

Gormin Family Freedom Files (2016)

By Derek Gormin

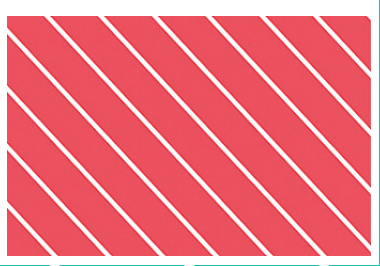


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imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

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

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

Introduction Welcome

Contributed by [Derek Gormin](#)
Source:

Thank you for coming to our Holy Seder this evening! Based on many years of using the Maxwell house Haggadahs, in 2012 finally did it, we broke down and created our own personalized Haggadah. This year is Gormin Freedom Files 2.0. This haggadah is complete with the full traditional haggadah text, interesting commentary, jokes, cartoons, songs, and personal challenges. Our goal for this haggadah was 2 fold. Firstly to make this Haggadah appropriate for everyone, at any level of observance or background. Secondly, we want to encourage everyone to internalize some of the key messages of Passover. Without the challenge of personal growth and religious connection, the Seder would be just a night with silly customs to talk about the Exodus and eat lots of good food. We would like to thank our parents and grandparents for instilling in us a love of our heritage and commitment to family. We hope that this Haggadah will be able to add a new dimension to your Passover Experience. Through our collective effort of personal growth, we can all reach our ultimate potential, and next year, sing and dance together, in a more complete world with all of our family, past and present, in the streets of Jerusalem towards the courtyard of the rebuilt Temple. Love and Blessing,

Derek "Dovid", Sarah Leah, Yisroel, Chaskel, Zissel, and Nachman

Introduction

OK, I am here, now what? What is my goal tonight?

Contributed by [Derek Gormin](#)

Source: Rabbi Yosef Soloveitchik

The central mitzvah/Commandment of the Seder is to tell the story of leaving Egypt. Our Sages term the telling of the story, in Hebrew, Sippur Yetziat Mitzrayim, "the story of the Exodus from Egypt." Rabbi Yoseph Soloveitchik of blessed memory teaches that the term sippur, story, is related to the word sofer, "scribe," or sefer, which means a "scroll" or a "book." A scribe, who writes a sefer, a scroll, produces something that is permanent, something that will last for generations. On Seder night, we are also involved in the act of "writing an everlasting scroll." The children are the books, the scroll upon which the parent etches the beauty of this sacred night in the child's mind. Tonight we are to be scribes, writing indelibly on the hearts and on the minds of our children the story that will be passed down to all succeeding generations. Moses was called a "great scribe." Why was this term used to describe Moses? Moses wrote upon the hearts of the people. He etched the wisdom of the Torah into the very soul of the nation in a way that each generation would pass it on to the next. This is also our goal tonight: to impart the Torah onto our very souls and those of our children

אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ

שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטיא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבטיא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלשה עשר מי יודע? שלשה עשר אני יודע: שלשה עשר מדיא, שנים עשר שבטיא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבטיא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

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

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

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

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

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

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

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

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

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, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הַבְּדֵלָתָה, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁ. הַבְּדֵלָתָה וְקֹדֶשֶׁת אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. 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

Songs

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדִיר הוּא

אָדִיר הוּא, יְבִנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה

בְּנֵה בֵּיתְךָ בְּקֶרֶב

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבִנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב

הַדּוֹר הוּא, וְתִיק הוּא, זְכַאי הוּא, חֲסִיד הוּא, יְבִנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב

טְהוֹר הוּא, נְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא, יְבִנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב

נוֹכָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צְדִיק הוּא, יְבִנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב

קְדוֹשׁ הוּא, כְּחוּם הוּא, שְׂדֵי הוּא, תְּקוּף הוּא, יְבִנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב

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

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

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

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

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

Nitzah נצח

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

אָפֿט אַלע זינגען איז אָנגעקומען צו ערױסגיין און צוזאָמען צו זאָגען דעם
 פֿאָרמולע פֿאַר דעם סעדר. די סעדר איז אָנגעקומען און די זינגען איז
 געױנדיק געױן.

