



Congregation  
**Shaarey Zedek**  
*Celebrating Community and Culture*

# ***Passover Haggadah***



**PESACH 2024/5784**



# **בְּדִיקַת חָמֶץ - *Bedikat Chametz***

## **Search for Chametz**

This is done preferably beginning with dusk on the evening of the 14th day of the Hebrew month of *Nissan*, which is the evening before the first *Seder*. Those years in which the first *Seder* falls on a Saturday night, the *Bedikah* (searching) must be conducted Thursday night.

Customarily we search by light of a candle or flashlight and use a feather to sweep up the *chametz* into a paper bag; put out a known number of bread pieces, each on a napkin, one piece in every room.

Before one begins the search recite this blessing:

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us removing all *chametz*.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ עַל בְּעוֹר  
חָמֶץ.

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

After the search, recite the following formula which annuls all *chametz* crumbs not found and save the bag for burning the next morning:

All the sourdough and *chametz* in my possession that I have not seen and not eradicated is hereby nullified and made like the dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָה דְּאַפָּא בְּרִשּׁוֹתַי  
דְּלֹא חֲמִיתָהּ וְדְלֹא בְּעִרְתָּהּ וְדְלֹא  
יִדְעָנָא לֵיהּ לְבָטֵל וְלִהְיוּ הֶפְקֵר פְּעֻפְרָא  
דְּאַרְעָא.

*Kol chamira vachami-ah d'ika virshuti d'la chamiteih ud'la vi-arteih  
ud'la y'dana leih libateil v'lehevei hefkeir k'afra d'ara.*



Most often, a holy book unfolds sequentially and organically, like a seed growing into a tree. Like a seed, the first words contain the essence of all subsequent sentences, paragraphs, and chapters, which "grow" the holy message from seed to fully developed organism. The *Haggadah* is no exception. ***Bedikat Chametz*** (the search for leaven) and ***Biyur Chametz*** (the burning of leaven) capture the essence of the whole Passover process. We liberate ourselves from the Egypt of our worn-out thoughts, habits, and desires by searching out and destroying the sources of leaven—of decay in our lives—internal and external. This is the essence of the *Haggadah*, the *Seder* ritual, and the eight day observance of Passover.

***Rabbi Alan Green***



# ביעור חמץ - *Biyur Chametz* Eradicating the *Chametz*

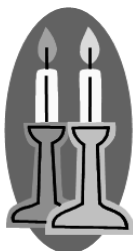
After finding and placing the *chametz* in the paper bag, it is to be burned before 10:00 AM on the morning of the First Seder, including the feather and wooden spoon reciting the declaration on this page. Those years in which the first *Seder* falls on a Saturday night, the *Biyur* (eradication) must be conducted Friday morning but the declaration should be recited on Saturday morning:

All the leaven and *chametz* in my possession - whether I have seen it or not, whether I have destroyed it or not - is to be considered null, public property, nor more than the dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָה דְּאַפָּא בְּרִשׁוֹתַי  
דְּחִזְתִּיהּ וּדְלָא חִזְתִּיהּ, דְּחֲמִיתִיהּ וּדְלָא  
חֲמִיתִיהּ, דְּבִעַרְתִּיהּ וּדְלָא בִעַרְתִּיהּ,  
לְבָטֵל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

*Kol chamira vachami-ah d'ika virshuti dachaziteih ud'la chaziteih,  
dachamiteih ud'la chamiteih, d'vi-arteih ud'la vi-arteih, libateil v'lehevei hefkeir k'afra d'ara.*





# Hadlakat Neirot - הדלקת נרות

## Kindling the Festival candles

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us kindling the (On Shabbat add: Shabbat and) Festival lights.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu lehadlik ner*  
(On Shabbat add: shel Shabbat veshel) Yom Tov.

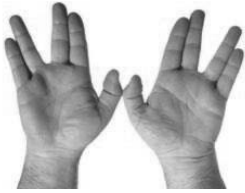
We praise You, Eternal God, Sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

*Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ לְהַדְלִיק  
נֵר שֶׁל (בַּשַּׁבָּת : שַׁבָּת וְשֶׁל) יוֹם טוֹב.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.





# Birkat Habanim - ברכת הבנים Blessing the children

## For sons:

May God bless you like Ephraim and Menasseh.

יְשַׁמְדָּ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

*Yesimcha Elohim k'Efraim v'chiMenasheh.*

## For daughters:

May God bless you like Sarah, Rebecca, Rachel and Leah.

יְשַׁמְדָּ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה.

*Yesimech Elohim k'Sarah, Rivkah, Rachel v'Leah.*

## For everybody:

May God bless you and keep you;

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.

May God cause His spirit to shine upon you and be gracious unto you;

יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.

May God turn His spirit unto you and grant you peace.

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לָךְ שְׁלוֹם.

*Yevarechecha Adonai v'yishmerecha.*

*Yaer Adonai panav elecha vichuneka.*

*Yisa Adonai panav elecha veyasem lecha shalom.*



The recitation of the various stages of the Seder ritual gives us a vision of the entire structure of the evening. In many Haggadot, there are fourteen stages in the Seder, corresponding to the **Gematria** of the word **YAD** (*yud* and *dalet* add up to 14). God liberated the Israelites with a **YAD CHAZAKAH**, “a mighty hand”. In this Haggadah, Motzi and Matzah are counted separately—yielding the number 15—**YAH** (*yud* and *heh* add up to 15—one of the names of God). The *Seder* is therefore a symbol of the process of liberation from Egypt, as it took place in ancient times, as well as around our Seder tables today. Ideally, by the time we reach step 14 (or 15), we should have succeeded in taking a giant step out of our personal Egypt, and into our own Promised Land of freedom and fulfillment. **Rabbi Alan Green**

# Passover Seder



*Kadesh* . קִדֵּשׁ Sanctify the name of God



*Urchatz* . וְרָחַץ Wash the hands



*Karpas* . כָּרְפֶּס Eat a green vegetable



*Yachatz* . יָחַץ Break the middle *Matzah*



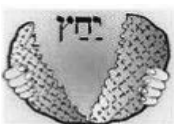
*Maggid* . מַגִּיד Tell the story of the Exodus



*Rachtzah* . רָחַץ Wash the hands before the meal



*Motzi* . מוֹצִיא Say the *Ha-motzi*



*Matzah* . מֵצָה Recite the blessing for the *Matzah*



*Maror* . מָרֹר Eat the bitter herbs



*Korech* . כּוֹרֵךְ Eat the *Matzah* and *Maror* sandwich



*Shulchan orech* . שְׁלַחן עוֹרֵךְ Enjoy the festival meal



*Tzafun* . צָפוֹן Eat the *Afikoman*



*Barech* . בָּרַךְ Say the blessing after the meal



*Hallel* . הִלֵּל Recite the *Hallel*

*Nirtzah* . נִרְצָה Conclude the *Seder*



# Kadesh - קִדֵּשׁ

## Sanctify the name of God

**On Shabbat add:**

And there was evening and there was morning, the sixth day.

And the heavens and the earth and all their hosts were completed. And on the seventh day God finished the work which God had made, and God rested on the seventh day from all the work which God had made. And God blessed the seventh day and made it holy, for on it God rested from all the work which God's created to make.

**לשבת:**

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם  
הַשְּׁשִׁי.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְכַל

אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכָל-  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים  
אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ  
שָׁבַת מְכָל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא  
אֱלֹהִים לַעֲשׂוֹת:



**On Shabbat add:**

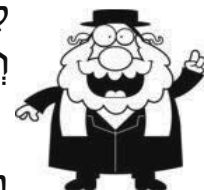
*Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva-am. Vay'chal Elohim bayom hashvi-i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi-i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot*

**Attention Everybody!:**

סִבְרֵי מָרְנוּ וְרִבְּנוּ  
וְרִבּוֹתֵי:

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מִלֶּךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:



*Savri maranan v'rabanen v'rabotai:*

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

**On Shabbat add the shaded words:**

We praise You, Eternal God, Sovereign of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through the commandments. And You, God, our God, have given us in love (Shabbat for rest and) festivals for happiness, feasts and festive seasons for rejoicing this (Shabbat-day and the day of this) Feast of *Matzot* and this Festival of holy convocation, the Season of our Freedom (in love), a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy (Shabbat and) Festivals (in love and favor), in happiness and joy. We praise You, Eternal God, who sanctifies (the Shabbat and) Israel and the festive seasons.

*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 litzi-at 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 (hashabat v')  
yisra-eil v'hazmanim.*

ברוך אתה יי, אלהינו מלך העולם,  
אשר בחר בנו מכל-עם, ורוממנו מכל-  
לשון, וקדשנו במצותיו, ונתת-לנו יי  
אלהינו באהבה (שבתות למנוחה ו)  
מועדים לשמחה, חגים וזמנים  
לששון את-יום (השבת הזה ואת-  
יום) חג המצות הזה. זמן חרותנו,  
(באהבה,) מקרא קדש, זכר ליציאת  
מצרים. כי בנו בחרת ואותנו קדשת  
מכל-העמים. (ושבת) ומועדי קדש  
(באהבה ובכבוד) בשמחה ובששון  
הנחלתנו: ברוך אתה יי, מקדש  
(השבת ו) ישראל והזמנים:



ON SATURDAY NIGHT CONTINUE WITH THE *HAVDALLAH*.  
ON OTHER NIGHTS CONTINUE WITH *SHEECHYANU*.  
BOTH TEXT ARE ON PAGE 9





On Saturday evening, we now add the following “*Havdalah*” section into the *Kiddush* to separate the sanctity of *Sabbat* from the Sanctity of the Festival of *Pesach*. At some *Sedarim* the leader will use the *Yom Tov* candles if nearby, while others will deliberately light a *Havdalah* candle from an existing light - and then recite the following blessings:

We praise You, Eternal God, Sovereign of the universe, who creates the lights of fire.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם,  
בוֹרֵא מְאוּרֵי הָאֵשׁ :

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

We praise You, Eternal God, Sovereign of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. We praise You, Eternal God, who makes a distinction between holy and holy.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם,  
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר  
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם  
הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין  
קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב  
הַבְּדֻלָּה. וְאַתָּה-יוֹם הַשְּׁבִיעִי מְשֻׁשֶׁת יְמֵי  
הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדֻלָּה וְקֹדֶשֶׁת אֶת-  
עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתֶּךָ. בָּרוּךְ אַתָּה יְיָ,  
הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ :

*Baruch atah Adonai, Eloheinu melech ha-olam, hamavdil bein kodesh l'chol bein or l'choshech, bein yisra-eil 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.*

We praise You, Eternal God, Sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם,  
שֶׁחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה :

*Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

DRINK THE FIRST CUP OF WINE WHILE SEATED,  
RECLINING ON THE LEFT SIDE AS A SIGN OF FREEDOM.





