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תְּהִי לֵךְ נֶחֱדָה ׀ אֲדַבֵּר (וְבָרְכֵהוּ) וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְעַד הָאָדָם (וְבָרְכֵהוּ) וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created  
 the fruit of the vine.  
*Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.*

וְעַתָּה בְּעֵת הַזֶּה הַיּוֹם הַזֶּה הַזֶּה הַזֶּה הַזֶּה הַזֶּה הַזֶּה הַזֶּה הַזֶּה  
 ("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.)  
*la-asot.*

*(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz  
 v'choitzva'am. Vay'chal Elohim bayom hashvi'i, mlachto asher asah,  
 vay'shbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-  
 yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-dara Elohim*

**וְיִהְיֶה לְךָ יְמֵי חַיִּים**  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים  
 וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים וְיִהְיֶה לְךָ יְמֵי חַיִּים

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

*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 לְחַל, ין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁ. הַבְּדִלְתָּ וְקִדְשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. 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:*

**שָׁמֹרָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת שַׁבָּת וְאֶת יְמֵי מִשְׁכַּנְךָ וְאֶת יְמֵי מִשְׁכַּנְךָ וְאֶת יְמֵי מִשְׁכַּנְךָ**

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

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

*imahot, shloshah avot, shnailluchot habrit, echad Eloheinu shebashamayim*

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

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

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

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

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

# 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.*

אָמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטַיָּא, אֶחָד עָשָׂר כּוֹכְבַיָּא, עָשָׂר דְּבַרַיָּא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדְרֵי מְשָׁנָה, הַמְשָׁה חוֹמְשֵׁי תוֹכָה, אַרְבַּע אֲמֵהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדַיָּא, שְׁנַיִם עָשָׂר שְׁבַטַיָּא, אֶחָד עָשָׂר כּוֹכְבַיָּא, עָשָׂר דְּבַרַיָּא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדְרֵי מְשָׁנָה, הַמְשָׁה חוֹמְשֵׁי תוֹכָה, אַרְבַּע אֲמֵהוֹת, 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*



## 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”*

## Songs

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוּא

אָדיר הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה

בְּנֵה בֵּיתְךָ בְּקָרוֹב

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

הַדּוֹר הוּא, וְתִיק הוּא, זְכַאי הוּא, חֲסִיד הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

טְהוֹר הוּא, נְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

נוֹכָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צְדִיק הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

קְדוֹשׁ הוּא, כְּחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל 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, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

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

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



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

Maggid – Beginning

Maggid

Raise the tray with the matzot and say:

הַיְיִטְבִּי וְהַיְיִטְבֵּנוּ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ.

*Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefсах. 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.

Next Year in Jerusalem!

*L'shana Haba'ah b'Y'rushalayim*

**לְשָׁנָה הַבִּיאֵת בְּיְרוּשָׁלַיִם**

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

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.

*Chasal sidur pesach k'hilichato, 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.*

הַיְיִטְבִּי וְהַיְיִטְבֵּנוּ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ. הַיְיִטְבֵּנוּ וְהַיְיִטְבִּי לְפָנֵי הַיְיִתְבָּרֵךְ.

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

Nirtzah נרצה

**Nirtzah**  
 Traditional - Nirtzah  
 Contributed by [Haggadot](#)  
 Source: Traditional

## – Four Questions

### Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

#### Maggid – Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

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

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

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

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

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

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

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

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

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

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

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

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

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.



## – Four Children

### The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְקוּם, בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתן תּוֹכָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא  
כְּנִגְדֵי אַרְבַּעַה בְּנִים דְּבָכָה תּוֹכָה. אֶחָד חָכָם, וְאֶחָד כָּשֶׁע, וְאֶחָד פֶּסֶם, וְאֶחָד שֹׁאִינוּ יוֹדֵעַ  
לְשֹׂאוֹל

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

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

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

חָכָם מָה הוּא אוֹמֵר? מַה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה " אֱלֹהֵינוּ אֲתָכֶם? וְאֶף  
אֵתָה אָמַר לוֹ כְּהַלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוּמָן

*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.

כָּשֶׁע מָה הוּא אוֹמֵר? מַה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן  
הַכֶּלֶל כִּפְר בְּעֵקֶר  
וְאֶף אֵתָה הִקְהָה אֶת שְׁבִינֵי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה " לִי בְצִאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ.  
אֵילוֹ הִיָּה שֵׁם, לֹא הִיָּה נִגְאָל

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

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

*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, laiysarim 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.