*Chasal sidur pesach k'hilichato, k'chol mishpato v'chukato. Ka-asher zachinu
 l'sadeir oto, kein nitzkeh la-asoto. Zach shochein m'onah, komeim k'hal adat
 mi manah. B'karov nahel 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 הַבִּיאָה בְּיְרוּשָׁלַיִם

L'shana Hab'ah b'Yrushalayim

Next Year in Jerusalem!

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 Shechiyannu blessing the first Seder night only:

בְּרַחֵם אֹתָנוּ יְיָ אֱלֹהֵינוּ, אֲתָנוּ וְאֶת כָּל יִשְׂרָאֵל בְּלַיְלַת הַסֵּדֶר הַפְּרִימִי.

*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.

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.

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

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”

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

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

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

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

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

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

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

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

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

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

Maggid - Beginning
Traditional - Maggid
Contributed by [Haggadot](#)
Source: Traditional

Maggid – Beginning

תרגום

Raise the tray with the matzot and say:

וְיִרְאֶה לָנוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ
וְיִרְאֶה לָנוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ
וְיִרְאֶה לָנוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ

*Ha lachma anya dee achalu avhatana bara d'meetzrayem. Kol deechfeen
yeitei v'yechol, kol deetzreech yeitei v'yeefсах. Hashata hacha, l'shanah
haba-ah b'ara d'yisra-el. Hashata avdel, l'shanah haba-ah b'nei choreen.*

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

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

Ha'El b'ta'atzumot uzach, hagadol b'ichvod sh'mecha, hagibor lanetzach

וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַחֲמֶיךָ הַגְּדוֹלִים וְהַנּוֹרְאִים הַלְּבָבִים וְהַקְּדוֹנִים
וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים
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לְבָבִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים וְהַקְּדוֹנִים
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עַל כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ
וְיִרְאֶה לָנוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ כִּי אֵין לָנוּ חַסְדֵי אֱלֹהֵינוּ

וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַחֲמֶיךָ הַגְּדוֹלִים וְהַנּוֹרְאִים הַלְּבָבִים וְהַקְּדוֹנִים
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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, mightly 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."

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.

– 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 מטבין, - הלילה הזה כלנו מט

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

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

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

– Four Children

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹכָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא
כְּנָגֵד אַרְבַּעַה בְּנִים דְּבָרָה תּוֹכָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ
לְשֹׂאֵל

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

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

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

חָכָם מָה הוּא אוֹמֵר? מַה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה " אֱלֹהֵינוּ אֶתְכֶם? וְאִי
אֵתָה אָמַר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֶפְיִקוּמָן

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

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

רָשָׁע מָה הוּא אוֹמֵר? מַה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַמּוֹ מִן
הַכְּלָל כִּפּוּר בְּעֵקֶר
וְאִי אֵתָה הִקְהָה אֶת שְׂבִיו וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה " לִי בְּצִאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ.
אֵילוֹ הִיָּה שָׁם, לֹא הִיָּה נִגְאָל

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And slew mighty kings, for His mercy endures forever

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

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

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

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

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

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

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.

וְאַתָּה אֵלֹהֵינוּ יְהוָה אֱלֹהֵינוּ וְאַתָּה אֵלֵינוּ וְאַתָּה אֱלֹהֵינוּ וְאַתָּה אֱלֹהֵינוּ וְאַתָּה אֱלֹהֵינוּ

Tam mah hu omeir? Mah zot? Vamarta eilav. Bchozek 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."

וְאַתָּה אֵלֹהֵינוּ יְהוָה אֱלֹהֵינוּ וְאַתָּה אֵלֵינוּ וְאַתָּה אֱלֹהֵינוּ וְאַתָּה אֱלֹהֵינוּ וְאַתָּה אֱלֹהֵינוּ

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

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

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

וְאַתָּה אֵלֹהֵינוּ יְהוָה אֱלֹהֵינוּ וְאַתָּה אֵלֵינוּ וְאַתָּה אֱלֹהֵינוּ וְאַתָּה אֱלֹהֵינוּ וְאַתָּה אֱלֹהֵינוּ

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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

