

test

By Keegan
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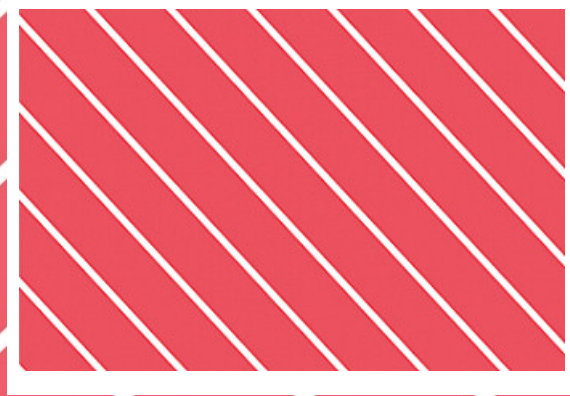


Table of Contents

Table of Contents	2
Kadesh	3
Traditional - Kadesh	3
Urchatz	6
Traditional - Urchatz	6
Karpas	7
Traditional - Karpas	7
Yachatz	8
Traditional - Yachatz	8
Maggid - Beginning	9
Traditional - Maggid	9
-- Four Questions	10
Traditional - Four Questions	10
-- Four Children	12
The Four Children (Hebrew)	12
-- Exodus Story	14
Traditional - Exodus Story	14
-- Ten Plagues	23
Traditional - Ten Plagues	23
-- Cup #2 & Dayenu	27
Traditional - Maggid - Closing	27
Rachtzah	35
Rachtzah	35
Motzi-Matzah	36
Traditional - Motzi-Matzah	36
Maror	37
Traditional - Maror	37
Koreich	38
Traditional - Koreich	38
Shulchan Oreich	39
Traditional - Shulchan Orech	39
Tzafun	40
Tzafun	40
Bareich	41
Traditional - Barech	41
Hallel	53
Traditional - Hallel	53
Nirtzah	68
Traditional - Nirtzah	68
Songs	69
Traditional - Songs	69

Kadesh

Traditional - Kadesh

Contributed by [Haggadot](#)

Source: Traditional Haggadah Text

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.)

("And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׁמְחָה, חֲגִים וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשֻׁבָת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׁמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמִנִּים

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 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, ין אור לחשך, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁת שַׁבַּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדֻלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁת. הַבְּדֻלָּת וְקֹדֶשׁת אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל 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

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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנוּ הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu 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.

Karpas

Traditional - Karpas

Contributed by [Haggadot](#)

Source: Traditional

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

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

Yachatz

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”

Maggid - Beginning

Traditional - Maggid

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

הָא לַחֲמַא עֲנָא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וְיִיכֹל, כָּל דְצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הֲכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרֵין.

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

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

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

– Four Questions

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מהנשתנה

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

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

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

– Four Children

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא
כִּנְגַד אַרְבַּעַה בְּנִים דִּבְרַה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֹׂאִינוּ יוֹדְעַ
לְשׂאוֹל

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? מָה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאִי
אַתָּה אָמַר לוֹ כִּהְלַכּוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֶפִּיקוֹמָן

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? מָה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכֶּלֶל כִּפָּר בְּעֵקֶר
וְאִי אַתָּה הַקְהֵה אֶת שְׁנָיו וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ..
אִילוּ הָיָה שָׁם, לֹא הָיָה 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

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.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים

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."

וּשְׁאַיִנוּ יוֹדְעַ לְשֹׂאֹל - אֶת פְּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם

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

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

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

(Exodus 13:8)

– Exodus Story

Traditional - Exodus Story

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Exodus Story

עבדים היינו

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

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. 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

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית

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

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

"Rabbis, it is time for us to recite the Shema

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

*Amar rabi Elazar ben Azaryah. Harei ani k'ven shivim shanah, v'lo zachiti,
shetei-ameir y'tzi-at mitzrayim baleilot. Ad shed'rashah ben zoma. Shene-
emar: l'ma-an tizkor, et yom tzeitcha mei-eretz mitzrayim, kol y'mei chayecha.
Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim
om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi limot
hamashi-ach.*

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all " includes the messianic era.

The Story

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

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

One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the Lord did for me." The word this refers to the time when this matzo and this marmor are placed before you - on Passover night when you are obliged to eat them.

מִתְחִלָּה עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעֲבֹדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוָה אֵל כָּל הָעָם, כֹּה אָמַר יי אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי אֲבִרְהָם וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וַאֲקַח אֶת אֲבִיכֶם אֶת אֲבִרְהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבֶּה אֶת זַרְעוֹ וְאֶתֵּן לוֹ אֶת יִצְחָק, וְאֶתֵּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו. וְאֶתֵּן לְעֵשָׂו אֶת הַר שֵׁעִיר לְרִשְׁתּוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם

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

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם, וַיַּעֲבֹדוּם וְעַנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִי וְאַחֲרָי כֵן יֵצְאוּ בְּרִכְשׁ גָּדוֹל

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

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

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

V'hee She-amdah

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

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֵא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכֵל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