“For You have chosen us and sanctified us from all the nations...” When we read these words, we should realize that we are not “holier than thou”; that the holiness of the Jewish people is not inherent, but depends upon actually behaving in a holy way. “I call heaven and earth to witness: whether it be heathen or Israelite, whether it be man or woman, man-servant or maid-servant, all according to one's deeds, does the Holy Spirit rest upon a person” (*Midrash Tehillim 36:7*). By and large, the path of the *Mitzvot* has allowed the Jewish people to culture and maintain a high level spiritual consciousness. Nevertheless, the mere performance of a *Mitzvah* is no guarantee of holiness. Fanaticism and violence can transform the holy Sabbath itself into a venue for the perverse play of the *Yetzer Ha-Ra*, the evil impulse.

**Rabbi Alan Green**



## **Urchatz - ירחץ** **Wash the hands**

**Ritually wash hands without reciting the blessing.**

- *Before washing your hands, be sure that they are clean and free of anything that will obstruct the waters from reaching the entire surface of your hands.*
- *Remove your rings—unless you never remove them, in which case they are considered “part of your hand.”*
- *Fill a cup with water and pour three times on your right hand. Repeat on the left. (Lefties: reverse the order.)*
- *Rub your hands together and then dry them.*





## Karpas - כַּרְפַּס

### Eat a green vegetable

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

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the earth.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי  
הָאֲדָמָה :



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



## Yachatz - יָחַץ

### Break the middle Matzah

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*. The smaller piece is put back, between the two *matzot*.



**Yachatz** -Why break the middle *Matzah*? And why should there be three *Matzot* to begin with? One interpretation might be that the three *Matzot* symbolize the three parts of perception--knower, knowing, and known. A fully spiritual consciousness experiences knower, knowing, and known as one continuous unity. The knower spontaneously knows him- or herself to be nothing different than what is known.

Seeing him- or herself in all things, such a person handles the universe, and the people in it, as carefully and delicately as he would handle his own self. This is the formula for perfectly righteous behavior--behavior in perfect accordance with the will of God--and for ultimate liberation from all forms of Egypt. The break in the middle *Matzah* -the *Matzah* of knowing-- symbolizes the fragmented perception of our enslaved consciousness. In this fragmented state, knower perceives the known as something alien, or threatening--something we must attack, control, or against which we must compete, or defend. Finding the *Afikoman* symbolizes the restoration of the original unity of perception, and liberation from the spiritual enslavement of Egypt.

*Rabbi Alan Green.*



# Maggid - מגיד

## Tell the story of the Exodus

RAISE THE TRAY WITH THE MATZOT



This is the plain, poor bread that our ancestors ate in the land of Egypt. Whoever is hungry, let them come and eat; whoever is in need, let them come and celebrate the Seder of Passover. This year we are here; next year in the land of Israel. This year we are slaves; next year we will be free people.

הָא לַחֲמַא עָנִיָּא דִּי  
אָכְלוּ אַבְהַתָּנָא בְּאַרְעָא  
דְּמִצְרַיִם. כָּל דְּכָפִין יֵיתִי  
וַיִּכּוֹל, כָּל דְּצָרִיךְ יֵיתִי  
וַיִּפְסַח. הַשְׁתָּא הָכָא,  
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.  
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין :



*Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil. Hashata avdei, l'shanah haba-ah b'nei chorin.*



"This is the plain, poor bread..." The *Matzah* may be poor in leaven, but it is rich in spiritual symbolism. Leaven or *Chametz*, symbolizes all that is rotten and decayed in our lives. In our Passover preparations, we take great pains to eliminate all leaven, all traces of rot and decay, from our homes, offices and automobiles, as well as from our hearts, minds, and relationships. The *Matzah* is the symbol of freedom from any traces of *Chametz*--and freedom from the puffery, egotism, and complications that *Chametz* creates in our lives. In its great humility and simplicity, *Matzah* can taste a bit like dry cardboard. However, once we've chewed on it for awhile, we find that a sweet taste eventually begins to emerge. Like anything truly worthwhile in life, it takes time to appreciate the real value of *Matzah*.

**Rabbi Alan Green**

THE TRAY WITH THE MATZOT IS MOVED ASIDE.  
THE SECOND CUP OF WINE IS POURED. (DO NOT DRINK IT YET).



**What makes this night  
different from all other  
nights?**

מה נשתנה  
הלילה הזה מכל  
הלילות? 

On all nights we eat *chametz* or *matzah*, and on  
this night only *matzah*.

שֶׁבֶּכַל הַלֵּילוֹת אָנוּ אוֹכְלִין חֻמֵּץ  
וּמִצָּה. הַלֵּילָה הַזֶּה כָּלוּ מִצָּה :

On all nights we eat any kind of vegetables,  
and on this night *maror*!

שֶׁבֶּכַל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֹר  
יֶרְקוֹת הַלֵּילָה הַזֶּה מְרוֹר :

On all nights we need not dip even once, on  
this night we do so twice!

שֶׁבֶּכַל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין  
אֶפִּילוּ פַּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי  
פַּעַמִּים :

On all nights we eat sitting upright or  
reclining, and on this night we all recline!

שֶׁבֶּכַל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין  
וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלָנוּ  
מְסֻבִּין :

***Mah nishtanah ha-laylah hazeh mikol ha-leilot?***

*Sheb'chol ha-leilot anu och'lin chameitz umatzah.*

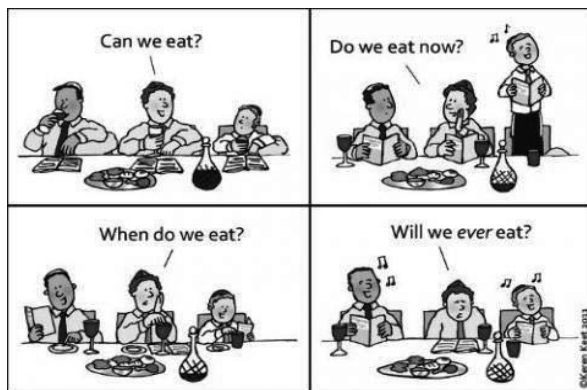
*Ha-laylah hazeh kulo matzah.*

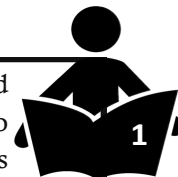
*Sheb'chol ha-leilot anu och'lin sh'ar y'rakot.*

*Ha-laylah hazeh maror.*

*Sheb'chol ha-leilot ein anu matbilin afilu pa-am  
echat. Ha-laylah hazeh sh'tei famim.*

*Sheb'chol ha-leilot anu okhlim bein yoshvin uvein  
m'subin. Halailah hazeh kulanu m'subin.*





**Answer to the first question:** We eat only *matzah* because our ancestors could not wait for their breads to rise when they were fleeing slavery in Egypt, and so they took the breads out of their ovens while they were still flat, which was *matzah*.

**Answer to the second question:** We eat only *Maror*, a bitter herb, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.

**Answer to the third question:** We dip twice - (1) green vegetables in salt water, and (2) *Maror* in *Charoset*, a sweet mixture of nuts and wine. The first dip, green vegetables in salt water, symbolizes the replacing of tears with gratefulness, and the second dip, *Maror* in *Charoset*, symbolizes sweetening the burden of bitterness and suffering to lessen its pain.

**Answer to the fourth question:** We recline at the *Seder* table because in ancient times, a person who reclined at a meal symbolized a free person, free from slavery, and so we recline in our chairs at the Passover *Seder* table to remind ourselves of the glory of freedom.



We were slaves to Pharaoh in Egypt, and Hashem, our God, took us out from there with a strong hand and with an outstretched arm. If the Holy and Blessed One, had not taken our ancestors out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

עֲבָדִים הָיינוּ לְפָרַעַה בְּמִצְרַיִם.  
וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד חֲזָקָה  
וּבִזְרוֹעַ נְטוּיָה, וְאָלוּ לֹא הוֹצִיא  
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ,  
מְשַׁעֲבָדִים הָיינוּ לְפָרַעַה בְּמִצְרַיִם.  
וְאֶפִּילוּ כִּלְנוּ חֻכְמִים, כִּלְנוּ נְבוֹנִים,  
כִּלְנוּ זִקְנִים, כִּלְנוּ יוֹדְעִים אֶת־הַתּוֹרָה,  
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.  
וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם,  
הָרִי זֶה מְשֻׁבַּח :

Once we were slaves in Egypt,  
but now we are free!

עֲבָדִים הָיִינוּ, הָיִינוּ.  
לְפָרֹחַ בְּמִצְרַיִם,  
בְּמִצְרַיִם.  
עֲבָדִים הָיִינוּ, עַתָּה,  
עַתָּה בְּנֵי חוֹרִין.



*Avadim hayinu, hayinu. L'faroh b'mitzrayim, b'mitzrayim. Avadim hayinu. Atah, atah b'nei choryin.*



It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining at a *Seder* in B'nei Brak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning *Shemah*!"

מַעֲשֵׂה בְּרַבִּי אֶלְיָעָזָר, וְרַבִּי יְהוֹשֻעַ,  
וְרַבִּי אֶלְעָזָר פְּרֻעֲזָה, וְרַבִּי עֲקִיבָא,  
וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבִנְיָבְרָק,  
וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם,  
כְּלֹאֲוֹתוֹ הַלֵּילָה, עַד שֶׁבָּאוּ  
תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם : רַבּוֹתֵינוּ,  
הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית :



There is room to hypothesize that the account of the *Seder* in B'nei Brak is also a historical anecdote from some work of *Midrash* or work of *Haggadah* regarding the discussions and counsel of the great sages of Israel when they gathered in the center of nationalist zeal, B'nei Brak, the residence of Rabbi Akiva, to speak of the exodus from Egypt, the time of our freedom, and also to express ideas and arrange counsel in the matter of the movement for freedom which then enveloped the nation... All of them responded to Rabbi Akiva's call, and each came from his place to celebrate the holiday of freedom in B'nei Brak and to take counsel together in one secret *Seder*, without the participation of their students, regarding the appropriate and necessary role of the sages of Israel in the zealous movement which waved the flag of rebellion against Rome.

**Rabbi Yehudah Leib Maimon**

(1875 - 1962) Israeli Rabbi, politician and leader of the religious Zionism movement

Blessed is the Omnipresent One, blessed be God! Blessed is The One who gave the Torah to the people Israel, blessed be God!

ברוך המקום. ברוך  
הוא. ברוך שנתן תורה  
לעמו ישראל. ברוך  
הוא!



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



The Torah describes four children who ask questions about the Exodus. Tradition teaches that these verses refer to four different types of children.

**The wise child** asks, "What are the laws that God has commanded us?"

The parent should answer by instructing the child in the laws of Passover, starting from the beginning and ending with the laws of the *Afikoman*.

**The wicked child** asks, "What does this Passover service mean to you?"

The parent should answer, "It is because of what God did for me when I came out of Egypt. Specifically 'me' and not 'you.' If you had been there (with your attitude), you wouldn't have been redeemed."

**The simple child** asks, "What is this Seder service?"

The parent should answer, "With a mighty hand God brought us out of Egypt. Therefore, we commemorate that event tonight through this *Seder*."

**For the child who does not know how to ask.**

The parent should begin a discussion with that child based on the verse: "And you shall tell your child on that day, 'We commemorate Passover tonight because of what God did for us when we went out of Egypt.'"