– Exodus Story

Traditional - Exodus Story

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Exodus Story

מַגִּידִים הָיִינוּ

מַגִּידִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיִּצְיָאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזָרוּעַ נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וְגַבְיָנוּ וּבְנֵי בְנֵינוּ מִשְׁעַבְדֵּיִם הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפִּילּוּ כָלָנוּ חֲכָמִים, כָּלָנוּ גְבוּרִים, כָּלָנוּ זָקֵנִים, כָּלָנוּ יוֹדְעִים אֶת הַתּוֹכָה, מִצָּוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח

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

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

Seder of our Sages : Telling of the Story

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וּבְרַי יְהוֹשֻׁעַ וּבְרַי אֶלְעָזָר בֶּן עֲזַרְיָה וּבְרַי עֲקִיבָא וּבְרַי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: כְּבוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שְׁחֵרִית

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

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

אֵלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְמֶךָ

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

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

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

Eili atah v'odeka, elohai arom'meka

Eili atah v'odeka, elohai arom'meka

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

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

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

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֱדֹנָי הָאֱדֹנִים, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסִדוֹ

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֲסִדוֹ

אֶת הַשֶּׁמֶשׁ לְמַמְשַׁלֵּת בַּיּוֹם, כִּי לְעוֹלָם חֲסִדוֹ

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 ואמתן לו את יצחק, ואמתן ליצחק את יעקב ואת עשיו. ואמתן לעשו את הר שעיר לקשת 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 בן 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

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

אודך כי עניתני ותהי לי לישועה

אודך כי עניתני ותהי לי לישועה

אָבן מַאָסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה

אָבן מַאָסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה

מֵאֵת יי הִיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ

מֵאֵת יי הִיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ

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

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

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

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

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

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

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)
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

וְיִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)
יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)
יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)
יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ (בְּתוֹכָהּ יִשְׁמַר אֶת אֲנָשֵׁינוּ וְיִשְׁמַר אֶת אֲרָצֵינוּ)

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
I'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu I'chaloteinu, v'hakadosh*

recall God's promise to Abraham, emphasizing eternal divine watchfulness.

We lift up our cup wine and cover the matzah, as we recite the following and

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."*

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

*Min hametzar 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 b'indivim. Kol goyim
s'avuni, b'sheim Adonai ki amilam. Sabuni gam s'avuni, b'sheim Adonai ki
amilam. Sabuni chidvorim do-achu k'eish kotzim, b'sheim Adonai ki amilam.
Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimirat yah, vay'hi li lishuah.
Kol rinah v'ishuah 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. P'itchu li sha-arei tzedek, avo
vam odeh yah. Zeh hash'a-ar l'Adonai, tzadikim yavo-u vo.*

endures forever.

Yomru na veit aharon, ki l'olam chasdo.

Yomru na yisra-ell, ki l'olam chasdo.

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

Yomru na yisra-ell, ki l'olam chasdo.

Yomru na yisra-ell, ki l'olam chasdo.

Yomru na yisra-ell, ki l'olam chasdo.

Yomru na yisra-ell, ki l'olam chasdo.

Yomru na yisra-ell, ki l'olam chasdo.

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

מה אָשיב ליי, כל תגמולוהי עלי. כוס ישועות אשא, ובשם יי אקרא. גְדִרִי לִי אֲשֶׁלֶם, נְגִדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יי הַמּוֹתֶה לְחַסִּידָיו. אָנָּה יי כִּי אֲנִי עֹבֵדְךָ, אֲנִי עֹבֵדְךָ בְּן אֲמִתְךָ פִּתְחַת לְמוֹסְרִי. לֵב אֲזַבַּח זֶבַח תּוֹדָה וּבִשֵׁם יי אֲקַרְא. גְדִרִי לִי אֲשֶׁלֶם נְגִדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בַּיִת יי, בְּתוֹכֵי יְרוּשָׁלַיִם, הַלְלִינָה

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

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

הִלְלוּ אֶת יי, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גִבֵּר עָלֵינוּ חֲסִדּוֹ, וְאָמֵת יי לְעוֹלָם, הַלְלִינָה