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

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

צָא וְלָמַד, מֵהַ בְּקֵשׁ לִבְנֵי הָאֲרָמִי לַעֲשׂוֹת לַיַּעֲקֹב אֲבֵינוּ-שְׁפָרְעָה הַרְשָׁע, לֹא גָזַר אֲלֵא עַל
הַזְּכָרִים; וְלִבְנֵי בְקֵשׁ לַעֲקֹר אֶת הַכֹּל, שְׁנֹאֲמַר "אֲרָמִי אֲבִי, וַיִּרְדַּ מִצְרַיִם, וַיִּגְרֶם שָׁם"
(דְּבָרִים כו,ה). מְלָמַד שְׁלֵא יָרַד לְהַשְׁתַּקֵּעַ אֲלֵא לְגוֹר שָׁם, שְׁנֹאֲמַר "וַיֹּאמְרוּ אֶל-פְּרַעֲוֹה,
לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי-אֵין מִרְעָה לְצֹאן אֲשֶׁר לְעַבְדֶיךָ, כִּי-כִבַּד הִרְעַב בְּאֶרֶץ כְּנָעַן; וְעַתָּה
(וַיִּשְׁבוּ-נָא עַבְדֶיךָ, בְּאֶרֶץ גֹּשֶׁן" (בראשית מז,ד

בְּמַתִּי מֵעַט--כְּמוֹ שְׁנֹאֲמַר "בְּשִׁבְעִים נֶפֶשׁ, יָרַדוּ אֲבוֹתֶיךָ מִצְרַיִם; וְעַתָּה, שְׁמַר יְהוָה אֱלֹהֶיךָ,
(כְּכֹכְבֵי הַשָּׁמַיִם, לְרַב") דְּבָרִים י,כב

וַיְהִי-שָׁם, לְגוֹי--מְלָמַד שְׁהִיוּ יִשְׂרָאֵל מְצִינֵי שָׁם. גְּדוֹל וְעֶצוּם--כְּמוֹ שְׁנֹאֲמַר "וּבְנֵי יִשְׂרָאֵל,
(פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ-בְּמֵאֵד מְאֹד; וַתִּמְלֵא הָאֶרֶץ, אֹתָם" (שמות א,ז

וְרַב--כְּמוֹ שְׁנֹאֲמַר "רַבְּבָה, כְּצֹמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי, וַתִּבְאֵי בְעַדִּי עַדִּי: שְׁדִים
(נִכְנּוּ וַשְׁעָרָךְ צִמְחָה, וְאֶת עֵרְם וְעָרְיָה" (יחזקאל טז,ז

וַיֵּרְעוּ אֶת־נֹפֶל הַמִּצְרַיִם--כְּמוֹ שֶׁנֶּאֱמָר "הִבֵּה נִתְחַכְמָה, לוֹ: פֶּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה
(מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שמות א,

וַיַּעֲנוּנוּ--כְּמוֹ שֶׁנֶּאֱמָר "וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיִּבֶן עָרֵי מִסְכָּנוֹת,
(לְפָרְעָה--אֶת-פְּתָם, וְאֶת-רַעַמְסֵס" (שמות א, יא

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כְּמוֹ שֶׁנֶּאֱמָר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרֹךְ" (שמות
א, יג).

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

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

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

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

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

And afflicted us--as it is written "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1,11)

And laid upon us hard bondage--as it is written "And the Egyptians made the children of Israel to serve with rigour" (Exodus 1,13).

וּנְצַעַק אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קִלְנוֹ, וַיֵּרָא אֶת עֲבָדֵינוּ וְאֶת עֲמַלְנוּ וְאֶת לַחְצֵנוּ

וּנְצַעַק אֱלֹהֵי אֲבוֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הַרְבִּיִּים הָהֵם וַיָּמַת מֶלֶךְ מִצְרַיִם, וַיִּאֲנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבוֹדָה וַיִּזְעַקוּ, וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה

וַיִּשְׁמַע יי אֶת קִלְנוֹ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב

וַיֵּרָא אֶת עֲבָדֵינוּ - זוֹ פְּרִישוֹת דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים

וְאֶת עֲמַלְנוּ - אֵלּוֹ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל הַבֵּן הַיְלֹוֹד הַיֵּאֲכָה תִשְׁלִיכֶהוּ וְכָל הַבַּת תִּחְיוֹן

וְאֶת לַחְצֵנוּ - זוֹ הַדְחָק, כְּמָה שֶׁנֶּאֱמַר: וְגַם כִּאֲתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחְצִים אֲתָם

Vanitzak el Adonai elohei avoteinu, vayishma Adonai et koleinu, vayar et onyeinu v'et amaleinu v'et lachatzeinu.

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

Vayishma Adonai et Koleinu – k'mah shene'emar: vayishma Elohim et na'akatam, vayizkor Elohim et brito et Avraham, et Yitchak v'et Ya'akov.