## – Exodus Story

### Traditional - Exodus Story

Contributed by [Haggadot](#)

Source: Traditional

#### Maggid – Exodus Story

##### מַגִּידִים הָיִינוּ

מַגִּידִים הָיִינוּ לַפְרָעָה בְּמִצְרַיִם, וַיִּצְיָאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָהּ. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אֲנִי וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעַבְדֵי־הַיָּם לַפְרָעָה בְּמִצְרַיִם. וְאֶפִּילוּ כְּלָנוּ חֲכָמִים, כְּלָנוּ גְבוּרִים, כְּלָנוּ זַקְנִים, כְּלָנוּ יוֹדְעִים אֶת הַתּוֹכָה, מִצָּה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח

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

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

#### Seder of our Sages : Telling of the Story

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

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

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

*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, hatvotot she'asita im avoteinu v'imanu, mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu u's'ava kilkaltanu, maicherev hitzaltanu u'midever milat'tanu, u'maichalim ra'im v'ne'emanim dilitanu. Ad heina azarunu rachamecha v'lo azavunu chasadecha, v'al titsheinu, Adonai Eloheinu, lanetzach. Al kein aivarim shepilagta banu v'ru'ach u'nishamah shenafachta b'apeinu v'lashon asher samta b'finu – hein haim yodu viyvarchu viyshabchu viyfa'aru viyrom'mu v'ya'aritzu v'yak'dishu v'yamlichu et shimcha malkeinu. Ki chol peh lach yodeh, v'chol lashon lach tishava, v'chol berech lach tichra, v'chol komah l'fanecha tishtachaveh, v'chol l'avot yiyra'oocha, v'chol kerev u'chloyot 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'aroch lach ha'El hagadol, hagibor v'hanora, El elyon, konai shamayim v'aretz. N'hallelcha u'n'shabaichacha u'n'fa'ercha u'n'vareich et shem kadshecha, k'amur: l'David, barchi nafshi et Adonai v'chol kravai et shem kadsho.*

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

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



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

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

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

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

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

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

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



:(עצוּי הַאֱלֹהִים אֲדַבֵּר לְפָנָיו וְיִשְׁמַע אֶת קוֹלִי) וְיִשְׁמַע אֶת קוֹלִי  
יְיָ-עֲבָדִי הַאֱלֹהִים לְעֵתֵי עֲבָדָיו וְיִשְׁמַע אֶת קוֹלִי וְיִשְׁמַע אֶת קוֹלִי וְיִשְׁמַע אֶת קוֹלִי

(עַל-פְּנֵי הַיָּם וְעַל-פְּנֵי הַיַּבְשָׁתַיִם וְעַל-פְּנֵי הַיְּבֵשֶׁתַיִם וְעַל-פְּנֵי הַיְּבֵשֶׁתַיִם) וְיִשְׁמַע אֶת קוֹלִי  
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(וְהִתְחַנֵּן אֶת-לִבִּי עַל-פְּנֵי הַיָּם) וְיִשְׁמַע אֶת קוֹלִי  
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*threat from Pharaoh.*

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

*kept saving us from them.*

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

*Baruch hu matzileinu mi-yadam.*

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

*יְיָ-עֲבָדִי הַאֱלֹהִים לְעֵתֵי עֲבָדָיו וְיִשְׁמַע אֶת קוֹלִי וְיִשְׁמַע אֶת קוֹלִי וְיִשְׁמַע אֶת קוֹלִי  
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*We lift up our wine and cover the matzah, as we recite the following and  
recall God's promise to Abraham, emphasizing eternal divine watchfulness.*

V'hee She-amdah

*they shall leave with great wealth."*

*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  
spread*

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

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

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

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

*יְיָ-עֲבָדִי הַאֱלֹהִים לְעֵתֵי עֲבָדָיו וְיִשְׁמַע אֶת קוֹלִי וְיִשְׁמַע אֶת קוֹלִי וְיִשְׁמַע אֶת קוֹלִי*

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וַיֵּרְעוּ אֹתוֹ הַמִּצְרַיִם--כְּמוֹ שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְמָה, לוֹ: פְּוִי-רָבָה, וְהִיָּה כִּי-תִקְרָאנָה (מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שְׁמוֹת א,י).

וַיַּעֲנוּנוּ--כְּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עַנְתּוֹ בְּסִבְלָתָם; וַיֵּבֶן עָרֵי מִסְכְּנוֹת, (לְפָרֶעֶה--אֶת-פְּתָם, וְאֶת-רַעְמֵסֵס" (שְׁמוֹת א,יא).