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

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

הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ

יֹאמְרוּ נָא בַּיִת אֱהָרֵן, כִּי לְעוֹלָם חֲסִדּוֹ

יֹאמְרוּ נָא יִרְאֵי יי, כִּי לְעוֹלָם חֲסִדּוֹ

יִרְעוּ אֶתְנֵו הַמְצָרִים--כְּמוֹ שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְמָה, לוֹ: פְּוִי-רִבְּהָ, וְהִיָּה כִּי-תִקְרָאנָה (מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הַאֲרָץ" (שְׁמוֹת א,י

וַיַּעֲנוּ--כְּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׁיִמוּ עָלָיו שְׂרֵי מַסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיֵּבֶן עָרֵי מִסְכְּנוֹת, (לַפְרֵעָה--אֶת-פְּתָם, וְאֶת-רַעְמַסֵּס" (שְׁמוֹת א,יא

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כְּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבִדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפִרְךָ" (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).

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

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

Vayishma Adonai et koleinu – k'mah shene'emar: vayishma Elohim et
 n'akatam, vayizkor Elohim et brito et Avraham, et Yitchak vet Ya'akov.

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

Vanitzak el Adonai elohei avoteinu, vayishma Adonai et koleinu, vayar et
 onyenu vet amaleinu vet lachatzeynu.

וַיִּשְׁמָע אֲדֹנָי אֶת־קוֹלֵנוּ, וַיַּרְא אֱלֹהִים אֶת־הַמַּלְאָכִים הָיוֹלֵדִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּצֵא אֶת־הֵמָּלְאָכִים מִן־הָעֹבֵד.

וַיִּצְטַק אֶל־אֲדֹנָי אֱלֹהֵי אֲבוֹתֵינוּ, כַּמַּה־שֵׁנֵי־עֵמָר: וַיִּהְיֶה וַיֵּאֱמָר מִן־הָעֹבֵד מַלְכֵי־מִצְרַיִם, וַיֵּיָאֵן בְּנֵי־יִשְׂרָאֵל מִן־הָעֹבֵד.

וְיֵצֵא

וַיִּצְטַק אֶל־אֲדֹנָי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמָע אֲדֹנָי אֶת־קוֹלֵנוּ, וַיַּרְא אֱלֹהִים אֶת־הַמַּלְאָכִים הָיוֹלֵדִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּצֵא אֶת־הֵמָּלְאָכִים מִן־הָעֹבֵד.

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וַיִּצְטַק אֶל־אֲדֹנָי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמָע אֲדֹנָי אֶת־קוֹלֵנוּ, וַיַּרְא אֱלֹהִים אֶת־הַמַּלְאָכִים הָיוֹלֵדִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּצֵא אֶת־הֵמָּלְאָכִים מִן־הָעֹבֵד.

וַיִּצְטַק אֶל־אֲדֹנָי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמָע אֲדֹנָי אֶת־קוֹלֵנוּ, וַיַּרְא אֱלֹהִים אֶת־הַמַּלְאָכִים הָיוֹלֵדִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּצֵא אֶת־הֵמָּלְאָכִים מִן־הָעֹבֵד.

children of Israel to serve with rigour" (Exodus 1,13).

And laid upon us hard bondage—as it is written "And the Egyptians made the

store-cities, Pitthom and Raamses" (Exodus 1,11)

taskmasters to afflict them with their burdens. And they built for Pharaoh

And afflicted us—as it is written "Therefore they did set over them

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, 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; 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

Ahavti ki yishma Adonai, et koli tachannay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevei mavet, um'tzare'i sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maitah nafshi. Chanun Adonai v'tzadik, velloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chee-latza nafshi mee-mavet, et eini min dee-mah, et ragli mee-dechi. Et-haleich lefnei Adonai, b'artzot hachayeeem. He-emaniti ki adabeir, anee aniti m'od. Anee amarte'e v'chof'zi, kol ha-adam kozeliv

וְיֵצֵא אֶת־הֵמָּלְאָכִים מִן־הָעֹבֵד, וַיִּצְטַק אֶל־אֲדֹנָי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמָע אֲדֹנָי אֶת־קוֹלֵנוּ, וַיַּרְא אֱלֹהִים אֶת־הַמַּלְאָכִים הָיוֹלֵדִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּצֵא אֶת־הֵמָּלְאָכִים מִן־הָעֹבֵד.