כנגד ארבעה בנים דברה תורה. אחד  
חכם, ואחד רשע, ואחד תם, ואחד  
שאינו יודע לשאול:

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

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

תם מה הוא אומר? מה זאת? ואמר  
אליו: בחזק יד הוציאנו יי ממצרים  
מבית עבדים:

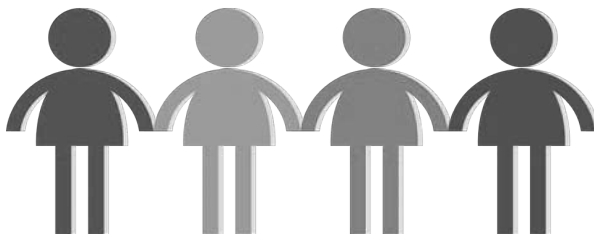
ושאינו יודע לשאול, את פתח לו.  
שנאמר: והגדת לבנך, ביום ההוא  
לאמר: בעבור זה עשה יי לי, בצאתי  
ממצרים:





**The Four Children.** According to the Lubavitcher Rebbe of blessed memory, the wise child represents the generation of immigrants--those who grew up religious in the Old World, and who brought their traditions with them into the New World. Their question is, "I want to know all about the different *Mitzvot*..." The wicked child represents their children, the first New World generation, who are so concerned with making it in the new society that they turn their backs on the traditions of their mothers and fathers. Their question is, "Why do you bother with the *Mitzvot*?" The simple child represents the grandchildren, the second generation who grow up without the benefit of religiously supportive parents, but who still have contact with their culturally distinct *Bubbas* and *Zeidas*. This generation is still capable of asking, "What is this all about?" But then there are their children, the third generation, who lose all contact with Judaism, who never see anyone lighting Shabbat candles, or putting on *Tefillin*. This is the generation that "doesn't even understand enough to ask a question." This is the generation with whom we must deal today--to whom we must say, "It is because of this that Hashem did for me, when I left Egypt."

*Rabbi Alan Green*



In the beginning our ancestors served idols; but now serve the Omnipresent One, as it is said: "Joshua said to all the people: Thus said Hashem, the God of Israel, 'Your ancestors used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods'".

מִתְחַלֵּה עוֹבְדֵי עֲבֹדָה זָרָה הָיוּ  
אֲבוֹתֵינוּ. וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם  
לְעֲבֹדָתוֹ. שֶׁנֶּאֱמָר: וַיֹּאמֶר יְהוֹשֻׁעַ  
אֶל-כָּל-הָעָם. כֹּה אָמַר יְיָ אֱלֹהֵי  
יִשְׂרָאֵל, בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם  
מֵעוֹלָם, תֵּרַח אֲבִי אַבְרָהָם וְאֲבִי נָחוֹר.  
וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:

THE WINE CUP IS NOW RAISED AND THE MATZOT ARE COVERED.



This is what has stood by our ancestors and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy and Blessed One, saves us from their hand!

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ  
וְלָנוּ. שְׁלֹא אֶחָד בִּלְבַד,  
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.  
אֲלֵא שְׁבָכָל דּוֹר וָדוֹר,  
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.  
וְהַקְדוֹשׁ בְּרוּךְ הוּא מַצִּילֵנוּ 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'ha-Kadosh Baruch hu matzileinu mi-yadam.*

PUT DOWN THE WINE CUP AND UNCOVER THE MATZAH.



Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

But the Egyptians treated us badly and afflicted us, setting us to hard labour. Finally, when we cried out to Hashem, the God of our ancestors, Hashem heard our voice, saw our affliction, saw our toil and our oppression. Then Hashem brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders."

צֵא וּלְמַד, מֶה בִּקֵּשׁ לָבֹן הָאַרְמִי  
לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שְׁפָרְעָה לֹא גִזַּר  
אֲלֵא עַל הַזְּכָרִים, וְלָבֹן בִּקֵּשׁ לַעֲקֹר  
אֶת־הַכָּל, שְׁנֹא־מֵר : אַרְמִי אִבֵּד אָבִי,  
וַיֵּרֶד מִצְרַיִמָּה, וַיֵּגֶר שָׁם בְּמִתִּי  
מֵעַט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וָרֹב :

וַיִּרְעוּ אֶתֵּנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ. וַיִּתְּנוּ  
עָלֵינוּ עֲבֹדָה קָשָׁה : וַיִּרְעוּ אֶתֵּנוּ  
הַמִּצְרַיִם. כְּמָה שְׁנֹא־מֵר : הִבָּה  
נִתְחַכְמָה לוֹ. פֶּן־יִרְבֶּה, וְהָיָה  
כִּי־תִקְרָאנָה מִלְחָמָה, וְנוֹסֵף גַּם הוּא  
עַל־שְׂנְאֵינוּ, וְנִלְחַם־בָּנוּ וְעָלָה  
מִן־הָאָרֶץ :

WHEN SAYING THE FOLLOWING WORDS  
 "BLOOD, AND FIRE, AND PILLARS OF SMOKE,"  
 SPILL THREE TIMES FROM THE WINE IN THE CUP.



Blood,  
 and fire,  
 and pillars of smoke.

דָּם.  
 וָאֵשׁ.  
 וְתִמְרוֹת עָשָׁן:

*Dam, V'eish, V'tim'rot ashan*

WHEN SAYING THE TEN PLAGUES,  
 SPILL FROM THE CUP TEN TIMES.



These are the Ten Plagues which the Holy and  
 Blessed One brought upon the Egyptians,  
 namely as follows:

אֱלֹהֵי עֶשְׂרֵי מַכּוֹת שֶׁהָבִיא  
 הַקָּדוֹשׁ בְּרוּךְ הוּא  
 עַל־הַמִּצְרִים בְּמִצְרָיִם,  
 וְאֵלֵינוּ הֵן:



Blood.  
 Frogs.  
 Lice.  
 Wild Beasts.  
 Pestilence.  
 Boils.  
 Hail.  
 Locust.  
 Darkness.  
 Slaying of the First-born.

דָּם.  
 צַפַּרְדֵּי.  
 כִּנִּים.  
 עֲרוֹב.  
 דֶּבֶר.  
 שַׁחִין.  
 בָּרָד.  
 אֲרֵבָה.  
 חֹשֶׁךְ.  
 מַכַּת בְּכוֹרוֹת:

*Dam, Tzfardeah, Kinim, Arov, Dever, Sh'chin, Barad, Arbeh, Choshekh, Makat B'chorot*

WE NOW REMOVE ANOTHER THREE DROPS OF WINE  
FROM OUR CUP OF JOY



Rabbi Yehuda would assign  
the plagues three mnemonic  
signs:

**D'TZ"CH, A-Da"SH,  
B'AH"V.**

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים :

**דָּצ"ךְ עֲד"שׁ**

**בְּאַח"ב:**

*Rabi Y'hudah hayah notein bahem simanim.*

**D'TZ"CH, A-Da"SH, B'AH"V.**

**BLOOD**



**LICE**



**WILD  
ANIMALS**



**ALL THE  
EGYPTIANS'  
CATTLE  
DIED**



**LOCUSTS**



**DARKNESS**



**BOILS**



**HAIL**



אלו הוציאנו ממצרים,  
דינו!

אלו נתן לנו את השבת,  
דינו!



If God had brought us out from Egypt,  
**it would have sufficed us!**

If God had given us the Shabbat,  
**it would have sufficed us!**

If God had given us the Torah,  
**it would have sufficed us!**

אלו נתן לנו את התורה,  
דינו!

*Ilu hotzi hotzi-anu, hotzi-anu, hotzi-anu mimitzrayim, hotzi-anu mimitzrayim*  
**Dayeinu!**

*Ilu natan natan lanu, natan lanu et hashabat, natan lanu et hashabat*  
**Dayeinu!**

*Ilu natan natan lanu, natan lanu et hatorah, natan lanu et hatorah*  
**Dayeinu!**



Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness bestowed upon us; for God has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the *Shabbat*, and brought us before Mount Sinai, and gave us the *Torah*, and brought us into the land of Israel and built for us the Holy Temple to atone for all our sins.

ועשה בהם שפטים, ועשה באלהיהם,  
והרג את זבכריהם, ונתן לנו  
את ממונם, וקרע לנו את-הים,  
והעבירנו בתוכו בחרבה, ושקע צרינו  
בתוכו, וספק צר לנו במדבר ארבעים  
שנה, והאכילנו את-המן, ונתן לנו  
את השבת, וקרבנו לפני ה' סיני,  
ונתן לנו את התורה, והכניסנו לארץ  
ישראל, ובנה לנו את-בית הבחירה,  
לכפר על-עונותינו.



Rabban Gamliel used to say:  
Whoever does not discuss the  
following three things on  
Passover has not fulfilled his  
duty, namely:

*Pesach,*  
*Matzah,*  
*Maror.*

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר : כָּל שֶׁלֹּא  
אָמַר שְׁלֹשָׁה דְּבָרִים אֵלוּ בַּפֶּסַח, לֹא  
יֵצֵא יָדָיו חֹבְתוֹ, וְאֵלוּ הֵן :

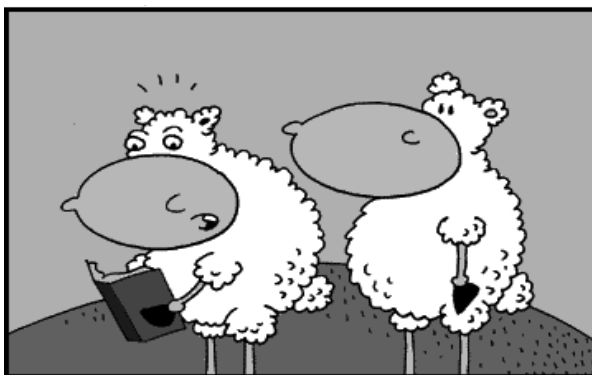
פֶּסַח,  
מַצָּה,  
וּמְרוֹר :

***Pesach* - the Passover-lamb that our ancestors  
ate during the time of the *Beit Hamikdash* -  
for what reason did they do so?**

Because the Omnipresent passed over our  
ancestors' houses in Egypt, as it is said:

"You shall say, It is a Passover-offering to  
Hashem, because God passed over the houses  
of the children of Israel in Egypt when God  
struck the Egyptians with a plague, and God  
saved our houses. And the people bowed and  
prostrated themselves."

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמַּן  
שְׁבִית הַמִּקְדָּשׁ הָיָה קִים, עַל שׁוּם  
מָה? עַל שׁוּם שֶׁפֶּסַח הִקְדּוּשׁ בְּרוּךְ  
הוּא, עַל בְּתִי אֲבוֹתֵינוּ בְּמִצְרַיִם,  
שֶׁנֶּאֱמַר : וְאִמְרַתֶּם זֶבַח פֶּסַח הוּא לִי,  
אֲשֶׁר פֶּסַח עַל בְּתִי בְּנֵי יִשְׂרָאֵל  
בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם  
וְאֶת־בְּתִינוּ הֲצִיל, וַיִּקַּד הָעָם  
וַיִּשְׁתַּחֲווּ.