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

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

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

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

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

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

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

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

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

וַיֹּצִאֵנוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמַכָּא גָדֹל, וּבְאַתּוֹת וּבְמִפְתִּיּוֹת

וַיֹּצִאֵנוּ יי מִמִּצְרַיִם - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שְׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוּשׁ
בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָּל בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים. אֲנִי יי

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ. וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי
וְלֹא שְׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יי - אֲנִי הוּא וְלֹא
אַחֵר

בְּיַד חֲזָקָה - זֶה הַדָּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד יי הַיְוֵה בְּמִקְנֶךָ אֲשֶׁר בְּשֵׂדֶה, בְּסוּסִים,
בְּחִמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כְּבֹד מְאֹד

וּבְזֵרַע נְטוּיָה - זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וְחָרְבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם

וּבְמַכָּא גָדֹל - זֶה גְלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הַנִּסָּה אֱלֹהִים לְבֹא לְקַחַת לוֹ גוֹי מִקְרֵב גוֹי
בְּמִסּוֹת בְּאַתּוֹת וּבְמִוִּפְתִּיּוֹת, וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמוֹכְרָאִים גְּדֹלִים, כְּכֹל
אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

וּבְאִתּוֹת - זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תִּעֲשֶׂה בּוֹ אֶת
הָאֵתָת

וּבְמִפְתִּיּים - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבְאָרֶץ

*Vayotzi'einu Adonai mimitzrayim, b'yad chazakah, Uvizro'a n'tuyah, uv'mora
gadol, uv'otot uv'moftim.*

*Vayotzieinu Adonai mimitzrayim – lo al ydei malach, v'lo al y'dei saraf, v'lo al
y'dei shaliach, ela hakadosh baruch hu bichvodo uv'atzmo, shene'emar:
v'avarti v'eret mitzrayim balaylah hazeh, v'hikeiti kol b'chor b'eret
mitzrayim meiadam v'ad b'heimah, uv'chol elohei mitzrayim e'eseh shifatim.
Ani Adonai.*

V'avarti v'eret mitzrayim balaylah hazeh – ani v'lo malach

v'hikeiti cholb'chor b'eret mitzrayim – ani v'lo saraf

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

Ani Adonai – ani hu v'lo acheir.

*B'yad chazakah – zo hadever, k'mah shene'emar: hiney yad Adonai hoyah
b'mikn'cha asher basadeh, basusim, bachamorim, bag'malim, babakar
uvatzon, dever kaveid m'od.*

*Uvizroa n'tuyah – zo hacherev, k'mah shene'emar: v'charbo sh'lufah b'yado,
n'tuyah al Yerushalayim.*

*Uv'mora gadol. Zeh giluy sh'chinah, k'mah shene'emar: oh hanisah Elohim
lavo lakachat lo goy mikerev goy, b'masot b'otot uv'moftim, uv'milchamah
uv'yad chazakah uvizroa n'tuyah, uv'moraim g'dolim, k'chol asher asah
lachim Adonai Eloheichem b'mitzrayim l'einecha.*

*Uv'otot – zeh hamateh, k'mo shene'emar: v'et hamateh hazeh tikach
b'yadecha, asher ta'aseh bo et ha'otot.*

*U'vimoftim – zeh hadam, k'mo shene'emar: v'natati moftim bashamayim
u'va'aretz.*

“The Lord brought us out of Egypt with a mighty hand and outstretched arm,

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

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

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

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

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

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

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

– Ten Plagues

Traditional - Ten Plagues

Contributed by [Haggadot](#)

Source: Traditional

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

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

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

דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן

Dam V'eish V'tim'ro ashan

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

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

דָּבָר אַחֵר: בְּיַד חֲזָקָה - שְׂתִימִם, וּבְזֵרַע נְטוּיָה - שְׂתִימִם, וּבְמִרְא גָדֹל - שְׂתִימִם, וּבְאֵתוֹת -
שְׂתִימִם, וּבְמִפְתִּים - שְׂתִימִם

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

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

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

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

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

Blood | *Dom* | דָּם

Frogs | *Tzfardeyah* | צְפַרְדֵּיִעַ

Lice | *Kinim* | כְּנִיִּם

Beasts | *Arov* | עֲרוֹב

Cattle Plague | *Dever* | דָּבָר

Boils | *Sh'chin* | שְׁחִין

Hail | *Barad* | בָּרָד

Locusts | *Arbeh* | אֲרֵבָה

Darkness | *Choshech* | חֹשֶׁךְ

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

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

רַבִּי יְהוּדָה הֵיךְ נוֹתֵן בָּהֶם סִמָּנִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דַּצ"ךְ עַד"ש בְּאֵח"ב

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

רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנֵּיִן אַתָּה אוֹמֵר שְׁלֵקוּ הַמִּצְרִים בְּמִצְרַיִם עֲשֵׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת ? בְּמִצְרַיִם מֵה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטָמִים אֶל פְּרַעֲהַ: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מֵה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה " בְּמִצְרַיִם , וַיֵּרָאוּ הָעָם אֶת "י, וַיֹּאמְרוּ בֵּי וּבְמִשָּׁה עֲבָדוּ. כִּמָּה לָקוּ בְּאֲצַבַּע? עֲשֵׂר מַכּוֹת . אָמַר מַעֲתָה : בְּמִצְרַיִם לָקוּ עֲשֵׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּיִן שְׁכַל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם

הַיְתָה שֶׁל אַרְבַּע מַכּוֹת? שְׁנֵאָמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי כְּעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה - שְׁלֹשׁ, מִשְׁלַחַת מְלֹאכֵי כְּעִים - אַרְבַּע. אָמַר מַעֲתָה: בְּמִצְרַיִם לָקוּ אַרְבַּעִים מַכּוֹת וְעַל הַיָּם לָקוּ מֵאַתֵּיּם מַכּוֹת

רַבִּי עֲקִיבָא אוֹמֵר: מִיָּן שְׁכָל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הַיְתָה שֶׁל חֲמִשׁ מַכּוֹת? שְׁנֵאָמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי כְּעִים. חֲרוֹן אַפּוֹ- אַחַת, עֲבָרָה - שְׁתֵּים, וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת מְלֹאכֵי כְּעִים - חֲמִשׁ. אָמַר מַעֲתָה: בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמֵאַתֵּיּם מַכּוֹת

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

suffer fifty plagues at the Sea.