The Lord is mindful 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. Hallelu yah.

atah vad olam, halluyah.

Adonai z'charanu y'vareich, y'vareich et bet yisra-el, y'vareich et beit aharon, y'vareich yirei Adonai, hak'tanim im hag'doleem. Yosef Adonai aleichem, aleichem val b'neichem. Br'ucheeem atem l'Adonai, oseih shamayeeem va-aretz. Hashamayeeem l'Adonai, v'ha-aretz natan livnei adam. Lo hameiteem y'hailu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-

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."

ויוצאנו " ממצרים בגיד תזקה ובזרע נטויה, ובמכא גדל, ובאותות ובמפיתים

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

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

בגיד תזקה - זו הדבר, כמה שנגמר: הנה יד " הנה במקונן אשר בשדה, בסוסים, בהמרים, בגמלים, בבקר ובצאן, דבר כבד מאד

ובזרע נטויה - זו החרב, כמה שנגמר: וחרבו שלופה בגדו, נטויה על ירושלים

ובמכא גדל - זו גלוי שכינה, כמה שנגמר: או הנסה אלהים לבא לקחת לו גוי מקרב גוי במסת באתות ובמופיתים, ובמלחמה ובגיד תזקה ובזרע נטויה, ובמוכרים גדלים, ככל אשר עשה לכם " אלהיכם במצרים לעיניך

Hallel

Traditional - Hallel

Contributed by [Haggadot](#)

Source: Traditional

הלל Hallel

לא לנו, יי, לא לנו, כי לשמך תן כבוד, על חסדך, על אמתך. למה יאמרו הגוים, איה נא אלהיהם. ואלהינו בשמים, כל אשר חפץ עשה. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחו. ידיהם ולא ימישון, כגליהם ולא יחלכו, לא יתגו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישבאל בטח ביי, עזכם ומגנם הוא. בית אהרן בטחו ביי, עזכם ומגנם הוא. יראי " בטחו ביי, עזכם ומגנם הוא

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

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

" זכנו ויברך. וברך את בית ישבאל, וברך את בית אהרן. וברך יראי יי, הקטנים עם הגדלים. יסף " עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא המתים יהללוהו, ולא כל ירדי דומה. ואנחנו נברך יה, מעתה ועד עולם, הללוהו

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.”

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

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

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

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

Elijah

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

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

– Ten Plagues

Traditional - Ten Plagues

Contributed by [Haggadat](#)

Source: Traditional

יְהוָה יִפְתָּח לָנוּ אֵימֹתָיִם וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת

Elu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, veilu hein:

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

יְהוָה יִפְתָּח לָנוּ אֵימֹתָיִם וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת

Dam V'esh 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

וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת

וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת

Davar acheir. Byad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uvmora gadol sh'tayim. Uv'otot sh'tayim. Uv'mof'tim sh'tayim.

(Another interpretation of Deuteronomy 26:8 is: "strong hand" indicates two

plagues; "out-stretched arm" indicates two more plagues; "great awe"

indicates two plagues; "signs" indicates two more plagues because it is

plural; and "wonders" two more plagues because it is in the plural. This then

is a total of Ten Plagues.)

יְהוָה יִפְתָּח לָנוּ אֵימֹתָיִם וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת

Elu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, veilu hein:

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

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, vet 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.

וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת וְיִשְׁלַח אֵלָינוּ אֶת־עֲשָׂרֵי הַמִּצְרִימוֹת

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Migdol y'shu't Malko v'oseh chesed l'mshicho 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 l'rei'av. K'firim rashu v'ra'evu,

v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki lo'am chasdo.

Pote'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher

yivtach b'Adonai, V'haya Adonai mivtach'o. Na'ar hayiti gam zakan'ti, v'lo ra'iti

tzadik ne'ezav, v'zar'o m'vakesh l'achem. Adonai oz l'amo yitein, Adonai

y'vareich et amo vashalom.