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כְּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרָךְ" (שְׁמוֹת א,יג).

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

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

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

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

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

אֲלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְמֶךָ

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai*

*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai*

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

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

*Eili atah v'odeka, elohai arom'meka*

*Eili atah v'odeka, elohai arom'meka*

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

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

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

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֱדֹנָי הָאֱדֹנִים, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה נִפְלְאוֹת גְּדוּלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה הַשְּׂמִים בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסִדוֹ

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה אוֹרִים גְּדוּלִים, כִּי לְעוֹלָם חֲסִדוֹ

אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם, כִּי לְעוֹלָם חֲסִדוֹ



*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."

וַיִּוְצְאוּנוּ מִמִּצְרַיִם כִּי הָיָה מִצְרַיִם מִצְרֵי אֱלֹהֵינוּ וְכִי הָיָה מִצְרַיִם מִצְרֵי אֱלֹהֵינוּ

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

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

כִּי הָיָה מִצְרַיִם מִצְרֵי אֱלֹהֵינוּ - זֶה הַדְּבָר, כִּמְהָ שֶׁנֶּאֱמַר: הִנֵּה יָד " הִנֵּה בְּמִקְנֶךָ אֲשֶׁר בְּשִׂדְהָ, בְּסוּסִים,  
בְּחֹמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כְּבֹד מְאֹד

וּבְזָרַע נְטוּיָה - זֶה הַחֲרָב, כִּמְהָ שֶׁנֶּאֱמַר: וְחָרְבוּ שְׁלּוּפֵי הַיָּם, וְנָטוּ עַל יְרוּשָׁלַיִם

וּבְמִכָּא גָדֹל - זֶה גְלוּי שְׂכִינָה, כִּמְהָ שֶׁנֶּאֱמַר: אוֹ הַנְּסָה אֱלֹהִים לְבֹא לְקַחַת לּוֹ גּוֹי מִקְרֹב גּוֹי  
בְּמִסַּת בְּאֵתוֹת וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזָרַע נְטוּיָה, וּבְמוֹכְרָאִים גְּדוּלִים, כְּכֹל  
אֲשֶׁר עָשָׂה לָכֶם " אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

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.

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אֲבָן מֵאֲסוֹ הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנְהָ

אֲבָן מֵאֲסוֹ הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנְהָ

מֵאֵת " הִיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ

מֵאֵת " הִיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ

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

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

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

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

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

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



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.”

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

מה אָשיב לִי, כֹּס תִּגְמֹלוּהִי עָלַי. כּוֹס יִשׁוּעוֹת אֲשָׂא, וּבָשֶׁם יִי אֶקְרָא. נְדַבְרִי לִי אֲשֶׁלֶם, נְגִידָה נָא לְכֹל עַמּוֹ. יִקָּר בְּעֵינַי יִי הַמּוֹתֶה לְחִסְדָּיו. אָנָּה יִי כִי אֲנִי עֹבְדֶךָ, אֲנִי עֹבְדֶךָ בְּן אֲמֹתֶיךָ. פִּתְחֵת לְמוֹסְכֵי. לֵב אֲזַבַּח זִבַּח תּוֹדָה וּבָשֶׁם יִי אֶקְרָא. נְדַבְרִי לִי אֲשֶׁלֶם נְגִידָה נָא לְכֹל עַמּוֹ. בְּחַצְרוֹת בַּיִת יִי, בְּתוֹכֵי יְרוּשָׁלַיִם, הַלְלֵנָה

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

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

הַלְלוּ אֶת יִי, כֹּל גּוֹיִם, שְׁבַחוּהוּ כֹּל הָאֲמִים. כִּי גִבֵּר עָלֵינוּ חֲסֵדוֹ, וְאֶמֶת יִי לְעוֹלָם, הַלְלֵנָה

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

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

הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסֵדוֹ

יֹאמְרוּ נָא בַּיִת אֱהָרֹן, כִּי לְעוֹלָם חֲסֵדוֹ

יֹאמְרוּ נָא יִרְאִי יִי, כִּי לְעוֹלָם חֲסֵדוֹ

## – Ten Plagues

Traditional - Ten Plagues

Contributed by [Haggadot](#)

Source: Traditional

וְיִזְכֹּר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם

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

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

**וְיִזְכֹּר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם**

*Dam V'esh V'tim'ro ashan*  
"Blood, and fire and pillars of smoke..."