AH YES, HERE IT IS ... SAYS HERE THAT  
PASSOVER IS A TIME OF CELEBRATION  
INCLUDING A FEAST OF UNLEAVENED BREAD,  
BITTER HERBS AND ... UH OH



**This *Matzah* that we eat for what reason?** Because the dough of our ancestors did not have time to become leavened before Hashem, the Holy and Blessed One, revealed the Divine Presence to them and redeemed them.

Thus it is said: “They baked *Matzah*-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any other provisions.”

**מַצָּה זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה?**  
עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֶקֶם שֶׁל  
אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ  
הוּא, וְנִאֶמַר: וַיֹּאפּוּ  
אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם,  
עֲגַת מִצּוֹת, כִּי לֹא חֵמֵץ: כִּי גֵרְשׁוֹ  
מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֶה, וְגַם  
צָדָה לֹא עָשׂוּ לָהֶם.





**This *maror* that we eat for what reason?** Because the Egyptians embittered our ancestors' lives in Egypt, as it is said:

"They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."



**מרור זה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה?**  
עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִים אֶת־חַיֵּינוּ  
אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ  
אֶת־חַיֵּיהֶם בְּעֲבֹדָה קָשָׁה, בְּחֶמֶר  
וּבִלְבָּנִים, וּבְכָל־עֲבֹדָה בְּשָׂדֶה: אֵת  
כָּל־עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָּהֶם בְּפֶרֶךְ.



**In every generation we are obligated to regard ourselves as if we had come out of Egypt.**

As it is said: "You shall tell your child on that day, it is because of this that Hashem did for me when I left Egypt."

The Holy and Blessed One redeemed not only our ancestors from Egypt, but God redeemed also us with them, as it is said: "It was us that God brought out from there, so that God might bring us to give us the land that God swore to our ancestors."

**בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם  
לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ  
הוּא יָצָא מִמִּצְרַיִם.**



**שֶׁנֶּאֱמַר: וְהַגִּדְתָּ לְבִנְךָ**  
**בַּיּוֹם הַהוּא לֵאמֹר: בְּעֲבוּר זֶה עָשָׂה יי**  
**לי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ**  
**בְּלֶבֶד, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֱלֹא**  
**אֲף אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר:**  
**וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא**  
**אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע**  
**לְאַבְרָהָם.**

*B'chol dor vador chayav adam lirot et atzmo, k'ilu hu yatza mimitzrayim*



WE ARE OBLIGED TO PRAISE GOD,  
WHICH WE DO IN THE PSALMS OF HALLEL:  
WE RAISE OUR GLASSES OF WINE AND WE COVER THE MATZOT.



Halleluyah.

Praise God! Offer praise, you servants of the Hashem; praise the Name of Hashem. May Hashem's Name be blessed from now and to all eternity. From the rising of the sun to its setting, Hashem's Name is praised.

Hashem is high above all nations, God's glory is over the heavens. Who is like Hashem, our God, who dwells on high yet looks down so low upon heaven and earth!

God raises the poor from the dust, God lifts the needy from the dunghill, to seat them with nobles, with the nobles of God's people. God restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise God.

הַלְלוּיָהּ.

הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ  
אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ  
מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם :

מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ. מְהֵלָל שֵׁם  
יְיָ.

רָם עַל־כָּל־גּוֹיִם יְיָ. עַל הַשָּׁמַיִם כְּבוֹדוֹ :  
מִי כִּי אֱלֹהֵינוּ. הַמְגַבִּיחַ לְשָׁבֶת :  
הַמְשִׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ :

מְקִימִי מֵעֶפֶר דָּל. מֵאֲשַׁפֵּת יָרִים  
אֲבִיוֹן : לְהוֹשִׁיבִי עִם־נְדִיבִים. עִם  
נְדִיבֵי עַמּוֹ : מוֹשִׁיבִי עֶקְרֶת הַבַּיִת אִם  
הַבָּנִים שְׂמִיחָה. הַלְלוּיָהּ :



*Hal'luyah.*

*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 n'divim, im n'divei amo.  
Moshivi akeret habayit, eim habanim s'meichah, hal'luyah.*





When Israel went out of Egypt, the House of Jacob from a people of a foreign language.

בִּצְאַת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב  
מֵעַם לֵעֵז:

הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל  
מִמֶּשְׁלוֹתָיו: הֵיךְ רָאָה וַיָּנֶס, הִיְרָדֵן  
יָסֵב לְאַחֹר:

Judah became God's holy one, Israel God's dominion. The sea saw and fled, the Jordan turned backward.

The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward?

Mountains, why do you skip like rams; hills, like a pool of water, the flint-stone into a spring of water.

הַהָרִים רָקְדוּ כְּאַיִלִּים. גִּבְעוֹת  
כְּבָנִי-צֹאן: מִהֶלֶךְ הֵיךְ כִּי תָנוּס.  
הִיְרָדֵן תִּסָּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאַיִלִּים. גִּבְעוֹת  
כְּבָנִי-צֹאן: מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ.  
מִלִּפְנֵי אֱלֹהֶי יַעֲקֹב: הַהֶפְכִי הַצּוּר  
אֶגַם-מַיִם. חֲלָמִישׁ לְמַעֲיָנוֹ-מַיִם.

*B'tzeit yisra-eil mimitzrayim, beit ya-akov mei-am loeiz.*

*Hay'tah y'hudah l'kod'sho, yisra-eil mamsh'lotav. Hayam ra-ah vayanos, hayardein yisov l'achor.*

*Heharim rak'du ch'eilim, g'va-ot kivnei tzon. Mah l'cha hayam ki tanus, hayardein tisov l'achor.*

*He-harim tirk'du ch'eilim, g'va-ot kivnei tzon. Milifnei adon chuli aretz, milifnei eloha ya-akov. Hahof'chi hatzur agam mayim, chalamish l'may'no mayim.*





## Second cup of wine

We praise You, Eternal God, Sovereign of the universe, who has redeemed us and redeemed our ancestors from Egypt, and enabled us to attain this night to eat *matzah* and *maror*. So too, God, our God and God of our ancestors, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service in the Holy Temple. Then we shall eat of the sacrifices and of the Passover-offerings whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. We praise You, Eternal God, who redeemed Israel.

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ  
וְגָאֵל אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלֵילָה  
הַזֶּה, לְאַכְלֵבוּ מִצָּה וּמָרוֹר. כֵּן, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, נִגִּיעָנוּ  
לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים, הַבָּאִים  
לְקִרְאתָנוּ לְשָׁלוֹם. שְׂמֵחִים בְּבִנְיָן  
עִירָךְ, וְשָׂשִׁים בַּעֲבוּדָתְךָ, וְנֹאכֵל שָׂם  
מִן הַזִּבְחִים וּמִן הַפִּסְחִים, אֲשֶׁר נִגִּיעַ  
דָּמָם, עַל קִיר מִזְבִּיחֶךָ לְרָצוֹן, וְנוֹדֶה  
לְךָ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתָנוּ, וְעַל פְּדוּת  
נַפְשָׁנוּ: בָּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:  
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרִי הַגֶּפֶן:



*Baruch atah Adonai, Eloheinu melech ha-olam, asher g'alanu v'ga-al et avoteinu mimitzrayim, v'higi-anu l'lalaylah hazeh, le-echol bo matzah u-maror. Kein, Adonai Eloheinu veilohei avoteinu, yagi-einu l'moadim v'lirgalim acheirim, ha-ba-im likrateinu l'shalom. S'meichim b'vinyan irecha, v'sasim ba-avodatecha, v'nochal sham min haz'vachim umin hap'sachim, asher yagi-a 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 yisra-eil.*

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

DRINK THE SECOND CUP OF WINE WHILE SEATED,  
RECLINING ON THE LEFT SIDE AS A SIGN OF FREEDOM.





## Rachtzah - רְחִצָּה

### Wash the hands before the meal

Now the hands are washed with recital of the blessing for washing the hands.

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the washing of the hands.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ 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.*

ONE SHOULD NOT SPEAK UNTIL AFTER MAKING THE NEXT TWO  
BLESSINGS AND EATING THE MATZAH.



## Motzi - מוֹצִיא

### Say the Ha-motzi

Take the *Matzot* in the order that they are lying on the tray - the broken piece between the two whole *Matzot*; hold them in your hand and recite the following blessing:

We praise You, Eternal God, Sovereign of the universe, who brings forth bread from the earth.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מִלֶּךְ הָעוֹלָם, הַמוֹצִיא  
לֶחֶם מִן הָאָרֶץ :



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



## מַצָּה - **Matzah**

### **Recite the blessing for the Matzah**

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the eating of *Matzah*.

בָּרוּךְ אַתָּה יְיָ, 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.*

WE NOW BREAK UP THE TOP AND MIDDLE MATZOT INTO PIECES  
AND DISTRIBUTE THEM FOR ALL  
TO EAT A PORTION WHILE RECLINING.



## מָרוֹר - **Maror**

### **Eat the bitter herbs**

Small pieces of *maror* are dipped into the *charoset* (symbolic of mortar):

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the eating of *Maror*.

בָּרוּךְ אַתָּה יְיָ, 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.*

NOW EAT THE MAROR, WITHOUT RECLINING.





## Korech - פּוֹרֶךְ

### Eat the Matzah and Maror sandwich

Take the third *Matzah*, and also a *kezayit* (the volume of one olive) of the *Chazeret* (Bitter Vegetable used in addition to the *Maror*) - which is to be dipped into *Charoset*. Combine the two like a sandwich, and say the following:



Thus did Hillel do at the time of the Holy Temple: He would combine Passover lamb, *Matzah* and *Maror* and eat them together, as it said: "They shall eat it with *Matzah* and bitter herbs."

זָכַר לְמִקְדָּשׁ כְּהִלֵּל : כֵּן עָשָׂה הִלֵּל  
בְּזִמְנוֹ שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה  
כֹּרֶךְ פֶּסַח מִצָּה וּמָרֹר וְאוֹכֵל בְּיַחַד.  
לְקַיֵּם מָה שֶׁנֶּאֱמַר : עַל־מִצּוֹת  
וּמָרֹרִים יֹאכְלֵהוּ :

NOW EAT THEM TOGETHER IN THE RECLINING POSITION.



Let's  
Eat

## Shulchan Orech - שְׁלַחַן עוֹרֶךְ

### Enjoy the festival meal

Now eat and drink  
to your heart's delight.  
It is permitted to drink more wine  
between the second and third cups.

Let's go  
search for  
the Afikoman !





## Tzafun - צפון Eat the Afikoman

After the meal, take the *Afikoman* and divide it among all the members of the household, by giving everyone a *kezayit* (the volume of one olive).

Take care not to eat or drink after the *Afikoman*, except for the two remaining mandatory ritual cups of wine, one for the Grace after meals and one for *Hallel*.

It is to be eaten in the reclining position and this ought to be done before midnight.