Blood | *Dom* | דם

Frogs | *Tzfardeyah* | צַפְרֵדַיִעַ

Lice | *Kinim* | כְּנִיִּים

Beasts | *Arov* | עֲרוֹב

Cattle Plague | *Dever* | דָּבָר

Boils | *Sh'chin* | שִׁחִין

Hail | *Barad* | בָּרָד

Locusts | *Arbeh* | אֲרֵבָה

Darkness | *Choshech* | חֹשֶׁךְ

Slaying of First Born | *Makat Bechorot* | מִכַּת בְּכוֹרוֹת

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

כְּבִי יְהוּדָה הֵיךָ נוֹתֵן בָּהֶם סִמְנִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דַּצ"ךְ עַד"שׁ בְּאַח"ב

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

כְּבִי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנֵּין אַתָּה אוֹמֵר שֶׁלְקוֹ הַמִּצְרִים בְּמִצְרַיִם עָשָׂר מִכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מִכּוֹת? בְּמִצְרַיִם מֶה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטְמִים אֶל פְּרָעֹה: אֲצַבֵּעַ אֲלֵהֶם הוּא, וְעַל הַיָּם מֶה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת הַיַּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת יי, וַיֹּאמְרוּ בִּי וּבְמִשְׁחָה עֲבָדוּ. כִּמָּה לָקוּ בְּאֲצַבֵּעַ? עָשָׂר מִכּוֹת. אָמַר מֵעַתָּה: בְּמִצְרַיִם לָקוּ עָשָׂר מִכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מִכּוֹת

כְּבִי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שֶׁכָּל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם

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

בְּמֵרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרַכָּה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשִׁכְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

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

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

On Shabbat:

(הַבְּרַחֲמָן הוּא וְנִחַילֵנוּ יוֹם שֶׁכָּלוּ שַׁבַּת וּמְנוּחָה לַחַיִּי הָעוֹלָמִים)

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

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

Optional blessings:

הַבְּרַחֲמָן הוּא וְנִחַילֵנוּ יוֹם שֶׁכָּלוּ טוֹב

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת מְדִינַת יִשְׂרָאֵל

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת חֵילֵי צְבָא הַגִּבּוֹר לְיִשְׂרָאֵל, וְגַן עֲלֵיהֶם

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת מְדִינַת הַזֹּאת, וְאֶת חֵילֵיהֶּ, וְגַן עֲלֵיהֶם

הַבְּרַחֲמָן הוּא וְשִׁכִּין שְׁלוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׁמַעֵאל

הַבְּרַחֲמָן הוּא וְזַכְנוּ לְיָמוֹת הַמְּשִׁיחַ וְלַחַיִּי הָעוֹלָם הַבָּא

Harachaman hu yanchileinu yom shekulo tov.

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

chamishim makot va'al hayam laku chamishim u'matayim makot mishlachat malachei ra'im – chamesh. Emor matah: b'mitzrayim laku Charon apo – echat, evrah – shtayim, vaza'am – shalosh, vtzarah – arba'a, yishlach bom charon apo, evrah vaza'am vtzarah, mishlachat malachei ra'im. hu al hamitzrim b'mitzrayim hayta shel chamesh makot? Shenemar: Rabi akivah omer: minayin shekol makah u'makah shehavi hakadosh baruch

matayim makot arba'a. Emor matah: b'mitzrayim laku arba'im makot va'al hayam laku echat, vaza'am – shtayim, vtzarah – shalosh, mishlachat malachei ra'im – bom charon apo, evrah vaza'am vtzarah, mishlachat malachei ra'im. hu al hamitzrim b'mitzrayim hayta shel arba'a makot? Shenemar: yishlach Rabi Eliezer omer: minayin shekol makah u'makah shehavi hakadosh baruch

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

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50 *sh'leima, v'nomar, Amein. va'Yakov bakol mikol kol, kein y'vareich otanu kulianu yachad divrachahu otanu vet kol asher lanu, kimo she'nitbarchu avoteinu Avraham Yitzchak*

and all who are seated here, vet kol ham'subim kan, for all others: our host and our hostess, them, and their children, and

ba'al ha-bayit ha-zeh, vet ba-alat ha-bayit ha-zeh, otam vet beitam, vet zar'am, vet kol asher lahem, for one's hosts: me (and my wife/husband/children) and all that is mine

for one's family: everything that is theirs, my revered father) the master of this house and (my revered mother) the mistress of this house, them, and their children, and

vet zar'am, vet kol asher lahem, avi mori (ba'al ha-bayit ha-zeh), vet imi morati (ba'alat ha-bayit) ha-zeh, otam vet zar'am, vet kol asher lahem, for one's family: everything that is theirs, my revered father) the master of this house and (my revered mother) the mistress of this house, them, and their children, and

suffer fifty plagues at the Sea.