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

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

– Cup #2 & Dayenu

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Closing דיינו

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ!

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּיִּינוּ

אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּיִּינוּ

אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הִרְגָּ אֶת בְּכוֹרֵיהֶם, דִּיִּינוּ

אֱלוֹ הִרְגָּ אֶת בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת מַמוֹנָם, דִּיִּינוּ

אֱלוֹ נָתַן לָנוּ אֶת מַמוֹנָם, וְלֹא קָרַע לָנוּ אֶת הַיָּם, דִּיִּינוּ

אֱלוֹ קָרַע לָנוּ אֶת הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דִּיִּינוּ

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְלֹא שָׁקַע צַרְנוֹ בְּתוֹכוֹ, דִּיִּינוּ

אֱלוֹ שָׁקַע צַרְנוֹ בְּתוֹכוֹ, וְלֹא סָפַק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דִּיִּינוּ

אֱלוֹ סָפַק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, דִּיִּינוּ

אֱלוֹ הֶאֱכִילָנוּ אֶת הַמָּן, וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דִּיִּינוּ

אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דִּיִּינוּ

אֱלוֹ קָרַבְנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דִּיִּינוּ

אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּיִּינוּ

אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָּנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דִּיִּינוּ

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.

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

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

Ilu natan lanu mamonam, 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,
dayneu.*

*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'eretz Yisrael, dayenu.

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

God has bestowed many favors upon us.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Obligations of the Holiday

רבן גמליאל הֵיה אומר: כֹּל שֶׁלֹא אָמַר שְׁלוֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן

פֶּסַח, מַצָּה, וּמָרֹר

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

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

Point to the shank bone.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמַּן שִׁבִּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח
הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאַמַּרְתֶּם זֶבַח פֶּסַח הוּא לַי, אֲשֶׁר
פֶּסַח עַל בְּתֵי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל? וַיִּקְדֵּ הָעַם
וַיִּשְׁתַּחֲוּוּ

*Pesach shehayu avoteinu och'lim, bizman shebeit hamikdash hayah kayam,
al shum mah? Al shum shepasach hakadosh baruch hu al batei avoteinu
b'mitzrayim, shene'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.

מַצָּה זוֹ שֶׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַמְיץ
עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאֻלָּם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת
הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתַּיִם, כִּי לֹא הָיָה זְמַן, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהִתְמַהֵמֵהוּ, 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.”

Point to the maror.

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את חיי אבותינו במצרים, שנאמר: וימכרו את חייהם בעבדה קשה, בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך

Maror zeh sheanu och'lim, al shum mah? Al shum shemeir'ru hamitzrim et chayei avoteinu b'mitzrayim, shene'emar: vayamararu et chayehem 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 חיב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה יי לי בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמם, שנאמר: ואותנו הוציא משם, למען הביא אתנו, לתת לנו את הארץ אשר נשבע לאבותנו

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 חייבים להודות, להלל, לשבח, לפאר, לרוחם, להדר, לברך, לעלה ולקלס

לְמִי שְׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגֹאֲלָהּ. וְנֹאמַר לְפָנָיו שִׂיכָה חֲדָשָׁה:
הַלְלֵיָהּ

*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

הַלְלֵיָהּ הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרַח שֶׁמֶשׁ
עַד מְבוֹאוֹ מְהֵלֵל שֵׁם יי. כִּם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ הַמְגַבִּיחַ
לְשֶׁבֶת, הַמְשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ? מִקִּימֵי מַעַפֵּר דָּל, מֵאֲשַׁפֵּת יָרִים אָבִיוֹן, לְהוֹשִׁיבֵי
עַם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שִׂמְחָה. הַלְלֵיָהּ

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

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord.
Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth?
He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם , בֵּית יַעֲקֹב מֵעַם לֵעַז, הִיְתָה יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהַרִים רָקְדוּ כְאֵילִים, גְּבֻעוֹת - כְּבָנֵי צֹאן. מִה לֵךְ הַיָּם
כִּי תָנוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהַרִים - תִּרְקְדוּ כְאֵילִים, גְּבֻעוֹת - כְּבָנֵי צֹאן. מִלְפָּנֵי אֲדוֹן
חֹלֵי אֶרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אֲגָם מַיִם, חֲלַמִּישׁ - לִמְעֵינֵנו 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 גָּאֲלָנוּ וְגָאֵל אֶת אַבּוֹתֵינוּ מִמִּצְרַיִם , וְהִגִּיעֵנוּ
לְלַיְלָה הַזֶּה לְאֶכֶל בּוֹ מַצָּה וּמְרוֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אַבּוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים
אַחֲרִים הַבָּאִים לְקַרְאֲתָנוּ לְשִׁלּוֹם, שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשָׂשִׁים בְּעַבְדוֹתֶךָ. וְנֹאכֵל נֶשֶׁם מִן
הַזְּבָחִים וּמִן הַפֶּסַחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדָה לֵךְ שִׁיר חֲדָשׁ עַל
גְּאֻלְתָּנוּ וְעַל פְּדוּת נַפְשָׁנוּ. בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי 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.*

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

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

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

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

Rachtzah

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

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

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

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

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

Motzi-Matzah

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא מצה Motzi-Matzah

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

בָּרוּךְ 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.