## Barech - בָּרַךְ Say the blessing after the meal

THE THIRD CUP IS POURED NOW. (DO NOT DRINK IT YET)



A Song of Ascents. When Hashem will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, "Hashem has done great things for these." Hashem has done great things for us, we were joyful. Hashem, return our exiles as streams in the Negev. Those who sow in tears will reap with joyous song. Those who go along weeping, carrying the bag of seed; will surely come back with joyous song, carrying their sheaves.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת  
שִׁיבֵת צִיּוֹן הָיִינוּ כְּחֹלְמִים :  
אֶז וַמֶּלֶא שְׂחוֹק פִּינוּ  
וּלְשׁוֹנֵנוּ רִנָּה אֶז יֹאמְרוּ  
בְּגוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם



אֱלֹהֵי : הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ  
שְׂמֵחִים : שׁוֹבָה יְיָ אֶת שְׁבִיתֵנוּ כְּאֶפִיקִים  
בְּנִגֻּב : הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ :  
הַלֹּדֶז יִלְךְ וּבִכְה נִשָּׂא מִשָּׁד הַזָּרַע בֹּא נְבֵא  
בְּרִנָּה נִשָּׂא אֲלֻמָּתֵנוּ :

*Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keholmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai la-asot im eileh, higdil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelekh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.*

**Leader:**

Let us say Grace!

**Everyone:**

May the Name of Hashem be blessed from now and forever.

**Leader:**

May the Name of Hashem be blessed from now and forever.

With the permission of the masters, teachers and guests, let us bless our God, whose bounty we have eaten.

**Everyone:**

Blessed be our God, of whose bounty we have eaten.

**Leader:**

Blessed be our God, of whose bounty we have eaten.

Blessed be our God and praised be God's Name always, forever and ever.

**המזמן:**

רבותי נברך!

**המסובין:**

יהי שם יי מברך מעתה



ועד עולם.

**המזמן:**

יהי שם יי מברך מעתה ועד עולם.

ברשות מרנן ורפנן ורבותי, נברך  
אלהינו שאכלנו משלו.

**המסובין:**

ברוך אלהינו שאכלנו משלו ובטובו  
חיינו.

**המזמן:**

ברוך אלהינו שאכלנו משלו ובטובו  
חיינו.

ברוך הוא וברוך שמו :

**Leader:**

*Rabotai n'varech.*

**Everyone:**

*Y'hi sheim Adonai m'vorach mei-ata v'ad olam.*

**Leader:**

*Y'hi sheim Adonai m'vorach mei-ata v'ad olam.*

*Birshut maran v'raban v'rabotai n'vareich Eloheinu she-achalnu mee-shelo.*

**Everyone:**

*Baruch Eloheinu she-achalnu mee-shelo uv'tuvo chayinu.*

**Leader:**

*Baruch Eloheinu she-achalnu mee-shelo uv'tuvo chayinu.*

*Baruch hu uvaruch sh'mo.*



We praise You, Eternal God, Sovereign of the universe, who, in goodness, feeds the whole world with grace, with kindness and with mercy. God gives food to all flesh, for God's kindness is everlasting. Through God great goodness to us continuously we do not lack food, and may we never lack it, for the sake of God's great Name. For God is a benevolent God who feeds and sustains all, does good to all, and prepares food for all the creatures whom God has created, as it is said: You open Your hand and satisfy the desire of every living thing. We praise You, Eternal God, who provides food for all.

*Baruch ata Adonai Eloheinu melech haolam, hazal et haolam kulo b'tuvo b'chein b'chesed uv'rachamim, hu notein lehem l'chol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo chasar lanu, v'al yehsar lanu mazon l'olam vaed. Ba'avur sh'mo hagadol, kee hu El zan um'farnei lakol umei-tiv lakol, umeichin mazon k'chol b'riyotav asher bara, Baruch atah Adonai, hazan et hakol.*

We thank You, eternal God, for having given as a heritage to our ancestors a precious, good and spacious land, for the covenant and Torah, for life and sustenance. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless Hashem your God, for the good land which God has given you. We praise You, Eternal God, for the land and for the food.

*Nodeh l'cha Adonai Eloheinu al she-hinchalta la-avoteinu, eretz chemdah tovah u-r'chavah, b'rit v'Torah, chayim umazon. Yitbarach shim'cha b'fi chol chai tamid l'olam va-ed. Ka-katuv v'achalta v'sava-ta, u-verachta et Adonai Elohecha al ha-aretz ha-tovah asher natan lach. Baruch atah Adonai, al ha-aretz v'al ha-mazon.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי  
לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד  
לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֶּן  
לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי  
הוּא אֵל זֶן וּמִפְרִיָס לְכָל וּמִטֵּיב לְכָל,  
וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.  
בָּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת הַכֹּל :

נוֹדֶה לָּךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ  
לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה,  
בְּרִית וְתוֹרָה, חַיִּים וּמִזֶּן. יִתְבָּרַךְ  
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.  
כַּפְתּוּב, וְאַכְלָתָּ וּשְׂבַעְתָּ, וּבִרְכַּתְּ אֶת יְיָ  
אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.  
בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמִּזֶּן :

## On Shabbat add:

May it please You, Hashem, our God, to strengthen us through Your commandments, and through the precept of the Seventh Day, this great and holy Shabbat. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your will, Hashem, our God, bestow upon us tranquility, that there shall be no trouble, sadness or grief on the day of our rest. Hashem, our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of all salvations and the Master of all consolations.

*R'tzei v'ha-chalitzenu Adonai Eloheinu b'mitzvotcha, u-v'mitzvat yom ha-sh'vi-i, ha-Shabbat ha-gadol v'ha-kadosh ha-zeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbot bo v'lanu-ach bo, b'ahavah k'mitzvat r'tzonecha, u-virtzon'cha hanach lanu, Adonai Eloheinu, she-lo t'hi tzarah v'yagon va-anachah b'yom m'nuchatenu. V'har-enu Adonai Eloheinu b'nechamat Tziyon irecha, u-v'vinyan Y'rushalayim ir kodshecha, ki atah hu ba-al ha-y'shu-ot u-va-al ha-nechamot.*

## לשבת:

רצה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ  
וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשָּׁבֶת הַגָּדוֹל  
וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ  
הוּא לְפָנֶיךָ, לְשָׁבֶת בּוֹ וּלְנוּחַ בּוֹ  
בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ וּבְרְצוֹנָךְ הַנִּיחַ  
לָנוּ יְיָ אֱלֹהֵינוּ, שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן  
וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ  
אֱלֹהֵינוּ בְּנֶחֱמַת צִיּוֹן עִירָךְ, וּבְבִנְיָן  
יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, כִּי אַתָּה הוּא  
בּוֹעֵל הַיְשׁוּעוֹת וּבּוֹעֵל הַנְּחָמוֹת :



Our God and God of our ancestors, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our ancestors, the remembrance of Messiah the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of the Festival of *Matzot*, on this Festival of holy convocation. Remember us on this day, Hashem, our God, for good; recollect us on this day for blessing; help us on this day for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful Ruler.

*Eloheinu veilohei avoteinu, yaleh v'yavo v'yagiah, v'yei-ra-eh, v'yei-ratzeh, v'yishma, v'yipakeid, v'yizacheir zichroneinu ufik-doneinu, v'zichron avoteinu, v'zichron mashiach be david avdecha, v'zichron y'rushalayim ir kod-shecha, v'zichron kol amcha beit yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag ha-matzot hazeh. Zochreinu Adonai Eloheinu bo l'tova, ufokdeinu vo livracha v'hoshi-einu vo l'chayim, uv'd-var y'shu-ah v'rachamim, chus v'cha-neinu, v'racheim aleinu v'hoshi-einu ki ei-lecha eineinu, ki eil melech chanun vrachum ata.*

Rebuild Jerusalem the holy city speedily in our days. We praise You, Eternal God, who with mercy rebuilds Jerusalem. Amen.

*U-v'nei Y'rushalayim ir ha-kodesh bi-m'herah v'yameinu. Baruch atah Adonai, boneh v'rahamav Y'rushalayim. Amen*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא  
וְיִגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד,  
וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ, וְזִכְרוֹן  
אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,  
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזִכְרוֹן  
כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לְפִלִּיטָה  
לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים  
וּלְשָׁלוֹם בָּיוֹם חַג הַמַּצּוֹת הַזֶּה. זְכוּרֵנוּ  
יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ  
לְבָרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדָבָר  
יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם  
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי  
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה :

וּבִנְהָ יְרוּשָׁלַיִם עִיר הַקְּדֹשׁ בְּמַהֲרָה  
בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמָיו  
יְרוּשָׁלַיִם. אָמֵן

We praise You, Eternal God, Sovereign of the universe, benevolent God, who is good and does good to all, each and every day. God has done good for us, God does good for us, and God will do good for us; God has bestowed, God bestows, and God will forever bestow upon us grace, kindness and mercy. May we be worthy of the days of the Messiah.

*Baruch atah Adonai Eloheinu melech ha-olam, ha-melech ha-tov v'ha-metiv la-kol, she-b'chol yom va-yom.*

*Hu hetiv, Hu metiv, Hu yeitiv lanu. Hu g'malamu, Hu gomlenu, Hu yigm'lenu la-ad chen va-chesed v'rachamim, vizakeinu limot ha-Mashiach.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמֶּלֶךְ הַטוֹב, וְהַמְטִיב לְכָל, שְׂבָכָל יוֹם  
וְיוֹם. הוּא הַטֵּיב, הוּא מְטִיב, הוּא  
יְיָטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ,  
הוּא יְגַמְלָנוּ לְעַד חוֹ וְחֶסֶד וְרַחֲמִים,  
וְיִזְכְּנוּ לַיָּמֹת הַמָּשָׁח.

#### On Shabbat add:

May the Merciful One cause us to inherit that day which will be all Shabbat and rest for life everlasting.

*Ha-rachaman, hu yanchilenu yom she-kulo Shabbat u-m'nuchah, l'chayei ha-olamim.*

#### לשבת:

הַרְחָמֵנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׂכָלוֹ שַׁבָּת  
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

May the Merciful One cause us to inherit that day which is all good.

May the Merciful One bless all our people who suffer and bring them out of darkness into light.

May the Merciful One bless the State of Israel, the dawn of our redemption.

*Ha-rachaman, Hu yanchilenu yom she-kulo tov.*

*Ha-rachaman, Hu yevarech et-acheinu b'nei Israel ha-netunim b'tzarah, v'yotziem me-afeilah l'orah.*

*Ha-rachaman, Hu yevarech et-Medinat Israel, reshit tz'michat geulateinu.*

May we receive blessings from Hashem, lovingkindness from the God of our deliverance. May we find grace and good favor before God and all people. May God who brings peace to the universe bring peace to us, to all the people Israel. And let us say: Amen.

הַרְחָמֵנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׂכָלוֹ טוֹב.

הַרְחָמֵנוּ, הוּא יְבָרֵךְ אֶת־אֲחֵינוּ בְּנֵי  
יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה, וְיֹצִיאֵם  
מֵאֲפֶלָה לְאוֹרָה.

הַרְחָמֵנוּ, הוּא יְבָרֵךְ אֶת־מְדִינַת  
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתָנוּ.