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

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

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

הַרְחֵמֵנוּ הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵמֵנוּ הוּא יִתְבַּרֵךְ בְּשֵׁמִים וּבְאֲרָץ. הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאֵר בְּנוֹ לְעֵד וּלְנִצְחַת נְצָחִים וְיִתְהַדָּר בְּנוֹ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֵנוּ הוּא יִפְרֹגְסֵנוּ בְּכַבּוֹד. הַרְחֵמֵנוּ הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל צָנָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיזֵת לְאַרְצֵנוּ. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלֵתָן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיאִי זְכוֹר לְטוֹב וְיִבְשֵׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת וְיִשׁוּעוֹת וְנִחְמוֹת.

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

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת

Harachaman hu y'vareich et

May the Merciful One bless

for one's parents:

– Cup #2 & Dayenu

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

Magid – Closing יוני

הַבְּרִית הַזֶּה מְזַכֵּר לָנוּ

יְיָ אֱלֹהֵינוּ וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

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וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

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וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

וְלֹא אֱלֹהִים אֲחֵרִים וְלֹא אֱלֹהִים אֲחֵרִים

Illo hotz'anu mimitzrayim, v'lo asah bahem shtatim, dayenu.

Ilu asah bahem shtatim, v'lo asah valloheihem, dayenu.

Adonai Eloheinu bo l'tova ufokdeinu vo l'ivraha v'hoshieinu vo l'chayim.
u'dvar y'shuah v'rachamim chus v'chaneynu v'racheim aleinu v'hoshieinu ki
eliecha einenu, ki eil melech chanun v'rachum 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.

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai,

who will rebuild Jerusalem in mercy. Amen.

וְיִבְנֶה יְיָ אֱלֹהֵינוּ אֶת יְרוּשָׁלַיִם הַקְּדוּשָׁה

בְּיָמֵינוּ וְיִבְנֶה יְיָ אֱלֹהֵינוּ אֶת יְרוּשָׁלַיִם הַקְּדוּשָׁה

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

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

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

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

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

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

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

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

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

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

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

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

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

God has bestowed many favors upon us.

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

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

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

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

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

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

(On Shabbat:

רצה והלוינו בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשֵׁבֶת בּוֹ וְלַנּוֹחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ. וּבְרָצוֹנְךָ הַיְיָ לָנוּ ֹּ אֱלֹהֵינוּ שְׁלֵא תְהֵא צָרָה וְעָגוֹן וְאֲנֻחָה בְּיוֹם מְנוּחֹתֵינוּ. וְהִרְאֵנוּ ֹּ אֱלֹהֵינוּ בְּנִסְמֵת צִיּוֹן עֵרֶב וּבְבִנְיַן יְרוּשָׁלַיִם עֵיר קְדֻשָׁךְ כִּי אַתָּה הוּא בְעֵל הַיְשׁוּעוֹת וּבְעֵל הַנְּסוּמוֹת.

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֵה וְיִבְאֵה וְיַגִּיעַ וְיִבְרָא וְיִבְרָכֵה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכָרוֹנֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עֵיר קְדֻשָׁךְ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה לְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלִשְׁלוֹם בְּיוֹם חַג הַמִּצְוֹת הַזֶּה. זְכָרְנוּ ֹּ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבְּרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְחַסֵּד עֲלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

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

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

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

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

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

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

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

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

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

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

Obligations of the Holiday

לֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד וְלֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד וְלֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד

Rabban Gamliel hayah omeir: kol she'lo amar sh'loshah d'varim eliu bapesach, lo yatza y'dei chovato, v'elil 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:

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

וְעַל כֵּן לֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד וְלֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד וְלֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד

וְעַל כֵּן לֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד וְלֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד וְלֹא יִתְּנֶנּוּ לָנוּ אֶת הַיּוֹם הַזֶּה לְעַלְמֵי עוֹלָם וְעַד

V'al hakov 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.