בָּרוּךְ 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):

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 - Korech

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵךְ Korech

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיִים: הָיָה כּוֹרֵךְ מִצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד, לְקַיִים מֵה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרִירִים יֹאכְלֵהוּ.

*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."

Shulchan Oreich

Traditional - Shulchan Orech

Contributed by [Haggadot](#)

Source: Traditional

Shulchan Orech שלחן עורכ

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

Tzafun

Tzafun

Contributed by [Julie R](#)

Source: Traditional

Tzafun

תפיל

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.

Bareich

Traditional - Bareich

Contributed by [Haggadot](#)

Source: Traditional

בָּרֵךְ Bareich

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

שִׁיר הַמַּעְלוֹת:

בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הִיָּינוּ כְּחֹלְמִים. אַז יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אַז יֵאמְרוּ
בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הִיָּינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת
שְׁבִיתֵנוּ, כַּאֲפִיקִים בְּנֶגֶב. הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלּוֹךְ יֵלֵךְ וּבֹכֵה נִשְׂא מִשָּׁר הַזֶּרַע,
בָּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמֵתָיו.

תְּהִלַּת יְיָ יִדְבַּר פִּי, וַיְבָרֵךְ כָּל בֶּשֶׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד. וַאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד
עוֹלָם הַלְלוּיָהּ. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ. מִי יִמְלֵל גְּבוּרוֹת יְיָ יִשְׁמִיעַ כָּל תְּהִלָּתוֹ

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

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

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

Include parentheses when there is a minayn present.

Leader:

רבותי נְבָרֵךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם

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

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשּׁוֹת מְרִבָּן וּרְבִיבָן וּרְבִיבָתִי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ
מִשְׁלוֹ.

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

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

Participants:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

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

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

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

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

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

All together:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא
נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסַר לָנוּ
מִזֶּזֶן לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זָן וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּזֶן
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל.

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

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

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ חֶמֶד טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי
אֱלֹהֵינוּ מִמִּצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זָן
וּמְפָרֵס אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

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

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

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

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

רחם נא יי 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 זוננו פרנסנו וכלכלנו והרויחנו והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם ליך המלאה הפתחה 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

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 והמליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. וברצונך הניח לנו יי אלהינו שלא תהא צרה ויגון וצרה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

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

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

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה ויכצה וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה

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'zichron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu

*Adonai Eloheinu bo l'tova ufokdeinu vo livracha 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.

ובְּנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמֶיךָ 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַאֵל אֲבֵינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִטִּיב לָנוּ. הוּא גֹמְלֵנוּ הוּא גּוֹמְלֵנוּ הוּא יְגַמְלֵנוּ לְעַד לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה וְהַצִּלָּה בְּרַכָּה וַיְשׁוּעָה נְחָמָה פְּרִנְסָה וְכִלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יְחַסְרֵנוּ.

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

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

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

הַרְחַמֵּן הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמֵּן הוּא יְתַבַּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחַמֵּן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וַיִּתְפָּאֵר בְּנוֹ לְעַד וּלְנִצְח וְנִצְחִים וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחַמֵּן הוּא יְפַרְנֶסֶנוּ בְּכַבּוֹד. הַרְחַמֵּן הוּא יִשְׁבֵּר עָלֵינוּ מֵעַל צָוָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאָרְצֵנוּ. הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן זֶה שֶׁאֲכַלְנוּ עָלָיו. הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב וַיְבַשֵּׁר לָנוּ בְּשׁוֹרוֹת 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.

הַרְחַמֵּן הוּא יְבָרַךְ אֶת

Harachaman hu y'vareich et

May the Merciful One bless

for one's parents:

אָבִי מוֹרִי (בַּעַל הַבַּיִת הַזֶּה) וְאֶת אִמִּי מוֹרָתִי (בַּעֲלַת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בְּיָתָם וְאֶת
זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם

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

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

for one's family:

אוֹתִי (וְאֶת אִשְׁתִּי/בַּעֲלִי/זַרְעִי וְאֶת) כָּל אֲשֶׁר לִי

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

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

for one's hosts:

בַּעַל הַבַּיִת הַזֶּה וְאֶת בַּעֲלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בְּיָתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם

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

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

for all others:

וְאֶת כָּל הַמְּסֻבִּין כָּאן,

v'et kol ham'subim kan,

and all who are seated here,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אַבּוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן
יְבָרַךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבִרְכַּה שְׁלֵמָה, וְנֹאמֵר אָמֵן

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

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

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְּרַכָּה מֵאֵת יי וְאֲדַקָּה
יִמְאָלְהִי יִשְׁעֵנוּ. וְנִמְצָא חַן 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:

(הַרְחַמֵּן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.)