וְנִשָּׂא בְרָכָה מֵאֵת יְיָ, וְצִדְקָה מֵאֱלֹהֵי  
יִשְׂרָאֵל, וְנִמְצָא חוֹ וְשָׁכָל טוֹב בְּעֵינֵי  
אֱלֹהִים וְאָדָם. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,  
הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן :

*V'nisa verachah m'et Adonai, u-tzedakah m'Elohei yisheinu, v'nimtza chen v'sechel tov b'einei Elohim v'adam. Oseh Shalom binromav, Hu yaase Shalom, aleinu v'al kol Israel, v'imeru Amen.*

RECITE THE BLESSING FOR THE WINE,  
AND DRINK THE THIRD CUP IN RECLINING POSITION.



We praise You, Eternal God, Sovereign of the  
universe, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי  
הַגֶּפֶן :



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

THE FOURTH CUP IS POURED NOW. THE DOOR IS OPEN.  
(DO NOT DRINK IT YET)



Elijah, the Prophet;  
Elijah, the Tishbite;  
Elijah, the Gileadite;

אֱלִיָּהוּ הַנָּבִיא  
אֱלִיָּהוּ הַתִּשְׁבִּי  
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ  
הַגִּלְעָדִי,



May he soon come and bring the Messiah.

בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ.  
עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

*Eliyahu Ha-navi, Eliyahu Ha-tish-bi  
Eliyahu, Eliyahu, Eliyahu Ha-giladi.  
Bim Heira B'yameinu, Yavo eileinu,  
Yim mashiach ben David,  
Yim mashiach ben David.*





# הלל - Hallel

## Recite the Hallel

Hashem, mindful of us, will bless. God will bless the House of Israel; God will bless the House of Aaron; God will bless those who fear Hashem, the small with the great. May Hashem increase blessing upon you, upon you and upon your children. You are blessed unto Hashem, the Maker of heaven and earth. The heavens are the heavens of Hashem, but the earth God gave to us. The dead do not praise God, nor do those that go down into the silence of the grave. But we will bless God, from now to eternity. *Halleluyah*. Praise God.

יְיָ זַכְּרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת  
בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת  
בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי  
יְיָ, הַקְּטָנִים עִם  
הַגְּדֹלִים. יִסֹּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל  
בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֶׂה שְׁמַיִם  
וָאָרֶץ. הַשְּׁמַיִם שְׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן  
לְבָנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּ יְהוָה, וְלֹא  
כָּל יֶרֶדִי דוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְהוָה,  
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:



*Adonai z'charanu y'vareich, y'vareich et beit yisra-eil, y'vareich et beit aharon. Y'vareich yirei Adonai, hak'tanim im hag'dolim. Yoseif Adonai aleichem, aleichem v'al b'neichem. B'ruchim atem l'Adonai, oseih shamayim va-aretz. Hashamayim shamayim l'Adonai, v'ha-aretz natan livnei adam. Lo hameitim y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich Yah, mei-atah v'ad olam, hal'luyah.*

For it is good to give thanks to You, and fitting to sing praises to Your name. You are God throughout all eternity. We praise You, Eternal God, Sovereign exalted by praise.

כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָא  
לְזַמֵּר, כִּי מְעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.  
בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

*Ko lecha tov l'hodot ul'shimcha na'e l'zamer. Ki meolam v'ad olam atah El. Baruch atah Adonai, Melech mehulal batish'bachot.*

## RECITE THE BLESSING FOR THE FORTH CUP OF WINE.



We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי  
הַגֶּפֶן :



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

## DRINK THE FOURTH CUP IN RECLINING POSITION.



We praise You, Eternal God, Sovereign of the universe, for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our ancestors, to eat of its fruit and be satiated by its goodness. Have mercy, Hashem our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity **(On Shabbat add: May it please You to strengthen us on this Shabbat day)** and remember us for good on this day of the Festival of *Matzot*. For You, Hashem, are good and do good to all, and we thank You for the land and for the fruit of the vine. We praise You, Eternal God, for the land and for the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרִי  
הַגֶּפֶן.



וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ  
חֲמֵדָה טוֹבָה וְרַחֲבָה,  
שְׂרָצִית וְהַנְחָלָת לְאַבוֹתֵינוּ, לְאֶכּוֹל מִפְּרִיהָ  
וְלִשְׂבּוֹעַ מִטּוֹבָה. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל  
יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן  
מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבִּיחֶךָ וְעַל הַיִּכְלֶךָ.  
וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ,  
וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל  
מִפְּרִיהָ וְנִשְׂבַּע מִטּוֹבָהּ, וְיִבָּרְכְּךָ עַלֶּיהָ  
בְּקֹדֶשׁהּ וּבִטְהָרָה **(בשבת : וְרַצָּה)**  
וְהִחֲלִיצָנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. ) וְשִׁמְחָנוּ  
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב  
וּמְטִיב לְכָל, וְנוֹדֶה לָּךְ עַל הָאֶרֶץ וְעַל פְּרִי  
הַגֶּפֶן. בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל פְּרִי

*Baruch atah Adonai Eloheinu melech ha-olam, al hagefen v'al p'ri hagefen. V'al t'nuvat hasadeh, v'al eretz chemdah tovah ur'chavah, sheratzita v'hinchalta la-avoteinu, le-echol mipiryah v'lisboa mituvah. Rachem na, Adonai Eloheinu, al yisra-eil amecha, v'al y'rushalayim irecha, v'al tzion mishkan k'vodecha, v'al mizb'checha, v'al heicholecha. Uv'neih y'rushalayim ir hakodesh bimheirah v'yameinu, v'ha-aleinu l'tochah, v'sam'cheinu b'vinyanah, v'nochol mipiryah v'nisba mituvah, un'varechcha aleha bikdushah uv'tahorah.*

**(On Shabbat add: ur'tzeih v'hachalitzeinu b'yom hashabat hazeh.)** *V'sam'cheinu b'yom chag hamatzot hazeh. Ki atah Adonai tov umeitiv lakol, v'nodeh l'cha al ha-aretz v'al p'ri hagafen. Baruch atah Adonai, al ha-aretz v'al p'ri hagafen.*

# *Echad Mi yodeah?*

*Echad Mi yodeah? Echad ani yodeah!*

*Echad eloheynu,*

*Eloheinu (x4) shebashamayim uva'aretz.*

# אֶחָד מִי יוֹדֵעַ?

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי

יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ

אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם

וּבְאֶרֶץ.





*Shenayim mi yodeah? Shenayim ani yodeah!*  
*Sheney luchot habrit, Echad eloheynu,*  
*Eloheinu (x4) shebashamayim uva'aretz.*

*Sheloshah mi yodeah? Sheloshah ani yodeah!*  
*Sheloshah avot, sheney luchot habrit, Echad*  
*eloheynu,*  
*Eloheinu (x4) shebashamayim uva'aretz.*

*Arba mi yodeah? Arba ani yodeah! Arba imahot,*  
*sheloshah avot, sheney luchot habrit, Echad*  
*eloheynu,*  
*Eloheinu (x4) shebashamayim uva'aretz.*

*Chamishah mi yodeah? Chamishah ani yodeah!*  
*Chamishah chumshey Torah, arba imahot,*  
*sheloshah avot, sheney luchot habrit, Echad*  
*eloheynu,*

*Eloheinu (x4) shebashamayim uva'aretz.*

*Shishah mi yodeah? Shishah ani yodeah! Shishah*  
*sidrey Mishnah, chamishah chumshey Torah, arba*  
*imahot, sheloshah avot, sheney luchot habrit, Echad*  
*eloheynu,*  
*Eloheinu (x4) shebashamayim uva'aretz.*

*Shivah mi yodeah? Shivah ani yodeah! Shivah*  
*yemey shabata, shishah sidrey Mishnah, chamishah*  
*chumshey Torah, arba imahot, sheloshah avot,*  
*sheney luchot habrit, Echad eloheynu,*

*Eloheinu (x4) shebashamayim uva'aretz.*

**שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי**  
**לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ**  
**אֱלֹהֵינוּ (x4) שֶׁבַשְׁמַיִם וּבְאָרֶץ.**

**שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:**  
**שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד**  
**אֱלֹהֵינוּ**  
**אֱלֹהֵינוּ (x4) שֶׁבַשְׁמַיִם וּבְאָרֶץ.**

**אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:**  
**אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי**  
**לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ**  
**אֱלֹהֵינוּ (x4) שֶׁבַשְׁמַיִם וּבְאָרֶץ.**

**חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:**  
**חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,**  
**שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד**  
**אֱלֹהֵינוּ**

**אֱלֹהֵינוּ (x4) שֶׁבַשְׁמַיִם וּבְאָרֶץ.**

**שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה**  
**סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,**  
**אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי**  
**לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ**  
**אֱלֹהֵינוּ (x4) שֶׁבַשְׁמַיִם וּבְאָרֶץ.**

**שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:**  
**שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשָׁה סִדְרֵי מִשְׁנָה,**  
**חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,**  
**שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד**  
**אֱלֹהֵינוּ**

**אֱלֹהֵינוּ (x4) שֶׁבַשְׁמַיִם וּבְאָרֶץ.**

**Shemonah rni yodeah? Shemonah ani yodeah!**  
Shemonah vemey milah, shivah yemey shabata,  
shishah sidrey Mishnah, chamishah chumshey  
Torah, arba imahot, sheloshah avot, sheney luchot  
habrit, Echad eloheynu,

**Eloheinu (x4) shebashamayim uva'aretz.**

**Tishah mi yodeah? Tishah ani yodeah! Tishah**  
yarchey ledah, shemonah vemey milah, shivah  
yemey shabata, shishah sidrey Mishnah, chamishah  
chumshey Torah, arba imahot, sheloshah avot,  
sheney luchot habrit, Echad eloheynu,

**Eloheinu (x4) shebashamayim uva'aretz.**

**Asarah mi yodeah? Asarah ani yodeah! Asarah**  
dibraya, tishah yarchey ledah, shemonah vemey  
milah, shivah yemey shabata, shishah sidrey  
Mishnah, chamishah chumshey Torah, arba  
imahot, sheloshah avot, sheney luchot habrit, Echad  
eloheynu,

**Eloheinu (x4) shebashamayim uva'aretz.**

**Achad asar mi yodeah? Achad asar ani yodeah!**  
Achad asar kochvaya, asarah dibraya, tishah  
yarchey ledah, shemonah vemey milah, shivah  
yemey shabata, shishah sidrey Mishnah, chamishah  
chumshey Torah, arba imahot, sheloshah avot,  
sheney luchot habrit, Echad eloheynu,

**Eloheinu (x4) shebashamayim uva'aretz.**

**שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ:**  
שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,  
שֵׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם וּבְאָרֶץ.

**תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ:**  
תְּשַׁעָה יָרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה,  
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סִדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ

**אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם וּבְאָרֶץ.**

**עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ:**  
עֶשְׂרֵה דְּבָרִיא, תְּשַׁעָה יָרַחֵי לְדָה,  
שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,  
שֵׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ

**אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם וּבְאָרֶץ.**

**אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי**  
יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵּיא, עֶשְׂרֵה  
דְּבָרִיא, תְּשַׁעָה יָרַחֵי לְדָה, שְׁמוֹנָה  
יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה  
סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה,  
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי

לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ

**אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם וּבְאָרֶץ.**

*Sheneym asar mi yodeah? Sheneyrn asar ani yodeah! Sheneym asar shivtaya, achad asar kochvaya, asarah dibraya, tishah yarchey ledah, shemonah vemey milah, shivah yemey shabata, shishah sidrey Mishnah, chamishah chumshey Torah, arba imahot, sheloshah avot, sheney luchot habrit, Echad eloheynu,*

*Eloheinu (x4) shebashamayim uva'aretz.*

*Sheloshah asar mi yodeah? Sheloshah asar ani yodeah! Sheloshah asar rridayah, sheneym asar shivtaya, achad asar kochvaya, asarah dibraya, tishah yarchey ledah, shemonah vemey milah, shivah yemey shabata, shishah sidrey Mishnah, chamishah chumshey Torah, arba imahot, sheloshah avot, sheney luchot habrit, Echad eloheynu,*

*Eloheinu (x4) shebashamayim uva'aretz.*

**שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבִטָּא, אֶחָד עָשָׂר כּוֹכְבֵּיא, עֶשְׂרֵה דְּבָרִיא, תְּשַׁעַה יָרְחֵי לָדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֳדָשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ**

**אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם וּבְאָרֶץ.**

**שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מִדָּיא, שְׁנַיִם עָשָׂר שְׁבִטָּא, אֶחָד עָשָׂר כּוֹכְבֵּיא, עֶשְׂרֵה דְּבָרִיא, תְּשַׁעַה יָרְחֵי לָדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֳדָשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ**

**אֱלֹהֵינוּ (x4) שְׁבַשְׁמַיִם וּבְאָרֶץ.**

Who knows one? I know one! One is our God in Heaven and on Earth.

Who knows two? I know two! Two are the tablets of the covenant. One is our G-d, in Heaven and on Earth.

Who knows three? I know three! Three are our patriarchs...

Who knows four? I know four! Four are our matriarchs...

Who knows five? I know five! Five are the books of the Torah...

Who knows six? I know six! Six are the orders of the Mishnah...

Who knows seven? I know seven! Seven are the days of the week...

Who knows eight? I know eight! Eight are the days to circumcision...

Who knows nine? I know nine! Nine are the months to childbirth...

Who knows ten? I know ten! Ten are the commandments of Sinai...

Who knows eleven? I know eleven! Eleven are the stars of Joseph's dream...

Who knows twelve? I know twelve! Twelve are the tribes of Israel!...

Who knows thirteen? I know thirteen! Thirteen are the attributes of God...

# Chad gadya.

*Chad gadya chad gadya.*

*Dezavin aba bitrey zuzey, chad  
gadya chad gadya.*

*V'ata shunra v'achla l'gadya,*

*Dezavin aba bitrey zuzey, chad  
gadya chad gadya.*

*Va'ata chalba, v'nashach l'shunra, d'achlah  
l'gadya,*

*Dezavin aba bitrey zuzey, chad gadya chad  
gadya.*

*V'atah chutra, v'hikah l'chalba, d'nashach  
l'shunra, d'achlah l'gadya,*

*Dezavin aba bitrey zuzey, chad gadya chad  
gadya.*

*V'ata mura, v'saraf l'chutra, d'hikah l'chalba,  
d'nashach l'shunra, d'achlah l'gadya,*

*Dezavin aba bitrey zuzey, chad gadya chad  
gadya.*

*V'ata maya v'chavah lenura, d'saraf l'chutra,  
d'hikah lechalba, d'nashach leshunra, d'achlah  
l'gadya,*

*Dezavin aba bitrey zuzey, chad gadya chad  
gadya.*



חַד גְּדִיָּא,

חַד גְּדִיָּא

דְּזָבִין אָבָא בְּתָרֵי זִוְיָ, חַד  
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגְּדִיָּא,  
דְּזָבִין אָבָא בְּתָרֵי זִוְיָ, חַד  
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כִּלְבָּא, וְנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה  
לְגְּדִיָּא,  
דְּזָבִין אָבָא בְּתָרֵי זִוְיָ, חַד גְּדִיָּא, חַד  
גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכִלְבָּא, דְּנִשְׁךְ  
לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא,  
דְּזָבִין אָבָא בְּתָרֵי זִוְיָ, חַד גְּדִיָּא, חַד  
גְּדִיָּא.

וְאַתָּא נוֹרָא, וְשָׂרף לְחוּטְרָא, דְּהִכָּה  
לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה  
לְגְּדִיָּא,  
דְּזָבִין אָבָא בְּתָרֵי זִוְיָ, חַד גְּדִיָּא, חַד  
גְּדִיָּא.

וְאַתָּא מַיָּא, וְכַבָּה לְנוֹרָא, דְּשָׂרף  
לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ  
לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא,  
דְּזָבִין אָבָא בְּתָרֵי זִוְיָ, חַד גְּדִיָּא, חַד  
גְּדִיָּא.

*Va'ata tora v'shatah lemaya, d'chavah lenura,  
d'saraf l'chutra, d'hikah l'chalba, d'nashach  
l'shunra, d'achlah l'gadya,*

***Dezavin aba bitrey zuzey, chad gadya chad  
gadya.***

*V'ata hashochet v'shachat l'tora, d'shatah lemaya,  
d'chavah lenura, d'saraf l'chutra, d'hikah l'chalba,  
d'nashach l'shunra, d'achlah l'gadya,*

***Dezavin aba bitrey zuzey, chad gadya chad  
gadya.***

*V'ata malach hamavet v'shachat l'shochet,  
d'shachat l'tora, d'shatah lemaya, d'chavah lenura,  
d'saraf l'chutra, d'hikah l'chalba, d'nashach  
l'shunra, d'achlah l'gadya,*

***Dezavin aba bitrey zuzey, chad gadya chad  
gadya.***

*V'ata haKadosh Baruch Hu v'shachat l'malach  
hamavet, d'shachat l'shochet, d'shachat l'tora,  
d'shatah lemaya, d'chavah lenura, d'saraf l'chutra,  
d'hikah l'chalba, d'nashach l'shunra, d'achlah  
l'gadya,*

***Dezavin aba bitrey zuzey, chad gadya chad  
gadya.***

וְאַתָּה תּוֹרָא, וְשִׁתָּא לְמַיָּא, דְּכַבָּה  
לְנוּרָא, דְּשִׁרְף לְחוּטָרָא, דְּהִפָּה  
לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה  
לְגַדְיָא,  
דְּזַבִּין אָבָא בְּתַרִּי זִוְיָ, חַד גַּדְיָא, חַד  
גַּדְיָא.

וְאַתָּה הַשּׁוֹחֵט, וְשִׁחַט לְתוֹרָא, דְּשִׁתָּא  
לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשִׁרְף  
לְחוּטָרָא, דְּהִפָּה לְכַלְבָּא, דְּנִשְׁדָּ  
לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא,  
דְּזַבִּין אָבָא בְּתַרִּי זִוְיָ, חַד גַּדְיָא, חַד  
גַּדְיָא.

וְאַתָּה מַלְאָךְ הַמּוֹת, וְשִׁחַט לְשׁוֹחֵט,  
דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכַבָּה  
לְנוּרָא, דְּשִׁרְף לְחוּטָרָא, דְּהִפָּה לְכַלְבָּא,  
דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא,  
דְּזַבִּין אָבָא בְּתַרִּי זִוְיָ, חַד גַּדְיָא, חַד  
גַּדְיָא.

וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא, וְשִׁחַט  
לְמַלְאָךְ הַמּוֹת, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּא  
לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשִׁרְף לְחוּטָרָא,  
דְּהִפָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה  
לְגַדְיָא,  
דְּזַבִּין אָבָא בְּתַרִּי זִוְיָ, חַד גַּדְיָא, חַד  
גַּדְיָא.

An only kid, an only kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came a cat and ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came a dog and bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came a stick and beat the dog that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came a fire and burnt the stick that beat the dog, that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came water and quenched the fire that burnt the stick, that beat the dog that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came an ox and drank the water that quenched the fire, that burnt the stick that beat the dog, that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came a slaughterer and killed the ox that drank the water, that quenched the fire that burnt the stick that beat the dog, that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came the angel of death who killed the slaughterer, who killed the ox that drank the water, that quenched the fire that burnt the stick that beat the dog, that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**

Then came the Holy One and killed the angel of death, who killed the slaughterer, who killed the ox that drank the water, that quenched the fire that burnt the stick that beat the dog, that bit the cat that ate the kid.

**My father bought for two *zuzim*, an only kid, an only kid.**





# Sefirat HaOmer - ספירת העומר Counting the Omer

At the second Seder, we begin the count of seven weeks from *Pesach* to the festival of *Shavuot*.

We are about to fulfill the *Mitzvah* of counting the Omer, as it is written in the Torah: “You shall count from the day following the day of rest, from the day that you brought an Omer of grain as an offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week” (*Leviticus 23:15-16*)

הַנְּי מוֹכֵן וּמִזְמָן לָקִים  
מִצְוַת עֲשֵׂה שֶׁל סְפִירַת  
הָעֹמֶר, כְּמוֹ שֶׁכָּתוּב  
בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם  
מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָתְכֶם אֶת  
עֹמֶר הַתְּנוּפָה, שִׁבְעַת שָׁבָתוֹת תְּמִימֹת  
תִּהְיֶינָה. עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת  
תִּסְפְּרוּ חֲמִשִּׁים יוֹם.



*Hineni muchan um'zuman lekayem mitzvat haseh shel S'firat haOmer, k'mo shekatuv baTorah:*  
“usefartem lachem mimochorat haShabat miyom haviachem et Omer hatenufah, sheva Shabatot temimot  
tihyena. Ad mimochorat haShabat hasheviyt tisperu chamishim yom.

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us counting the *Omer*.

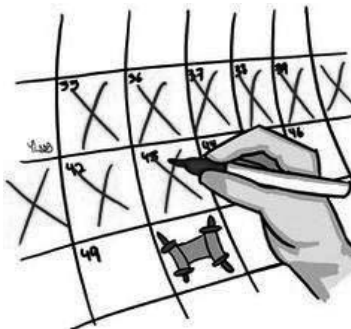
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל  
סְפִירַת הָעֹמֶר.

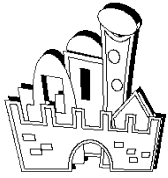
Today is the first day of the *Omer*.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר

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

*Hayom yom echad laOmer.*





# נִרְצָה - *Nirtzah* Conclude the Seder



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.

חֲסֵל סִדּוּר פָּסַח כְּהִלְכָתוֹ, כָּכֵל  
מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאֲשֶׁר זָכִינוּ לְסִדֵּר  
אוֹתוֹ, כִּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן  
מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מָנָה.  
בְּקִרְוֵב נִהַל נְטִיעֵי כֶּנֶה, פְּדוּיִם לְצִיּוֹן  
בְּרָנָה.

NEXT YEAR IN  
JERUSALEM!