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

**וְיִזְכֹּר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם**

*Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uvmora gadol sh'tayim. Uv'otot sh'tayim. Uv'mo'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.)*

וְיִזְכֹּר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם

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

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

*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 val b'neichem. B'ruchem atem l'Adonai, oseih shamayem va-aretz. Hashamayem shamayem l'Adonai, v'ha-aretz natan livnei adam. Lo hameiteem y'hailu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-*

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

אָהַבְתִּי לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם  
אָהַבְתִּי לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם  
אָהַבְתִּי לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם  
אָהַבְתִּי לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֶת־עַשְׂרֵת הַמַּדְבָּרוֹת אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ יִשְׂרָאֵל בְּיַד מֹשֶׁה בְּנֵי־מִצְרָיִם

*Ahavti ki yishma Adonai, et kol tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevei mavet, um'tzarei sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maitah nafshi. Chanun Adonai v'tzadik, veilohineu m'racheim. Shomeir p'ta-im Adonai, daloti v'li'y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chee-latza nafshi mee-mavet, et eini min dee-mah, et ragli mee-dechi. Et-haleich lefnei Adonai, b'artzot hachayem. He-emaniti ki adabeir, anee aniti m'od. Anee amarteem 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

Blood | *Dom* | דם

Frogs | *Tzfardeyah* | צפרדע

Lice | *Kinim* | כנים

Beasts | *Arov* | ערוב

Cattle Plague | *Dever* | דבר

Boils | *Sh'chin* | שחין

Hail | *Barad* | ברד

Locusts | *Arbeh* | ארבה

Darkness | *Choshech* | חשך

Slaying of First Born | *Makat Bechorot* | מכת בכורות

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.

רבי יהודה הנה נותן בהם סמנים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דצ"ג עד"ש באח"ב

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

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו המשיים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? וירא ישכאל את הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי במצרים, וייראו העם את יי, ויאמינו ביי ובמשה עבדו. כמה לקו באצבע? עשר מכות. אָמַר מֵעַתָּה: במצרים לקו עשר מכות ועל הים לקו המשיים מכות

רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים

## Hallel

Traditional - Hallel

Contributed by [Haggadot](#)

Source: Traditional

Hallel הלל

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

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

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

יי זכנו ויברך. וברך את בית ישכאל, וברך את בית אהרן. וברך יראי יי הקטנים עם הגדלים. יסף 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 וברך יה, מעתה ועד עולם, הללוהו



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

*Rabi akivah omer: minayin shekol makah u'makah shehavi hakadosh baruch hu al hamitzrim b mitzrayim hayta shel chamesh makot? She'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 matah: b mitzrayim laku chamishim makot v'al hayam laku chamishim makot*

*Rabi Eliezer omer: minayin shekol makah u'makah shehavi hakadosh baruch hu al hamitzrim b mitzrayim hayta shel arba makot? She'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 matah: b mitzrayim laku arba'im makot v'al hayam laku matayim makot.*

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

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"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)

*Shtoch chaticha 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. Shtoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmay Adonai.*

*Eser makot v'al hayam laku chamishim makot? Bamitzrayim ma hu omer? Vayar Yisrael et hayad hagdolah asher asa Adonai b mitzrayim, vayiyru ha'am et Adonai, vaya aminu b'Adonai u'v'Moshe avdo. Kamah laku b'etzba? Eser makot v'al hayam laku chamishim makot? Bamitzrayim ma hu omer?*

Eem mashiah ben David

Eem mashiah ben David

Bim Heira B'yameinu Yavo eileinu

*Eser makot v'al hayam laku chamishim makot? Bamitzrayim ma hu omer? Vayar Yisrael et hayad hagdolah asher asa Adonai b mitzrayim, vayiyru ha'am et Adonai, vaya aminu b'Adonai u'v'Moshe avdo. Kamah laku b'etzba? Eser makot v'al hayam laku chamishim makot? Bamitzrayim ma hu omer?*

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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.

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 פְּרִי הַגָּפֶן.

*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

## – Cup #2 & Dayenu

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Closing יוני

הַגְּמֵל הַזֶּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ

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*Kama ma'a lot tovot lamakom aleinu.*

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

*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.

אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵינוּ וְיִשְׁפֹּטֵנוּ, אֱלֹהֵינוּ

Migdol y'shu't Malko v'oseh chesed l'imshicho l'David ul'zar'o ad olam. Oseh

shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

*Y'ru et Adonai k'doshav, ki ein machsor l'rei'av. K'firim rashu v'ra'evu,*

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

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

*y'vareich et amo vashalom.*

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

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

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

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

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

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

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

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

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

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

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

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

God has bestowed many favors upon us.