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

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

Optional blessings:

הַרְחַמֵּן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

הַרְחַמֵּן הוּא יְבַרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

הַרְחַמֵּן הוּא יְבַרֵךְ אֶת חַיֵּי צָבָא הַגְּנָה לְיִשְׂרָאֵל, וְיִגַּן עֲלֵיהֶם.

הַרְחַמֵּן הוּא יְבַרֵךְ אֶת מְדִינַת הַזְּאֵת, וְאֶת חַיֵּיהֶּ, וְיִגַּן עֲלֵיהֶם.

הַרְחַמֵּן הוּא יִשְׁכֵּין שְׁלוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׁמַעֵאל.

הַרְחַמֵּן הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

Harachaman hu yanchileinu yom shekulo tov.

Harachaman hu y'variech et M'dinat Yisrael.

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

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

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

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

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

May the Merciful One bless the State of Israel.

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

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

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

מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם. עשה שלום במרומי
הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן

יראו את יי קדשיו כי אין מחסור ליראיו. כפירים רשו ורעבו ודרשי יי לא יחסרו כל טוב.
הודו ליי כי טוב כי לעולם חסדו. פותח את ידו ומשביע לכל חי רצון. ברוך הגבר אשר
יבטח ביי והיה יי מבטחו. נער הייתי גם זקנתי ולא כאיתי צדיק נעזב 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 l'olam chasdo.
Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher
yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti
tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai
y'vareich et amo vashalom.*

God is our tower of salvation, showing kindness to his anointed, to David and his 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

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֶכְלֹ אֶת
יַעֲקֹב וְאֶת בְּיָהוּ הַשְּׂמוֹ. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ וְסִרוֹן 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)

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 נפץ עשה. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, בגליהם ולא יהלכו, לא יהגו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישראל בטח ביי, עזרם ומגנם הוא. בית אהרן בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו ביי, עזרם 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.

י זכרנו יברך. יברך את בית ישראל, יברך את בית אהרן. יברך יראי יי, הקטנים עם הגדלים. יסוף יי עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא המתים יהללוהו, ולא כל ירדי דומה. ואנחנו נברך יה, מעתה ועד עולם, הללוהו.

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 v'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, hal'luyah.

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

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי, תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֲבִלֵי מוֹת, וּמִצָּרֵי שְׂאוּל מִצְאוּנִי, צָרָה וְגוֹן אֶמְצָא. וּבִשְׁם יי אֶקְרָא: אָנָּה יי מַלְטָה בְּפִשֵׁי חַנוּן יי וְצַדִּיק, וְאֶלְהִינוּ מִרְחָם. שְׁמַר פְּתָאִים יי, דַּלְתֵי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי בְּפִשֵׁי לְמוֹתֵיכִי, כִּי יי גָּמַל עַלְיָכִי. כִּי חִלַּצְתָּ בְּפִשֵׁי מִמּוֹת, אֶת עֵינַי מִן דְּמַעָּה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אָנִי עֲנִיתִי מְאֹד. אָנִי אֶמְרֵתִי בְּחַפְזִי כֹּל הָאָדָם כֹּזֵב.

Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzareit sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maltah nafshi. Chanun Adonai v'tzadik, veiloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chee-latzta nafshi 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

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

מָה אֲשִׁיב לִי, כֹּל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבְשֵׁם " אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם, נִגְדָה
נָא לְכֹל עַמּוֹ. יִקָּר בְּעֵינַי " הַמּוֹתָה לְחַסִּידָיו. אֲנֵא " כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶן אֲמֹתֶךָ
פְּתַחַת לְמוֹסְרֵי. לֵב אֲזַבַּח זָבַח תּוֹדָה וּבְשֵׁם " אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עַמּוֹ.
בְּחִצְרוֹת בַּיִת יִי, בְּתוֹכֵי יְרוּשָׁלַיִם, הַלְלוּיָהּ.

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? I raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all His people. Greivous in the Lord's sight is the death of His faithful followers. O Lord, I am your servant, your servant, the child of your maid-servent; 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.

הַלְלוּ אֶת יִי, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֻמִּים. כִּי גִבֹר עָלֵינוּ חַסְדּוֹ, וְאֶמֶת יִי לְעוֹלָם, הַלְלוּיָהּ.

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.

הַיְהוּדֵי לִי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

יֵאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ

יֵאמְרוּ נָא בַּיִת אֱהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ

יֵאמְרוּ נָא יִרְאֵי יִי, כִּי לְעוֹלָם חַסְדּוֹ

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 rfear the Lord say 'His kindness endures forever.'

מן המצר קראתי יה, ענני במרחב יה. " לי לא איבא , מה יעשה לי אדם. " לי בעזרי,
ואני אראה

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

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

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh
li adam. Adonai li b'oz'ray, va-ani ereh v'son'ay. Tov lachasot b'Adonai,
mib'toach ba-adam. Tov lachasot b'Adonai, mib'toach bindivim. Kol goyim
s'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'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

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.

אֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

אֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

אָבֵן מַאֲסוֹ הַבּוֹנִים הֵיְתָה לְרֹאשׁ פִּנָּה.

אָבֵן מַאֲסוֹ הַבּוֹנִים הֵיְתָה לְרֹאשׁ פִּנָּה.