לְשָׁנָה הַבָּאָה  
בִּירוּשָׁלַיִם :



*L'Shana HaBa'ah Birushalayim!*

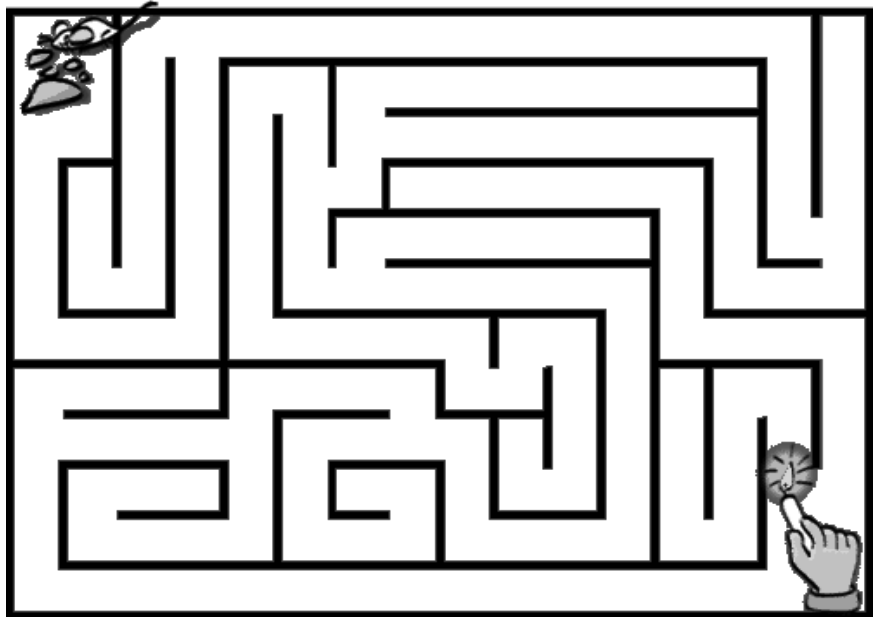
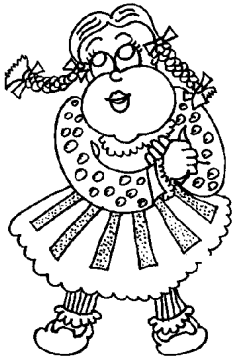




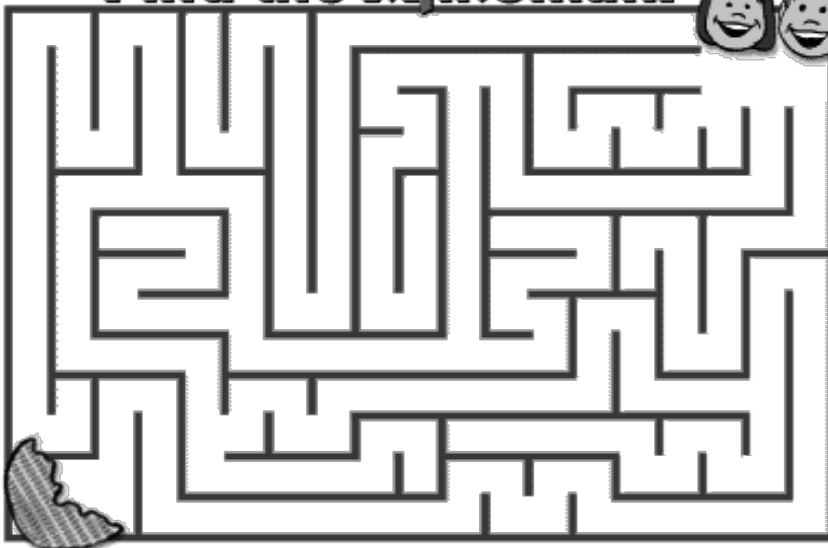


## Kids' Corner

**Find the Chametz!**



**Find the Afikoman!**



# Pesach Word Search Puzzle

L	F	I	S	W	F	U	Q	I	Q	F	E	E	H	J	S	N	W	V	V
X	I	J	Z	W	Y	N	R	Y	J	H	B	X	V	V	R	V	B	S	E
P	E	S	A	C	H	L	K	N	T	N	A	W	O	O	E	U	Y	T	A
S	N	O	I	T	S	E	U	Q	R	U	O	F	B	D	R	O	S	S	L
N	A	S	I	N	K	A	H	C	A	Y	T	T	T	N	U	L	C	O	H
C	E	F	L	M	C	V	V	S	X	F	S	S	I	O	A	S	H	P	R
H	X	S	C	C	T	E	C	M	I	R	I	N	A	V	T	S	A	R	O
R	N	E	G	A	D	N	O	B	I	F	G	K	E	E	W	W	R	O	H
A	S	M	O	E	N	E	W	F	S	C	E	R	O	E	F	D	O	O	O
I	H	A	G	G	A	D	A	H	H	E	Y	T	R	M	O	O	S	D	A
N	D	Y	R	M	B	B	S	A	W	U	U	B	L	Z	A	W	E	N	R
E	P	A	E	C	F	R	M	B	P	V	E	G	T	I	S	N	T	S	A
T	P	G	D	O	E	E	J	M	J	H	L	A	A	Q	F	U	K	Q	H
N	A	H	E	O	T	A	E	C	G	M	M	J	A	L	H	E	D	L	P
A	W	Y	S	Z	O	D	W	Q	S	F	P	S	B	U	P	I	G	S	U

**afikoman**

**bondage**

**burning**

**chametz**

**charoet**

**chrain**

**doorposts**

**Egypt**

**Exodus**

**feast**

**firstborn**

**four questions**

**gefilte fish**

**Haggadah**

**Hebrews**

**matzo**

**Nisan**

**Pesach**

**pharaoh**

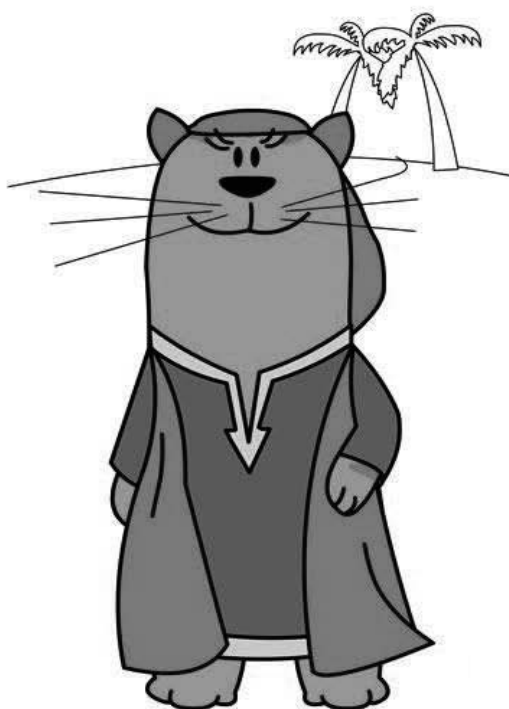
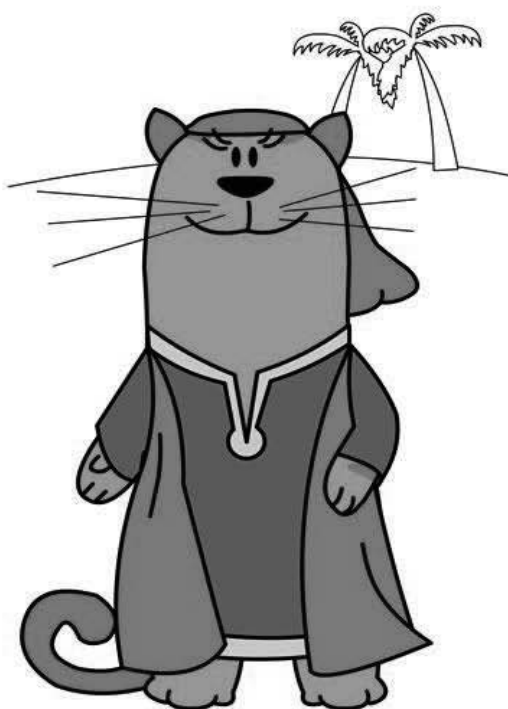
**plagues**

**seder**

**slavery**

**unleavened bread**

# Can you see the 5 differences between the 2 Miriams?



## Can you match the face to the movie?



**A**



**B**



**C**



**D**



**E**

- 1) "The Ten Commandments" (1956)
- 2) "The Prince of Egypt" (1998)
- 3) "The Ten Commandments: The Musical" (2004)

- 4) "The Ten Commandments" (2007)
- 5) "Exodus: Gods and Kings" (2014)

Find the right answers on the last page

# The

# SEDER



You found the Afikoman,  
Hurray!  
Skip to Tzafun



You fell asleep!  
Go back to Start



Pesach,  
Mattzah  
u'Maror

You did not remember all  
ask the 4 questions...  
Go back to Magid



# NIGHT

# Game

**Getting started:** You need a dice for the game, and a game-piece for each player.

Here's the Seder table! Put the game pieces on Kadeish. Each player in his turn tosses the dice and moves along the path according to the number shown on the dice. If you land on a square with instructions - proceed accordingly.

When you land on a square with a cup of wine, of the 4 cups we drink at the Seder – you stop and wait 1 turn (to drink the cup!)

The first player that finishes the the Seder - from *Kadeish* to *Nirtzah* (the last square) - is **the winner!**



Move forward to open the door for Eliyahu the Prophet

You fell asleep!  
Go back to Start



Go back to say Pesach, Matzah u'Maror properly

**Tzafun**  
Eating the Afikoman

**Maggid**  
Telling the story and history of Pesach



**Yachatz**  
Breaking the middle matzah



**Karpas**  
Recitation of the Yom Tov Kidush over wine

**Urchatz**  
Ritual hand washing

**Kadeish**  
Recitation of the Yom Tov Kidush over wine  
1<sup>st</sup> Cup

Start

# Pesach Trivia

1)

What is the *Pesach*?

A. A Sacrifice

B. A Song

C. A Book

D. A Scroll

2)

How many cups of wine are required by the *Haggadah*?

A. 2

B. 3

C. 4

D. 5

3)

What body of water did Moses lead the Israelites through?

A. Assiniboine

B. Black Sea

C. Sea of Reeds

D. Dead Sea

4)

What month is *Pesach* celebrated in?

A. *Tishrei*

B. *Tevet*

C. *Nissan*

D. *Adar*

5)

What are the only ingredients allowed in *matzah*?

A. Juice and Flour

B. Water and Flour

C. Wine and Rice

D. Wine and Fruit

6)

What is the maximum number of minutes *matzah* can be baked?

A. 18

B. 30

C. 45

D. 60

7)

**What is the Hebrew word for “Egypt”?**

A. ***Chevron***

B. ***Ur***

C. ***S'dom***

D. ***Mitzrayim***

8)

**How many Hebrew souls went down to Egypt?**

A. **60**

B. **70**

C. **80**

D. **90**

9)

**How many Israelites (Men, aged 18 - 60) left Egypt?**

A. **600,000**

B. **800,000**

C. **1,000,000**

D. **2,000,000**

10)

**What do we begin counting the second night of *Pesach*?**

A. ***Chametz***

B. **Tithes**

C. ***The Omer***

D. ***Mitzvot***

Answers to “Can you match the face to the movie?”

Answers to “Pesach Trivia”

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