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

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

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

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

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

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

בְּמֵרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרַכָּה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

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

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

*On Shabbat:*

(הַבְּרַחֲמָן הוּא וְנִחֵילֵנוּ יוֹם שְׁכָלוֹ שֶׁבַת 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:

הַבְּרַחֲמָן הוּא וְנִחֵילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת מְדִינַת יִשְׂרָאֵל.

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת תִּלְיֵי צְבָא הַגְּבִיָּה לְיִשְׂרָאֵל, וְגַן עֲלֵיהֶם.

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת מְדִינַת הַזְּאֵת, וְאֶת תִּלְיֵיהֶּ, וְגַן עֲלֵיהֶם.

הַבְּרַחֲמָן הוּא וְשִׁכִּין שְׁלוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין יִשְׁמַעֵאל.

הַבְּרַחֲמָן הוּא וְזִכְנוּ לַיְמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

*Harachaman hu yanchileinu yom shekulo tov.*



Point to the shank bone.

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: וְאַמְרָתֶם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל? וְיִקְדּוּ 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 Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach because the holy one, Blessed be He "passed over" the houses of our ancestors in Egypt, as it is written in the Torah: "And You shall say, 'It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.

Point to the matza.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: וַיֹּאפֹּו אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאֻו מִמִּצְרַיִם עֲגֹת מִצּוֹת, כִּי לֹא חִמְץ, 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."

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.

הרחמן הוא ימלך עלינו לעולם ועד. הרחמן הוא יתברך בשמים ובארץ. הרחמן הוא ישתבח לדור דורים ויתפאר בנו לעד ולנצח ויתהדר בנו לעד ולעולמי עולמים. הרחמן הוא יפרנסנו בכבוד. הרחמן הוא ישבר עלנו מעל צנאנו והוא יוליכנו קוממיות לארצנו. הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלטון זה שאכלנו עליו. הרחמן הוא ישלח לנו את אליהו הנביא ויזכור לנו לטוב ויבשר לנו בשורות טובות וישועות ונקמות.

*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.

הרחמן הוא יברך את

*Harachaman hu y'vareich et*

May the Merciful One bless

*for one's parents:*

וּבְרָחָם מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

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

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.

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

וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

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."

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

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, 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.

Point to the maror.

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

*Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Boreinu Go'aleinu Yotz'reinu K'doshheinu K'dosh Ya'akov ro'ei Yisrael Hamelech hatov v'hametiv lakol sheb'chol yom vayom hu heitiv, hu metiv, hu yetiv lanu. Hu g'malanu hu gommeinu hu yigm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha v'shua nechama parnasa v'chalikala v'rachamim v'chayim v'shalom v'choi-tov, u'mikol tuv l'olam al y'chasreinu.*

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

*Uv'nei Y'rushalayim ir hakodesh b'imheira v'yameinu. Baruch atah Adonai, boneh v'rachama v'rushalayim. Amein.*

Our God and God of our fathers, may the remembrance of us, of our fathers,

and save us, for we look to you, for you art a gracious and merciful God and King. With a word of salvation and mercy spare us and favor us; have pity on us day, Lord our God, for goodness; consider us for blessing; save us for life, for life and peace, on this day of the Festival of Matzot. Remember us this accepted before you for deliverance and good, for grace, kindness and mercy,

*Adonai Eloheinu bo l'tova ufokdeinu vo l'ivracha v'hoshieinu vo l'chayim. Udv'ar y'shuah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshieinu ki eilecha einenu, ki eil melech chanun vrachum ata.*

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

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

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

#### Hallel Excerpts

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

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

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

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

(On Shabbat:

רצה והלוינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי  
יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. ובחצונך הניח  
לנו יי אלהינו שלא תהא צרה נגון ונאנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון  
עירך ובבנתן 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 ויבאה ויבצה וישמע ויפקד ויזכר וזכרונו כול  
ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל  
עמך בית ישכאל לפניך, לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג  
המצות הזה. זכרנו יי אלהינו בו לטובה ופקדנו בו לבכחה והושיענו בו לחיים. ובדבר  
ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליב 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 Mashia'ch 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*



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

בָּרוּךְ אַתָּה אֲדֹנָיִם, אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים.

יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים. וְהַיְיָ אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים. וְהַיְיָ אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים.