Rachem na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion mishkan k'vodcha v'al maichut beit David m'shichecha v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parr'seinu v'chalk'leinu v'harvach'lanu Adonai Eloheinu m'heira m'kol-tzaroteinu. V'na al tatz'r'cheinu 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, she'lo 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; sustain 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

Point to the shank bone.

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: וְאַמַּרְתֶּם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת בְּתֵינוּ הִצִּיל? וְיִקְרָא הָעָם וַיִּשְׁתַּחֲווּ

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

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

Point to the matza.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: וַיֹּאפֹּו אֶת הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם

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

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

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

All together:

ברוך הוא וברוך שמו

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

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

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

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

נודה לב יי אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים ופדינו מבית עבדים, ועל בריתך שהתמת בבשרנו, ועל תוכתך שלפדתנו, ועל חקיב שהודעתנו, ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה יין ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעה

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

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

למי שעשה לאבותינו ולנו את כל הנסים האלו: הוציאנו מעבדות לחרות מגון לשמחה,
ומאבל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו שיכה חרשה:
הללויה

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

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

Hallel Excerpts

הללויה הללו עבדי יי, הללו את שם יי. יהי שם יי מבכר מעתה ועד עולם. ממזרח שמש
עד מבוא מהלל שם יי. כם על כל גוים יי, על השמים כבודו. מי כיי אלהינו המגביה
לשבת, המשפילי לראות בשמים ובארכי? מקימי מעפר דל, מאשפת גרים אביון, להושיבי
עם נדיבים, עם נדיבי עמו. מושיבי עקרת הבית, אם הבנים שמחה. הללויה

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

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord.

Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth?

He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

Bareich

Traditional - Bareich

Contributed by [Haggadot](#)

Source: Traditional

ברך בָּרַךְ

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

שיר המעלות

בשוב יהוה את־שיבת ציון הִיִּינוּ כְּחַלְמִים. אַז יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אַז יֵאמְרוּ
בְּגוֹיִם, הַגְּדִיל יי לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְּדִיל יי לַעֲשׂוֹת עִמּוֹנוּ, הֵיִינוּ שְׂמֵחִים. שׁוּבָה יי אֶת
שְׁבִיתֵנוּ, כְּאַפִּיקִים בְּנֶגֶב. הַזְרַעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הַלוֹךְ יִלֵּךְ וּבָכָה נֶשֶׂא מִשֶּׁךְ הַזֶּרַע,
בָּא יָבֵא בְּרִנָּה נֶשֶׂא אֶלְמֵתֵינוּ

תְּהִלַּת יי יִדְבַר פִּי, וּיְבָרַךְ כָּל בְּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וְאַנְחֵנוּ נְבָרַךְ יְהִי מֵעַתָּה וְעַד
עוֹלָם הַלְלוּיָהּ. הוֹדוּ לַיי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ. מִי יִמְלֵל גְּבוּרוֹת יי וְשִׁמְיעַ כָּל תְּהִלָּתוֹ

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

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

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

Tzafun

תפן

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.

הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה.

B'tzeit Yisrael mimitzrayim, beit Ya'akov me'aram lo'eiz, haytah yihudah likodsho, Yisrael mamshilotav. Hayam rah vayanos, hayardein yisov l'achor. Heharim rakedu che'elim, giva'ot – kivnei tzon. Mah l'cha hayam ki tanus, hayardein – tisov l'achor, heharim tirkedu che'elim, 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 skiped 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

הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה, הַתְּפִינָה לְאַחַר הַמִּסָּעָה.

Baruch atah Adona!, Eloheinu Melech ha'olam, asher g'alanu v'g'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echoi bo matzah umaror.

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

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

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

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

Shulchan Oreich

Traditional - Shulchan Oreich

Contributed by [Haggadot](#)

Source: Traditional

Shulchan Oreich שולחן ערוך

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.

Motzi-Matzah

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא Matzi-Matzah

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

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

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

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

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

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

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

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

Maror

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

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

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

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

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