מֵעַתָּה יי הֵיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.

מֵעַתָּה יי הֵיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.

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

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

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

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

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

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

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

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

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

אָנָּא יי, הוֹשִׁיעָה נָּא

אָנָּא יי, הוֹשִׁיעָה נָּא

אָנָּא יי, הַצְּלִיחָה נָּא

אָנָּא יי, הַצְּלִיחָה נָּא

Ana Adonai hoshi-ah na

Ana Adonai hoshi-ah na

Ana Adonai hatzlichah na

Ana Adonai hatzlichah na

O Lord, deliver us!

O Lord, deliver us!

O Lord, let us prosper!

O Lord, let us prosper!

בָּרוּךְ הֵבָא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי

בָּרוּךְ הֵבָא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי

אֵל יי וַיָּאָר לָנוּ, אָסְרוּ חַג בְּעַבְתֵּימָם עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵל יי וַיָּאָר לָנוּ, אָסְרוּ חַג בְּעַבְתֵּימָם עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמָמְךָ

אֱלֹהֵי אֲרוֹמְמֶךָ, אֶתְּהַ וְאוֹדֶךָ,

הוֹדוּ לַיהוָה לֵי כִי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

הוֹדוּ לַיהוָה לֵי כִי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

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 לַיהוָה לֵי כִי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חַסְדּוֹ

הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים, כִּי לְעוֹלָם חַסְדּוֹ

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבַדּוֹ, כִּי לְעוֹלָם חַסְדּוֹ

לַעֲשֵׂה הַשְּׂמִים בְּתַבּוּנָה, כִּי לְעוֹלָם חַסְדּוֹ

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חַסְדּוֹ

לַעֲשֵׂה אוֹרִים גְּדֻלִים, כִּי לְעוֹלָם חַסְדּוֹ

אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם, כִּי לְעוֹלָם חַסְדּוֹ

אֶת הַיְרֵחַ וְכֹכְבֵימָּ לְמַמְשָׁלוֹת בְּלִילָהּ, כִּי לְעוֹלָם חֲסִדוֹ
לְמַכָּה מִצָּרִים בְּבִכּוֹרֵיהֶם, כִּי לְעוֹלָם חֲסִדוֹ
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֲסִדוֹ
בְּיַד חֲזָקָה וּבְזִרוּעַ נְטוּיָהּ, כִּי לְעוֹלָם חֲסִדוֹ
לְגִזְרֵי יָם סוּף לְגִזְרִים, כִּי לְעוֹלָם חֲסִדוֹ
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֲסִדוֹ
וַנַּעַר פְּרָעָה וַחִילוֹ בַיָּם סוּף, כִּי לְעוֹלָם חֲסִדוֹ
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֲסִדוֹ
לְמַכָּה מְלָכִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ
וַיַּהַרְג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֲסִדוֹ
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, כִּי לְעוֹלָם חֲסִדוֹ
וּלְעוֹג מֶלֶךְ הַבְּשָׁן, כִּי לְעוֹלָם חֲסִדוֹ
וַנִּתֵּן אֶרֶץ לְנַחֲלָהּ, כִּי לְעוֹלָם חֲסִדוֹ
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ
שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֲסִדוֹ
וַיִּפְרָקֵנוּ מִצָּרֵינוּ, כִּי לְעוֹלָם חֲסִדוֹ
נָתַן לָהֶם לְכֹל בָּשָׂר, כִּי לְעוֹלָם חֲסִדוֹ
הוֹדוּ לְאֵל הַשָּׁמַיִם, כִּי לְעוֹלָם חֲסִדוֹ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And slew mighty kings, for His mercy endures forever

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

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

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

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

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

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

Who gives food to all creatures, for His mercy endures forever

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

נִשְׁמַת כָּל חַי תְּבַרַךְ אֶת שְׁמֶךָ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשֶׂר תִּפְאֵר וְתִרְוַמֵּם זְכָרְךָ, מִלְכָּנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפָרֵס וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אָדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשׁוּבָה, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא יָנוּם וְלֹא יִישָׁן - הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֱלֹמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵב לְבַדְךָ אֲנַחְנוּ מוֹדִים