The Second Cup of Wine

KOS SHEINEE

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

*mayim, chalamish – lemayno mayim.*  
*Milfnei adon chuli aretz, milfnei eloha Ya'akov, Hahofchi hatzur agam hayardein – tisor l'achor, beharim tirkedu che'elim, givat – kiveit Zion.*  
*Heharim rakedu che'elim, givat – kiveit Zion. Mah l'cha hayam ki tanus, likodsho, Yisrael mamshilotav, Hayam rah vayanos, hayardein yisov l'achor. B'tzeit Yisrael mimitzrayim, beit Ya'akov me'iam lo'eiz, haytah yihudah*

וְהַיְיָ אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים. וְהַיְיָ אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים.

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

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

v'har'chava, shelo neivosh v'lo nikaleim v'olam vad.  
vadam v'lo lidei hal'vatam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha  
mikol-tzaroteinu. V'na al tatz'rcheinu Adonai Eloheinu, lo lidei matnat basar  
parr'seinu v'chalk'leinu v'harvach'leinu Adonai Eloheinu m'heira  
hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu  
Tzion mishkan k'vod'cha v'al maichut beit David m'shichecha v'al habayit  
Rachem na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al

*atah Adonai al ha-aretz v'al hamazon.*  
*uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch*  
*shimcha b'fi kol chai tamid v'olam vad. Kakatuv, v'achalta v'savata*  
*v'al hokol Adonai Eloheinu anachnu modim lach um'vachim otach, yitbarach*

וְהַיְיָ אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים.  
וְהַיְיָ אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאֵלְנוּ מִיָּצֵיִם וּמִיָּצֵיִם, וְהִגִּיַּעְנוּ לַלַּיְלָה הַזֶּה לְעֹשֵׂי בֹתָן מַצֹּת וּמַרֹּרִים.  
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You have granted us; and for the food with which You always sustain us.  
flesh; for Your Torah which You taught us; for the life, grace and kindness  
us from the house of slavery; for Your covenant which You sealed in our  
spacious land; for having taken us out from the land of Egypt and redeemed

*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.

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

All together:

בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכֹל בְּשֵׁר, כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יַחְסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זֵן וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הַזֶּן 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 yechsar lanu mazon l'olam  
va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-  
meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et  
hakol.*

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

נוֹדֶה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹכַתְךָ שֶׁלְפָדְתָנוּ, וְעַל חֻקֵּיב שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֵן וּמְפָרֵס אוֹתָנוּ תַּמִּיד בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה

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

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



## 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:*

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

*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.*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וציונו על אכילת מצה

*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.*

## Bareich

Traditional - Bareich

Contributed by [Haggadot](#)

Source: Traditional

ברך Bareich

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

שיר המעלות

בשוב יהוה את־שיבת ציון הִיִּינוּ כְּחֹלְמִים. אַז יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אַז יֵאמְרוּ בְּגוֹיִם, הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל יי לַעֲשׂוֹת עִמּוֹנוּ, הֵיִינוּ שְׂמֵחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ, כְּאֶפִיקִים בְּנֶגֶב. הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּחַךְ יִלֵּךְ וּבִכָּה נִשְׂא מִשֶּׁךְ הַזֶּרַע, בָּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמֵתָיו

תְּהִלַּת יי יִדְבֵר פִּי, וַיְבָרֵךְ כָּל בְּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וַאֲנַחְנוּ נִבְרָךְ יְהִי מֵעַתָּה וְעַד עוֹלָם הַלְּלוּהָ. הוֹדוּ לַיי כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. מִי יִמְלֵל גְּבוּרוֹת יי 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. Vanachnu n'varech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.*

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

## Tzafun

Contributed by [Julie R.](#)

Source: Traditional

Tzafun

תצפון

*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.*

## Maror

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

Maror מרור

*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):*

מרור נטילת כזאית מן עין זיתא, ודבילתו בחרוסת, וישתהו ב"מרי"ן, וישתהו ב"מרי"ן.

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

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

## Koreich

Traditional - Koreich

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵיךְ Koreich

זָכַר לְמִקְדָּשׁ כְּהֵלֵל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיִּים: הָיָה כּוֹרֵיךְ מִצָּה וּמְרֹר וְאוֹכֵל בַּיַּחַד, לְקַיִּים מֵה שְׁנֵאָמַר: עַל מִצּוֹת וּמְרֹרִים יֹאכְלֶהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochail 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 Oreich

Contributed by [Haggadot](#)

Source: Traditional

שְׁלֵחַן עוֹרֵיךְ Shulchan Oreich

*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.*