָּהוּ הַנָּבִיא הַזֶּה וְעַל שֻׁלְחָנוֹ הַזֶּה יְשַׁלַּח לָנוּ בְּרָכָה רַבָּה מְאֹד

peace and all goodness. May you never deprive us of any good thing.

success, blessing, salvation, comfort, sustenance, support mercy, life and

constantly. You lavish on us kindness and mercy, relief and deliverance,

has done good, is doing good, and will do good. You bestow favors on us

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

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

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

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

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

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

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

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

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

Obligations of the Holiday

כִּבְּן גִּמְלִיאֵל הִיָּה אֹמֵר: כָּל שְׁלֵא אָמַר שְׁלֵשָׁה דְּבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלֹהִים

פֶּסַח, מַצָּה, וּמְרוֹר

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

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

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

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

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָבָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִטִּיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַנּוּן הַצֵּלָה וְהַצְלָחָה בְּרַכָּה וְיִשׁוּעָה נְסִמָּה פְּרִנְסָה וְכַלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יְחַסְרָנוּ

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

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

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

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

וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם

Point to the matza.

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

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

וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם

Point to the shank bone.

Eloheinu v'Elilohei avoteinu, yaleh v'yavo v'yagiah v'yaira'eh v'yera'etzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashach ben David avdecha, v'zikhron Y'russhalayim ir kodshecha, ul'zachron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu

וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotecha, uv'mivat yom hash'vi' hashabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbat bo v'lanuach bo b'ahavah k'mizvat r'tzonecha. U'bitzoncha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'enu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'yshuot u'va' al hanechamot.

וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם
וְהָיָה לְךָ לְחֶמְצָה לְפָנֵינוּ לְמַעַן תִּזְכָּר וְלֹא תִשְׁכַּח אֶת יְמֵי עַבְדֻתְךָ אֲשֶׁר עָשִׂיתָ בְּאֶרֶץ מִצְרַיִם

(On Shabbat:

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

Point to the maror.

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את חיי אבותינו במצרים, שנגמר: נמכרו את חיייהם בעבדה קשה, בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפךך

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

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

בכל דור ודור תב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנגמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה " לי בצאתי ממצרים . לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמם, שנגמר: ואתנו הוציא משם , למען הביא אתנו, לתת לנו את הארץ אשר נשבע לאבתנו

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

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

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

לפיכך אנחנו תבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס

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

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

רחם נא .. אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו רענו וזינו פרנסנו וכלכלנו והרויחנו והרנו לנו .. אלהינו מהרה מכל צרותינו. ונא אל תצריכנו .. אלהינו לא לידי מתנת בשר ודם ולא לידי הלאמתם, כי אם לידך המלאה הפתוחה הקדושה והרחבה, שלא גבוש ולא נכלם לעולם ועד

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

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

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

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

בצאת ישׂראל ממִּמְרָכִים , בֵּית יַעֲקֹב מֵעַם לֵעָז, הִיְתָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים כִּקְדוֹ כְּאֵילִים, גְּבֻעוֹת - כִּבְנֵי צֶאֱן. מִה לֵּב הַיָּם
כִּי תִנּוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבֻעוֹת - כִּבְנֵי צֶאֱן. מִלִּפְנֵי אָדוֹן
חֹלִי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוּר אֶגֶם מִיָּם, חֲלָמִישׁ - לִמְעִינֵי מַיִם

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

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

KOS SHEINEE

The Second Cup of Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעֵנוּ
לְלֵילָה הַזֶּה לְאָכֵל בּוֹ מִצָּה וּמְרוֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים
אֲחֵרִים הַבָּאִים לְקִרְבָּתֵנוּ לְשִׁלּוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשִׁשִּׁים בְּעִבּוֹדְךָ. וְנֹאכֵל שֵׁם מִן
הַזִּבְחִים וּמִן הַפְּסָחִים אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבִּיחְךָ לְכַצּוֹן, וְנוֹדָה לֵב שִׁיר תִּדְּשׁ עַל
גְּאֻלָּתֵנוּ וְעַל פְּדוּת בְּפִשְׁנוּ. בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן

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

Include parentheses when there is a minayn present.

Leader:

רַבּוֹתֵי נְבָרַךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם

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

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְרִבָּן וְכִבְנֵן וְכִבּוֹתֵי נְבָרַךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ
מִשְׁלוֹ

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

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

Participants:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וְכִטּוּבוֹ חַיֵּינוּ

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

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

Leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וְכִטּוּבוֹ חַיֵּינוּ

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

Baroch הַבָּרֵךְ

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

תִּשְׁמַחְנוּ בְּיַיְנוּ

וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ
וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ
וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ
וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ

תִּשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ
וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ
וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ
וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ וְנִשְׂמַחְנוּ בְּיַיְנוּ

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

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

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

*Kein Adonai Eloheinu v'Eilohel avoteinu yag'leinu l'mo'adim v'ilgalim acheirim
haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim
ba'avodatecha. V'nochal sham min hazavachim umin hapsachim asher yag'ia
damam al kir mizbachacha l'ratzon, v'nodedh l'cha shir chadash al g'ulateinu
val p'dut nat'sheinu. Baruch Atah Adonai, ga'al Yisrael.*

Baruch Atah Adonai, Eloheinu Melech haolam, borei pri hagafen.

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

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

Rachtzah

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יְדַיִם.

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

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

Tzafun

Tzafun

Contributed by [Julie R](#)

Source: Traditional

Tzafun

צפון

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

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

Motzi-Matzah
Traditional - Motzi-Matzah
Contributed by [Haggadot](#)
Source: Traditional

Motzi-Matzah מציין

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

לֶחֶם חַמֵּץ אֵין בֵּין הַשְּׁלוֹשָׁה מַצּוֹת וְהַשְּׁלוֹשָׁה מַצּוֹת אֵין בֵּין הַלֶּחֶם חַמֵּץ

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

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

sustenance from the earth.

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

וְהַשְּׁלוֹשָׁה מַצּוֹת אֵין בֵּין הַלֶּחֶם חַמֵּץ וְהַלֶּחֶם חַמֵּץ אֵין בֵּין הַשְּׁלוֹשָׁה מַצּוֹת

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught

us the way of holiness through commandments, commanding us to eat

matzah.

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

Shulchan Orech
Traditional - Shulchan Orech
Contributed by [Haggadot](#)
Source: Traditional

Shulchan Orech שולחן אורח

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

Maror

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

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

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

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

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

Koreich

Traditional - Koreich

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵיחַ Koreich

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיִים: הָיָה כּוֹרֵיחַ מִצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקַיִים מֵה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמִרְרִים יֹאכְלֶהוּ.

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

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