אֵלוֹ פִּינוּ מִלֹּא שִׁירָה כַּיָּם, וְלִשְׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו, וְשִׁפְתוֹתֵינוּ שְׂבַח כְּמַרְחֵבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרֵם, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וּרְגֵלֵינוּ קָלוֹת כְּאַיִלוֹת - אֵין אֲנַחְנוּ מְסַפִּיקִים לַהוֹדוֹת לָךְ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְלִבְרַךְ, אֶת שְׁמֶךָ עַל אַחַת, מֵאֲרָף, אֲלִפֵי אֲלִפִים וְרַבֵי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעֵשִׂית עִם אֲבוֹתֵינוּ וְעַמָּנוּ. מִמְצָרִים גָּאֲלַתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרַעַב וְזָנְתָנוּ וּבְשִׁבְעַת כָּל־כַּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מַלְטָתָנוּ, וּמִחֲלָיִם רַעִים וּנְאֻמָּנִים דָּלִיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֶסֶדֶיךָ, וְאֵל תִּטְשֵׁנוּ, יי אֱלֹהֵינוּ, לִנְצַח. עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָנוּ וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ - הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבַּחוּ וַיִּפְאֲרוּ וַיְרַחֲמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ. כִּי כָּל פֶּה לֵב יוֹדֶה, וְכָל לִשׁוֹן לֵב תִּשְׁבַּע, וְכָל בֶּרֶךְ לֵב תִּכְרַע, וְכָל קוֹמָה לִפְנֵיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִכְאוּב, וְכָל קֶרֶב וְכָל־יוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדְּבַר שֶׁכָּתוּב, כָּל עַצְמוֹתַי תִּאֲמַרְנָה: יי, מִי כְמוֹךָ מַצִּיל עַנִּי מִחִזְק מִמָּנוּ וְעַנִּי וְאֲבִיוֹן מִגְּזֻלוֹ. מִי יִדְמָה לָךְ וּמִי יִשׁוּהַ לָךְ וּמִי יַעֲרַךְ לָךְ הָאֵל הַגָּדוֹל, הַגְּבוּר וְהַנוֹכָא, אֵל עֲלִיוֹן, קִנְיָה שְׁמַיִם וְאָרֶץ. נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת שִׁם קְדֻשְׁךָ, כְּאִמּוֹר: לְדוֹד, בְּרַכֵּי נַפְשִׁי אֶת יי וְכָל קֶרְבֵי אֶת שִׁם קְדֻשׁוֹ.

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu, v'ru'ach kol basar t'fa'er u'tromem zicharcha, malkeinu, tamid. Min ha'olam v'ad ha'olam atah El, u'mibaladecha ein lanu melech go'al u'moshia, podeh u'matzil u'm'farnes u'm'rachaem b'chol ait tzarah v'tzukah. Ein lanu melech ela atah. Elohei harishonim v'ha'achronim, Elohah kol bri'ot, Adon kol toldot, ha'm'hulal b'rov hatishbachot, ham'naheg olamo b'chesed u'v'riyotav b'rachamim. V'Adonai lo yanum v'lo yiyshan – ham'orer y'shanim v'hameikitz nidamim, v'hameisi'ach ilmim v'hamatir asurim v'hasomech noflim v'hazokef k'fufim. L'cha l'vadcha anachnu modim.

Eilu pinu malei shirah kayam, u'l'shonainu rinah kahamon galav, v'siftoteinu shevach k'merchavai rakia, v'eineinu m'eerot kashemesh v'chayareiach,

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

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King.

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

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

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

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

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכָבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצַּח וְהַנוֹכָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב
עַל כֶּסֶּא רָם וְנִשְׂא

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: כִּנְנוּ צְדִיקִים ב' ", לַיִּשְׂרָאֵל נְאֻה תְהִלָּה

בְּפִי יִשְׂרָאֵל תְּהִלָּל, וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבְקֶרֶב קְדוֹשִׁים
תִּתְקַדֵּשׁ

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלְּכֵנוּ, בְּכֹל דּוֹר וָדוֹר, שְׁכֵן חוֹבֵת
כָּל הַיְצוּרִים

לְפָנֶיךָ, " אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבֵּחַ, לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֶךְ,
לְעֵלָה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת וְדוֹד בְּן יִשִׁי עַבְדְּךָ, מְשִׁיחְךָ

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכֵנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ, כִּי לֵב נְאֻה, " אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הִלָּל וְזִמְרָה, עַז וּמִמְשָׁלָה, נִצַּח, גְּדֻלָּה וְגִבּוֹרָה,
תְּהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת, בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם

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

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

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

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

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

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

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

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

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

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

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

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

The Fourth Cup of Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וּרְחֹבָה שְׂכַרְצִית וְהִנְחַלְתָּ לְאַבוֹתֵינוּ לְאָכֹל מִפְּרֵיהָ וְלִשְׁבֹּעַ מִטּוֹבָה רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׁבַּע מִטּוֹבָה וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ (בשבת: וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדֵה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן. בְּרוּךְ אַתָּה יי עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן

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

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

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

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.

הַסֵּל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כִּן נִזְכֶּה
לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קֹהֵל עֲדַת מִי מָנָה. בְּקֶרֶב נֵהַל נִטְעֵי כֶּנֶה. פְּדוּיִם לְצִיּוֹן
בְּרִנָּה.

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

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

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

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Songs

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוּא

אָדיר הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדּוֹר הוּא, וְתִיק הוּא, זַכַּאי הוּא, חֲסִיד הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוֹר הוּא, יַחִיד הוּא, כַּבִּיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹכָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*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, vatik 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,

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.

אָחַד מִי יוֹדֵעַ

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאֲרָץ

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה

יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרָחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרַיָא, תְּשַׁעָה יְרָחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִילָה,
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבַיָא, עֶשְׂרֵה דְבָרַיָא, תְּשַׁעָה יְרָחֵי
לְדָה, שְׁמוֹנֶה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע

אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטַיָא, אֶחָד עָשָׂר כּוֹכְבַיָא, עֲשָׂרָה דְּבְרַיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעָה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדַיָא, שְׁנַיִם עָשָׂר שְׁבַטַיָא, אֶחָד עָשָׂר כּוֹכְבַיָא, עֲשָׂרָה דְּבְרַיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעָה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

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.

